

**THE SUTRA ON  
UPĀSAKA PRECEPTS**

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**BDK English Tripiṭaka 45-II**

**THE SUTRA ON  
UPĀSAKA PRECEPTS**

Translated from the Chinese of Dharmarakṣa

(Taishō, Volume 24, Number 1488)

by

**Bhikṣuṇī SHIH Heng-ching**

**Numata Center  
for Buddhist Translation and Research  
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## A Message on the Publication of the English Tripitaka

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West,

Message

this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

August 7, 1991

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

## Editorial Foreword

In January, 1982, Mr. NUMATA Yehan, the founder of the Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of the complete translation of the Taishō edition of the Chinese Buddhist canon into the English language. Under his leadership, a special preparatory committee was organized in April, 1982, and by July of the same year the Translation Committee of the English Tripiṭaka (Scriptures) was officially convened.

The initial Committee consisted of the following thirteen members: HANAYAMA Shōyū (Chairman); BANDŌ Shōjun; ISHIGAMI Zennō; KAMATA Shigeo; KANAOKA Shūyū; MAYEDA Sengaku; NARA Yasuaki; SAYEKI Shinkō; (late) SHIOIRI Ryōtatsu; TAMARU Noriyoshi; (late) TAMURA Kwansei; URYŪZU Ryūshin; and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi; WATANABE Shōgo; Rolf Giebel of New Zealand; and Rudy Smet of Belgium.

Holding planning meetings on a monthly basis, the Committee has selected one hundred thirty-nine scriptures and texts for the First Series of translations, an estimated one hundred printed volumes in all. Scriptures and texts selected are not necessarily limited to those originally written in India but also include works written or composed in China or Japan. All the volumes in the First Series are scheduled for publication within the twentieth century. While the publication of the First Series proceeds, the scriptures and texts for the Second Series, which is expected to be published in the following ten- or twenty-year period, will be selected from among the remaining works; this process will continue until all the scriptures and texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete

Chinese and Japanese scriptures and texts, which consist of thousands of works. Nevertheless, as Mr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

It must be mentioned here that the final object of this project is not academic fulfillment but the transmission of the teaching of the Buddha to the whole world in order to create harmony and peace among mankind.

More than eighty Buddhist scholars in the West and in the East, all well qualified to be translators of the Chinese and Japanese scriptures and texts, have agreed to translate certain selected works. It is really a great pleasure for the Committee to announce that more than forty-five translations have already been received as of the end of September, 1992.

The present members of the Translation Committee of the BDK English Tripiṭaka are HANAYAMA Shōyū (Chairman); BANDŌ Shōjun; ISHIGAMI Zennō; ICHISHIMA Shōshin; KAMATA Shigeo; KANAOKA Shūyū; MAYEDA Sengaku; NARA Yasuaki; SAYEKI Shinkō; TAMARU Noriyoshi; URYŪZU Ryūshin; and YUYAMA Akira. Assistant members are WATANABE Shōgo and SUZUKI Kōshin.

Commemorating the ninety-fourth birthday of Mr. NUMATA Yehan, the Committee published the following three texts in a limited edition in April, 1991:

- (1) *The Lotus Sutra* (Taishō No. 262)
- (2) *The Sutra on Upāsaka Precepts* (Taishō No. 1488)
- (3) *The Summary of the Great Vehicle* (Taishō No. 1593)

In December, 1991, the Publication Committee headed by Prof. Philip Yampolsky was organized. New editions of the above volumes and the remaining texts will be published under the supervision of this Committee.

September 10, 1992

HANAYAMA Shōyū  
Chairman  
Translation Committee of  
the BDK English Tripiṭaka

## Publisher's Foreword

It was in December, 1991, at the Numata Center for Buddhist Translation and Research in Berkeley, California, that a publication committee was established for the purpose of seeing into print the translations of the Chinese and Japanese Buddhist works in the BDK English Tripiṭaka Series. This committee will perform the duties of copyediting, formatting, proofreading, indexing, consulting with the translators on questionable passages, and so on—the routine duties of any publishing house. Represented on the committee are specialists in Sanskrit, Chinese, and Japanese, who will attempt to ensure that fidelity to the texts is maintained.

This Publication Committee is dedicated to the production of lucid and readable works that will do justice to the vision of Mr. NUMATA Yehan in his desire to make available to Western readers the major works of the Chinese and Japanese Buddhist canon.

“Taishō” refers to the *Taishō Shinshū Daizōkyō* (Newly Revised Tripiṭaka Inaugurated in the Taishō Era), which was published during the period from 1924 to 1934. This consists of one hundred volumes, in which as many as 3,360 scriptures in both Chinese and Japanese are included. This edition is acknowledged to be the most complete Tripiṭaka of the Northern tradition of Buddhism ever published in the Chinese and Japanese languages.

The series number on the spine and title page of each volume will correspond to the number assigned to the work by the Translation Committee of the BDK English Tripiṭaka in Tokyo. A list of the volume numbers is appended at the end of the text. For the convenience of scholars who may wish to turn to the original texts, Taishō page and column numbers are provided in the left-hand margins of each volume. No attempt will be made to standardize

Publisher's Foreword

the English translations of Buddhist technical terms; these are left to the discretion of the individual translators.

Those participating in the work of this committee are Diane Ames, William Ames, Brian Galloway, David Hall, Nobuo Haneda, and Rev. Seishin Yamashita.

September 10, 1992

Philip Yampolsky  
Chairman  
Publication Committee

## Contents

A Message on the Publication of the English Tripiṭaka		v
	<i>NUMATA Yehan</i>	
Editorial Foreword	<i>HANAYAMA Shōyū</i>	vii
Publisher's Foreword	<i>Philip Yampolsky</i>	ix
Translator's Introduction	<i>SHIH Heng-ching</i>	1
Chapter I	On the Assembly	5
Chapter II	On Arousing the Aspiration for Enlightenment	11
Chapter III	On Compassion	13
Chapter IV	On Liberation	19
Chapter V	On Three Kinds of Enlightenment	25
Chapter VI	On Cultivating the Thirty-two Marks	29
Chapter VII	On Making Vows	35
Chapter VIII	On the Meaning of "Bodhisattva"	39
Chapter IX	On the Firm Determination of a True Bodhisattva	43
Chapter X	On Benefitting Oneself and Others	47
Chapter XI	On the Adornment of Oneself and Others	57
Chapter XII	On Two Adornments	61
Chapter XIII	On Drawing In	65
Chapter XIV	On Taking Precepts	71
Chapter XV	On the Purification of Precepts	85
Chapter XVI	On Eliminating Evils	89
Chapter XVII	On Making Offerings to the Three Treasures	93
Chapter XVIII	On the Six Perfections	97
Chapter XIX	On Miscellaneous Subjects	105
Chapter XX	On the Three Pure Refuges	137

## Contents

Chapter XXI	On the Eight Precepts	145
Chapter XXII	On the Five Precepts	149
Chapter XXIII	On the Perfection of Precepts	157
Chapter XXIV	On Karma	163
Chapter XXV	On Endurance	191
Chapter XXVI	On the Perfection of Vigor	195
Chapter XXVII	On the Perfection of Meditation	197
Chapter XXVIII	On the Perfection of Wisdom	201
Glossary		205
Selected Bibliography		209
Index		211
A List of the Volumes of the BDK English Tripiṭaka (First Series)		217

## Translator's Introduction

The *Upāsakaśīla-sūtra* (*Yu-p'o-sai-chieh ching*) is a sutra that sets forth the moral code to be observed by lay followers of Buddhism. It was translated by Dharmarakṣa during the Northern Liang dynasty, A.D. 424 to 426. Among the more important sutras translated by Dharmarakṣa, in addition to the *Upāsakaśīla-sūtra*, were the *Mahāparinirvāṇa-sūtra* and the *Suvarṇaprabhāsa-uttamarāja-sūtra*. He was honored as the first patriarch of the Nirvana School. He was also the first Indian monk to translate and propagate the bodhisattva precepts in China.

The *Upāsakaśīla-sūtra* is also known as the *Sujāta-sūtra* (*Shan-shêng ching*) because Sujāta is the main character of the sutra. Several other sutras of the same stratum also exist. Actually, the *Upāsakaśīla-sūtra* is an enlargement of three smaller sutras, the *Sutra on the Worship of the Six Directions by Sujāta* (*Shih-chia-lo-yüeh liu fang li ching*) translated by An-shih-kao, the *Sujāta-sūtra* translated by Chih-fa-tu, and the *Sujāta-sūtra* in the *Dirghāgama*. It can be said that the *Upāsakaśīla-sūtra* is the Mahayanization of the other smaller sutras.

As its title indicates, the *Upāsakaśīla-sūtra* comprehensively elucidates the content, practice, and essence of the moral code to be observed by lay bodhisattvas. It emphasizes the importance of the bodhisattva practice of lay Buddhists. The aspiration of the laity for enlightenment is said to be superior to the fruition of the practice of both *śrāvakas* and *pratyekabuddhas*. At the end of each chapter, the sutra concludes that lay bodhisattvas encounter more difficulties in following the precepts than ordained bodhisattvas. As such, their observance of the precepts is highly praised in the sutra.

The chapter "On Taking Precepts" is the pivot of the *Upāsakaśīla-sūtra*. It explains how a lay Buddhist should conduct himself

with respect to six groups of people represented by the six directions. This chapter enumerates six major and twenty-eight minor precepts that are different from the other two main categories of bodhisattva precepts. The Yogācāra tradition has four major and forty-three minor bodhisattva precepts, and the Brahmajāla tradition has ten major and forty-eight minor bodhisattva precepts. Although all three categories of bodhisattva precepts are for bodhisattvas to observe, the six major and twenty-eight minor precepts in this sutra are mainly for the lay bodhisattva, whereas the precepts of the other two traditions are for ordained bodhisattvas.

There are twenty-eight chapters in this sutra. The key points of each chapter can be summarized as follows:

Chapter I: On the Assembly. In response to Sujāta's question, the Buddha points out that in contrast to non-Buddhists' worship of the six directions in order to procure wealth, Buddhists venerate another six directions—parents, teachers, spouse, friends, subordinates, and *śramaṇas*—in order to practice the six *pāramitās* (perfections). This is the crux of the sutra.

Chapter II: On Arousing the Aspiration for Enlightenment. The meaning and significance of the aspiration for enlightenment are detailed in this chapter.

Chapter III: On Compassion. This chapter explains that compassion derived from the observation of the suffering and anguish of sentient beings is the root of the aspiration for enlightenment. The essence of the *Upāsakaśīla* is the cultivation of a compassionate mind.

Chapter IV: On Liberation. This chapter outlines various ways to reach liberation. The cultivation of compassion is said to be the root of liberation.

Chapter V: On Three Kinds of Enlightenment. In this chapter, the three kinds of enlightenment, that of the *śrāvaka*, the *pratyekabuddha*, and the Buddha, are explained using the analogy of the crossing of a river by a rabbit, a horse, and an elephant. Through it we see how the enlightenment of the Buddha is exalted.

Chapter VI: On Cultivating the Thirty-two Marks. This chapter enumerates the thirty-two marks of the Buddha and explains the sequence by which each mark is cultivated and attained.

Chapter VII: On Making Vows. This chapter emphasizes the importance of vows as the foundation of bodhisattva practice and names those vows that a bodhisattva should make in order to fortify his resolve for enlightenment.

Chapter VIII: On the Meaning of "Bodhisattva." This chapter distinguishes a true bodhisattva from a bodhisattva in name only.

Chapter IX: On the Firm Determination of a True Bodhisattva. This chapter tells how a true bodhisattva fortifies his practice in the face of difficulties.

Chapter X: On Benefitting Oneself and Others. This chapter states the eight kinds of wisdom and sixteen qualities with which a bodhisattva should be equipped in order to benefit himself and others.

Chapter XI: On the Adornment of Oneself and Others. This chapter sets forth the eight ways of cultivation with which one adorns oneself and others.

Chapter XII: On Two Adornments. The two adornments of blessing and wisdom achieved through the practice of the six *pāramitās* are elucidated in this chapter.

Chapter XIII: On Drawing In. This chapter explains how to teach ordained and lay Buddhist followers.

Chapter XIV: On Taking Precepts. This chapter expounds the rites of taking the *upāsaka* precepts and enumerates and expounds the six major and twenty-eight minor precepts.

Chapter XV: On the Purification of Precepts. Various ways to purify the precepts are explained in this chapter.

Chapter XVI: On Eliminating Evils. How the mindfulness of the Buddha eliminates evils is explained in this chapter.

Chapter XVII: On Making Offerings to the Three Treasures. This chapter explains the meaning of making offerings to the Three Treasures and lays down the means of doing so.

Chapter XVIII: On the Six Perfections. This chapter elucidates the meaning and details the practice of the six *pāramitās* of giving, morality, endurance, vigor, meditation, and wisdom.

Chapter XIX: On Miscellaneous Subjects. This chapter explains the categories, merits, and fruitions of the practice of giving.

Chapter XX: On the Three Pure Refuges. The meaning and meritorious virtues of the Three Refuges are explained in this chapter.

Chapter XXI: On the Eight Precepts. This chapter relates the blessings and virtues of taking the eight precepts.

Chapter XXII: On the Five Precepts. This chapter explains the difference between the worldly precepts and the ultimate precepts. It also emphasizes the virtues of the five precepts and the ten improprieties of lay followers.

Chapters XXIII to XXVIII: These chapters reiterate the practice of the perfections of morality, endurance, vigor, meditation, and wisdom.

## Chapter I

### On the Assembly

Thus have I heard. At one time the Buddha dwelt in the Jeta Grove of Anāthapiṇḍika in Śrāvastī, together with twelve hundred fifty great *bhikṣus*, five hundred *bhikṣuṇīs*, one thousand *upāsakas*, and five hundred beggars.

1034b At that time in the assembly an elder's son named Sujāta asked the Buddha, "World-honored One, the six heretical teachers have often preached and taught sentient beings: 'If in the morning one pays reverence to the six directions, one's life span and wealth will increase. And why? The eastern land belongs to Śakra, who protects and helps those who worship him. The southern land belongs to Yama-rāja, who protects and helps those who worship him. The western land belongs to Varuṇa, who protects and helps those who worship him. The northern land belongs to Kubera, who protects and helps those who worship him. The lower land belongs to Agni, who protects and helps those who worship him. The upper land belongs to Vāyu, who also protects and helps those who worship him.' World-honored One, are there also six directions in the Buddha-Dharma similar to these?"

The Buddha answered, "Good son, there are also six directions in the Buddha-Dharma, namely, the six perfections. The east is the perfection of giving. And why? It represents the initial daybreak because it brings forth the light of wisdom. The east belongs to the minds of sentient beings. If sentient beings make offerings to the perfection of giving, their life span and wealth will increase. The south is the perfection of morality. And why? The perfection of morality represents the right side. Anyone who makes offerings to it can also increase his life span and wealth. The west is the

perfection of endurance. And why? The west is to the back, which symbolizes that all bad dharmas are left behind. Anyone who makes offerings to it can also increase his life span and wealth. The north is the perfection of vigor. And why? The north symbolizes overcoming bad dharmas. Anyone who makes offerings to it can also increase his life span and wealth. The lower direction is the perfection of meditation. And why? [Through meditation one] can properly observe the three evil realms. Anyone who makes offerings to it can also increase his life span and wealth. The upper direction is the perfection of wisdom. And why? The upper direction symbolizes the unsurpassed. Because of its unsurpassability, if one makes offerings to it, one can increase one's life span and wealth. Good son, the six directions belong to the minds of sentient beings. These are not the same as the teachings of the six heretical teachers."

"Who can make offerings to these six directions?"

"Good son, only bodhisattvas can make offerings to them."

"World-honored One, what is meant by a bodhisattva?"

"One who has attained enlightenment (*bodhi*) is called a bodhisattva. One who has the nature of enlightenment is called a bodhisattva," the Buddha answered.

1034c "World-honored One, if one who has attained enlightenment is called a bodhisattva, how can he be called a bodhisattva before he makes offerings to these six directions? If one who has the nature of enlightenment is called a bodhisattva, then who has the nature? If one who has the nature can make offerings, one who has no such nature cannot. Therefore the Tathāgata cannot say that the six directions belong to the minds of sentient beings."

"Good son, it is not because of the attainment of enlightenment that one is called a bodhisattva. And why? One who has attained enlightenment is a Buddha. Before the attainment of enlightenment, one is a bodhisattva. Likewise, it is not because of the nature that one is called a bodhisattva. Good son, all sentient beings do not have the [definite] nature of enlightenment, just as they do not have the [definite] nature of a human, god, lion, tiger, wolf, dog,

and so forth. It is due to the combination of the causes and conditions of various good karmas in the present life that one becomes a human or a god. And it is through the combination of the causes and conditions of bad karmas that one is born as an animal, such as a lion. The same is true with a bodhisattva. It is through the combination of various good karmas and the arousal of the aspiration for enlightenment that one is called a bodhisattva. To say that all sentient beings possess a bodhisattva nature is not correct. And why? If one possesses this nature, one does not have to cultivate good karma by making offerings to the six directions. Good son, if one has this nature, one neither brings forth the initial resolve to seek enlightenment nor gives rise to the thought of withdrawing. It is by the arousal of the aspiration for enlightenment caused by immeasurable good karma that one is said to have a bodhisattva nature.

“Good son, some sentient beings arouse the aspiration for enlightenment because they have followed the heretics but find that they do not like their perverted teachings. Some sentient beings arouse the aspiration for enlightenment through internally good causes and conditions developed from dwelling in a quiet place. Or sentient beings arouse the aspiration for enlightenment because they see the faults of cyclic existence. Or sentient beings arouse the aspiration for enlightenment because they see unwholesomeness and hear unwholesomeness. Or sentient beings arouse the aspiration for enlightenment because they know very well and reproach themselves for their own greed, desires, hatred, stupidity, and stinginess. Or sentient beings arouse the aspiration for enlightenment because they have seen heretics skilled in the five kinds of supernatural power. Or sentient beings arouse the aspiration for enlightenment because they wish to know if the world is limited or limitless. Or sentient beings arouse the aspiration for enlightenment because they have seen and heard of the inconceivability of the Tathāgata. Or sentient beings arouse the aspiration for enlightenment because they have pity and compassion. Or sentient beings arouse the aspiration for enlightenment because they have love for sentient beings.

1035a “Good son, there are three levels of aspiration for enlightenment, namely, superior, medium, and inferior. If sentient beings are said to have a definite nature, how can there be three levels? Inferior sentient beings may seek medium aspirations; medium sentient beings may seek superior aspirations; superior sentient beings may seek medium aspirations; and medium sentient beings may seek inferior aspirations. If sentient beings diligently cultivate measureless good deeds, they can progress; if they do not cultivate diligently, they will backslide. If they progressively practice the good, this is not retrogressing. If they do not progressively practice, this is retrogressing. Not retrogressing means to cultivate the good at all times, for sentient beings everywhere; otherwise it is retrogressing. If so, the bodhisattva will have thoughts of retreating and of fear. One who cultivates good dharmas at all times for all sentient beings attains nonretrogression. This is why I prophesied that Mahoraga would soon attain unsurpassed, right, perfect enlightenment.

“Good son, the three levels of enlightenment do not have a definite nature; otherwise, those who were determined to seek the fruition of a *śrāvaka* or a *pratyekabuddha* could not arouse the aspiration for enlightenment. Good son, just as the Sangha has no definite nature, neither do these three levels [of enlightenment]. Anyone who claims to have a fixed nature is a heretic. And why? It is because heretics do not believe in the principle of cause and effect. For example, Īśvaradeva denies both cause and effect.

“Good son, if anyone claims that the bodhisattva nature is like the nature of gold, which definitely exists in the nugget and manifests the function of gold through skillful refining, this is a Brahmanic saying. And why? The Brahman often claims that in the seed of *nyagrodha* there is the *nyagrodha* tree, and that in the eye there are fire and pebbles. Therefore the Brahman admits neither cause nor effect. The cause is just the effect and the effect is just the cause. The seed of *nyagrodha* is replete with *nyagrodha* trees—this is the Brahmanic theory of cause and effect. However, it is not correct. And why? Cause is subtle, and effect is coarse. If they say that there is definitely fire in the eye, the eye will

certainly be burned. How can the eye see if it is burned? If the eye has pebbles in it, the pebbles will certainly shade the eye. If the eye is shaded, how can it see?

“Good son, the Brahman says that whatever exists remains existing, and whatever does not exist remains nonexistent. Non-existence does not come to exist, and existence should not become extinct. If the nature of gold is said to exist in the nugget, gold cannot be said to be the nature, and the nature cannot be said to be gold. Good son, through causal conditions there is unity. And because of the unity of conditions, what is originally nonexistent comes to exist. The Brahman holds that nonexistence always remains nonexistent. How can that be so? When gold is mixed with mercury, gold is ruined. [The Brahman] claims that things never become ruined. How can that be so? To say that sentient beings possess [a definite bodhisattva nature] is heretical, not Buddhist.

“Good son, just as through the unity of causal conditions of stone the function of gold comes into being, so does the bodhisattva nature. When sentient beings have the thought that can be called a wishing mind, through the cause and condition of this wishful thought for good karma they arouse aspirations for enlightenment. This is what is meant by bodhisattva nature.

“Good son, just as sentient beings are originally devoid of enlightenment, which is realized later, so it is with the [bodhisattva] nature, which is originally nonexistent but comes into being later. Therefore it cannot be said definitely to exist. Good son, anyone who seeks great wisdom is called a bodhisattva. Because he wishes to know the truth of all dharmas and is greatly adorned, because his mind is fortified and he saves many sentient beings, and because he does not spare his own life, he is called a bodhisattva who practices the Mahayana.

1035b

“Good son, there are two types of bodhisattvas: (1) retrogressing and (2) nonretrogressing. One who has cultivated the deeds [for attaining] the thirty-two excellent marks is a nonretrogressing bodhisattva. Otherwise, one is a retrogressing bodhisattva. Again, there are two types: (1) ordained and (2) lay bodhisattvas. The ordained bodhisattva who keeps completely and purely the

eight cardinal precepts is called a nonretrogressing bodhisattva, and the lay bodhisattva who keeps purely the six major precepts is also called nonretrogressing.

“Good son, the blessings and virtues that the heretic gains by severing desires are superior to those gained by all sentient beings in the desire realm. A stream-enterer (*srotāpanna*) is superior to all heretics with different views. A once-returner (*sakṛdāgāmin*) is superior to all stream-enterers. A nonreturner (*anāgāmin*) is superior to all once-returners, and an arhat is superior to all nonreturners. A *pratyekabuddha* is superior to all arhats. A lay person who arouses the aspiration for enlightenment is superior to all *pratyekabuddhas*. It is not difficult for an ordained person to arouse the aspiration for enlightenment, but it is inconceivable for a lay person to arouse the aspiration for enlightenment. And why? Lay people are bound by more unfavorable conditions. When a lay person arouses the aspiration for enlightenment, the Four Heavenly Kings, and also kings in the Akanisṭha and other heavens, pleasantly and with great surprise exclaim, ‘Now, we have a teacher of men and gods.’”

## Chapter II

### On Arousing the Aspiration for Enlightenment

Sujāta asked the Buddha, “How do sentient beings arouse the aspiration for enlightenment?”

“Good son, one arouses the aspiration for enlightenment for two reasons: (1) increasing one’s span of life, and (2) increasing wealth. Again, there are two reasons: (1) not terminating the bodhisattva nature, and (2) severing sentient beings’ sufferings and afflictions. Again, there are two reasons: (1) perceiving that in measureless lives one has undergone great sufferings and not gained benefit, and (2) contemplating that although there are immeasurable Buddhas as many as the grains of sand in the Ganges River, they cannot liberate one. One has to liberate oneself. Again, there are two reasons: (1) practicing all good deeds, and (2) not losing what has been practiced. Again, there are two reasons: (1) to surpass the fruition of all men and gods, and (2) to surpass the fruition of the two vehicles. Again, there are two reasons: (1) to undergo all sufferings in order to seek the path of enlightenment, and (2) to attain immeasurable benefits. Again, there are two reasons: (1) [one contemplates that] the Buddhas of the past and future, as many as the grains of sand in the Ganges River, are the same as oneself, and (2) one deeply contemplates that enlightenment is attainable. Therefore, one arouses the aspiration.

1035c

“Again, there are two reasons: (1) contemplating that although those in the sixth stage of bodhisattva wisdom might retrogress, they still are superior to all *śrāvakas* and *pratyekabuddhas*, and (2) seeking diligently the unsurpassed fruition. Again, there are

two reasons: (1) wishing to cause all sentient beings to attain liberation, and (2) wishing oneself to liberate them and surpass the fruition obtained by heretics. Again, there are two reasons: (1) not forsaking all sentient beings, and (2) forsaking all afflictions. Again, there are two reasons: (1) eliminating sentient beings' present afflictions, and (2) preventing their future afflictions. Again, there are two reasons: (1) severing the obstruction to wisdom, and (2) severing the obstructions of the bodies of sentient beings.

“Good son, there are five deeds that arouse the aspiration for enlightenment: (1) drawing close to beneficial friends, (2) eliminating hateful thoughts, (3) following teachers' instructions, (4) bringing forth compassionate thoughts, and (5) diligently and vigorously practicing. Again, there are five deeds: (1) not seeing others' faults, (2) although seeing others' faults, not becoming discouraged, (3) not becoming arrogant after performing good deeds, (4) not becoming jealous of others' good deeds, and (5) seeing all sentient beings as one's only child.

“Good son, after having aroused the aspiration for enlightenment, intelligent people can destroy the result of bad karmas as [large as] Mount Sumeru. Intelligent people arouse the aspiration for enlightenment for three reasons: (1) they have seen sentient beings [suffering] in the five periods of the decay of an existing kalpa [its deterioration, the arising of views, the prevalence of passions, the increase of human misery, and the diminution of the human life span] in the unwholesome world; (2) they have seen that the Tathāgata possesses inconceivable spiritual powers; and (3) they have heard the eight kinds of wonderful sounds of the Buddha Tathāgata. Again, there are two reasons: (1) one clearly realizes that one's body suffers, and (2) one realizes that when sentient beings suffer, it is as if one oneself were suffering. One wants to sever their suffering just as one wants to sever one's own. Good son, if a person can arouse the aspiration for enlightenment, you should know that he is able to pay reverence to the six directions and to increase his span of life and wealth. This is not like what the heretics teach.”

## Chapter III

### On Compassion

Sujāta asked, "World-honored One, those six heretical teachers do not teach [the principle of] cause and effect. The Tathāgata teaches that there are two kinds of cause: (1) the producing cause and (2) the revealing cause. Is the initial aspiration for enlightenment, which the Buddha teaches, a producing or a revealing cause?"

1036a "Good son, as regards sentient beings I may proclaim one cause, two causes, three causes, four causes, five causes, six or seven causes, or up to twelve causes. The one cause would refer to the producing cause. Two causes would refer to the producing and revealing causes. Three causes would refer to affiliation, karma, and capacity. Four causes would refer to the four elements. Five causes would refer to the five links [of the twelve links] of future life. Six causes would refer to the six causes explained in the sutras. Seven causes are those as explained in the *Lotus Sutra*. Eight causes are the eight links in the present life. Nine causes are explained in the *Ta ch'eng ching*. Ten causes are those explained for *upāsaka* Mana. Eleven causes are those explained in the *Chih-yin [ching]*. Twelve causes would refer to the twelve links of causes and conditions.

"Good son, there are immeasurable and boundless causes of all defiled karma, and there are also immeasurable and boundless causes for the undefiled dharmas. Intelligent people arouse aspirations for enlightenment in order to comprehend them. Therefore the Tathāgata is the one with all wisdom.

"Good son, sentient beings who arouse the aspiration for enlightenment are caused by producing causes or by revealing causes or by both. Now you should know that the producing cause denotes

great compassion. Because of compassion, one can bring forth the aspiration [for enlightenment]; therefore, the compassionate mind is a producing cause.”

“World-honored One, how does one cultivate compassionate thought?”

“Good son, an intelligent person deeply perceives that all sentient beings are sunk in the great afflictive sea of birth and death. He arouses compassion in order to save them. Again, he arouses compassion because he sees that sentient beings do not have the ten powers, the four fearlessnesses, great compassion, or the three mindfulnesses, and he wonders how to help them perfect these virtues. Again, he arouses compassion because he takes sentient beings as his own dear ones although they are full of grudges and malice. Again, he arouses compassion because he sees sentient beings going astray from the proper path and having no guide. Again, he arouses compassion because he sees sentient beings who lie in the mud of the five desires but cannot get out and still indulge themselves.

“Again, he arouses compassion because he sees that sentient beings are always bound by their wealth, wives, and children and cannot renounce them. Again, he arouses compassion because he sees that sentient beings become arrogant about their appearance. Again, he arouses compassion because he sees that sentient beings are deceived by unhelpful advisors, such as the six heretical teachers, whom they take as dear ones. Again, he arouses compassion because he sees that although sentient beings fall into the realm of existence and undergo suffering, they still take delight in it. Again, he arouses compassion because he sees that sentient beings create unwholesome, bad karma of body, speech, and mind, and that they thus suffer bitter results but still take delight in it. Again, he arouses compassion because he sees that sentient beings who crave for the five desires are like one who drinks salty water when thirsty. Again, he arouses compassion because he sees that although sentient beings seek happiness, they do not create the causes of happiness; although they do not like suffering, they like to create the causes of suffering; and although they

wish for happiness in heaven, they do not keep the precepts perfectly.

1036b “Again, he arouses compassion because he sees that sentient beings take what is non-self and not possessed by a self as a self and something possessed by a self. Again, he arouses compassion because he sees that sentient beings transmigrate indefinitely in the five cycles of existence. Again, he arouses compassion because he sees that sentient beings fear birth, old age, and death, and yet they create karma leading to birth, old age, and death. Again, he arouses compassion because he sees sentient beings undergoing suffering in body and mind and yet creating more karma. Again, he arouses compassion because he sees that sentient beings suffer departing from loved ones and yet do not cut off attachment to them. Again, he arouses compassion because he sees that sentient beings stay in the darkness of ignorance and do not know how to kindle the light of wisdom. Again, he arouses compassion because he sees that sentient beings are burnt by the fire of affliction and yet do not seek for the water of *samādhi*. He arouses compassion because he sees sentient beings create measureless unwholesomeness for the sake of the pleasures of the five desires. He arouses compassion because he sees that sentient beings know that suffering is derived from the five desires, and yet they pursue them ceaselessly, like a hungry person taking poisoned rice.

“Again, he arouses compassion because he sees that sentient beings encounter tyrants in an unwholesome world and thus suffer greatly, and yet still indulge themselves. He arouses compassion because he sees that sentient beings transmigrate with the eight kinds of suffering and yet do not know how to sever the causes of suffering. Again, he arouses compassion because he sees that sentient beings cannot feel free and comfortable due to hunger, thirst, cold, and heat. Again, he arouses compassion because he sees that sentient beings break precepts and are born in hells, or as hungry ghosts or animals. He arouses compassion because he sees that sentient beings do not attain self-mastery in appearance, life, tranquility, and eloquence. He arouses compassion because he sees that sentient beings’ organs are defective. Again, he arouses

compassion because he sees that sentient beings born in the borderlands do not practice good dharmas. He arouses compassion because he sees that, living in a world full of hunger and famine, sentient beings are weak and emaciated, and they rob one another. Again, he arouses compassion because he sees that living in a world full of wars, sentient beings kill and harm one another, their malicious thoughts increase, and they have to undergo the immeasurable retribution of suffering.

“Again, he arouses compassion because he sees that sentient beings who are born when the Buddha appears in the world, and who hear the sweet pure Dharma, which is like dew, do not accept and keep it. He arouses compassion because he sees that sentient beings believe in bad friends and do not follow the teaching of beneficial friends. He arouses compassion because he sees that sentient beings have great wealth but do not practice giving. He arouses compassion because he sees that sentient beings undergo all sufferings when farming and doing business. Again, he arouses compassion because he sees that sentient beings do not love their parents, brothers, wives, children, servants, relatives, or clans.

“Good son, an intelligent person should contemplate that the happiness of *samādhi* in the heaven of neither thinking nor non-thinking is like the suffering of the hells, which is shared by all beings. He can then arouse compassion.

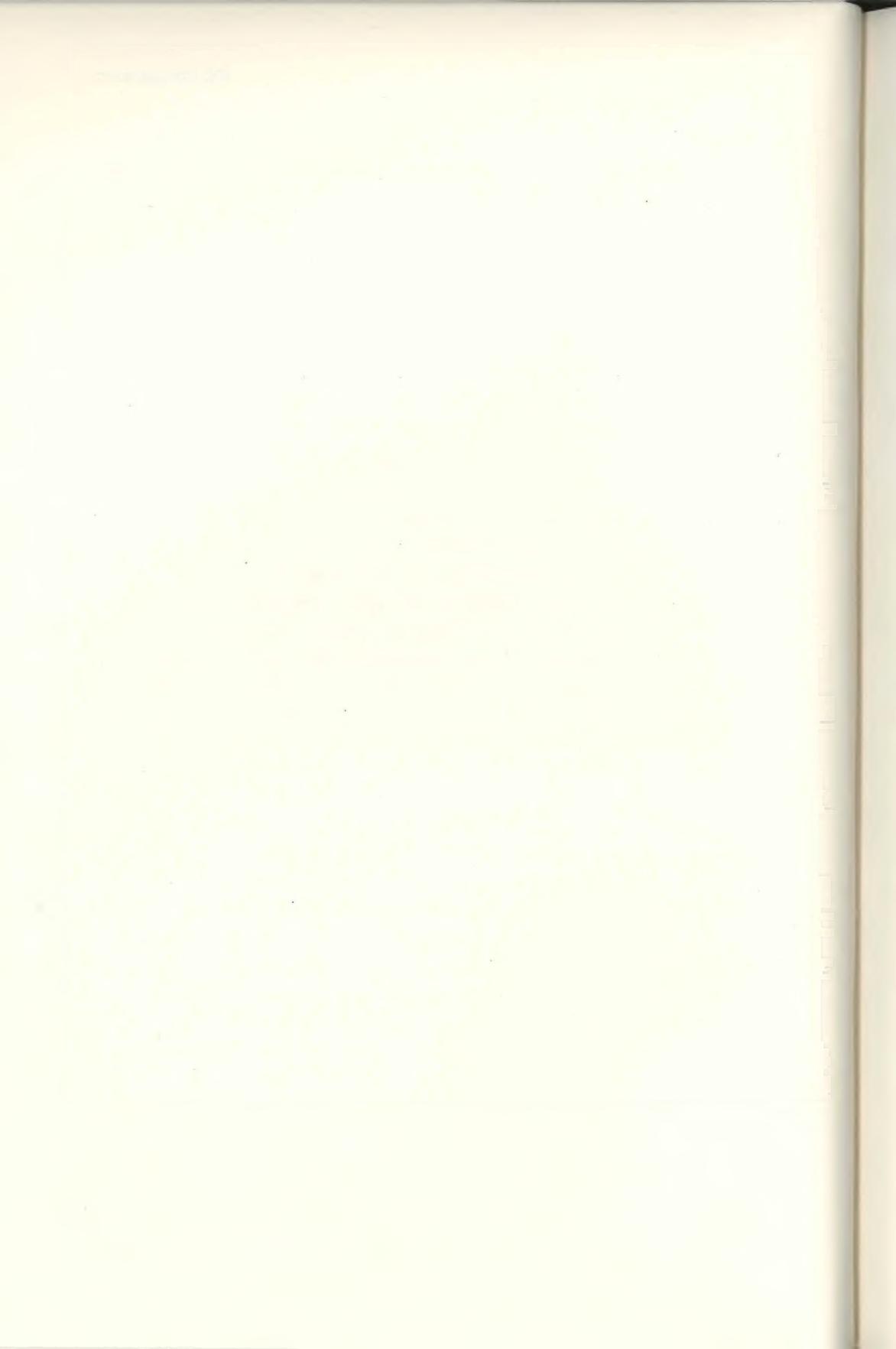
“Good son, to contemplate like this before attaining the way is called compassion. After attaining the way, it is called great compassion. And why? Although one may contemplate like this before attaining the way, the contemplation is limited and so are sentient beings. After attaining the way, the contemplations and sentient beings are all boundless. Therefore, it is called great compassion. Before attaining the way, compassionate thought wavers; therefore it is called compassion. After attaining the way, it does not waver; therefore it is called great compassion. Before attaining the way, one cannot save and help all sentient beings; therefore this is called compassion. After attaining the way, one can greatly save and help; therefore, it is called great compassion. Before attaining the way, one does not practice [compassion] with wisdom; therefore

1036c

it is called compassion. After attaining the way, one practices with wisdom, and it is called great compassion.

“Good son, although an intelligent person when practicing compassion cannot eliminate the afflictions of sentient beings, this person has already achieved immeasurable benefits. Good son, compassionate thought is the producing cause of the six perfections.

“Good son, there are two types of bodhisattvas: (1) ordained and (2) lay bodhisattvas. It is not difficult for the ordained bodhisattva to cultivate compassion, but it is extremely difficult for the lay bodhisattva. And why? Lay people have more unfavorable conditions. Good son, if lay people do not cultivate compassion, they cannot attain the *upāsaka* precepts. After cultivating compassion, they will attain [the precepts]. Good son, ordained people can perfect only five perfections but cannot perfect the perfection of giving. Lay people can do it. And why? They can practice giving everything all the time. Hence lay people should first cultivate compassion. If they cultivate compassion, they will perfect morality, endurance, vigor, meditation, and wisdom. Cultivating compassionate thoughts, one can give what is difficult to give, endure what is difficult to endure, and do what is difficult to do. Therefore compassion is the basis of all good dharmas. Good son, if a person can cultivate compassionate thought like this, he can destroy bad karma as large as Mount Sumeru and will soon attain unsurpassed, perfect enlightenment. He will gain rewards as great as Mount Sumeru even from a little good karma.”



## Chapter IV

### On Liberation

“Good son, if a good son or daughter cultivates compassion, he or she will attain all the essence of the Dharma and liberation.”

Sujāta asked, “World-honored One, what is meant by essence?”

“Good son, it denotes the body, speech, and mind. The body, speech, and mind are attained through skillful means. There are two kinds of skillful means: (1) hearing and (2) thinking. Again there are three kinds: (1) giving, (2) keeping precepts, and (3) hearing much [of the Dharma].”

Sujāta asked, “World-honored One, the Buddha has said that liberation is attained through three kinds of skillful means. Are these three skillful means a definite number?”

1037a “No, good son. And why? Although someone might give immeasurable wealth to innumerable beings through innumerable lives, he still could not obtain the way to liberation. But someone might just once give a handful of flour to a beggar and thereby perceive the way to liberation. Someone might keep precepts at the places of innumerable Buddhas and still not attain the way to liberation. Someone might keep the eight precepts for one day and night and thereby attain the way to liberation. Someone might uphold, read, and recite the twelve divisions of the scriptures at the places of infinite Buddhas for infinite lives and still not attain the way to liberation. But someone might be able to attain the way to liberation by reading only a four-line verse. And why? Sentient beings’ minds are different. Good son, if one cannot single-mindedly perceive the faults of samsara and the happiness of nirvana, although he might practice giving, keep precepts, and hear much [of the Dharma], he will never attain the way to liberation. If one loathes

the faults of samsara and perceives deeply the virtue and happiness of nirvana, although he might give just a little, keep a few precepts, and hear a little, he can attain the way to liberation. Good son, one who attains the way during the three periods of time, or at the time of a Buddha or a *pratyekabuddha*, or at the time of neither [a Buddha nor a *pratyekabuddha*], or when the heavenly king of Akaniṣṭha speaks of liberation, will attain liberation upon hearing.

“Good son, when I first aroused the aspiration for enlightenment in the past, I did not come across any Buddhas or *pratyekabuddhas*. When I heard Śuddhavasudeva speak of liberation, however, I aroused the aspiration for enlightenment. Good son, such a dharma cannot be attained by those in the realm of desire. And why? Because they are lax. Nor can it be attained by those in the form realm. And why? They do not have the three skillful means. Also, it cannot be attained by those in the formless realm because they lack body and speech. The essence of the Dharma lies in body, speech, and mind. People living in Uttarakuru cannot attain it either. And why? They do not possess the three kinds of skillful means. Three types of beings can attain the way to liberation, namely: *śrāvakas*, *pratyekabuddhas*, and bodhisattvas. If sentient beings encounter beneficial friends, they can turn the liberation of the *śrāvaka* to that of the *pratyekabuddha*, and the liberation of the *pratyekabuddha* to that of the bodhisattva. The bodhisattva’s way to liberation cannot be reversed or destroyed.”

Sujāta asked, “World-honored One, how can a Dharma preacher clearly distinguish between those who possess the way to liberation and those who do not possess it?”

“Good son, two kinds of people attain it, namely, lay and ordained people who listen attentively to the Dharma and uphold the way after listening to it. After hearing of the suffering of the three evil realms, their minds are full of fear. They are horror-stricken and drenched with tears. Keeping precepts firmly, they dare not commit even the most insignificant error. One should know that such people will attain the way to liberation.

“Good son, even if the heretic attains the *samādhi* of neither perception nor nonperception, with a life span infinite kalpas long, if he fails to attain the way to liberation, he should be regarded as a being in hell. If a person falls into the Avīci hell and undergoes great suffering for infinite kalpas but attains the way to liberation, he should be regarded as a being in nirvana. Therefore, good son, I feel pity for Udraka Rāmaputra but do not feel pity for Devadatta. Śāriputra, for example, had sought enlightenment for sixty thousand kalpas but retrogressed because he had not attained the way to liberation. However, his endowment is still superior to that of *pratyekabuddhas*.

“Good son, the Dharma has three levels, namely, superior, medium, and inferior. Inferior refers to a *śrāvaka*, medium to a *pratyekabuddha*, and superior to a Buddha. Good son, some people might diligently seek *upāsaka* precepts, keep them as heard for measureless lives, and still fail to attain them. Some ordained people might seek the precepts of *bhikṣus* and *bhikṣuṇīs*, practice them as heard for measureless lives, and still fail to attain them. And why? Because they have not attained the way to liberation. Therefore this can only be called cultivating precepts, not keeping precepts.

“Good son, if the bodhisattva attains the way to liberation, he will not create the karma that leads to rebirth in the desire, form, or formless realms. He always wishes to be born in the place where he can benefit sentient beings. If he knows that he has created the karma for rebirth in the heavens, he will transfer it to take rebirth as a human. Karma refers to [the practices of] giving, morality, and meditation. Good son, if the *śrāvaka* or *pratyekabuddha* attains the way to liberation, he will become liberated in less than three lives. The bodhisattva *mahāsattva* who has attained the way to liberation will never retrogress during measureless lives. His nonretrogressive thought surpasses that of all *śrāvakas* and *pratyekabuddhas*.

“Good son, if one attains the way to liberation, one attains immeasurable fruition even from a little practice of giving. The same is true with a little practice of morality and hearing [the Dharma]. If this person dwells in the three evil realms, he does not

have to suffer as other beings do. If the bodhisattva attains the way to liberation, he reaches the stage of regulating. Why is it called the stage of regulating? Because all the afflictions are gradually weakened. It may also be called going against the current.

1037c “Good son, there are four types of people: (1) those who follow the current of samsara, (2) those who go against the current of samsara, (3) those who neither follow nor go against the current, and (4) those who reach the other shore. Good son, for the *śrāvaka*, this dharma is called the ground of regulating. For the bodhisattva, it is called both the ground of regulating and the ground of joy. Why is it called the ground of joy? Because one does not retrogress after hearing [the Dharma].

“What does bodhisattva mean? A bodhisattva is one who can always awaken the minds of sentient beings. Although such a bodhisattva understands non-Buddhist texts, he does not follow them or teach them to others. Such a bodhisattva cannot be called a human or a god. He does not traverse the five realms [of a human, god, and so forth]. This is called cultivating the way of nonobstruction.

“Good son, enlightenment has four seeds: (1) not being greedy for wealth, (2) not sparing one’s life, (3) cultivating endurance, and (4) having compassion for sentient beings. Good son, there are five ways to increase these seeds of enlightenment: (1) not thinking of oneself lightly and saying ‘I cannot attain unsurpassed, perfect, complete enlightenment,’ (2) not regretting one’s own suffering, (3) practicing vigorously and diligently without taking a rest, (4) saving sentient beings from immeasurable suffering and afflictions, and (5) praising constantly the wonderful merits and virtues of the Three Treasures. When an intelligent person cultivates enlightenment, he should always practice these five deeds.

“There are six ways to grow the seeds of enlightenment, namely, from the perfection of giving to the perfection of wisdom. These six perfections increase through one thing, that is, not being lax. If the bodhisattva is lazy, he cannot increase these six practices. If he is not, he can.

“Good son, there are four practices for the bodhisattva seeking enlightenment: (1) being near beneficial friends, (2) having a strong and indestructible mind, (3) being able to do what is difficult, and (4) having compassion for sentient beings. Another four practices are (1) being happy when others gain benefit, (2) always taking delight in praising others’ virtues, (3) always being joyful when practicing the six recollections, and (4) diligently speaking about the faults of samsara. Good son, it is impossible to realize enlightenment without these eight practices.

1038a

“Good son, at the first time the bodhisattva arouses the unsurpassed aspiration for enlightenment, he becomes an unsurpassed field of blessings because he has surpassed all things and sentient beings in the world. Good son, someone might say that although there are innumerable Buddhas in innumerable worlds, Buddhahood is very difficult to realize. And why? The worlds are boundless, and so are sentient beings. Sentient beings are boundless, and so are Buddhas. If Buddhahood were easy to realize, one Buddha should be able to save all sentient beings. If so, worlds and sentient beings would have a limit. Good son, when one Buddha is born in the world, he can liberate ninety-nine *nayutas* of people and one *nayuta* of *śrāvakas*, but not all sentient beings. Therefore, sentient beings are said to be boundless. Hence in the *śrāvaka* sutras I say that Buddhas do not exist in the ten directions. And why? It is from fear that sentient beings might slight the Buddha path. The holy path of all Buddhas is not in the domain of this world. What the Tathāgata says is not false. The Tathāgata, the World-honored One, is not jealous. It is because of the rarity [of Buddhahood] that I say that all the ten directions have no Buddhas.

“Good son, innumerable sentient beings arouse aspirations for enlightenment, but not all of them can ultimately practice the way of the bodhisattva. Someone might ask, ‘If there are innumerable Buddhas in the present, why is it that the sutras only say that there are innumerable Buddhas in the past and future but not in the present?’ Good son, I say that in one world there are Buddhas as many as the grains of sand in the Ganges in the past and future,

and only one Buddha in the present. Good son, one who comprehends the true meaning can attain Buddhahood. Although innumerable sentient beings cultivate the way of the Buddha, many of them retrogress. If a person is able to achieve Buddhahood, he is as [rare] as the *udumbara* flower and the [matured] spawn of the fish.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to attain the way to liberation, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter V

### On Three Kinds of Enlightenment

Sujāta asked, "World-honored One, the Buddha has said that there are two kinds of bodhisattvas, (1) lay and (2) ordained. There are three kinds of enlightenment, the enlightenment of the *śrāvakas*, *pratyekabuddhas*, and Buddhas. If one who attains enlightenment is called a Buddha, why is it that *śrāvakas* and *pratyekabuddhas* are not called Buddhas? If one who realizes the Dharma nature is called a Buddha, why is it that *śrāvakas* and *pratyekabuddhas*, who also realize the Dharma nature, are not called Buddhas? If one who has all wisdom is a Buddha, why is it that the *śrāvakas* and *pratyekabuddhas*, who also have all wisdom, are not Buddhas? All [wisdom] denotes the Four Noble Truths."

The Buddha replied, "Good son, there are three kinds of enlightenment to be attained: (1) from hearing, (2) from reflecting, and (3) from practice. Because the *śrāvaka* realizes enlightenment from hearing, he is not called a Buddha. Those with the *pratyekabuddha* nature who attain partial enlightenment after reflecting are, therefore, called *pratyekabuddhas*. The Tathāgata does not have a teacher and does not rely on hearing and reflecting; he is enlightened to everything by practice; therefore, he is called a Buddha.

1038b

"Good son, one who comprehends the Dharma nature is a Buddha. There are two kinds of Dharma nature, one of general characteristics and one of particular characteristics. The *śrāvaka* comprehends only the general characteristics and therefore cannot be called a Buddha. The *pratyekabuddha* comprehends the general characteristics, [but] not from hearing [the Dharma], and therefore is called a *pratyekabuddha* rather than a Buddha. The

Tathāgata, the World-honored One, comprehends all general and particular characteristics, does not depend on hearing and reflecting, and becomes enlightened solely through practice, without the help of a teacher; therefore, he is called a World-honored One, a Buddha.

“Good son, the Tathāgata, the World-honored One, has perfected wisdom. Although *śrāvakas* and *pratyekabuddhas* comprehend the Four Noble Truths, they have not perfected wisdom. Therefore they are not Buddhas. The Tathāgata, the World-honored One, who has perfected wisdom, is called a Buddha. Good son, three kinds of animals can cross over the Ganges, namely, the rabbit, the horse, and the fragrant elephant. The rabbit does not have to touch the bottom of the river in order to swim over; the horse may or may not touch the bottom; and the elephant touches the bottom. [Here] the water of the Ganges represents the twelve links of causes and conditions. When the *śrāvaka* crosses over, he is like the rabbit. When the *pratyekabuddha* crosses over, he is like the horse. And when the Tathāgata crosses over, he is like the fragrant elephant. Therefore the Tathāgata is called a Buddha. Although the *śrāvaka* and the *pratyekabuddha* sever their afflictions, they do not sever their habits (*vāsanā*). The Tathāgata has pulled out the roots of all afflictions and habits and therefore is a Buddha.

“Good son, there are two kinds of doubts: (1) afflictive doubts and (2) neutral doubts. Those of the two vehicles cut off the afflictive doubts but not the neutral doubts. The Tathāgata eliminates both kinds of doubts and therefore is called a Buddha. Good son, the *śrāvaka* becomes tired of hearing much, and the *pratyekabuddha* becomes weary of reflecting, but the Buddha never tires in regard to these two kinds of thought and is therefore called a Buddha.

“Good son, for example, when clean food is kept in a clean container, both outside and inside are clean. Although the wisdom of the *śrāvaka* and *pratyekabuddha* is pure, the containers are not. This is not so with the Tathāgata, in whom both wisdom and the container are pure; and therefore he is called a Buddha.

Good son, there are two kinds of purity: (1) purity of wisdom and (2) purity of practice. Although the *śrāvaka* and *pratyekabuddha* have purity of wisdom, their practice is not pure. Both the Tathāgata's wisdom and his practice are pure, and he is therefore called a Buddha.

1038c "Good son, the practice of the *śrāvaka* and *pratyekabuddha* is limited, but the practice of the Tathāgata, the World-honored One, has no limit; therefore he is called a Buddha. Good son, in one thought the Tathāgata, the World-honored One, can destroy two obstructions: (1) the obstruction to wisdom and (2) the obstruction to liberation. Therefore he is called a Buddha. The Tathāgata is replete with the causes and results of wisdom, and he is therefore called a Buddha. Good son, what the Tathāgata says is nondual and without error and delusion; so are his wisdom and unobstructed eloquence. He has perfected causal wisdom, timely wisdom, and the wisdom of form. He does not conceal anything, does not need protection, and is unsurpassed in eloquence. He knows all the afflictions of sentient beings, the causes for the formation of afflictions, and the causes for their destruction. The Tathāgata cannot be tainted by the eight worldly dharmas and has great compassion to secure [beings] from suffering. He has perfected the ten powers, the four fearlessnesses, the three mindfulnesses, and great compassion. His physical and mental powers are perfect. What does the perfection of physical power mean?

"Good son, in the Trāyastriṃśa Heaven there is a large city named Sudarśana. It is a hundred thousand miles in width and has millions of palaces and ten million six hundred sixty-six thousand six hundred sixty-six gods. During the three summer months, when Indra wants to take a pleasure trip to the Paricitra grove at Mount Yugamdhara, a fragrant elephant with seven heads, named Airāvaṇa, will be known and appear as soon as Indra has the thought. The gods in Sudarśana will accompany [Indra] by riding on Airāvaṇa's heads. The grove is fifty *yojanas* from the city. The strength of this elephant surpasses that of all fragrant elephants. Only the combined strength of eighteen thousand fragrant elephants such as this one can match the strength of one

finger of the Buddha. Therefore, the strength of the Buddha's body surpasses that of all sentient beings.

"Just as the worlds are boundless, so are sentient beings. The mind-power of the Tathāgata is also boundless. Hence only the Tathāgata is called a Buddha. Those of the two vehicles are not called Buddhas. Therefore the Tathāgata is called an unsurpassed teacher, a great person, a guiding fragrant elephant, a lion and dragon-king among men, a great captain, a great doctor, a king of great oxen, an ox-king among men, and a pure lotus. He becomes enlightened all on his own without a teacher and is the eye for sentient beings. He is a great giver, a great *śramaṇa* and Brahman, one who keeps serene, follows precepts, diligently practices, reaches the other shore, and attains liberation.

"Good son, although *śrāvakas* and *pratyekabuddhas* are [partially] enlightened, they do not have all these virtues. Therefore, one [who has all these virtues] is called a Buddha.

"Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to distinguish these three kinds of enlightenment, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions."

## Chapter VI

### On Cultivating the Thirty-two Marks

Sujāta asked, “World-honored One, according to what the Buddha has taught, when does the power of the bodhisattva’s body become perfected?”

1039a The Buddha replied, “Good son, it is at the time when one initially cultivates the karma for the thirty-two marks. Good son, at the time when one cultivates such karma, one is called a bodhisattva. He attains two *samādhis*: (1) the *samādhi* of enlightenment and (2) the *samādhi* of cyclic existence. There are two other kinds of *samādhi*: (1) the *samādhi* of knowing previous lives and (2) the *samādhi* that arouses the cause for proper Dharma.

“Good son, during the time when the bodhisattva cultivates the thirty-two marks up to the realization of unsurpassed, perfect enlightenment, he has heard much [of the Dharma] without getting weary. The bodhisattva *mahāsattva* cultivates each and every mark and adorns it with one hundred kinds of blessings and virtues, fifty from cultivating the mind and fifty from perfecting the mind. These are the one hundred blessings and virtues. Good son, the blessings and virtues of all the worlds are not equal to those in one of the Buddha’s hair-pores. All the blessings and virtues in one of the Buddha’s hair-pores are not equal to those of one secondary mark of the Buddha. The blessings and virtues of all the eighty secondary marks are not equal to those of one primary mark of the Buddha. The blessings and virtues of all marks are not equal to those of the mark of the tuft of white hair [between his eyebrows] (*ūrṇā*), which in turn is not equal to those of the invisible mark on the head (*uṣṇīṣa*).

“Good son, the bodhisattva always greatly benefits sentient beings during innumerable kalpas, and earnestly and diligently does all good deeds. Therefore the Tathāgata perfects innumerable virtues. The thirty-two marks are the rewarding result of great compassion. Although a universal monarch (*cakravartin*) also has these marks, they are not as perfect. It is actions of body, speech, and mind that result in these marks. It is not in heaven nor in Uttarakuru but in the other three continents that one cultivates these marks. It is in a male body, not a female body [that one attains these marks].

“When a bodhisattva *mahāsattva* practices these deeds for three *asaṃkhya* kalpas, he will then attain unsurpassed, perfect enlightenment. Good son, formerly I fulfilled the first *asaṃkhya* kalpa at the place of Ratnaśikhin Buddha, the second *asaṃkhya* kalpa at the place of Dīpaṅkara Buddha, and the third *asaṃkhya* kalpa at the place of Kāśyapa Buddha.

“Good son, formerly at the place of Śākyamuni Buddha I aroused the initial aspiration for the unsurpassed, perfect enlightenment. After arousing the aspiration, I made offerings to innumerable Buddhas as many as the grains of sand in the Ganges River, planted roots of virtue, cultivated the way, kept precepts, progressed vigorously, and heard much. Good son, after the bodhisattva *mahāsattva* cultivates the deeds for the thirty-two marks, he clearly knows that he will definitely attain perfect enlightenment just as he sees clearly the mango (*āmra*) fruit in his hand. Although the marks are fixed, the time sequence of cultivating them is not necessarily so. It is said that the Tathāgata first obtained the mark of eyelashes that resemble those of a bull-king. And why? When still a bodhisattva, in innumerable lives, he delightfully looked at sentient beings with kind eyes; therefore he first gained the mark of eyelashes that resemble those of a bull-king [and then the other marks].

1039b “Or, it is said that the Tathāgata first gained the mark of eight kinds of pure voices and then the other marks. And why? While still a bodhisattva, for innumerable lives he always taught sentient beings with gentle and true words; therefore he first gained

the mark of the eight kinds of pure voices. Or, it is said that the Tathāgata gained the invisible mark on the head and then gained the other marks. And why? While still a bodhisattva, for innumerable lives he made offerings to teachers, prostrated to Buddhas and bodhisattvas, and hence broke his arrogance. Therefore he first gained the invisible mark on the head and then the other marks.

“Or, it is said that the Tathāgata first gained the mark of a tuft of white hair and then the others. And why? While still a bodhisattva, for innumerable lives he did not deceive sentient beings; therefore he first attained the mark of a tuft of white hair between the eyebrows. Good son, except for the Buddha, the World-honored One, there is no one who can tell the deeds for gaining such marks.

“Good son, it is said that the Tathāgata first obtained the mark of level feet and then the others. And why? While still a bodhisattva, for innumerable lives he practiced giving and kept precepts, and his mind did not waver when practicing the way. Therefore he first obtained the mark of level feet.

“After gaining this mark, he obtained the mark of images of wheels on the soles of his feet. And why? While still a bodhisattva, for innumerable lives he made offerings to parents, teachers, and beneficial friends; and he properly supported and protected all sentient beings; therefore he attained the mark of images of wheels on the soles of his feet and fingers.

“After this mark he then attained the mark of long, slender fingers. And why? While still a bodhisattva, for immeasurable lives, with the most sincere thought, he kept the first and fourth *upāsaka* precepts; therefore he attained the mark of long, slender fingers and then the mark of long legs.

“After attaining these marks, he then attained the mark of full shoulders. And why? While still a bodhisattva, he accepted the teachings and instructions of teachers, parents, and beneficial friends; therefore he attained the mark of full shoulders.

“After attaining this mark, he then attained the mark of webbed hands and feet. And why? While still a bodhisattva, he took in sentient beings with the four all-embracing virtues; therefore he attained the mark of webbed hands and feet.

“After attaining this mark, he then attained the mark of soft and tender hands and feet. And why? While still a bodhisattva, for immeasurable lives he rubbed by hand and washed the bodies of his teachers and parents. He cleansed them of dirt and applied fragrant oils; therefore he attained the marks of soft and tender hands and feet.

“After attaining this mark, he attained the mark of body hair that stands upward. And why? While still a bodhisattva, for immeasurable lives he always taught sentient beings and had them practice giving, morality, and all the other wholesome dharmas; therefore he attained the mark of body hair that stands upward.

1039c “After attaining this mark, he attained the mark of graceful legs resembling those of an antelope. And why? While still a bodhisattva, for immeasurable lives he sincerely listened to and spoke of the Dharma so as to destroy the faults of samsara; therefore he attained the mark of graceful legs resembling those of an antelope.

“After attaining this mark, he then obtained the mark of a broad and round body like a *nyagrodha* tree. And why? While still a bodhisattva, for immeasurable lives he always gave away medicine to all sentient beings; therefore he attained the mark of a broad and round body like a *nyagrodha* tree.

“After attaining this mark, he attained the mark of hands reaching below the knees. And why? While still a bodhisattva he never cheated sages, parents, teachers, or beneficial friends. Therefore he attained the mark of hands reaching below the knees.

“After attaining this mark, he attained the mark of well concealed sexual organs like the elephant and the horse. And why? While still a bodhisattva, for immeasurable lives, when he saw those in fear, he saved and protected them. He had a sense of shame and remorse, did not speak of others' faults, and covered others' faults well; therefore he attained the mark of well concealed sexual organs.

“After attaining this mark, he attained the mark of a soft body with one hair in each hair-pore. And why? While still a bodhisattva, for immeasurable lives he drew near the wise, took delight

in hearing and discussing [with them], and after hearing, he practiced with delight. He happily built roads and removed thorns; therefore he attained the mark of soft skin with one hair in each follicle.

“After attaining this mark, he attained the mark of a golden-hued body. And why? While still a bodhisattva, for immeasurable lives he always gave away houses, bedding, food, and lamps to sentient beings; therefore he attained the mark of a golden-hued body.

“After attaining this mark, he attained the mark of seven round protuberances on his body. And why? While still a bodhisattva, for immeasurable lives he did not give rise to hateful thoughts, to what is detestable. He happily gave sentient beings whatever they wished; therefore he attained the mark of seven round protuberances on his body.

“After attaining this mark, he attained the mark of a round jaw. And why? While still a bodhisattva, for immeasurable lives he was able to distinguish good from bad. His speech was without error, and he did not utter any injustices. He always spoke of acceptable dharmas and did not falsely propagate unacceptable ones; therefore he attained the mark of a full jaw.

“After attaining this mark, he then attained two marks: (1) an upper body and (2) cheeks like those of a lion. And why? While still a bodhisattva, for immeasurable lives he himself did not speak deceitfully nor teach others to do so; therefore he attained these two marks.

“After attaining these marks, he attained three marks: (1) forty teeth, (2) very white teeth, and (3) no gaps between the teeth. And why? While still a bodhisattva, for immeasurable lives he taught the ten good dharmas to sentient beings whose minds were full of joy after accepting the dharmas, and he always happily praised the virtues of others; therefore he attained these three marks.

1040a “After attaining these marks, he attained the mark of four pure white canine teeth. And why? While still a bodhisattva, for immeasurable lives he cultivated the good dharmas of compassion and joyful thought in the desire realm; therefore he attained the mark of four pure white canine teeth.

“After attaining this mark, he attained the mark of possessing a most excellent sense of taste. And why? While still a bodhisattva, for immeasurable lives he gave without being asked to give; therefore he attained the mark of possessing a most excellent sense of taste.

“After attaining this mark, he attained two marks: (1) an *uṣṇīṣa* (topknot of flesh) on the head and (2) a long and slender tongue. And why? While still a bodhisattva, for immeasurable lives he sincerely upheld the ten good dharmas and also taught sentient beings to do so; therefore he attained these two marks.

“After attaining these marks, he attained the mark of a pure voice. And why? While still a bodhisattva, for immeasurable lives he did not use unwholesome speech or teach others to use it; therefore he attained the mark of a pure voice.

“After attaining this mark, he attained the mark of dark blue eyes that resemble those of a bull. And why? While still a bodhisattva, for immeasurable lives he saw dear ones and enemies with equal kindness and compassion; therefore he attained the mark of dark blue eyes resembling those of a bull.

“After attaining this mark, he attained the mark of a tuft of white hair between the eyebrows. And why? While still a bodhisattva, for immeasurable lives he proclaimed the proper Dharma, which is true and not deceiving; therefore he attained the mark of a tuft of white hair between the eyebrows.

“After attaining this mark, he attained the mark of an invisible mark on the head. And why? While still a bodhisattva, for immeasurable lives he prostrated to and worshipped all sages, teachers, and parents, and respected, praised, revered, and made offerings to them; therefore he attained the mark of an invisible mark on the head.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to cultivate these deeds, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter VII

### On Making Vows

Sujāta asked, "World-honored One, who can accomplish these thirty-two marks?"

1040b The Buddha replied, "Good son, the intelligent ones can."

"World-honored One, who is an intelligent one?"

"Good son, an intelligent one is someone who can make unsurpassed vows. After the bodhisattva *mahāsattva* arouses the aspiration for enlightenment, he is willing to share with sentient beings the good karma of body, speech, and mind for their eventual attainment of realization. The bodhisattva *mahāsattva* always keeps near Buddhas, *śrāvakas*, *pratyekabuddhas*, and beneficial friends. He makes offerings, pays reverence, and consults them about the profound Dharma, which he keeps without mistake.

"He makes this vow: 'Now I keep near the Buddhas, *śrāvakas*, *pratyekabuddhas*, and beneficial friends. I would rather undergo great suffering and afflictions for immeasurable lives than retreat from enlightenment. If sentient beings with vicious thoughts beat, scold, or injure my body, I vow that I shall all the more increase compassionate thoughts and not give rise to malicious thoughts. I vow that wherever I am reborn, I shall not take rebirth as a woman, as one without sexual organs, or with both [male and female] sexual organs, or as a slave. Again, I vow to cause my body to have the power of self-mastery so that I can serve others with it, and I vow not to cause others to have the power of self-mastery merely in order to serve me. I vow to cause the organs of my body to be perfect and to keep away from bad friends. [I vow] not to be born in a bad country or borderland but to be born into a noble family with outstanding physical appearance and great wealth.

[I vow] to attain wholesome and free thoughts and a brave and healthy mind. [I vow that] whatever I say, the listeners will like to accept it. [I vow] to keep away from obstructions, to be without laziness, and to leave behind all bad karma of body, speech, and mind. [I vow] to benefit sentient beings greatly, not to care for my own body and life above the needs of others, and not to create bad karma for my body and life. [I vow] not to seek for reward when benefitting sentient beings. [I vow] to take delight always in accepting the twelve divisions of the scriptures and after accepting them to teach them to others. [I vow] to break sentient beings' unwholesome views and bad karma. [I vow] not to be surpassed by anything in the world, and after I have surpassed all, I shall teach others. [I vow] to cure the serious illnesses in the bodies and minds of sentient beings skillfully. When I see people separate due to discord, [I vow] to bring them together in harmony. Seeing people in fear, [I vow] to save and protect them and, after protecting them, to speak various dharmas in order to subdue their minds. Seeing people in hunger, [I vow] to feed them and keep them from thoughts of greed, so that when they eat, they feel [unattached] as if eating grass and leaves. [I vow] to make offerings happily to teachers, parents, beneficial friends, and the virtuous, and to be equal-minded with regards to both friends and foes. [I vow] always to practice the six mindfulnesses, non-self, and [the meditation on] the twelve links of causes and conditions. At places without the Three Treasures, [I vow] to stay in quietude and practice kindness and compassion so that sentient beings who see, hear, and contact me will keep away from afflictions. Although a bodhisattva knows that, except for enlightenment, he must not seek other types of fruition, yet he seeks them anyway in order to benefit sentient beings.'

1040c "Good son, if a bodhisattva can make these vows, he is an elder with unsurpassed Dharma riches who has sought to be a Dharma king but has not attained it yet.

"Good son, if a bodhisattva *mahāsattva* perfects three deeds, he is called an elder with Dharma riches: (1) his mind does not take pleasure in the scriptures of the heretics, (2) his mind is not attached to the pleasures of samsara, and (3) he always likes to

make offerings to the Three Treasures, the Buddha, Dharma, and Sangha. Again, there are another three deeds: (1) not having regrets when suffering for others, (2) perfecting subtle, unsurpassed wisdom, and (3) not arousing arrogance when perfecting good dharmas.

“Again, there are three other deeds: (1) taking on the suffering of hell for the sake of sentient beings as if enjoying the pleasure of the three *dhyāna* heavens, (2) not becoming jealous when others obtain benefit, and (3) performing good deeds without regard for worldly ends.

“Again, there are another three deeds: (1) regarding the suffering of others as if one oneself were suffering, (2) practicing all good deeds for the sake of sentient beings, and (3) employing skillful means to rid them of suffering.

“Again, there are another three deeds: (1) seeing the pleasures of samsara as like a large poisonous snake, (2) joyfully staying in samsara for the benefit of sentient beings, and (3) contemplating the various virtues of the truth of birthlessness.

“Again, there are another three deeds: (1) giving away one’s body, (2) giving away one’s life, and (3) giving away one’s wealth. It is for sentient beings that one gives away these three.

“Again, there are another three deeds: (1) much listening [to the Dharma] without becoming weary, (2) enduring all unwholesome dharmas, and (3) teaching others to practice endurance.

“Again, there are another three deeds: (1) examining one’s own faults, (2) skillfully covering the errors of others, and (3) practicing compassion happily.

“Again, there are another three deeds: (1) keeping the precepts sincerely, (2) taking in all sentient beings with the four all-embracing virtues, and (3) speaking gently and not rudely.

“Again, there are another three deeds: (1) being able to practice giving the Dharma, (2) being able to practice giving wealth, and (3) exhorting sentient beings to practice these things.

“Again, there are another three deeds: (1) always teaching the Mahayana to sentient beings, (2) always cultivating advancing practices, and (3) not belittling sentient beings.

“Again, there are another three deeds: (1) although having afflictions, one is able to endure them, (2) although knowing the faults of the afflictions, one remains happy and does not loathe them, and (3) although having afflictions oneself, one can destroy the afflictions of others.

“Again, there are another three deeds: (1) seeing others gain benefit, one rejoices as if one oneself [gained benefit], (2) not to keep happiness for one’s own enjoyment, and (3) not to become contented with the lower vehicles.

“Again, there are another three deeds: (1) not to be frightened upon hearing of the difficulty of bodhisattva practices, (2) never to say no when one sees a supplicant, and (3) never to give rise to the thought of being superior to others.

1041a “Good son, if the bodhisattva can contemplate cause and effect, the effect of the cause and the cause of the effect, he can in this way break causes and effects, and obtain causes and effects. If the bodhisattva can break and obtain causes and effects, it is called the effect of the Dharma, the king of all dharmas, and the self-mastery of them.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to make these vows, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter VIII

### On the Meaning of “Bodhisattva”

Sujāta asked, “World-honored One, the Buddha says that there are two kinds of bodhisattvas: (1) the bodhisattva in name only and (2) the true bodhisattva. What is meant by the bodhisattva in name only?”

“Good son, a person who has aroused aspirations for enlightenment is called a bodhisattva in name only [if he acts in the following ways:] He likes to accept the heretics and read their scriptures, and then he teaches them to sentient beings. He kills others for the sake of his own body and life. He does not like to practice compassion but takes pleasure in samsara and creates all karma for this end. He has no faith in the Three Treasures and doubts them. Caring for his own body and life, he cannot bear insult. His speech is coarse, and he is hateful and lazy. He belittles himself with this thought, ‘I cannot attain unsurpassed enlightenment.’ Burying himself in the afflictions, he nourishes a fearful mind. He does not diligently practice skillful means to destroy the afflictions and often gives rise to stinginess, jealousy, and hatred. He draws close to bad friends, is lazy and confused, likes to stay ignorant, and does not believe in the six perfections. Neither does he cultivate blessings nor contemplate birth and death. He likes to follow the malicious speech of others. Such a person is called a bodhisattva in name only.

“Good son, again a sentient being may arouse the aspiration for enlightenment and wish to attain unsurpassed perfect enlightenment, but after learning that it will take immeasurable kalpas of ascetic practice to do so, he has regrets. Although he might practice the way, his mind is not sincere. He lacks remorse and

compassion. He follows the heretics to sacrifice sheep for the worship of gods. Although he may have a little faith, his mind is not firm. For the sake of the five pleasures, he will create various evils. Relying on his own physical appearance, lot, and wealth, he becomes extremely arrogant. What he does is erroneous and unbeneficial. He practices giving to receive pleasure in the world, and he keeps precepts for the sake of pleasure in heaven. Although he practices meditation, he does it to prolong his own life. Such a person is a bodhisattva in name only.

1041b "A true bodhisattva listens to the profound teachings and likes to be near beneficial friends. He likes to make offerings to his teachers, parents, and beneficial friends and to listen to the twelve divisions of the scriptures of the Tathāgata. He accepts, reads, and copies the sutras and ponders their meaning. For the sake of the Dharma, he does not spare his body, his life, his wife, his children, or his wealth. His mind is firmly compassionate toward all sentient beings. His speech is gentle and his words true. He does not speak improperly or deceitfully. He does not take himself lightly. He gives generously without reservation and always likes to sharpen the knife of wisdom. Although he has learned the scriptures of the heretics, it is to break and surpass their deviant views. He knows skillful means to subdue sentient beings and does not become fearful in the assembly. Often he teaches sentient beings that enlightenment is easy to obtain, so that his listeners will not be discouraged. He practices diligently and thinks lightly of afflictions, so that he will not be overwhelmed by them. He is not indolent and always practices endurance. For the sake of the fruition of nirvana, he keeps precepts and practices vigorously. He is willing to solicit help for and serve sentient beings to make them feel comfortable and happy, and does not regret suffering for their sake. Seeing others retreat from enlightenment, he has compassion for them. He can save sentient beings from various afflictions and sees all the faults and unwholesomeness of samsara. He is able to perfect the six unsurpassed perfections, and whatever he does surpasses other sentient beings. His faith is firm, and while he practices kindness and compassion, he does not seek reward for

it. With regard to both friends and foes, his mind has equanimity. He gives equally even when he gives away his own body and life. Knowing the character of impermanence, he does not spare his body and life. Through the four all-embracing virtues, he embraces sentient beings. Comprehending conventional truth, he follows their words; and when suffering for them, his mind is as unmoved as Mount Sumeru. Although he sees sentient beings do wrong, he never forgets those who do even the smallest good. He does not doubt the Three Treasures and likes to make offerings. If he has a little wealth, he gives first to the poor, then to the fields of blessing. He does things first for the poor and then for the rich. He likes to praise the good in others and skillfully instructs them regarding nirvana. He wants others to learn all kinds of skills; and seeing those who learn better than himself, he is delighted. He does not think to benefit himself but always thinks of benefitting others. He performs virtuous acts of body, speech, and mind not for his own sake but for others. Such a person is called a true bodhisattva.

"Good son, there are two types of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to become a true bodhisattva, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions."



## Chapter IX

### On the Firm Determination of a True Bodhisattva

Sujāta asked, "World-honored One, how does a true bodhisattva know that he himself is a true bodhisattva?"

1041c "Good son, when a bodhisattva *mahāsattva* practices ascetic practices, he first disciplines his mind. I remember, good son, when in the past I practiced the bodhisattva way, I followed the heretics and sincerely engaged in ascetic practices. There was no thought of retrogression in my mind. For immeasurable lives I smeared my body with ashes and ate a grain of sesame, bean, rice, and wheat each day. I slept on thorns; used wood, earth, and stones as a bed; and took the excrement and urine of cattle as medicine. During the hot summers I burned my body with five kinds of heat; and during the cold winters I applied ice; or I ate grass, roots, stalks and leaves, fruit, dirt, and even the wind. Although practicing asceticism like this was not beneficial either to myself or to others, I did it without retrogressing and even surpassed all the heretical ascetics.

"Good son, formerly I gave away my body and life for four reasons: (1) to break the afflictions of sentient beings, (2) to cause them to enjoy peace and happiness, (3) to eliminate my own attachments to the body, and (4) to repay the kindness of my parents, who bore and raised me. If a bodhisattva does not spare his body and life, he definitely knows that he is a true one.

"Good son, in the past, for the sake of the proper Dharma, I cut out my flesh to make three thousand six hundred lamps. At that time I was still full of afflictions and thus felt pain throughout my body. For the sake of saving sentient beings, I fortified my mind so

that I would not retreat. At that time I perfected three deeds: (1) to be ultimately without retrogression, (2) to be a true bodhisattva, and (3) to be inconceivable. These are the inconceivabilities of a bodhisattva.

“Again, in the past, for the sake of the proper Dharma, I underwent pain for a kalpa from thousands of sores all over my body. At that time I was still full of afflictions and thus felt pain; but in order to save sentient beings, I fortified my mind so that I would not retreat. This is what is meant by the inconceivability of a bodhisattva. Again, in the past I gave up my body for the sake of one pigeon. At that time I was still full of afflictions and thus felt pain; but in order to save sentient beings, I fortified my mind so that I would not retreat. This is what is meant by the inconceivability of a bodhisattva.

“Good son, all bad friends and afflictive karma are nothing but companions that adorn the bodhisattva path. And why? Common people lack wisdom and right thoughts; therefore, they take afflictions as foes. But the bodhisattva has wisdom and right thoughts and therefore takes afflictions as well as bad friends and karma as religious companions. Good son, after severing the afflictions, one will no longer take rebirth on a path of unwholesome ways; therefore, the bodhisattva may manifest bad karma when it is actually not a bad action of body, speech, or mind. Rather, it is the result of the power of his vow. Through the power of his vow he may take rebirth as a ferocious beast in order to subdue the beasts. Although the bodhisattva manifests himself by taking the form of a beast,  
1042a he deeply understands people’s speech, the words of the Dharma, and true words. [When a human being] he does not use coarse or unwholesome speech, nor meaningless words. His mind is always compassionate, and he cultivates and accumulates kindness and compassion without laziness. This is called the inconceivability of a bodhisattva.

“Good son, in the past when I took the form of a bear, although I was filled with afflictions, afflictions had no mastering power over me. And why? I had right thoughts. At the time I pitied sentient beings, protected the proper Dharma, and cultivated

Dharma practices. I was born as a lizard, a tawny monkey, a rabbit, a serpent, a dragon, an elephant, a *garuḍa*, a pigeon, a deer, a monkey, a goat, a chicken, a peacock, a parrot, and also a shrimp. When I took the forms of these animals, although I was full of afflictions, the afflictions had no mastering power over me. And why? I had proper thoughts. I had pity for sentient beings, protected the proper Dharma, and cultivated the Dharma practice. Good son, at a time of famine I made a great vow. Through the power of the vow, I took the form of a large fish in order to help sentient beings who were hungry and thirsty. Those who ate me could cultivate the way, ponder it, and be free from unwholesomeness. At the time of an epidemic, I again made a great vow. Through the power of this vow I took the form of a medicine tree. When the sick saw, heard, or touched me, or ate my skin, blood, flesh, bone, or marrow, they were cured. Good son, a bodhisattva *mahāsattva* who undergoes sufferings like these and does not retreat is called a true bodhisattva.

“When a bodhisattva practices the six perfections, he does not desire the fruit. Rather, he cares only about sentient beings. The bodhisattva knows well the faults of samsara; therefore he takes delight in benefitting sentient beings and making them happy. The bodhisattva knows the happiness of liberation, and yet he is able to dwell in samsara. This is the inconceivability of a bodhisattva. The bodhisattva does not seek reward from what he does, yet he always repays favors he receives. Good son, all sentient beings always seek to benefit themselves, but the bodhisattva always benefits others. This is the inconceivability of a bodhisattva. The bodhisattva *mahāsattva* is full of afflictions, and yet he benefits equally both friends and foes. This is the inconceivability of a bodhisattva. Good son, when heretics convert sentient beings, they may use malicious speech, beat them, or scold them, and in these ways subdue them. The bodhisattva does not do these things. When he teaches sentient beings, he does not use coarse or filthy language, angry words, or sexual talk, but gentle and true words. When sentient beings hear his words, they are like the green lotus greeting the moon and the red lotus greeting the sun.

1042b “Good son, although the bodhisattva has little wealth to give, when he sees many people coming for help, he does not feel distaste. This is the inconceivability of a bodhisattva. When the bodhisattva teaches the blind, the deaf, the mute, fools, or vicious people from the borderlands, he never tires. This is the inconceivability of a bodhisattva.

“Good son, the bodhisattva is inconceivable in four ways: (1) he is able to give what he loves; (2) he is full of afflictions and is able to endure vicious circumstances; (3) he is able to harmonize various kinds of contentions; and (4) even just before death, if he sees a bad person he will speak the Dharma to convert him. These are the four kinds of inconceivabilities in a bodhisattva. Again, the bodhisattva is inconceivable in three ways: (1) he reproaches all afflictions, (2) he dwells in the midst of afflictions and does not get rid of them, and (3) although he is full of afflictions and afflictive karma he is not lax. Again, the bodhisattva is inconceivable in three ways: (1) before giving, his mind is joyful; (2) at the time when he gives for the sake of others, he does not seek reward; and (3) after giving, he is happy and does not have regrets. These are three kinds of inconceivabilities of the bodhisattva.

“Good son, when a bodhisattva *mahāsattva* performs these practices, he reflects: ‘Am I a bodhisattva in name only or a true one?’ A sentient being who can perform these deeds is a true bodhisattva.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult to practice these deeds for the ordained bodhisattva, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter X

### On Benefitting Oneself and Others

Sujāta asked, “World-honored One, what is enlightenment? And what is the path of enlightenment?”

The Buddha replied, “Good son, there is no path of enlightenment apart from enlightenment itself, and there is no enlightenment apart from the path. The path of enlightenment is enlightenment, and enlightenment is the path. The path of enlightenment surpasses the fruition of the paths taken by all *śrāvakas* and *pratyekabuddhas*.”

Sujāta asked, “World-honored One, the fruition of the path attained by *śrāvakas* and *pratyekabuddhas* is enlightenment and the path of enlightenment. How can it be surpassed?”

“Good son, the path of *śrāvakas* and *pratyekabuddhas* is not broad, and they are not fully enlightened. Therefore, enlightenment and the path of enlightenment are said to be superior. For example, among all the scriptures in the world, the twelve divisions of the Buddhist scriptures are foremost. And why? All that is said in the scriptures is correct and without error. The same is true when the path of enlightenment is compared with the path of the two vehicles.

1042c

“Good son, the path of enlightenment is learning and the result of learning. What is meant by learning? Learning means that before one perfects the path of enlightenment, one does not retreat. The result of learning means that after the attainment [of enlightenment], one does not regress. Although one has not yet attained it, [one is definitely going to attain it]. This is called learning. In the third kalpa, one definitely attains [enlightenment]. This is called the result of learning. During the first *asaṃkhya* kalpa, one is not able to give everything all the time to all sentient beings. During

the second *asaṃkhyā* kalpa, although one is able to give all, one has not been able to give all the time to all sentient beings. In these two periods of time, [the practice] is called learning. During the third *asaṃkhyā* kalpa one is able to give all at any time to all sentient beings. This is called the result of learning. Good son, when the bodhisattva is practicing giving, morality, endurance, vigor, meditation, and wisdom, this is called learning. When [these practices are] perfected, this is the result of learning.

“Good son, there is [the practice of] giving that is not necessarily perfected, and there are perfections that are not necessarily [the perfection of] giving. There is giving that is perfected, and there are practices that are neither giving nor perfected. Good son, the giving practiced by *śrāvakas*, *pratyekabuddhas*, all common people, and heretics is not perfected. During the first two *asaṃkhyā* kalpas, the bodhisattva practices perfections but not necessarily the perfection of giving. For example, he also practices the perfection of morality up to that of wisdom. The bodhisattva’s practice during the third *asaṃkhyā* kalpa is both giving and the perfection of it. Practices that are neither giving nor perfected mean the practices of morality, meditation, endurance, and compassion by the *śrāvakas* and *pratyekabuddhas*. Good son, neither giving nor perfected means learning. Giving that is perfected is called the result of learning.

“Good son, enlightenment denotes ultimate wisdom and the wisdom of [understanding] birthlessness. The diligent cultivation of the thirty-seven practices in order to gain these two wisdoms is called learning. After enlightenment is attained, it is called the result of learning. To regulate one’s own spiritual faculties and then to regulate those of others is called learning. One’s own liberation and the liberation of others is the result of learning. To cultivate the ten powers, the four fearlessnesses, great compassion, and the three mindfulnesses is learning. To perfect and attain the eighteen uncommon dharmas is the result of learning. To act for the benefit of oneself and others is learning. The completion of benefitting others [and oneself] is the result of learning. To study worldly dharmas is learning, and to learn the world-transcending

1043a

dharmas is the result of learning. Not sparing one's body and wealth for the sake of sentient beings is learning, and not sparing one's life and wealth for their sake is the result of learning. To transform sentient beings and to engage in the deeds of men and gods is learning. To create undefiled karma is the result of learning. To be able to give sentient beings any wealth is learning, and to be able to give them the Dharma is the result of learning. To break one's own stinginess, greed, and jealousy is learning, and to break others' stinginess, greed, and jealousy is the result of learning. To uphold the five spiritual faculties and cultivate mindfulness is learning, and to teach others to practice and perfect mindfulness is the result of learning.

“Good son, the bodhisattva with faith, after benefitting himself, benefits others. To benefit only oneself is not being a true bodhisattva. To benefit others is to benefit oneself. And why? The bodhisattva *mahāsattva* is not stingy with his body, life, or wealth in order to bring benefit to others. This is benefitting oneself. The bodhisattva understands that if he teaches sentient beings the enlightenment of *śrāvakas* and *pratyekabuddhas*, they will not accept it. Instead, he teaches the enjoyments of men and gods. This is benefitting others. To benefit others is to benefit oneself, and if the bodhisattva does not benefit both himself and others but only himself, this is inferior. And why? Such a bodhisattva is covetous of dharmas and wealth; therefore, he cannot benefit himself. If a practitioner lets others suffer and keeps himself in peace and happiness, such a bodhisattva cannot benefit others. If the bodhisattva himself does not practice giving, morality, and much listening [to the Dharma] but teaches others to do so, this is benefitting them but not himself. If he perfects the five spiritual faculties, such as faith and the rest, and then teaches them to others, this is the bodhisattva's benefit to himself and others.

“Good son, there are two kinds of benefit: (1) present and (2) future. If the bodhisattva works only for present benefits, he is not a true bodhisattva. If he works for the future, he can benefit both. Good son, just as there are two kinds of happiness: (1) the happiness of this life and (2) world-transcending happiness, so are

the blessings. If the bodhisattva possesses these two kinds of happiness and blessings and also teaches them to sentient beings, he is benefitting himself and others.

“Good son, the bodhisattva can benefit both [himself and others] if only he possesses one thing, that is, no laziness. Again, there are two dharmas that benefit oneself and others: (1) listening [to the Dharma] frequently and (2) reflecting on it. Again, there are three dharmas that can benefit oneself and others: (1) having compassion for sentient beings, (2) practicing diligently and vigorously, and (3) being filled with mindfulness. Again, there are four dharmas that can benefit oneself and others, namely, the four deportments. Again, there are five dharmas that can benefit oneself and others: (1) faith, (2) keeping the precepts, (3) frequent listening, (4) giving, and (5) wisdom. Again, there are six dharmas that can benefit oneself and others, namely, the six mindfulnesses. Again, there are seven dharmas that can benefit oneself and others, that is, the destruction of the seven kinds of arrogance.

1043b “Good son, if *śramaṇas*, Brahmans, elders, men, women, or those in the great assembly make mistakes, the bodhisattva, having seen their mistakes and followed their intentions, should speak the Dharma to them and subdue their afflictions. If he speaks the Dharma without understanding their intentions, he is an inferior bodhisattva.

“Good son, there are two types of bodhisattvas: (1) those who like to draw near beneficial friends and (2) those who do not. Those who like to draw near can benefit themselves and others. Those who do not cannot benefit themselves and others.

“Good son, there are two kinds of bodhisattvas who like to draw near beneficial friends: (1) those who are willing to make offerings and (2) those who are not. The one who is willing to make offerings can benefit himself and others. The one who is unwilling cannot. There are two kinds of bodhisattvas who are willing to make offerings: (1) those who are able to listen to the Dharma and (2) those who are not. Being able to listen to the Dharma with sincerity can benefit oneself and others. Not being able to listen to the Dharma with sincerity cannot benefit either. There are two

ways of listening with sincerity: (1) being able to raise questions and (2) not being able to raise questions. One who is capable of raising questions with regard to the meaning of the Dharma can benefit himself and others. One who is not capable cannot benefit himself or others. There are two kinds [of bodhisattvas] who are capable of questioning the meaning: (1) those who sincerely hold the meaning and (2) those who do not. One who holds the meaning with sincerity can benefit himself and others. One who cannot hold it with sincerity cannot benefit himself or others. There are two kinds [of bodhisattvas] who hold the meaning with sincerity: (1) those who ponder it and (2) those who do not ponder it. One who can ponder can benefit himself and others. One who cannot ponder cannot benefit himself or others. There are two ways to ponder the meaning: (1) to be able to comprehend the meaning, and (2) not to be able to comprehend. One who can comprehend the meaning can benefit himself and others. One who cannot comprehend the meaning cannot benefit himself or others. There are two kinds [of bodhisattvas] who can comprehend the meaning: (1) those who properly dwell in the Dharma and (2) those who do not properly dwell in the Dharma. One who properly dwells in the Dharma can benefit himself and others. One who cannot properly dwell in the Dharma cannot benefit himself or others. There are two kinds [of bodhisattvas] who properly dwell in the Dharma: (1) those who perfect the eight wisdoms and (2) those who do not perfect the eight wisdoms.

What are the eight wisdoms? They are (1) the wisdom of the Dharma, (2) the wisdom of meaning, (3) the wisdom of time, (4) the wisdom of contentment, (5) the wisdom of self and others, (6) the wisdom of the multitudes, (7) the wisdom of the spiritual faculties, and (8) the wisdom of superiority and inferiority. One who perfects these eight wisdoms has the following sixteen characteristics of speech: (1) timely speech, (2) sincere speech, (3) speaking in sequence, (4) speaking harmoniously, (5) speaking in agreement with the meaning, (6) speaking joyfully, (7) speaking freely, (8) speaking without slighting the listeners, (9) speaking without scolding the listeners, (10) speaking according to the Dharma,

(11) speaking to benefit oneself and others, (12) speaking with focus, (13) speaking according to the meaning, (14) speaking truly, (15) speaking without becoming arrogant, and (16) speaking without seeking worldly rewards.

1043c “Such a person will listen to others, and when he listens, he does it in the following sixteen ways: (1) listening at all times, (2) listening happily, (3) listening sincerely, (4) listening respectfully, (5) listening without trying to find fault, (6) listening without argument, (7) not listening to win, (8) listening without slighting the speaker, (9) listening without slighting the Dharma, (10) listening without slighting oneself, (11) keeping away from the five obstructions when listening, (12) listening for acceptance and reading, (13) listening for the sake of eradicating the five desires, (14) listening with faith, (15) listening to subdue sentient beings’ [afflictions], and (16) listening for the sake of cutting off the hearing faculties.

“Good son, one who possesses the eight wisdoms can speak and listen to the Dharma. Such a person can benefit himself and others. One who does not possess [the eight wisdoms] cannot benefit himself or others. Good son, there are two types of people who speak the Dharma: (1) pure and (2) impure. The impure kind speaks for five reasons: (1) for benefit, (2) for reward, (3) for surpassing others, (4) for worldly reward, and (5) with doubt. The pure kind speaks for five reasons: (1) speaking after giving offerings of food, (2) speaking to promulgate the Three Treasures, (3) speaking to sever one’s own and others’ afflictions, (4) speaking to distinguish right from wrong, and (5) speaking to help the listener attain the superior. Good son, the impure way of speaking the Dharma is filthy, betrays the Dharma, is insulting, erroneous, and loses the meaning. Speaking purely is immaculate, proper, true, and an accumulation of the Dharma.

“Good son, if one knows the twelve divisions of the scriptures, the theory of words and their meanings (*śabdavidyā*), and logic, and if one understands one’s own and others’ propositions, reasons, and examples [of a syllogism], this is proper speech. There are four kinds of listeners: (1) those who understand much while hearing

only a little, (2) those who understand distinctively, (3) those who understand according to the original meaning, and (4) those who understand literally, word by word. The Tathāgata speaks the Dharma for the first three kinds of people, not for the fourth kind. And why? Because they are not [suitable] vessels of the Dharma. These four types of people can again be classified into two types: (1) mature and (2) immature. The mature are those who have already been regulated, while the immature are those who are to be regulated in the future.

“Good son, there are, for example, four types of trees: (1) easy to cut but hard to uproot, (2) hard to cut but easy to uproot, (3) easy to cut and easy to uproot, and (4) difficult both to cut and to uproot. Likewise, there are four types of lay people: (1) easy to regulate but difficult to encourage, (2) difficult to regulate but easy to encourage, (3) easy to regulate and to encourage, and (4) difficult either to regulate or to encourage. These four types of people can again be classified into three kinds: those regulated (1) by reproach, (2) by gentle words, and (3) by both reproach and gentle words. Again, there are two types: (1) those who can regulate themselves without help from others and (2) those who cannot regulate themselves and ask to be regulated by others. Again there are another two types: (1) those regulated through giving and (2) those regulated through a mantra. There are two different times for being regulated: (1) when one is happy and (2) when one is suffering.

“There are two kinds of skillful means to be used when speaking the Dharma to these four kinds of people: (1) [The bodhisattva must] know the affairs of the world well and (2) must seek to serve. Good son, one who knows these two skillful means is able to benefit both himself and others. One who does not know them cannot benefit himself or others.

“Good son, the bodhisattva *mahāsattva* may first learn non-Buddhist texts in order to benefit others and then study the twelve divisions of the [Buddhist] scriptures. If sentient beings hear the twelve divisions of the scriptures, they will discard non-Buddhist texts. Further, the bodhisattva speaks to sentient beings about the faults of the afflictions and about liberation from them. He praises

the virtues of beneficial friends and reproaches the faults of friends who do wrong. He praises the virtue of giving and reproaches the fault of stinginess. The bodhisattva is always serene and praises the virtues of serenity. He constantly practices the Dharma and praises it. If one is like this, one is benefitting himself and others.

“The lay bodhisattva should regulate himself first. If he does not regulate himself, he should not renounce the householder’s life. The lay bodhisattva can bring over many people, but the ordained bodhisattva cannot. And why? If there were no lay bodhisattvas, there would be no ordained Sangha of the three vehicles. The ordained Sangha of the three vehicles cultivates the path by keeping the precepts, reciting sutras, and meditating; and it is complemented by lay people. Good son, there is the path and the adornment of the path. The path refers to the practice of the Dharma, and its adornment denotes the laity. An ordained bodhisattva practices the path for the laity, and lay people practice the Dharma for the ordained. A lay bodhisattva cultivates two kinds of dharma: (1) receiving and (2) giving. The ordained also practice two kinds of dharma: (1) reciting and (2) teaching.

“Good son, the bodhisattva *mahāsattva* also practices four dharmas, namely: (1) receiving, (2) giving, (3) reciting, and (4) teaching. This is to benefit oneself and others. If the bodhisattva wants to speak about the profound meaning of the Dharma Realm for sentient beings, he should first speak of worldly dharmas and then of the profound meaning of the Dharma Realm. And why? They are easier [for sentient beings to understand]. The bodhisattva *mahāsattva* should care for the thoughts of all sentient beings. If he did not, he could not subdue them. The bodhisattva should also care for his own body; otherwise, he cannot regulate sentient beings. A bodhisattva is not covetous of his body, life, or wealth. If he protects his body, life, and wealth, it is to regulate sentient beings. The bodhisattva *mahāsattva* first eradicates his own faults and then teaches others to do the same. There is no such thing as a bodhisattva teaching others to eradicate faults when he has not eradicated his own first. Therefore the bodhisattva himself should first practice giving, keeping precepts, being content and vigorous,

1044b

and then teach others to do likewise. If the bodhisattva does not practice the Dharma himself, he cannot teach sentient beings.

“Good son, with regard to sentient beings and bodhisattvas, there are three levels of faculties: (1) inferior, (2) medium, and (3) superior. The bodhisattva with inferior faculties can teach those with inferior faculties but not those with medium or superior faculties. The bodhisattva with medium faculties can teach those with medium or inferior faculties but not those with superior. The bodhisattva with superior faculties can teach all three.

“Good son, there are two types of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to benefit himself and others, but it is difficult for the lay bodhisattva to cultivate these two benefits. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”



## Chapter XI

### On the Adornment of Oneself and Others

Sujāta asked, "World-honored One, how many dharmas does the bodhisattva *mahāsattva* have to possess in order to benefit himself and others?"

"Good son, the bodhisattva has to perfect eight dharmas to benefit himself and others. What are they? [They are:] (1) a long life, (2) superior appearance, (3) great physical strength, (4) noble birth, (5) much wealth, (6) being a male, (7) eloquence, and (8) fearlessness when facing great assemblies of people."

Sujāta asked, "World-honored One, what are the causes and conditions for the bodhisattva to attain a long life and so on up to fearlessness in the assembly?"

The Buddha replied, "Good son, the bodhisattva *mahāsattva* has compassion and does not kill for immeasurable lives; for this reason he obtains a long life. In measureless lives he constantly gives away clothing and lamps, and for this reason he enjoys a superior appearance. In measureless lives he always destroys arrogance, and for this reason he is born into a noble family. In measureless lives he always gives food to others, and for this reason he obtains great physical strength. In measureless lives he always takes delight in speaking the Dharma, and for this reason he obtains great wealth. In measureless lives he loathes the female body and for this reason he is born as a man. In measureless lives he keeps precepts sincerely, and for this reason he is eloquent. In measureless lives he makes offerings to the Three Treasures, and so he is fearless in the assembly.

“There are three conditions necessary to these eight dharmas: (1) pure things, (2) a pure mind, and (3) a pure field of blessings. What do pure things mean? Pure things refer to those things not stolen from others, not disapproved of by the sages, not belonging to the public or the Three Treasures, not given to one and then transferred to others, not given to many and then transferred to one, not obtained by troubling others or by cheating or bullying others.

1044c “What does a pure mind mean? When one practices giving, one does not do it to gain rewards in samsara, such as fame, a superior appearance, power, wealth, a continuous family line, or prosperous relatives. Rather it is just for adorning enlightenment and subduing sentient beings that one practices giving. This is called purity of mind. What does a pure field of blessings mean? It means that the receiver keeps away from the eight unwholesome dharmas. Good son, by these three conditions one perfects the eight dharmas.

“Good son, the bodhisattva seeks a long life in order to praise [the virtue of] nonkilling for the sake of sentient beings. The bodhisattva seeks a superior physical appearance in order to make sentient beings happy when they see him. It is to cause sentient beings to become respectful that the bodhisattva seeks noble birth. The bodhisattva seeks physical strength so that he can keep the precepts, recite sutras, and meditate. The bodhisattva seeks much wealth to subdue sentient beings. The bodhisattva seeks to be born as a male to become a vessel of the Dharma and hold wholesome dharmas. The bodhisattva seeks eloquence in order to have sentient beings accept his teachings. The bodhisattva seeks fearlessness in front of the assembly in order to distinguish the true Dharma. Therefore, good son, a bodhisattva who perfects these eight dharmas can benefit himself and others. To practice like this is true practice.

“Good son, a bodhisattva who possesses these eight dharmas perfects and upholds the ten good dharmas and takes delight in teaching people. He also perfects and upholds the *upāsaka* precepts and teaches others happily. Although he maintains superior appearances, he does not become arrogant. Although he keeps pure precepts, hears much Dharma, progresses vigorously, and has

great strength, noble birth, and wealth, he never becomes arrogant. He does not deceive sentient beings with delusion or become lax about practicing the six harmonies.

“A bodhisattva who perfects these dharmas is not different from one who has left the home life although he is still a householder. Such a bodhisattva will never create bad causes and conditions for others. And why? Because he has a strong sense of shame. Good son, if a lay person keeps such *upāsaka* precepts throughout his life, he will never create bad causes and conditions even if he is reborn in places without the Three Treasures. And why? There are two reasons: he (1) has wisdom and (2) is not lax. Good son, there are four reasons for not behaving badly even in unwholesome places: (1) knowing the faults of the afflictions, (2) not following them, (3) being able to endure malicious suffering, and (4) not becoming frightened. A bodhisattva who has perfected these four dharmas cannot be moved by any suffering or affliction. Good son, there are five reasons to become an unmoved bodhisattva: (1) taking delight in practicing wholesome dharmas, (2) distinguishing good from bad, (3) drawing close to the proper Dharma, (4) having compassion for sentient beings, and (5) knowing past lives.

1045a

“Good son, if the bodhisattva who has perfected these eight dharmas is slandered, he is able to endure it. If he is praised, he feels ashamed. He feels happy for himself when practicing the way, but he does not give rise to pride or arrogance. He can discipline erroneous people. Seeing those in contention, he can help them get along harmoniously. He makes known the good deeds of others and covers up their errors. He never spreads what people feel ashamed of. Hearing others’ secrets, he does not tell people about them. He never makes vows concerning worldly affairs, that is, he never swears. Receiving small favors, he repays them with great ones.

“He always shows kindness to his foes. When friends and foes are suffering, he first saves his foes. He is compassionate to those who scold him. Seeing someone steal his things, he keeps silent and unmoved. He has compassion for those who come to beat him. He sees sentient beings as his parents. He would rather die than tell lies. And why? Because he understands retribution. He arouses

resentful thoughts with regard to the afflictions and friendly thoughts with regard to good dharmas. If he gives rise to thoughts of greed toward heretic dharmas, he quickly observes the faults of the greed. He does likewise with regard to all afflictions. Although he may stay long with bad people, he never takes the bad for good; and although he may not stay with good people, he does not feel far from them. Although he makes offerings to support his parents and teachers, he never does wrong on their behalf. Seeing supplicants who are in financial difficulties, he does not feel disgust. Although he does not draw near vicious people, his mind is always full of compassion for them. When harm befalls him, he returns it with good. When enjoying himself he does not slight others, and when seeing others suffer he does not feel happy. His actions are pure, and he keeps the four deportments through which he teaches sentient beings. His speech is purified by reading and reciting the twelve divisions of the scriptures through which he teaches sentient beings. His mind is purified by cultivating the four measurelessnesses through which he teaches sentient beings. He is willing to make others happy through his own suffering. Although secular studies are not beneficial, he learns them for the sake of sentient beings. What he learns should be the best in the world. Although he masters the most superior worldly learning, he does not become arrogant. He diligently uses what he knows to transform others. He teaches others what he knows so that it can be perpetuated. He does not cause his relatives or friends to do wrong. He teaches happily and transforms sentient beings with the eight dharmas mentioned above. He expounds cause and effect without mistake. He is not afflicted when apart from dear ones because he contemplates impermanence. He is not indulgent when enjoying himself because he contemplates suffering and impermanence.

1045b “Good son, one who has perfected the eight dharmas is able to do things in this manner. Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to cultivate these eight dharmas, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XII

### On Two Adornments

Sujāta asked, "How does a bodhisattva adorn himself and others?"

The Buddha replied, "Good son, the bodhisattva can adorn himself and others by perfecting two dharmas: (1) blessings and (2) wisdom."

"World-honored One, what are the causes and conditions for attaining these two adornments?"

"Good son, the bodhisattva who practices the six perfections will attain these two adornments. Giving, morality, and vigor are the adornments of blessings. Endurance, meditation, and wisdom are the adornments of wisdom. Again, there are six dharmas that are causes for the two adornments, that is, the six mindfulnesses. The mindfulnesses of the Buddha, the Dharma, and the Sangha are the adornment of wisdom. And the mindfulnesses of the precepts, giving, and heaven are the adornment of blessings. Good son, the bodhisattva who perfects these two adornments can benefit himself and others. He can undergo the suffering of the three evil realms for the sake of sentient beings without feeling regret. If the bodhisattva perfects these two adornments, he attains subtle, wonderful skillful means and comprehends worldly and world-transcending dharmas.

"Good son, the adornment of blessings is the adornment of wisdom, and the adornment of wisdom is the adornment of blessings. And why? One who has wisdom can cultivate wholesome dharmas, perfect the ten good deeds, and attain wealth and self-mastery. Attaining the two, he can benefit himself and others. A wise person can learn the most superior worldly dharmas well, and because of that, he can gain wealth and self-mastery. The

bodhisattva who perfects these two dharmas can benefit himself and others in present and future lives. The wise can distinguish the worldly dharmas from world-transcending dharmas. The worldly dharmas refer to all worldly teachings and meditation. The world-transcending dharmas refer to the doctrines of the [five] *skandhas*, the [twelve] sense-fields, and the [eighteen] realms. Because the bodhisattva knows the causes and conditions of the two dharmas, he can benefit himself and others in present and future lives.

“Good son, although the bodhisattva knows that worldly pleasure is illusory and untrue, he can create causes and conditions for it. And why? Because he wants to benefit sentient beings. Good son, there are two direct causes for the two adornments: (1) a kind heart and (2) a compassionate heart. Cultivating these two causes, although the bodhisattva transmigrates in the samsaric sea of suffering, he does not have regrets.

1045c “Again, the bodhisattva perfects two dharmas that can adorn unsurpassed enlightenment: (1) he does not take delight in samsara and (2) he deeply contemplates liberation. Therefore, he can bring benefit in present and future lives. He knows the characteristics of dharmas, attains great wisdom, and is able to increase his own and others’ wealth and life span. Good son, the bodhisattva *mahāsattva* who perfects these two dharmas does not regret anything he has given and is forbearing when he encounters various bad conditions.

“When the bodhisattva practices giving, he contemplates two fields: (1) the field of blessings and (2) the field of poverty. The bodhisattva gives to the poor in order to increase blessings and virtues; and he gives to the field of blessings (the Sangha) in order to increase unsurpassed, wonderful wisdom. He gives to the field of blessings to repay kindness, and he gives to the poor because he pities them. In order to forsake afflictions, he gives to the field of blessings; and in order to accomplish merit and virtue, he gives to the poor. In order to increase the causes and conditions for all happiness, he gives to the field of blessings; and in order to eliminate the causes and conditions of all suffering, he gives to the poor. The bodhisattva gives to his dear ones so that he can repay kindness. He gives to his enemies so that he can eliminate enmity.

“The bodhisattva *mahāsattva* sees the supplicant as his only son; therefore, he gives whatever he can. This is called the perfection of giving. When giving, the bodhisattva keeps away from thoughts of stinginess. This is called the perfection of morality. Being able to endure the words of a supplicant is called the perfection of endurance. Giving things away with his own hands is the perfection of vigor. [When giving] he sincerely contemplates liberation; this is called the perfection of meditation. He does not make a distinction between all friends and foes; this is called the perfection of wisdom.

“Good son, just as the thought of a person who kills for greed is filled with the twelve causes and conditions, so is the bodhisattva’s thought of giving filled with these six perfections. This is the cause and condition for the adornments of blessings and wisdom. Further, good son, the causes and conditions from which the bodhisattva *mahāsattva* creates uncommon dharmas are called the adornment of blessings. To teach sentient beings so that they can all attain the three kinds of enlightenment is called the adornment of wisdom. Again, good son, if the bodhisattva subdues sentient beings’ [afflictions], this is called the adornment of wisdom. To undergo suffering with sentient beings is called the adornment of blessings. That the bodhisattva can cause all sentient beings to avoid unwholesome views is called the adornment of wisdom. To be able to teach sentient beings to dwell in faith, giving, morality, much listening, and wisdom is the adornment of blessings. Again, good son, the bodhisattva *mahāsattva* who perfects the five dharmas can adorn unsurpassed enlightenment. What are the five dharmas? They are (1) faith, (2) compassion, (3) courage, (4) reading secular texts without becoming weary, and (5) learning all secular business without becoming tired.

1046a “Good son, the bodhisattva who perfects these two adornments has seven characteristics. What are the seven? (1) He knows his own faults, (2) does not talk about others’ faults, (3) looks after the sick happily, (4) gives happily to the poor, (5) acquires the aspiration for enlightenment, (6) is not lax, and (7) sincerely practices the six perfections at all times. Good son, there are another seven

characteristics. What are the seven? (1) Being willing to transform foes, (2) being tireless in teaching, (3) helping sentient beings mature toward liberation, (4) employing the worldly language and means that one knows to transform sentient beings so that they will not be covetous, (5) enduring any hardship, (6) never speaking of what others dislike, and (7) not becoming angry but always being compassionate when others break the precepts or are wicked.

“Good son, the bodhisattva *mahāsattva* who comprehends these seven characteristics can benefit himself and others. Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to cultivate the two adornments, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XIII

### On Drawing In

Sujāta asked, “World-honored One, after the bodhisattva perfects the two adornments, how does he draw in his followers and disciples?”

“Good son, he should draw them in with the four all-embracing virtues and cause them to leave behind all evil and increase good dharmas. He should sincerely teach them as if [each one] were his only son without seeking reward, fame, benefit, or pleasure. Good son, the bodhisattva who draws in disciples without these qualities is a wicked person, a bodhisattva in name only and not a true one. He is like an outcast (*caṇḍāla*) who is unclean and impure and who destroys the Buddha-Dharma. Such a person will not be looked upon favorably by the Buddhas of the ten directions.

“Good son, the bodhisattva should teach his disciples precepts at times. ‘At times’ means those times when they give rise to covetousness, hatred, and stupidity. When their covetousness arises, he should teach them various ways to counteract it so that they can eliminate it. He does the same when they give rise to the other two [i.e., hatred and stupidity]. Next he should teach them the twelve divisions of the scriptures and *samādhi*, and he should explain the profound meaning to discipline their bodies and minds. He has them cultivate the six mindfulnesses without laxity. He looks after them tirelessly when they are sick and endures slander, scolding, and the sufferings of body and mind. If the disciples suffer, he saves and helps them. He helps them rid themselves of malicious and suspicious thoughts. He knows well who has superior, medium, and inferior faculties. He teaches those of inferior faculties to arouse faith, those of medium faculties to purify themselves,

1046b

and those of superior faculties to attain liberation. One who can teach like this is called a true bodhisattva, a good person, a lotus flower, a fragrant elephant among men, a great regulator, and a great captain.

“Good son, one would rather adopt wicked precepts and take numerous lives in a day than accept bad disciples and not be able to teach them. And why? Transgressing against the precepts harms only oneself, but to take in bad disciples without teaching them causes many people to do wrong, slanders immeasurable wholesome dharmas, destroys the harmonious Sangha, and leads to the hell of unremitting suffering (*avīci*). Therefore this is worse than a transgression against the precepts.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. An ordained bodhisattva has two kinds of disciples: (1) ordained and (2) lay. The lay bodhisattva has only one kind of disciple, namely, lay. The ordained bodhisattva teaches ordained disciples the twelve divisions of the scriptures. According to their transgressions, he has them repent. He teaches them eight kinds of knowledge. What are the eight? [They are] (1) knowledge of the Dharma, (2) knowledge of meaning, (3) knowledge of time, (4) knowledge of contentment, (5) knowledge of self, (6) knowledge of others, (7) knowledge of the spiritual faculties, and (8) knowledge of discrimination.

“Good son, if the bodhisattva *mahāsattva* can teach and subdue his ordained disciples’ [afflictions] like this, both the master and the disciples obtain immeasurable benefits. Such a master and disciple can promote the Three Treasures. And why? After the disciple understands the eight kinds of knowledge, he can diligently make offerings to his teachers, monks, elders, and virtuous ones. He can accept wholesome words and diligently read and recite them. He practices giving the Dharma without laxity, subdues sentient beings’ [afflictions], looks after the sick, and gives to the poor.

“Good son, if the ordained bodhisattva has lay disciples, he should first teach them the dharma of not being lax. Not being lax is practicing the Dharma; making offerings to parents, teachers,

monks, elders, and virtuous ones; giving peace and happiness; sincerely accepting the precepts without transgression; not appropriating what is entrusted; being patient in the face of malice; not using malicious language or meaningless words; being compassionate toward sentient beings; always having respect and awe toward kings, elders, and officials; being able to subdue [the afflictions of] one's wife, children, and relatives; distinguishing friends and foes and yet not slighting sentient beings; severing arrogance and keeping away from bad friends; being moderate with food; eliminating greed; having few desires and being content; avoiding places of fighting; and not using bad words even in jest. These are called the practice of not being lax.

“If the ordained bodhisattva has a lay disciple, he should at first teach him this practice of not being lax. In painful and happy times the master and disciple should stay together. If the disciple is in poverty and need, the teacher should share generously except for the six items. He should provide what the disciple needs when he is sick, and when looking after him he should not become weary. If he himself does not have things [to give to his disciple], he should go out everywhere to look for them; and if he still cannot obtain them, he can borrow from the Three Treasures. After recovering from an illness, the disciple should return ten times what he borrowed, according to the law of Prasenajit, King of Śrāvastī. If he is unable to repay, [the master] should teach him, ‘Now you owe the Three Treasures and are unable to repay. You should diligently practice so as to attain the fruition of stream-enterer up to that of an arhat.’ If [the ordained bodhisattva] can sincerely arouse the aspiration for enlightenment, teach thousands of people to bring forth pure faith in the Buddha Dharma, or destroy even one person's extremely erroneous views—if he can teach lay disciples things such as these—both master and disciple will attain immeasurable benefits.

“Good son, the lay bodhisattva who takes a lay disciple should first teach him the practices of not being lax. Not being lax means to make offerings to parents, teachers, monks, elders, and virtuous ones; to support brothers, wife, children, friends, and relatives; to

give food first to those who are about to travel and those who come from afar and to all servants. He offers them food first, then takes food himself. Further, he should teach his disciple to believe in the Three Treasures. He shares with him pain and happiness and never isolates himself. At all times he provides for him so that he does not experience hunger or cold. He should never beat or scold but instead should teach with gentle words. If the disciple is sick, he should look after him. He should look after what he needs and teach him mundane affairs. He will not match him in marriage with those of lower status. He teaches him the five divisions of the scriptures of the Tathāgata. Seeing him separated or contending with others, he brings all into harmony. Then he causes him to increase wholesome thoughts and to make offerings indiscriminately to all Buddhist and non-Buddhist practitioners as far as he can. And why? He first draws them in by giving and then regulates them. He teaches his disciple the six harmonies. If the disciple seeks wealth by engaging in business, farming, or government work, he teaches him to do so properly. Once wealth is gained, he teaches him to protect it properly and happily give it away for blessings and virtue. Seeing others do [as he instructs], he is pleased. These are called the practices of not being lax. If a lay bodhisattva can teach other lay bodhisattvas things like this, the master and disciple attain immeasurable benefits.

1047a

“Good son, if fortunately the lay bodhisattva happens to be a king, he should protect his subjects like his only son. He will teach them to keep away from wrong and to cultivate good deeds. When he sees others doing wrong, he may beat or reproach them, but he never kills them. He taxes a sixth of his subjects’ property. Seeing hateful and vicious people, he teaches them the practice of endurance and nonlaxity. He teaches with gentle words and is able to distinguish good folk from bad. He refrains from questioning the guilty. Depending upon what he has, he always gives to his people. He does his best to read and recite the five collections of sutras and protects his body, life, and property well. He skillfully teaches sentient beings not to do wrong. Seeing the poor, he arouses compassion and is always content with his own land. He does not

mind slander from bad people. He does not gain wealth through improper means. He properly protects his country and avoids the seven kinds of unwholesome actions. He dislikes (1) the six kinds of gambling in games, chess, and so forth, (2) hunting, (3) taking alcohol, (4) sensual pleasures, (5) vicious speech, (6) hypocrisy, and (7) wealth improperly acquired. He always takes delight in making offerings to monks. He always causes his people to take the king as their parent and to believe in cause and effect. Seeing those better than himself, he does not become jealous, nor does he become arrogant when he is better than others. He recognizes favors from others and returns small favors with large ones. He subdues his [desire for] sensual pleasure and purifies the three karmas [of body, speech, and mind]. He praises good people and reproaches bad ones. He thinks [carefully] before he talks. His words are gentle. If he has not enough power, he yields in a proper way; and he does not use the four kinds of force to take over other countries. When sentient beings are in fear, he saves and relieves them. He always embraces them with the four all-embracing virtues. He is able to distinguish various characteristics of dharmas. Those who do not accept the Dharma he persuades with gentle words.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to take in two disciples, but it is difficult for the lay bodhisattva to take even one disciple. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”



## Chapter XIV

### On Taking Precepts

Sujāta asked, "World-honored One, how does a lay bodhisattva take the *upāsaka* precepts?"

1047b "Good son, if a lay bodhisattva wants to take the *upāsaka* precepts, he should first make offerings in sequence to the six directions of east, south, west, north, lower, and upper. The eastern direction represents parents. Anyone who makes offerings to his parents with clothing, food, bedding, medicine, lodging, and valuables; pays reverence to them; and praises them is making offerings to the east. The parents return these favors in five ways: (1) sincerely loving their children, (2) never deceiving them, (3) giving them wealth, (4) arranging their marriages to those of good family, and (5) teaching them worldly affairs.

"The south represents teachers. Anyone who can make offerings to his teachers with clothes, food, bedding, medicine, lodging, and valuables; pay reverence to them and praise them; and get up early and stay up late to receive and practice the wholesome teaching is making offerings to the south. The teacher responds with five things: (1) teaching without wasting any time, (2) teaching as best he can without withholding, (3) not becoming jealous when the student excels, (4) referring [the student] to strict teachers and beneficial friends, and (5) giving the student his possessions before he dies.

"The west represents one's wife. If anyone can provide his wife with garments, food, bedding, medicine, and adornments such as necklaces set with precious stones, he is making offerings to the west. The wife responds in fourteen ways: (1) in whatever she does, she does her best; (2) she is constantly at work and

never gets lazy; (3) she completes whatever she does; (4) she does things promptly without losing time; (5) she often entertains guests; (6) she cleans the house and bedding; (7) she is loving and speaks gently; (8) she instructs servants gently; (9) she keeps property well; (10) she rises early and goes to bed late; (11) she cooks well; (12) she is patient in receiving teaching; (13) she covers up [her husband's] faults; and (14) she takes care of her husband when he is sick.

"The north represents beneficial friends. If a person does his best to provide things for beneficial friends, respects them, speaks gently to them, and praises them, he is making offerings to the north. The beneficial friends respond in four ways: (1) teaching him to cultivate good dharmas, (2) causing him to avoid bad ones, (3) helping him when he is in fear, and (4) strengthening him against laxity when he is lax.

"The lower direction represents servants. One who can provide clothes, food, and medicine to servants, and does not beat or scold them, is making offerings to the lower direction. The servant responds in ten ways: (1) not making mistakes, (2) doing work without being told, (3) completing whatever he does, (4) working promptly without wasting time, (5) never leaving the master even when the master is poor, (6) rising early, (7) preserving property, (8) repaying much for small favors, (9) being sincere and respectful, and (10) covering up [his master's] errors.

1047c

"The upper direction represents *śramaṇas*, Brahmans, and so forth. If anyone makes offerings to *śramaṇas* or Brahmans with clothes, food, housing, bedding, or medicine; relieves them of fear; offers food during famine; covers up the unwholesome actions he hears of; pays respect to them and praises them, he is making offerings to the upper direction. These world-renouncing people respond in five ways: (1) teaching him to bring forth faith, (2) teaching him to bring forth wisdom, (3) teaching him to practice giving, (4) teaching him to keep precepts, and (5) teaching him to listen more to the Dharma. If one can make offerings to these six directions, one increases wealth and life span and can keep the *upāsaka* precepts.

“Good son, anyone who wishes to take the *upāsaka* precepts so as to increase wealth and life span should consult his parents first. If his parents give permission, he should then inform his wife and servants. If all agree, he then asks the king for permission. After gaining the king’s permission, he may then go to anyone who has been ordained and has awakened the aspiration for enlightenment. He bows and courteously asks him, ‘Great virtuous one, I am a real man who wishes to take the bodhisattva *upāsaka* precepts. May the great virtuous one kindly allow me to take the precepts.’

“Then the *bhikṣu* should say, ‘Have your parents, wife, servants, and king given permission?’ If the answer is yes, he should then ask, ‘Do you owe anything to the Buddha, Dharma, Sangha, or others?’ If the answer is no, he should further ask, ‘Do you have any physical or mental illnesses?’ If the answer is no, he should further ask, ‘Have you ever wronged a *bhikṣu* or a *bhikṣuṇī*?’ If the answer is no, he should ask, ‘Have you ever committed any of the five cardinal transgressions?’ If the answer is no, he should then ask, ‘Have you stolen the Dharma?’ If the answer is no, he should then ask, ‘Are you a hermaphrodite or one without sexual organs? Have you ever violated the eight precepts? Have you ever abandoned your parents and teachers when they were ill? Have you ever killed anyone who had aroused the aspiration for enlightenment, stolen things from the Sangha, or used deceitful or unwholesome speech? Have you ever behaved improperly to your mother or sisters? Have you ever lied to the public?’

“If the answer is no, he should then tell him, ‘Good son, the *upāsaka* precepts are very difficult to keep. And why? These precepts are the basis for the ten precepts of the *śrāmaṇera*, the *bhikṣu* precepts, the bodhisattva precepts, and even for unsurpassed, perfect enlightenment. If one sincerely keeps the *upāsaka* precepts, one obtains the immeasurable benefits of these precepts. If one violates these precepts, then in measureless and boundless lives one will dwell in the three evil realms and undergo great suffering.

“Now you wish to obtain immeasurable benefits. Can you keep the precepts sincerely? If the answer is yes, he should further

say, 'The *upāsaka* precepts are difficult to follow. If one has taken refuge in the Buddha, one would rather die than take refuge in Īsvara-deva or other gods. If one has taken refuge in the Dharma, one would rather die than take refuge in the scriptures of heretics. And if one has taken refuge in the Sangha, one would rather die than take refuge in heretics. Can you sincerely take refuge in the Three Treasures as such?'

"If the answer is yes, he should further say, 'Good son, the *upāsaka* precepts are very difficult to keep. One who has taken refuge in the Three Treasures should protect sentient beings from fear. If he can give fearlessness, he attains the *upāsaka* precepts and even unsurpassed, perfect enlightenment. Can you give fearlessness to sentient beings?'

"If the answer is yes, he should further say, 'There are five things that prevent one from attaining wealth and a long life span in the present life. What are they? They are (1) killing (2) stealing, (3) sexual misconduct, (4) lying, and (5) taking intoxicants. Because of [past] killing, sentient beings suffer in the present life from unpleasant appearance, weakness, infamy, short lives, decreased wealth, separation from dear ones, reproach from the sages, distrust from others, and blame for the misdeeds of others. These are called the retributions in the present life of the bad karma [of killing]. After death, one falls into the hells and suffers the afflictions, hunger, thirst, a long life span [in hell], bad appearance, weakness, infamy, and so forth. These are called the retributions in future lives from the bad karma [of killing]. If one is again born as a human, one again suffers from inferior appearance, short life span, and poverty. Because of the power of the unwholesome causes and conditions attached to this person, the five kinds of grains and vegetables decrease in production. The disaster of this person extends to all people in the world.

"Anyone who likes to steal also receives the retribution of a bad appearance, weakness, infamy, and a short life. Wealth diminishes and one becomes separated from his family. He is suspected if someone loses something. Although he may be close to people, he is not trusted and is often reproached by sages. These are called

1048b

the retributions from the bad karma [of stealing] in the present life. After death, he is born in the hells to undergo the suffering of a bad appearance, weakness, infamy, hunger, and thirst for a long time. These are called the retributions of bad karma in future lives. If he is again reborn as a human, he will be poor. And although he might gain wealth, he loses it as soon as it is received. He is not loved by his parents, his brothers, or his wife. His body often suffers and his mind is always full of sorrow. Because of the causal power of one bad person, others do not gain physical strength from what they eat. This person's unwholesome retribution extends to millions of people.

“Good son, anyone who likes to tell lies acquires a foul mouth and a bad appearance. Although he might tell the truth, people do not trust him but dislike and avoid him. These are called the retributions of the bad karma [of telling lies] in the present life. After death he will be born in the hells to undergo the great suffering of hunger, thirst, and heat. These are called the retributions from bad karma in future lives. If he is reborn again as a human being, his body and mouth will be deformed. Although he tells the truth, people do not believe him and avoid him. Although he might speak the proper Dharma, people will not like to listen. All external things decrease because of the causal power of one bad person.

“Good son, anyone who likes to take intoxicants loses wealth in this life. He is unhealthy in body and mind and always likes to fight. His infamy spreads far, and he loses wisdom. He has no shame or remorse and gains a bad appearance and weakness. He is often reproached by all. People avoid him and he cannot practice well. These are called the retributions from taking intoxicants in the present life. After he dies, he will stay in hell and undergo the immeasurable sufferings of hunger and thirst. This is called the retribution from bad karma in future lives. If he is reborn again as a human being, his body and mind are always out of harmony, and he cannot be mindful of the good dharmas. Because of the causal power of one bad person, all external things degenerate.

“Good son, anyone who indulges in sexual misconduct cannot protect himself or others and is suspect among all sentient beings. Whatever he does, he lies about it. At all times he undergoes the suffering of the afflictions. His mind being distracted, he cannot practice well and witlessly loses wealth. He is not loved by his wife and children, and his life span is short. These are the present retributions for the bad karma of sexual misconduct in the present life. After death, he will be reborn in the hells to undergo the suffering of a bad appearance, weakness, hunger, and thirst for a long time. These are the retributions for bad karma in future lives. If he is again reborn as a human, he will be born with inferior appearance and bad speech, and people will avoid him. He cannot protect and keep his wife, sons, or daughters. Because of the causal power of one bad person, all external things are not at ease.

“Good son, can you keep away from these five bad dharmas? If the answer is yes, [the precept master] should then say, ‘Good son, after taking the *upāsaka* precepts, one should not do four things. What are they? One should not be led to cheat because of (1) greed, (2) hatred, (3) stupidity, or (4) fear. Can you keep away from these four bad dharmas?’

1048c “If the answer is yes, he should again say, ‘Good son, after taking the *upāsaka* precepts, one should not roam to five places, namely, the places of the butcher or the prostitute, to bars, to the palace and to the place of an outcast (*caṇḍāla*). Can you keep away from these five places?’

“If the answer is yes, he should then say, ‘Good son, after taking the *upāsaka* precepts, one should not do five things. One should not sell (1) living things, (2) weapons, (3) poisons, (4) alcohol, or (5) oil. Can you keep away from doing these five things?’

“If the answer is yes, he should then say, ‘Good son, after taking the *upāsaka* precepts, one should not do three things: (1) make traps, (2) dye silk, or (3) make leather. Can you avoid doing these three things?’

“If the answer is yes, he should then say, ‘Good son, after taking the *upāsaka* precepts, one should not do two things: (1) engage in the six kinds of gambling in games, chess, and so forth, or (2) engage

in the various kinds of entertainment such as singing, dancing, and so forth. Can you keep away from these two things?

“If the answer is yes, he should then say, ‘Good son, after taking the *upāsaka* precepts, one should not stay close to four kinds of people: (1) gamblers, (2) those who take intoxicants, (3) cheaters, or (4) those who sell intoxicants. Can you keep away from these four kinds of people?’

“If the answer is yes, he should then ask, ‘Good son, after taking the *upāsaka* precepts, one should not become lax. What is meant by laxity? It means that one does not cultivate good dharmas when cold, hot, hungry, thirsty, or very full; in the morning or afternoon, or at times of business, initial action, loss, gain, fear, joy, or theft; at a time when grain is expensive; or at times of sickness, youth, weakness, old age, wealth, poverty; or at a time when one makes money for living. Can you keep away from laxity?’

“If the answer is yes, he should then say, ‘Good son, after taking the *upāsaka* precepts, one should at first pursue secular studies. After learning them, one can seek wealth properly. If one earns wealth, one should divide it into four parts. One part should be offered to one’s parents, oneself, one’s wife, and one’s relatives. Two parts should be invested, and the last part should be saved for future use. Can you do these four things?’

“If the answer is yes, he should then say, ‘Good son, wealth should not be entrusted at four places: (1) places of old people, (2) distant places, (3) places of bad people, and (4) places of powerful people. One should not leave one’s wealth at these four places. Can you avoid them?’

“If the answer is yes, he should then say, ‘Good son, after taking the *upāsaka* precepts, one should always keep away from four kinds of bad people: (1) those who talk of other’s faults, (2) those who express deviant views, (3) those who are gentle in speech but vicious in mind, and (4) those who do little but say much. Can you keep away from these four kinds of bad people?’

“If the answer is yes, he should have the person [who wants to take the precepts] live nearby and serve an ordained and wise

[master] for six months. The wise one should observe the four kinds of deportment of that person.

"If this person can do as taught, after six months a harmonious assembly of at least twenty monks is called to a meeting. [The wise one announces:] 'Great virtuous Sangha, please listen. This person [repeats person's name here] is now requesting the *upāsaka* precepts from the Sangha. He has purified the four deportments for six months and sincerely upholds the foundation of purity. He is a real man. If the Sangha grants permission, please keep silent. If not, please speak out.'

"If the Sangha grants permission, the wise one further says, 'Good son, listen, listen attentively. The Sangha has unanimously granted you permission to take the *upāsaka* precepts. These precepts are the basis of all good dharmas. One who perfects these precepts will attain the fruition of a stream-enterer up to that of a nonreturner. One who breaks these precepts will fall after death into the three evil realms. Good son, the *upāsaka* precepts are inconceivable. And why? After taking these precepts, although one might enjoy the five pleasures, they cannot prevent one from attaining the fruition of a stream-enterer up to that of a nonreturner; therefore, they are inconceivable. Can you take these precepts for the sake of sentient beings?'

"If the answer is yes, the wise one should explain to him the procedure of taking refuge in [the first of] the Three Treasures. The same is done with the second and third [Treasures]. After having taken the Three Refuges, one is an *upāsaka*.

"Then the wise one again says, 'Good son, listen attentively, listen attentively. The perfectly enlightened Tathāgata says that there are different degrees of fulfillment of the *upāsaka* precepts, namely, one precept held, half of them held, none held, the majority of the precepts held, and the full precepts held. If after taking refuge in the Three Treasures one does not take any of the five precepts, one is called an *upāsaka* [not holding precepts]. If after taking refuge in the Three Treasures one takes one precept, one is called an *upāsaka* holding one precept. If after taking refuge in the Three Treasures one takes and keeps two precepts, one is called

an *upāsaka* holding partial precepts. After taking refuge in the Three Treasures and taking two precepts, if one breaks even one precept, one is a non-precept-holding *upāsaka*. If after taking refuge in the Three Treasures one takes and keeps three or four precepts, one is a major-precept-holding *upāsaka*. If after taking refuge in the Three Treasures one takes and keeps five precepts, one is an *upāsaka* holding the full precepts. Now, from a holder of one precept up to a full-precept-holding *upāsaka*, which one of these do you want to be?

“After the person expresses his choice, the wise one should then bestow the number of precepts chosen. After giving the precepts, he should further say, “There are six cardinal precepts among the *upāsaka* precepts. Good son, after an *upāsaka* takes the precepts, he should not kill any being from a goddess all the way down to an ant. After taking the precepts, if he instructs others to kill or if he himself kills, he loses his *upāsaka* precepts. This person cannot attain even the state of warmth (*uṣmagata*), let alone the fruition of a stream-enterer or a nonreturner. He is called a precept-breaking *upāsaka*, a stinking *upāsaka*, an outcast (*caṇḍāla*) *upāsaka*, a defiled *upāsaka*, and an afflicted *upāsaka*. The precept against killing is called the first cardinal precept.

1049b

“He should not steal even as little as a penny for his own life. If he breaks this precept, he loses the *upāsaka* precepts. This person cannot even attain the dharma state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He is called a precept-breaking *upāsaka*, a stinking *upāsaka*, an outcast *upāsaka*, a defiled *upāsaka*, and an afflicted *upāsaka*. This is the second cardinal precept.

“Even for the sake of his life, he should not lie that he has mastered the contemplation of impurity or the fruition of a nonreturner. If he breaks this precept, he loses the *upāsaka* precepts. This person cannot attain even the dharma state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He is called a precept-breaking *upāsaka*, a stinking *upāsaka*, an outcast, a defiled and afflicted *upāsaka*. This is the third cardinal precept.

“Even for the sake of his life, he should not engage in sexual misconduct. If he breaks this precept, he loses the *upāsaka* precepts. This person cannot attain even the dharma state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He is called a precept-breaking *upāsaka*, a stinking *upāsaka*, an outcast, a defiled and afflicted *upāsaka*. This is the fourth cardinal precept.

“Even for the sake of his life, he should not speak of the faults of *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, or *upāsikās*. If he breaks this precept, he loses the *upāsaka* precepts. This person cannot attain even the dharma state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He is called a precept-breaking *upāsaka*, a stinking *upāsaka*, an outcast, a defiled and afflicted *upāsaka*. This is the fifth cardinal precept.

“Even for the sake of his life, he should not sell intoxicants. If he breaks this precept, he loses the *upāsaka* precepts. This person cannot even attain the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He is called a precept-breaking *upāsaka*, a stinking *upāsaka*, an outcast, a defiled and afflicted *upāsaka*. This is the sixth cardinal precept.

“Good son, if a person who takes such *upāsaka* precepts can sincerely keep them without transgressing, he can attain the fruition of the precepts. Good son, the *upāsaka* precepts are like a precious necklace and its adornment, the fragrance of which perfumes boundless realms and covers unwholesome dharmas. [The precepts are] good dharmas and regulations, the store of the unsurpassed treasury, the tranquil place of nobility, and the ground for the growth of wholesome dharmas as sweet as dew. One aspiring thought [of the precepts] will bring such measureless benefits. How much more so if a person takes and keeps them without violation.

1049c

“Good son, as the Buddha has said, if an *upāsaka* who has taken the precepts does not make offerings to his parents and teachers, he commits a grave offense (*duṣkṛta*). He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts indulges in intoxicants, he commits a grave

offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts does not look after those who are sick, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts does not, upon seeing supplicants, give away whatever he can, but rather sends them away empty-handed, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions.

“If an *upāsaka* who has taken the precepts does not, upon seeing *bhikṣus*, *bhikṣuṇīs*, elder *upāsakas*, or elder *upāsikās*, get up to greet and bow to them, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts arouses this arrogant thought upon seeing *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās* who violate the precepts, ‘I am superior to them, for they are not as good as I,’ this *upāsaka* commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts does not keep the eight precepts or make offerings to the Three Treasures for six days each month, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts does not attend the Dharma lectures held within a distance of forty miles, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts takes bedding, beds, or furniture from the Sangha, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions.

“If an *upāsaka* who has taken the precepts suspects that there are living organisms in water and drinks it anyway, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts travels alone in questionable places, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts stays overnight alone [without other men] in a nunnery, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has

1050a taken the precepts beats or scolds his slaves, servants, or other people for the sake of his own wealth and life, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts offers leftovers to *bhikṣus*, *bhikṣuṅīs*, *upāsakas*, or *upāsikās*, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions.

“If an *upāsaka* has taken the precepts and raises cats or foxes, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts raises elephants, horses, cows, sheep, camels, donkeys, or any other animals and does not give them to those who have not yet taken the precepts, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts does not keep the precept robes, begging bowls, and staff, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts needs to farm for a living but does not seek pure water and land to farm, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If a precept-holding *upāsaka* engages in business for a living using weights or scales—and after having made a deal, he should not call off a previous deal for a more profitable one—when weighing goods, he should weigh them correctly. If [the amount is] not correct, he should speak out and make it correct. If he does not do so, he commits a grave offense.

“If an *upāsaka* who has taken the precepts has sexual intercourse in improper places and at improper times, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If a precept-holding *upāsaka* who is engaged in business erases taxes or appropriates public funds, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts violates the laws of a country, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts does not offer the newly harvested grain, fruits,

and vegetables first to the Three Treasures but eats them first himself, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts then lectures on the Dharma without permission from the Sangha and praises himself for it, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts walks ahead of *bhikṣus* or *śrāmaṇeras*, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts offers food to monks, meanwhile offering the better food in excessive amount to his own teacher, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions.

1050b

“If an *upāsaka* who has taken the precepts raises silkworms, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions. If an *upāsaka* who has taken the precepts comes across a sick person along the road and does not look after and arrange a place for him but deserts him, he commits a grave offense. He cannot rise from degradation, nor can he purify his actions.

“Good son, if an *upāsaka* can sincerely accept and keep these precepts, he is like a white lotus flower among other *upāsakas*, a wonderful and superb fragrance among others, a pure lotus among other *upāsakas*, a genuine jewel and hero among other *upāsakas*.

“Good son, as the Buddha has said, there are two kinds of bodhisattvas: (1) lay and (2) ordained. An ordained bodhisattva is called a *bhikṣu* and a lay bodhisattva is called an *upāsaka*. It is not difficult for the ordained bodhisattva to hold the precepts for ordained people, but it is difficult for the lay bodhisattva to hold the precepts for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.’”



## Chapter XV

### On the Purification of Precepts

Sujāta said to the Buddha, "After he takes these precepts, how does he purify them?"

The Buddha said, "Good son, there are three ways to purify these precepts: (1) to have faith in the Buddha, Dharma, and Sangha, (2) to have deep faith in the doctrine of cause and effect, and (3) to have a comprehensive mind. There are another four ways: (1) kind thought, (2) compassionate thought, (3) noncovetous thought, and (4) favor to those who have not shown favor to oneself. There are another five ways: (1) to benefit one's foes, (2) to rescue those in danger or fear, (3) to give happily even before being asked, (4) to give equally and indiscriminately, and (5) to be compassionate to all regardless of their relationship to oneself.

"There are another four ways: (1) never humbly thinking that one cannot attain the fruition of enlightenment, (2) the mind becoming fortified on the way to enlightenment, (3) vigorously and diligently cultivating all wholesome dharmas, and (4) engaging in great deeds without becoming weary or regretful. There are another four ways: (1) studying good dharmas oneself and teaching others to do likewise, (2) avoiding bad dharmas oneself and teaching others to do the same, (3) distinguishing good dharmas from bad ones, and (4) remaining unattached to all dharmas.

1050c "There are another four ways: (1) knowing that the conditioned dharmas are without a self and are not possessed by a self, (2) knowing that there is a karmic result for every action, (3) knowing that all conditioned dharmas are impermanent, and (4) knowing that happiness is the result of pain and pain is the result of happiness. There are another three ways: (1) not being

attached to sentient beings, (2) bestowing happiness on sentient beings with the thought of equanimity, and (3) practicing in accordance with what one preaches. There are another three ways: (1) being able to provide sentient beings with the causes leading to happiness, (2) not asking for a reward for one's action, and (3) knowing that supreme enlightenment is definitely attainable.

"There are another three ways: (1) suffering greatly for sentient beings, (2) [suffering for them] in sequence, and (3) [suffering for them] without intermission, and although suffering not having regrets. There are another three ways: (1) although not yet having eradicated thoughts of desire, one can still give what one loves to others, (2) although having not yet eradicated hatred, one is able to endure harm from others, and (3) although having not yet eradicated stupidity, one is able to distinguish good dharmas from bad dharmas. There are another three ways: (1) knowing well the skillful means of teaching sentient beings to avoid bad dharmas, (2) knowing well the skillful means of teaching sentient beings to cultivate good dharmas, and (3) never becoming tired when teaching sentient beings.

"There are another three ways: (1) not sparing one's body or life in order to help sentient beings avoid physical suffering, (2) not sparing one's body or life in order to help sentient beings avoid mental suffering, and (3) not sparing one's body or life when teaching sentient beings to cultivate good dharmas. There are another three ways: (1) attending to others' affairs before one's own, (2) not selecting a time to attend to others' affairs, and (3) not worrying about personal difficulties that might arise by doing so.

"There are another three ways: (1) not being jealous, (2) rejoicing when seeing others being happy, and (3) perpetuating wholesome thoughts without interruption. There are another three ways: (1) never forgetting even the smallest good seen in others, (2) always thinking of repaying the smallest favor, and (3) having a firm mind and never retrogressing when undergoing the immeasurable suffering encountered during immeasurable lives. There are another three ways: (1) knowing well the faults of samsara, one does not waver in one's effort, (2) becoming a refuge to sentient

beings who have no refuge, and (3) seeing erring sentient beings, one has compassion for them and does not criticize their flaws.

1051a “There are another three ways: (1) staying close to beneficial friends, (2) never becoming tired of listening to the Dharma, and (3) sincerely consulting and accepting the teachings of beneficial friends. There are nine other ways including avoiding three [bad] actions, not having regrets during the three periods of the day, and giving equally to the three kinds of sentient beings. There are four other ways: kindness, compassion, joy, and equanimity. Good son, if the bodhisattva purifies his mind with the pure Dharma, he should do it during two [different] times: (1) during the time when a Buddha appears in the world and (2) during the time when a *pratyekabuddha* appears in the world.

“Good son, there are three ways through which sentient beings bring forth good dharmas: (1) listening [to the Dharma], (2) pondering [the Dharma], and (3) practicing it. One should listen to and ponder the Dharma during the two [different] times [mentioned above], whereas practicing [good dharmas] can be accomplished during either time.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to purify precepts, but it is difficult for the lay bodhisattva to do so. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”



## Chapter XVI

### On Eliminating Evils

Sujāta said, "World-honored One, after the bodhisattva has taken the *upāsaka* precepts, if internal and external evils and impurities remain, how does he avoid them?" "Good son, if the bodhisattva has inner and outer evils and impurities, he should cultivate the mindfulness of the Buddha. If one sincerely cultivates the mindfulness of the Buddha, one can avoid internal and external vices and impurities and can increase compassion and wisdom."

"World-honored One, how does one cultivate the mindfulness of the Buddha?" "One should contemplate the seven superiorities of the Buddha: (1) the superiority of the body, (2) the superiority of abiding in the Dharma, (3) the superiority of wisdom, (4) the superiority of perfection, (5) the superiority of practice, (6) the superiority of inconceivability, and (7) the superiority of liberation.

"What is the superiority of the body? The Tathāgata's body is adorned with thirty-two excellent marks and eighty excellent characteristics. The power of each of his fingers matches the power of ten thousand eighty Airāvaṇas [Indra's elephant]. Sentient beings take delight and never get weary of seeing [the Tathāgata's body]. This is what is meant by the superiority of the body.

"What is the superiority of abiding in the Dharma? After the Tathāgata himself has attained benefits, he can afterwards pity, help, and benefit immeasurable sentient beings. This is what is meant by the superiority of abiding in the Dharma.

"What is the superiority of wisdom? The Tathāgata's wisdom consists of four kinds of eloquence that are beyond those of the *śrāvakas* and *pratyekabuddhas*. This is called the superiority of wisdom.

“What is the superiority of perfection? This refers to the Tathāgata’s perfections in practice, life, morality, and views.

“What is the superiority of practice? It refers to the practices of the Tathāgata, the World-honored One, in the three *samādhis* and the nine grades of meditation, which are superior to those of the *śrāvakas* and *pratyekabuddhas*.

“What is the superiority of inconceivability? It refers to the Tathāgata’s six supernatural powers, which are superior to those of the *śrāvakas* and *pratyekabuddhas*, the ten powers, the four qualities of fearlessness, great compassion, and the three qualities of mindfulness.

1051b “What is the superiority of liberation? This means that the Tathāgata has perfected two kinds of liberation, eliminating the obstruction to wisdom and severing the obstruction of all afflictions and all [bad] habits forever, and has attained self-mastery over knowledge and conditions.

“Therefore, in the sutras Śāriputra praised the Tathāgata’s seven kinds of superiority. Going through the stages from the contemplation of impurity to the attainment of unsurpassed, perfect enlightenment, and from the stage of adornment to that of liberation, the Tathāgata surpassed the *śrāvakas* and *pratyekabuddhas* and is therefore called the Unsurpassed and the Honored One.

“In order to benefit sentient beings, the Tathāgata practiced the *samādhi* of emptiness and the *samādhi* of complete extinction [of sensation], the four *dhyānas*, kindness, compassion, and the twelve links of causes and conditions. The Tathāgata is completely enlightened and his sermons are absolute; therefore he is called the Thus-gone (*tathā-gata*). The Buddha started from the stage of adornment and proceeded to the attainment of unsurpassed, complete enlightenment. He is therefore called the Thus-come (*tathā-āgata*). Because he completely attains the subtle, wonderful Dharma, he is called an Arhat. And because he is worthy of offerings from all gods and men, he is called an Arhat. Because he comprehends the two truths, the conventional truth and the ultimate truth, he is called the Perfectly Enlightened One. Because he

cultivates and keeps the pure precepts and perfects the three insights, he is called the Perfect One in Knowledge and Conduct. Because he no longer transmigrates in cyclic existence, he is called Well-gone (*su-gata*). Because he knows the two worlds, the world of sentient beings and the physical world, he is called the Knower of the Worlds. Because he knows well the skillful means of regulating sentient beings, he is called the Tamer of All. Because he relieves sentient beings from fear and expediently teaches them to rid themselves of suffering and to gain happiness, he is called the Teacher of Gods and Men. Because he knows every dharma and practice, he is called the Buddha. Because he can break the four demons, he is called the Bhagavān.

“Furthermore, [an *upāsaka*-precept-holding bodhisattva should] contemplate that the Tathāgata practices morality, meditation, and wisdom in order to benefit sentient beings. Over immeasurable and numerous lives, he benefits both foes and friends without discrimination. He has eliminated immeasurable afflictions and knows each and every sentient being who undergoes great suffering for each affliction over immeasurable lives. For the sake of sentient beings, the Tathāgata, the World-honored One, gives away what is hard to give and endures what is hard to endure. The Buddha has two kinds of purity: (1) the purity of adornment and (2) the purity of karma. Because of the power of the causes and conditions of these two kinds of purity, no god or man in the stages from the first ten to the last ten [stages of practice] is able to speak of his flaws. The Tathāgata is replete with eighty thousand voices; sentient beings never tire of hearing him. Because of all these, the Tathāgata excels all *śrāvakas* and *pratyekabuddhas*.

“Good son, if a precept-holding bodhisattva wishes to purify his precepts, he should cultivate the mindfulness of the Buddha as [explained] above. If he does this, he will be free from the impure causes of all internal and external evils; increase compassion and wisdom; eradicate greed, hatred, and stupidity; and perfect all wholesome dharmas.

1051c "Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to cultivate the mindfulness of the Buddha, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions."

## Chapter XVII

### On Making Offerings to the Three Treasures

Sujāta said, “World-honored One, after a bodhisattva takes the *upāsaka* precepts, how should he make offerings to the Three Treasures?”

“Good son, there are three kinds of fields of blessings in the world: (1) the field of returning kindness, (2) the field of meritorious virtue, and (3) the field of poverty. The field of returning kindness refers to parents, teachers, and monks. The field of meritorious virtue refers to those who attain the state of warmth [the first of the four stages of accelerating practice] all the way to those who attain unsurpassed, perfect enlightenment. The field of poverty refers to all poverty-stricken people. The Tathāgata, the World-honored One, belongs to two fields of blessings, the field of returning kindness and the field of meritorious virtue. The Dharma also belongs to these two fields. The Sangha belongs to the three fields of blessings, the fields of returning kindness, meritorious virtue, and poverty. Because of this, after a person has taken the *upāsaka* precepts, he should sincerely and diligently make offerings to the Three Treasures.

“Good son, the Tathāgata is the treasury of the Dharma; therefore a wise person should sincerely and diligently make offerings to his physical body, and to the relics, images, and stupas [of the Tathāgata after he has entered nirvana]. In uncivilized places where there are no stupas or statues, he should always remain mindful and respectful [of the Buddha] and constantly be full of praise [of him]. He should do this himself, and he should encourage others to do likewise. He should feel delighted when he

sees others do so. If he himself has meritorious power, he should have others do it along with him. After making offerings, he should not slight himself nor the Three Treasures. He does not force others to make offerings for himself nor does he make offerings in order to surpass others. When he makes any offerings, he should feel neither regret nor sorrow. [Instead] he places the palms of his hands together and with great respect and reverence makes the offering, whether the offering be one penny up to immeasurable jewels, one piece of silk up to immeasurable amounts of silk, one flower up to immeasurable flowers, one incense stick up to immeasurable amounts of incense, one line of praising verse up to immeasurable lines of praising verses, one bow up to immeasurable bows, one circumambulation up to immeasurable circumambulations, doing these once up to innumerable times, or whether done by himself or with others.

1052a “Good son, [a bodhisattva who] can sincerely make offerings to the Buddha, Dharma, and Sangha like this should do it indiscriminately during my lifetime or after my nirvana. When he sees a stupa, he should make offerings with gold, silver, bronze, iron, banners, music, incense, oil, and light. If he sees a stupa that has been stepped upon and ruined by birds or animals, he should repair and clean it. If it is destroyed by storms, floods, or fires, he should also repair it. If he himself is not capable of making repairs, he should exhort others to make repairs either with gold, silver, bronze, iron, soil, or wood. If [the stupa] is dusty, he should sweep it; and if it is filthy, he should wash it with fragrant water.

“If [the bodhisattva] builds a jeweled stupa or statue [of the Buddha], he should make an offering to it of various banners, canopies, incense, and flowers. If he has no resources to build a jeweled stupa, he should build one with clay or wood and also offer it various banners, canopies, incense, flowers, and music. If there are grass, unclean things, dead bodies of birds or animals, night soil, or rotten and stinking flowers inside the stupa, he should remove them. If there are holes through which snakes or rats can go into the stupa, he should fill them. Whether the Buddha statues are made of bronze, wood, stone, clay, gold, silver, crystal, and so

forth, he should frequently wash them and apply fragrances to them. According to his financial resources, he should make various necklaces or even build a *cakravartin* stupa, and he should put incense inside the temple. If the stupa and statue are made of white clay, they should be adorned with crystal, pearl, fine cloth, silk, thread, and bells. Materials used to paint the Buddha should not contain resin or eggs. He should make offerings to it during the day as well as at night, whether with garlands of various flowers, clean mirrors, powdered incense, fragrant oils, scattering incense, burning incense, or various types of music or dance. He should not make offerings of burning ghee or barley as the heretics do. Neither should he apply ghee to the stupa or to the statue of the Buddha nor wash it with milk. He should not make a statue of only the torso of the Buddha. If any Buddha statue is in bad condition, he should cover it and have someone fix it. After fixing it, it can then be uncovered. If he sees a damaged statue, he should sincerely make offerings and worship it as if it were intact.

“[A bodhisattva] himself should make offerings like this. If it is beyond his capacity, he should help others do so and exhort others to help. Someone might make offerings to the Tathāgata with all the jewels in the four continents, whereas another person might simply pay respect with various merits and utmost sincere praise. The blessings and virtues of these two persons are equal. The Tathāgata is perfect both physically and mentally. Physically, he possesses the thirty-two magnificent marks and eighty excellent characteristics and is endowed with great power. Mentally, he has the ten powers, the four qualities of fearlessness, the great compassion, the three qualities of mindfulness, the five wisdoms, *samādhi*, the three dharma-doors, the eleven kinds of contemplations of emptiness, wisdom derived from the twelve causal links, and immeasurable concentrations and meditations. Perfecting the seven wisdoms, [the Tathāgata] achieves the six perfections. If someone can praise these dharmas of the Buddha, he is truly making offerings to him.”

“What is meant by making offerings to the Dharma?”

1052b “Good son, if someone makes offerings to the twelve divisions of the scriptures, he is making offerings to the Dharma.”

“How does one make offerings to the twelve divisions of the scriptures?”

“If one sincerely believes in the merit of the scriptures, accepts, recites, and expounds them, and while practicing in accordance with them exhorts others to do so also, this is making offerings to the twelve divisions of the scriptures. If one can copy the twelve divisions of the scriptures and after copying them make offerings to them as he would to the Buddha; and if one makes offerings to them, and upholds and recites them, except at the time of taking a bath, one is making offerings to the Dharma. One makes offerings to the Dharma just as one makes offerings to the Buddha. There is another Dharma: the bodhisattva’s capacity, the *pratyekabuddha*’s three levels of capacity, and the three truths. Having such belief is making offerings to the Dharma.

“If one makes offerings to a person who arouses the aspiration for enlightenment, keeps the pure precepts, leaves the home life, and works toward fruition from a stream-enterer to the level of an arhat, one is making offerings to the Sangha. If one can thus make offerings to the Three Treasures, the Buddha, the Dharma, and the Sangha, you should know that this person will never be at a distance from the Tathāgatas of the ten directions, and when walking, standing, sitting, or lying down, he will always be with the Buddha.

“Good son, if a person can make offerings to the three fields of blessing as much as mentioned, you should know that he will enjoy benefits in immeasurable lives. Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to make offerings to the Three Treasures, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XVIII

### On the Six Perfections

Sujāta said, "World-honored One, the Buddha previously said that the six directions refer to the six perfections and that making offerings to them increases one's wealth and life. What are the characteristics of those [who can make offerings to the six perfections]?"

The Buddha said, "Good son, [these are the characteristics of such a person:] Sparing none of his wealth, he constantly engages in benefitting others. He thinks of giving and joyfully practices giving. He gives whatever he has regardless of the amount. When practicing giving, he does not think lightly of his body or wealth. Giving purely, he does not discriminate between precept-holders and precept-transgressors. He praises [those who practice] giving, and when he sees people doing so he is delighted and not jealous. When he sees supplicants, he joyfully greets them and offers them seats, so that they can request advice from him. If they do not request advice from him, he then tells them the rewards of giving. He protects those in fear. When there is a famine, he happily gives away food. Although he practices giving like this, he seeks neither reward nor favor for his generosity. He does not deceive sentient beings, and he praises the merits and virtues of the Three Treasures. He neither trades in unfair or inferior merchandise nor has [any] desire for intoxicants or gambling. He constantly cultivates the virtues [derived from having the thought] of remorse and shame. Although he has immense wealth, he is not dissipated. Although he often practices giving, he never becomes arrogant. Good son, you should know that a person who has these characteristics is able to make offerings to the perfection of giving.

1052c

“Good son, [a person who acts in the following ways can make offerings to the perfection of morality:] He purifies his body, speech, and mind. Constantly cultivating a tender mind, he does not commit offenses. If he mistakenly commits an offense, he feels remorseful about it and believes that this offensive action will result in bad retributions. His mind is full of joy at his good deeds and of great sorrow at the small offenses he might commit. So for whatever offense he has done, he feels alarmed and remorseful. He never beats, scolds, or annoys sentient beings. He speaks after [careful] thought and speaks gently. When he sees sentient beings, he arouses loving thoughts toward them. He is aware of people’s kindness and repays their favors. He is not stingy, does not deceive others, seeks wealth in proper ways, and is happy to create virtues. He always transfers his merits and virtues to others. When he sees poor and suffering people, he is willing to suffer personally for them. He always cultivates kindness and has compassion for all. He helps those who have done wrong. And when he sees those who do good, he not only praises their virtue and talks about its good consequences but also assists them with his own resources. He frees those who are not free physically. He always endeavors to rid himself of angry or hateful thoughts. If such thoughts arise, he immediately becomes aware of them and feels ashamed. He speaks truthfully and tenderly and does not use deceitful or meaningless speech. Good son, you should know that anyone who has these characteristics is able to make offerings to the perfection of morality.

“Good son, [he who has the following characteristics can make offerings to the perfection of endurance:] He can purify the actions of body, speech, and mind. Even when sentient beings do terribly vicious things to him, he never gives rise to any thoughts of anger nor repays evil with evil. If someone comes to apologize, he immediately accepts it. He always rejoices when he looks at sentient beings. And when he sees them do wrong, he has compassion for them. He praises the effect of endurance, reproaches hatred, and preaches that hatred causes harmful results. When he practices giving or endurance, he does so to his enemies first. He correctly comprehends the five aggregates as being the combination of

various conditions. Since it is so, why be angry? He has the right insight that anger and hatred are the causes of future endless suffering in the evil realms of existence. If he temporarily becomes angry, he feels ashamed, alarmed, and regretful. Seeing others excel him in being patient, he does not become jealous. Good son, you should be aware that a person who has these characteristics is able to make offerings to the perfection of endurance.

1053a

“Good son, [he who has the following characteristics can make offerings to the perfection of vigor:] He is neither lax nor is he greedy for the enjoyment derived from relaxing, sitting, or lying down. Whether it is a large or small chore, he does it with wholehearted effort and completes whatever he engages in. When he is engaged in some activity, he is aware of neither hunger nor thirst nor of cold nor heat. He never slights himself at any time. If he cannot accomplish a big job, he is not regretful. If the job is done, he feels comfortable. He praises the reward of being vigorous. He acquires wealth properly and uses it correctly. To those who apply their efforts incorrectly, he tells them of its bad consequences. He skillfully teaches sentient beings to practice vigorously and never rests before he accomplishes what he is doing. He practices good dharmas without being swayed by others’ comments. Good son, you should know that anyone who has these characteristics is able to make offerings to the perfection of vigor.

“Good son, [one who can make offerings to the perfection of meditation has the following characteristics:] He purifies the actions of body, speech, and mind; and he always takes delight in dwelling in quiet places such as caves, mountains, woods, and empty houses. He does not like noise nor is he attached to bedding. He does not like to listen to worldly affairs; and he dislikes covetousness, hatred, and stupidity. When he speaks, he speaks gently. He takes delight in monastic life and in teaching sentient beings. His afflictions being light, he is able to keep away from bad meditation and contemplation. Toward his foes, he practices kindness and speaks to them of definite causal consequences. If his mind goes astray, he becomes alarmed and remorseful. When he sees those who practice incorrect meditation, he points out their

mistakes. He can skillfully teach sentient beings proper meditation. Good son, you should know that anyone who has these characteristics is able to make offerings to the perfection of meditation.

“Good son, [one who can make offerings to the perfection of wisdom has the following characteristics:] He is able to purify the actions of body, speech, and mind and learns all worldly studies. His mind stays away from covetousness, hatred, and stupidity, and he is neither unrestrained nor disarranged. He is compassionate to sentient beings. He makes offerings to his parents, teachers, monks, elders, aged people, and virtuous ones. He trains himself not to be lax. When he speaks, he speaks gently. He never deceives sentient beings but knows the differences between right and deviant paths and between good and bad retributions. He always enjoys quietude and the monastic life. He teaches sentient beings about secular knowledge and never becomes jealous of those who excel him nor arrogant when he excels others. He does not become miserable when suffering nor overjoyed when happy. Good son, you should know that anyone who has such characteristics as these is able to make offerings to the perfection of wisdom.

1053b “Good son, in each direction there are four aspects [of the perfections]. The four aspects of the perfection of giving are (1) subduing sentient beings, (2) transcending faults, (3) benefitting oneself, and (4) benefitting others. If a person is not stingy with his wealth and does not at any time make distinctions between dear ones and enemies, he is able to subdue sentient beings. Because he is not stingy with his wealth, he can practice giving, which keeps him from the fault of stinginess. This is what is meant by transcending faults. Before giving, at the time of giving, and after having given, he is joyful and never has regrets. As a result he will enjoy mundane and heavenly happiness all the way up to unsurpassed happiness in the future. This is called benefitting oneself. [Giving] can relieve others from suffering from hunger or thirst. This is called benefitting others.

“The four aspects of practicing morality are (1) adorning enlightenment, (2) transcending faults, (3) benefitting oneself, and (4) benefitting others. To adorn enlightenment means that the *upāsaka*

precepts and bodhisattva precepts are the basic foundation of unsurpassed, complete enlightenment. This is called adornment. After one has taken precepts, one can keep away from evil rules and customs and maintain no precepts. This is transcending the faults [of evil rules and customs]. After one has taken precepts, one attains the bliss of a man or a god to the level of unsurpassed bliss. This is benefitting oneself. After one has taken precepts, one gives sentient beings courage and helps them avoid suffering and attain happiness. This is benefitting others.

“The four aspects of the perfection of endurance are (1) adorning enlightenment, (2) transcending faults, (3) benefitting oneself, and (4) benefitting others. To adorn enlightenment means that through endurance, one is able to cultivate good. And because of the cultivation of good, one is able to attain the fruition of the first ground (*bhūmi*) and to go on to the level of unsurpassed, perfect enlightenment. This is called adornment. After one cultivates endurance, one is able to avoid the fault of hatred. This is what is meant by transcending faults. Through endurance one is able to attain the mundane and heavenly bliss all the way up to the unsurpassed bliss. This is called benefitting oneself. One’s endurance helps others give rise to joyful, kind, and disciplined thoughts. This is called benefitting others.

“The four aspects of practicing vigor are (1) adorning enlightenment, (2) transcending faults, (3) benefitting oneself, and (4) benefitting others. To adorn enlightenment means that because of being vigorous, one is able to cultivate good. And because of the cultivation of good, one attains the fruition of the first ground and even to the level of the unsurpassed, complete enlightenment. This is called adornment. After the cultivation of good, one departs from the fault of laziness. This is called transcending faults. Because of this good dharma, one attains the mundane and heavenly bliss all the way up to the unsurpassed bliss. This is called benefitting oneself. And to teach sentient beings to cultivate good and avoid evil is called benefitting others.

“The four aspects of the perfection of meditation are (1) adorning enlightenment, (2) transcending faults, (3) benefitting oneself,

and (4) benefitting others. To adorn enlightenment means that because of the cultivation of meditation, one attains the fruition of the first ground and even to the level of unsurpassed, complete enlightenment. This is called adornment. Because of the cultivation of meditation, one can practice immeasurable good deeds and avoid erroneous ways of contemplation. This is called transcending faults. Because of the power derived from the cultivation of meditation, one always remains serene and thereby attains mundane and heavenly bliss and even the unsurpassed bliss. This is called benefitting oneself. And to eradicate sentient beings' greedy, hateful, and ignorant thoughts is benefitting others.

1053c "The four aspects of the perfection of wisdom are (1) adorning enlightenment, (2) transcending faults, (3) benefitting oneself, and (4) benefitting others. To adorn enlightenment means that because of the cultivation of wisdom, one attains the fruition of the first ground and even to the level of unsurpassed, complete enlightenment. This is called adornment. Because of the cultivation of wisdom, one avoids ignorance and thereby keeps afflictions in check. This is transcending faults. The perfection of wisdom eradicates the obstruction of afflictions and the obstruction to wisdom. This is called benefitting oneself. To teach sentient beings and to discipline them is called benefitting others.

"Good son, it is said [by some] that there are only four perfections because besides [the perfection of] morality there is no [perfection of] endurance, and besides [the perfection of] wisdom there is no [perfection of] meditation. To be able to forbear ill-treatment without retaliation is [the perfection] of morality. To cultivate meditation with an unscattered mind is wisdom. Therefore, morality is endurance and wisdom is meditation. Apart from wisdom there is no meditation, and apart from meditation there is no wisdom. Therefore wisdom is meditation and meditation is wisdom. Apart from morality there is no vigor, and apart from vigor there is no morality. Therefore morality is vigor and vigor is morality. Apart from [the perfection of] giving, there is no [perfection of] vigor, and apart from vigor there is no giving. Therefore

giving is vigor and vigor is giving. Hence, it cannot be said that there are six perfections.

“This cannot be true. And why cannot this be true? Wisdom is the cause and giving is the result. Vigor is the cause and morality is the result. Meditation is the cause and endurance is the result. The cause and the result cannot be one; therefore there should be six perfections. It is said that morality is endurance and endurance is morality. This also is not true. And why is it not true? Precepts are acquired from others but not endurance. It is possible that one can endure ill treatment without having taken precepts. One can cultivate good for others and endure immeasurable suffering, and undergo great suffering for sentient beings in innumerable lives without regret. Therefore there can be [the perfection of] endurance apart from precepts. Good son, *samādhi* is *śamatha* and wisdom is *vipaśyanā*. *Śamatha* means undisturbed by concentrating on one thing, whereas *vipaśyanā* means discernment. Therefore in the twelve divisions of the scriptures, I said that meditation and wisdom are different, and therefore there should be six perfections. The Tathāgata first taught the perfection of giving. In order to teach sentient beings to be rid of covetousness when they practice giving, he next taught the perfection of precepts. In order to teach sentient beings how to forbear the thought of forsaking their belongings when practicing giving, he next taught the perfection of endurance. In order to teach sentient beings to be joyful and to disregard time when giving, he then taught the perfection of vigor. In order to teach sentient beings to be single-minded and undisturbed when practicing giving, he then taught the perfection of meditation. In order to teach sentient beings not to indulge in the pleasures of samsara when practicing giving, he taught the perfection of wisdom.

“Good son, why are they called perfections (*pāramitās*)? When giving, if one does not seek internal or external rewards, does not care if [the receiver is] the field of blessing or not, and gives all wealth without stinginess and regardless of time, this is called the perfection of giving. [If one adheres to the precepts strictly,] not transgressing even the most insignificant precept even at the cost

of one's own life, this is called the perfection of morality. [If one is patient enough] not to become hateful even when wicked people cut one's body, this is called the perfection of endurance. [If one is vigorous] in praising the Buddha with one verse for three months without taking any rest, this is called the perfection of vigor. [If one practices meditation so well that one] perfects the thunderbolt *samādhi*, this is the perfection of meditation.

“Good son, when one attains unsurpassed, complete enlightenment, one accomplishes the six perfections. Therefore, it is called the perfection of wisdom. Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to purify the six perfections, but it is difficult for the lay bodhisattva. And why? The lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XIX

### On Miscellaneous Subjects

Sujāta said, "World-honored One, after a bodhisattva has cultivated the six perfections, what can he do for sentient beings?"

"Good son, such a bodhisattva can liberate sentient beings who are sunk in the sea of suffering. Good son, if one is stingy with wealth, the Dharma, or food, one receives the retribution of poverty and stupidity for immeasurable lives. Therefore, when the bodhisattva practices the perfection of giving, he should benefit himself and others. Good son, if a person enjoys giving, sees all foes as dear friends, liberates those who are not free, believes in the causes and consequences of giving and morality, he will procure the result of giving.

"Good son, it is said that the practice of giving is just thought because thought is the root of giving. This is not true. And why is it not true? The practice of giving involves the five aggregates, because it involves the actions of body, speech, and mind. If giving is to benefit oneself and others, it should involve the five aggregates. To practice giving like this can adorn the path of enlightenment. Separation from afflictions and attainment of great wealth is the primary result of giving. Longevity, physical power, happiness, and eloquence are the secondary results of giving. There are three results of giving. Because of great wealth, one procures excellent results from giving. Because of the excellent fields [of blessings], one procures excellent results from giving. Because of being an excellent giver, an excellent result is procured. The excellent fields refer to the stream-enterer or the future bodhisattva [who is to be the next Buddha in this world] up to the Buddha. Making offerings to them, one procures an excellent result. Excellent

wealth refers to things of excellent color, smell, taste, or touch. Giving such things, one procures an excellent result. If the giver has strong faith in giving, morality, hearing [of the Dharma], and wisdom, he procures an excellent result.

1054b

“Good son, a wise person practices five kinds of giving: (1) sincere giving, (2) giving in person, (3) giving with faith, (4) timely giving, and (5) giving in accordance with the Dharma. Good son, what kinds of result does one receive from sincere giving? One who gives sincerely receives a great wealth of gold, silver, crystal, carnelian, pearl, and coral; elephants, horses, cattle, sheep, farms, houses; and servants and many relatives. A sincere giver gains rewards such as these. What kind of result does one receive from giving personally? He also receives the wealth mentioned above and is able to enjoy it personally. Anyone who gives personally like this receives such rewards. What kind of result does one who gives with faith attain? After giving with faith, in addition to the results mentioned above, he also enjoys love from his parents, brothers, clan members, and other sentient beings. He who gives at the appropriate time receives such rewards. What kind of result does one who gives at the appropriate time receive? In addition to what was mentioned above, he also receives the reward of receiving whatever he wants whenever he wishes. What kind of result does one who gives in accordance with the Dharma receive? He receives the rewards as mentioned above; and his wealth will not be taken away by the king, robbers, floods, or fire.

“If one likes to give away colorful things, one will as a result gain a wonderful and superior appearance. If one gives fragrance to people, one becomes famous. If one gives away delicious things, people like to hear and see him; and after having heard and seen him, people love him. If one gives away touchable things, one attains the most wonderful touchable things. After the receiver obtains the gift, [the giver] receives [the rewards of] longevity, physical strength, happiness, and eloquence.

“Good son, someone has said that one does not attain longevity, physical strength, happiness, and eloquence by making offerings to the stupas and statues [of the Buddha] because there is no

receiver. This is not true. And why is this not true? It is out of faith that the donor practices giving. Therefore, he should gain these five rewards. Good son, for example, a *bhikṣu* who cultivates kind thought procures immeasurable rewards even though his kindness may not be directed at a particular object. Likewise, one who makes offerings to stupas and statues should also gain the five kinds of rewards. Good son, for example, a person who plants grains does not reap melons. This is also true of making offerings to stupas and statues. Due to the fields of blessings, one is able to plant [blessings and attain] the results. Therefore, I say that the fields [of blessings], wealth, and the giver produce the consequences.

“Good son, there are two kinds of giving, the giving of wealth and the giving of the Dharma. Through the giving of the Dharma, one attains the rewards of wealth and the Dharma, whereas the giving of wealth only results in the reward of wealth. The bodhisattva practices these two kinds of giving for two reasons: (1) in order that sentient beings may avoid afflictions and (2) in order that sentient beings may be disciplined.

1054c

“Good son, again there are three kinds of giving: (1) the giving of the Dharma, (2) the giving of fearlessness, and (3) the giving of wealth. The giving of the Dharma means to teach others to take precepts, leave the home life, cultivate the way, consult the Sangha about important matters, preach the proper Dharma to those with deviant views, distinguish between the true and the false, and proclaim the four errors and nonlaxity. This is called the giving of the Dharma. If the bodhisattva sees sentient beings in fear of kings, lions, tigers, wolves, floods, fires, or robbers and saves them [from the fear], this is called the giving of fearlessness. The giving of wealth means to give away one’s wealth freely and without consideration of its value or quantity. Things such as cattle, sheep, elephants, horses, houses, bedding, trees, wells, slaves, servants, buffaloes, donkeys, vehicles, utensils, vases, beds, furniture, copperware, ironware, earthenware, clothes, jewels, lamps, flowers, tents, hats, shoes, tables, canes, ropes, plows, axes, grass, water, rocks, and so on are, if given, considered according to the supplicant’s needs. In addition to these, the building of temples or living

quarters given to those who renounce the household life, excluding elephants and horses, is also the giving of wealth.

“Good son, there are four obstructions to [the perfection of] giving: (1) being stingy, (2) not practicing giving, (3) slighting things of small value, and (4) seeking worldly rewards. There are two ways to counteract these four obstructions: (1) the cultivation of non-self and (2) the cultivation of impermanence. Good son, in order to enjoy giving, one must break from five things: (1) a hateful mind, (2) a stingy mind, (3) a jealous mind, (4) attachment to one’s own body and life, and (5) lack of faith in [the principle of] cause and effect. If one breaks these five obstructions, he will always be happy in giving and will attain five things: (1) he will always be near sages, (2) all sentient beings will like to hear and see him, (3) he will not be afraid when facing people, (4) he will become renowned, and (5) he will adorn enlightenment. Good son, a bodhisattva means one who can practice universal giving. What is meant by universal giving? Good son, a bodhisattva *mahāsattva* seeks wealth according to the Dharma and gives it away; this is called universal giving. He always gives with pure thoughts; this is called universal giving. He might possess little but is willing to give it away; this is called universal giving. He is able to give away what he loves and to break stinginess; this is called universal giving. Giving without seeking rewards is called universal giving. When giving he does not care if [the receiver is] a field of blessings or not; this is called universal giving. He gives to foes and friends equally; this is called universal giving.

1055a “There are two kinds of objects to whom the bodhisattva gives his wealth: (1) sentient beings and (2) nonsentient beings. To these he does not spare anything including his own life; this is called universal giving. The bodhisattva gives out of compassion; this is called universal giving. Before, during, and after giving, he does not feel regret; this is called universal giving. He should not offer at any time impure things to the dead in order to please them. He never gives alcohol, poisons, swords, shades, and so on to people whether they have attained self-mastery or not. He does not give impure food or medicine to the sick nor does he steal as little as

one penny so as to give. The bodhisattva obtains self-mastery through giving, and he does not beat or scold servants to make them angry or cause them to suffer. He gives away wealth properly without seeking rewards in this life or future lives. After having given, he often thinks of the faults of afflictions and deeply contemplates the subtle merits of nirvana. He seeks nothing but enlightenment. When he gives to the poor, he brings forth compassionate thoughts. When he gives to fields of blessings, he arouses joyful and respectful thoughts. And when he gives to his friends, he does not have thoughts of laxity. When he sees the supplicants, he knows what they want and gives accordingly without their asking for it. Why does he so give? To give without being asked produces immeasurable results.

“Good son, there are three kinds of givers: superior, medium, and inferior. The inferior refers to anyone who does not believe in karmic consequences, is very stingy, fears to exhaust his wealth, and feels angry with supplicants. The medium refers to anyone who believes in karmic consequences but is stingy and afraid of exhausting his wealth; [nevertheless] he arouses the thought of giving when he sees the supplicant. The superior refers to anyone who deeply believes in karmic consequences, is not stingy with his wealth, considers it as impermanent, feels happy if he can give to supplicants, and feels sorry if he cannot give. He even exchanges himself for things so as to help others.

“The inferior giver slights, scolds, or insults supplicants. The medium giver gives but slights and disrespects [the supplicants]. The superior giver gives before being asked and gives respectfully. Again, the inferior giver gives for present rewards, the medium giver gives for future rewards, and the superior giver gives out of compassion. Again, the inferior giver gives in order to repay kindness, the medium giver gives in order to create good karma, and the superior giver gives for the treasure of the Dharma. Again, the inferior giver gives in fear of his superior, the medium giver gives for his own purpose, and the superior giver gives without making distinctions between foes or friends. Again, the inferior giver is defined as one who has wealth but denies it. The medium giver is

defined as one who has much wealth but says he has little. And the superior giver is one who gives more than asked. There are three kinds of persons who have nothing to give. The inferior giver viciously reproaches the supplicant, the medium giver honestly tells the supplicant that he has nothing to give, and the superior giver feels ashamed and sorry for having nothing to give to the supplicant.

1055b

“Good son, the inferior giver is often reproached by sages, the medium giver is always pitied, and the superior giver is well liked by them. Good son, a wise person practices giving so as to benefit himself and others. He realizes that wealth is impermanent. In order to cause sentient beings to bring forth joyful thoughts, to have compassion [for sentient beings], to eradicate stinginess, not to seek rewards, and to adorn the path of enlightenment, a bodhisattva gives everything without regret or fear that his wealth will be exhausted. He does not think lightly of his wealth or himself. He does not pick a [particular] time [to give], nor make distinctions among supplicants. He always sees the supplicant as a hungry person who longs for food. He draws near beneficial friends to accept good advice. When he sees the supplicant, he is as delighted as a person who has rescued his wealth from his burning house. He rejoices in praising [giving] and speaking of the faults [of attachments to wealth]. After giving he is as happy as if he had entrusted [his wealth] to a good person. He says to the supplicant, ‘You are really the cause of my meritorious virtue. It is because of your supplication that I am able to be rid of covetous thoughts.’ He thus has loving thoughts for the supplicant. After having given, he then teaches him to keep the gift properly and to make offerings diligently to the Treasures of the Buddha, the Dharma, and the Sangha. A bodhisattva who gives joyfully like this is able to avoid laxity. Even when he sacrifices his own life, he never gives rise to even one vicious thought but increases kindness, compassion, joy, and equanimity. He neither slights the receiver nor thinks highly of himself. He feels fortunate to give wealth in accordance with the supplicants’ wishes. His faith develops and he does not doubt the karmic results.

“Good son, if a person can see wealth as impermanent and considers sentient beings as his only son, he can give to any supplicant. Good son, he cannot be moved by the affliction of stinginess just as Mount Sumeru cannot be moved by the wind. Such a person can be a refuge for sentient beings and can achieve the perfection of giving. Good son, a wise person rejoices in giving for four reasons: (1) giving can destroy afflictions, (2) from giving one makes various vows, (3) giving makes one happy, and (4) from giving one becomes wealthy. Good son, the noncovetous mind is called giving. What is meant by noncovetousness? Giving is the action, and the gift is given through the action. The action plus the gift is the completion of giving. This is what is meant by non-covetousness. Why is it that giving can destroy afflictions? It is because the practice of giving eradicates stinginess, greed, jealousy, hatred, and stupidity. Why is it that one makes various vows from practicing giving? It is because through the practice of giving, one can make various good or bad vows from which one attains  
 1055c good or bad results. And why is this? It is because of the power of the vow. Why is it that giving makes one happy? Because of giving, one enjoys mundane and heavenly happiness all the way up to unsurpassed happiness. Why is it that giving makes one wealthy? Because of giving, one obtains gold, silver, or even animals as sought or wished.

“Good son, if a person gives joyfully, he destroys five bad attitudes: (1) deviant views, (2) faithlessness, (3) laxity, (4) stinginess, and (5) anger. Avoiding these, his mind is joyful. And because of this joy, he eventually attains true liberation. He gains four rewards in the present: (1) all people, even his enemies, like to see him, (2) his fame spreads far, (3) he has no fear when facing a great assembly, and (4) all good people like to follow him.

“Good son, if a person cultivates giving without regret, then even if he falls into hell because of some adventitious affliction, he will not suffer from hunger or thirst in that unwholesome place. Because of this, he is always spared two kinds of suffering: (1) the suffering from the iron ball and (2) the suffering from liquid iron [in hell]. If he becomes an animal, he can easily acquire what he

needs and lacks nothing. If he becomes a hungry ghost, he does not suffer from hunger or thirst but is always satisfied. If he is born as a human, he excels others in longevity, physical strength, happiness, eloquence, faith, precepts, learning, and wisdom. Although he might live during a decadent age, he does no evil. Even when disasters happen, he does not fall from the path. And he does not become afraid in fearful places. If he is born as a god, he excels in ten aspects.

“Good son, a wise person practices giving for two reasons: (1) to subdue his own mind and (2) to destroy angry thoughts. Because of this the Tathāgata is called the unsurpassed Honored One. Good son, after giving, a wise person does not expect loving thoughts from the receiver in return. He does not seek fame or to be free from fear, nor does he expect good people to become his followers. He does not seek worldly or heavenly rewards. He contemplates two things: (1) exchanging transitory wealth for lasting wealth and (2) never following stingy thoughts. And why does he do this? [He reflects:] ‘Such wealth will not follow me when I die. Therefore I should give it away personally and should not become annoyed after giving but on the contrary should rejoice at giving accordingly.’

1056a “Good son, the giver should first test his own mind by giving external things. After his mind is disciplined, he can give away internal things. Through these two kinds of giving, he attains two dharmas: (1) leaving all cyclic existences forever and (2) attaining liberation. Good son, just as a person who travels a great distance with a heavy load becomes very tired and feels relieved after being unburdened of it, so the practitioner of giving who sees the supplicant and gives him his wealth feels delighted. Good son, the wise person often thinks thus, ‘I would rather give away my wealth than have it follow me to my next life.’ He deeply contemplates the suffering resulting from poverty and the happiness resulting from riches. Thus he always mindfully takes delight in giving.

“Good son, if a wealthy person tells the supplicant that he has nothing [to give away], you should know that he is speaking of the poverty and shallow virtue [from which he will suffer] in his future lives. Such a person is lax. Good son, if a poor person says he has

nothing [to give away], this cannot be true. And why cannot this be true? There is no one who does not have access to water or grass [which he can give away]. It is not necessarily true that a king is able to give and that the poor are not able to give. And why is this? Even the poor have some food. After he has eaten, he can give away the leftovers or give the water used to wash the dishes to those in need, and thus he will attain merits. If he feeds ants with a bit of noodle, he can also gain immeasurable rewards. Who in the world can be so poor that he does not even have a little bit of noodle? Who could be so poor that he does not have three handfuls of noodles in a day? Therefore, people should give half of their food away to beggars.

“Good son, who is so poor that he has no clothes and thus has to go naked? If he has clothes, why can he not have one piece of cloth to give someone to bandage a sore, or give even a small part of his possessions for making a lamp wick? Good son, who in the world is so poor that he does not have a body? Since everyone has a body, when he sees others creating merits, he should happily and untiringly help. He can thus be called a giver and gain blessings and virtue. Some gifts may be worse than, the same as, or better than others. Because of this, when I received food from King Prasenajit, I stated that the blessings and merits attained [through giving] by the king and by the poor are not different. Good son, just as a person who buys rubbing incense, powdered incense, scattering incense, or burning incense smells its fragrance, so do other people who come into contact with these four kinds of incense. The fragrance smelled by the buyer of the incense and by the one who comes into contact with it is not different. The incense does not lose its smell even a little bit. The same is true of the cultivation of giving. Whether much or little, gross or subtle, if one joyfully helps or rejoices when seeing others [practicing giving], the rewards one receives are not different [from that of the giver], because their thoughts are the same.

“Good son, if one has nothing to give and becomes unhappy when seeing others give and has doubts with regard to the fields of blessings, he is really poor. If a person has much wealth, is free

from obstructions, and there is a good field of blessings [to accept his offerings], but still he has no faith and cannot give, he is just as poor. Therefore a wise person should give according to his own resources. Except by giving, no one can attain the mundane and heavenly bliss to the level of unsurpassed bliss. Therefore I said in a sutra that even if a wise person was in the situation whereby he would live if he ate the last handful of food but would die if he gave it away, he should still give it away. How much more so if he had a large amount of food!

1056b “Good son, a wise person should contemplate the impermanence of wealth. Because of its impermanence, it can be uselessly exhausted in immeasurable lives. Although it is impermanent, it can be given to do immense benefit. So why be stingy and not give? The wise person should further contemplate that if he keeps precepts and hears much of the Dharma, because of the strength derived from these practices, he can even attain arhatship. However, even this fruition cannot eliminate the suffering from hunger, thirst, and so forth. Some arhats do not even have enough houses, clothes, food, bedding, or medicine, because they did not practice giving in previous lives. If a precept transgressor has happily practiced giving, even if he falls into the life-path of a hungry ghost or an animal, he is often well fed and lacks nothing.

“Good son, one cannot achieve the two fruitions, self-mastery and liberation, without the perfection of giving. Although a preceptor can be reborn in a heaven, if he does not cultivate giving, he will not receive superb food or adornments. If one wishes for worldly happiness and unsurpassed bliss, one should joyfully give. The intelligent person should see that samsara is boundless and so are pleasures. Therefore he should give for the sake of severing samsara and should not seek pleasures. He should further reflect, ‘Even if I were so rich as to own the four continents of the world and were able to enjoy immeasurable pleasures, I would never be content. Therefore I should practice giving for the unsurpassed bliss and not for worldly and heavenly bliss.’ And why is this? Whatever is impermanent has its limitations.

“Good son, someone might say, ‘The giver, the receiver, and the enjoyer are themselves [combinations of] the five aggregates, which are impermanent; and so in giving things to the [impermanent] five aggregates, who is it that can receive?’ Although there is no receiver [as such], the wholesome result is not annihilated even though there is neither the giver nor the receiver. You should then ask him, ‘Are there [actions of] giving and receiving?’ If he answers that giving is giving and receiving is the self, you should say, ‘The same is true for me. Giving is giving, and the self is the five aggregates.’ If he says, ‘The aggregate of giving is impermanent. Who is it that receives?’ you should say, ‘Listen attentively to what I say to you. Is the seed permanent or impermanent?’ If the answer is permanent, ask, ‘How is it that the sprout can grow only after the seed has broken?’ If he sees the error, he may say [the seed is] impermanent. You should say to him, ‘If it is impermanent, how is it that it grows into a sprout if you apply fertilizer and water and put soil on it?’ If he argues that the seed is impermanent and it is the work [of applying fertilizer and so forth] that makes the sprout grow, you should say the same is true of the five aggregates. It is not right to say that there is already a sprout in the seed, and the effect of man, water, and fertilizer are merely its auxiliary causes. And why is this? The auxiliary cause does not cause things to increase or decrease; they just remain as they are. But water and fertilizer cause the sprout to grow, and therefore what is non-existent comes into being.

1056c

“If you say that there are two kinds of auxiliary causes, a major and a minor, and if you then conclude that the major [cause] will have a large effect and the minor [cause] a small effect, just as a large lamp casts a brighter light than a small lamp, then you are making a mistake. Does a seed grow as tall as a man in a day or an hour just because you add a lot of fertilizer and water? You may argue, ‘Although there are two kinds of auxiliary causes, they both must wait for the right time [to bring forth results]. A great cause creates a big effect, whereas a small cause creates a little effect. Therefore I say that the auxiliary causes do not increase.’ This argument is not true. And why is it not true? It

is because you take dharmas as permanent, so you cannot interpret it in this way.

“Good son, seeds and sprouts are different. Despite the differences, there seems to be a continuity [between them]. The same is true of the five aggregates. Good son, the sprout grows through the working of the seed; the stalk grows through the working of the sprout; the leaf grows through the working of the stalk; the flower blooms through the working of the leaf; and the fruit grows through the working of the flowers. Likewise, the five aggregates of one realm (*gati*) affect the aggregates of the other five realms.

“You say, ‘The receiver of the effect [of an action] is different from the doer [of the action].’ This is your viewpoint, not mine. And why do I say this? You maintain that the doer is the self and the receiver is the body and therefore conclude that the doer and the receiver are different. It is the self that observes the precept of not killing and the body that receives the reward of fine features. From this mistaken understanding you adopt the erroneous view that the receiver [receives the result of an action] without any cause and the doer is not [responsible for] the result [of his own action].

“If someone argues, ‘If the body receives the result of the actions of the self, then it must be likewise that one receives the result of the actions of other people,’ you should in response say to him, ‘The body is different from the self. The body needs food, clothes, and ornaments. If one receives good food, one gains fine features and strength. If one receives poor food, one gains inferior physical features and inferior strength. If one’s good or bad physical features are dependent on causes and conditions, what does the self gain? If the self undergoes sorrow or happiness, then why does one person not receive retribution from another’s actions? For example, a man who takes cheese to gain strength, may, after taking it for some time, gain both strength and fine features. An ugly, skinny man seeing this wishes to be endowed with the same fine features. Is this possible? If the answer is no, then the same must be true for the self. How can two totally different entities [the body and the self] affect each other? Why is it so? Because of the similarity. This then is my teaching: It is the aggregates that

receive the effect from their own actions. This is so because there is continuity.

1057a

“Good son, someone may argue that the aggregates, being impermanent, lack continuity and that therefore there is no retribution. This is not true. And why is it not true? In my teaching there are cases in which the doer is actually the receiver, the doer is different from the receiver, and there is neither doer nor receiver. ‘The doer being actually the receiver’ refers to cases in which the aggregates receive the effect of their own actions. ‘The doer being different from the receiver’ refers to such a case as [one in which] a man does an action but receives the effect at another stage of existence. For example, one does something as a human and receives its effect as a god. ‘Neither doer nor receiver’ means that since action is merely the result of a combination of causes and conditions, it has no original self-nature and consequently there can be neither a doer nor a receiver of retribution. If you maintain that the doer is different from the receiver, how then can you argue that there is continuity between them? This is a mistaken view. And why is this view incorrect? For example, poison is added to milk and after the milk turns into ghee, it is used to poison someone. Milk is different from the ghee, yet there is continuity between them and harm can be caused. The same is true of the five aggregates. They are different [at different stages of existence], yet there is continuity. Therefore, it is correct to say there are cases in which the doer is actually the receiver, the doer is different from the receiver, and there is neither doer nor receiver.

“Apart from the five aggregates, there is no self or thing possessed by a self. But sentient beings, unable to see clearly, hold incorrect views. Whether they advocate that form all the way up to consciousness is the self, or that the aggregate of form is the self and the other four aggregates are the possessions of the self—the same argument goes [similarly] all the way up to the aggregate of consciousness—it is totally a mistaken view to hold that the self and the five aggregates are separate. And why is this? In the Buddhist teaching, form is not the self because it is impermanent,

inactive, and dependent. Therefore the other four aggregates are not the possessions of the self, and likewise neither is the aggregate of consciousness. All phenomena are born as a result of causes and conditions, so although there may appear to be a doer, in reality there is none. Through the combination of causes and conditions, phenomena arise, so although there appears to be a receiver [of the effect of an action], in reality there is none. This is what is meant by 'there is neither doer nor receiver.' If you say that different actions result in different retributions, why is it then that one person is not responsible for another's action when they both possess the five aggregates? This argument is not correct. And why is it not? There are two kinds of differences: the difference of body and the difference of name. For example, one person is named Fo-tê, the other T'ien-tê. Because their bodies and names are different, their bodies and speech are different. Because their bodies and speech are different, their actions are also different. Because the actions are different, [their resulting] life spans, physical appearances, and levels of eloquence are also different. Therefore it is not possible that T'ien-tê undergoes retribution for Fo-tê's action. Although both of them possess five aggregates, their feelings, thoughts, and volitions are different. Why is this? Because when Fo-tê is enjoying himself, T'ien-tê may be suffering, or when Fo-tê arouses greed, T'ien-tê may arouse anger. Therefore they are different. Although the body and name are one, they are different in reality. Fo-tê may be white, while T'ien-tê may be black. If the same name is taken to have the same meaning, then when one man is born, all men should be born; or if one man dies, all men should die. If you do not agree with that argument, you should agree with me that the doer cannot be other than the receiver.

1057b "If you refute this by saying, 'You maintain that the doer is different from the receiver and so do I. As such, we have made the same mistake. Why is it that you do not see your own error but see mine?' this refutation is not correct. Why is this not correct? There are two kinds of differences that I am referring to: (1) momentarily produced and momentarily becoming extinct, and (2) momentarily

produced and not momentarily becoming extinct. When the production is different, the extinction is also different. Therefore when I say the receiver is different from the doer, or the receiver is the same as the doer, I do not make a mistake as you do. For example, someone who wanted to burn down a village set fire to a bundle of dry grass. The fire, which in turn brought forth the causes and conditions [for more fire], burned one hundred miles all the way up to two hundred miles. When the head of the village caught the arsonist, he asked, 'You evil man! Why did you burn the village?' The arsonist answered, 'It was not I that burned down the village, because the fire I set was already extinguished. What I have burned was nothing but a bundle of grass. I will pay you back two bundles of grass. I do not have to pay the rest.' The head of the village spoke again, 'Idiot! Because the small fire you set continued to burn, it extended to one hundred miles up to two hundred miles. It was your fault. Why should you not pay for it?'

"Although the former fire is different from the latter fire, because of the continuity between them, the arsonist is responsible for his crime. The same is true of good or bad committed by the five aggregates. At the time of receiving retribution, one may argue that the [later] aggregates do not take any action. Still, because of continuity, one has to undergo retribution. For example, a man made a bet with another man that he could carry a torch to a place one hundred miles away. If he could make it there, he would win; otherwise, he would lose the bet. After he had held the torch and had run for the one hundred miles, he came to collect his bet. The other man said, 'The fire of your torch was extinguished as soon as you started running. Why do you ask me to pay off the bet?'

"The torch-holder said, 'Although the initial fire of the torch may have burned up, the torch continued to burn till here.' Both points of view are arguable. And why is this? Both arguments, that the doer and the receiver are the same, and that the doer and the receiver are different persons, are right. It is the same with the question of the five aggregates. That is to say that both the argument that the doer and the receiver are the same and the argument that the doer and the receiver are different are not

incorrect. For example, both this bank, the other bank, and the middle of the river are in totality called the river Ganges. In summer the two banks are far apart, whereas in autumn they are closer. They have no fixed form or size. Although the water may increase or decrease, people still call it a river. If someone should say that it is not a river, the wise would reply that it is a river and also that it is not a river. The wise see that this is true of the five aggregates. They say that the doer and the receiver are the same and that the doer and the receiver are different. If you say that the two banks are soil, the middle of the stream is water, and the river god is the river, this is not correct. And why is it not correct? If the river god is the river, why does the river sometimes become clean and sometimes dirty? Why does the depth of the river differ between the two banks and the middle? And why is it that sometimes the water of the river reaches the ocean and sometimes it does not? For example, where there is a tree, there is the abode of the gods. If, then, there were no tree, where would the gods live? The same should be said of the river and the gods. Therefore, the continuity of [the existence of] the two banks and the middle of the river is in totality called a river. The relationship between the doer and receiver with regard to the five aggregates can also be understood in this way. A man who insults a high-ranking officer is punished by having his feet chained. It is not, however, his feet that committed the offense of using insulting language. And yet they are chained. Therefore it cannot be definitely said that the doer is the receiver or not the receiver. Only the wise can say in which case the doer should be the receiver or the doer should not be the receiver. For example, the light of a lamp comes from the combination of the lamp, oil, wick, fire, and man's effort. If you say that the light of the lamp increases or decreases, this is not true. And why is it not true? Because the light momentarily becomes extinct, it does not increase. Because the light is momentarily produced, it does not decrease. Because of its momentary existence, the light of the lamp either increases or decreases. You say that the lamp is impermanent, and that the oil is permanent, that when there is much oil, there is much light, and that when there

is little oil, there is little light. This is not true. Why is it not true? Oil is impermanent, so it can be burned and exhausted. If it is permanent, the two concepts [of lamp and oil] should be eternal. If so, who can ever burn all the oil? Therefore a wise person would say that the lamp and its light are different. The same is true of the five aggregates. Consider light as the six sense organs and oil the karma. The working of karma causes the five aggregates to increase or decrease. Take for example the language of Atyaya. It is no longer used nowadays, yet people passed it down from generation to generation without its becoming extinct. Therefore we can still call it the Atyaya language. A knowledgeable person can say that the Atyaya language neither exists nor does not exist. To say one or the other is in accordance with reason. The same is true of the five aggregates. It can be said that the doer is the receiver and that the doer is not the receiver.

“Suppose after a very rich man and all his children die, all his property is taken by the government. Then a man comes and states, ‘All the property belongs to me.’ An official then says, ‘How can this property go to anyone other than a relative?’ The man says, ‘I am the seventh-generation offspring of the deceased man. There is a continuity between us. Why does the property not belong to me?’ The official says, ‘So be it. So be it. It is as you have said.’ A wise person would also say that the same is true of the five aggregates in which the doer is the receiver and the doer is not the receiver. You may argue, ‘After the five aggregates have created karma, the action is completed. Although the body remains as it is, the karma depends on nothing. If the karma depends on nothing, it does not exist. If so, how can there be retribution after death?’ Such an argument is not right. And why is it not right? All past karma has to wait for the right object and time [to ripen]. For example, an orange tree grows oranges, and the oranges are sour before they are ripe. People plant the orange seed in order to have oranges. The orange that grows out from the seed, root, stalk, leaves, and flower is not sour, yet at the time when it is ripening, its flavor is sour. The sour flavor originally does not exist but now exists. Fruit does not grow without reason; rather, it is the result

1058a

of the original fruit. The same is true of corporeal, verbal, and mental karma. If you ask where the karma dwells, [the answer is that] it dwells in past lives, where it waits for the appropriate time and physical existence to reap its retribution. For example, when people take medicine, even though the medicine has been digested, they get well only after the medicine takes effect. The same is true of corporeal, verbal, and mental karma. Although it becomes extinct, at the right time the related retribution takes place. For example, although the things that a child learns may go extinct from thought to thought and dwell nowhere, they are not lost even one hundred years later. The same is true of past karma. Although it does not abide anywhere, at the right time it reaps its retribution. Therefore, it is said that the aggregates have to be responsible for what they do not do. Those who can understand this principle can attain the unsurpassed fruition [of enlightenment].

“Good son, if one is attached to one’s body, life, and possessions and cannot give them away, this is called stinginess. A stingy person with no thought of giving does not give rise to compassion. Keeping to himself his field of blessings, he seeks another’s field of blessings. Once he has sought it, he finds fault with it. He regards wealth as hard to gain and is willing to suffer for it. He asserts that there are no consequences, no giving, and no accepting. He harbors possessive thoughts about his wife and relatives, accumulates wealth and fame, and is delighted when seeing great wealth. To consider wealth as permanent is the defilement of stinginess, which can defile the minds of sentient beings and thus can prevent one from giving away even others’ things, much less one’s own. A wise person does not practice giving in order to be repaid with kindness, to gain things, to protect stingy persons, to be born in heaven in order to enjoy heavenly pleasures, or to spread his fame; neither does he fear the suffering of the three evil realms, or need to be asked [to give]; nor does he aim to surpass others, lose his wealth, have too much wealth, or make no use [of his wealth]; likewise he does not submit to [pressure from] the family; nor does he practice to acquire friends. Rather, a wise person practices giving out of compassion. He aims to make others happy, to cause

others to bring forth thoughts of giving, to follow the way of the sages, to destroy their afflictions, and to cause them to enter into nirvana and thus sever cyclic existences.

“Good son, the bodhisattva who practices giving will avoid the four evils: (1) precept-transgression, (2) doubt, (3) deviant views, and (4) stinginess. He practices giving in five ways: (1) not discriminating as to whether [the receiver is] virtuous or non-virtuous or (2) good or evil, (3) disregarding caste, (4) not belittling the supplicant, and (5) not scolding him. There are three ways of giving that do not result in attaining a superb reward: (1) initially thinking of giving much but in the end only giving a little, (2) choosing inappropriate things to give, and (3) having regrets after giving.

“Good son, also there are eight ways of giving that do not result in great results: (1) after having given, looking for the recipient’s faults, (2) not giving equally, (3) after having given, asking the [recipient] to do something in return, (4) enjoying praising oneself after having given, (5) saying that one has nothing [to give] before giving, (6) scolding [the recipient] after giving, (7) asking for double in return after having given, and (8) arousing doubts after having given. A giver such as this cannot draw near to the Buddhas or the sages.

“To give away things of good color, smell, taste, and touch is pure giving. To give things acquired properly is pure giving. To give with the thought that wealth is not permanent and lasting is pure giving. To give for the purpose of breaking afflictions is pure giving. To give in order to purify one’s mind is pure giving. If one considers who the giver and the receiver are, what to give and why to give, and what consequences one receives from giving, the giving through these reflections involves the twelve entrances (*āyatana*). The receiver, the giver, the causes and conditions [of giving], and the rewards all involve the twelve entrances. To give in this way is pure giving. When giving, one brings forth a joyful mind toward the fields of blessings. ‘The fields of blessings work for meritorious virtues; likewise I do so unceasingly.’ Giving to one’s wife, family members, and servants causes them to arouse a

compassionate mind, while giving to the poor eliminates their suffering.

1058c "One should not seek worldly rewards when giving. Giving is for eradicating arrogance, cultivating a gentle mind, transcending cyclic existences, and seeking unsurpassed liberation. One gives because one deeply sees the faults of samsara. When giving one should not see [whether the recipient is] a field of blessings or not. If a person can practice giving like this, the reward follows him as the calf follows its mother. If one gives merely to gain rewards, this is not giving but trading. If one cultivates the land and grows [food] for a livelihood, one reaps what one sows. Likewise, after giving, the giver receives rewards of blessings according to what he gives. Just as the recipient who accepts [gifts] attains life, body, power, peace, and eloquence, the giver also attains these five rewards. If one gives to animals, one gains a hundred times in return. Giving to the precept-transgressor, one gains a thousand times in return. Giving to the precept-holder, one gains a million times in return. Giving to the heretics who have done away with desires, one gains a million times in return. Giving to one who tends toward the way, one gains a hundred billion times in return. Giving to a stream-enterer, one gains immeasurable rewards. The same is true with giving to anyone who has attained the level of a once-returner up to a Buddha.

"Good son, I have distinguished various kinds of fields of blessings and have told you [the different degrees of rewards ranging from] hundredfold rewards to immeasurable rewards. If one sincerely and compassionately gives to animals, the blessings one gains are not different from those which one gains from making offerings to the Buddhas. To say 'hundredfold rewards' means that if one gives one's life, body, strength, peace, and eloquence, the giver will gain from one hundred times to immeasurable times what he has given in return. Therefore, I have said in the sutras that I made offerings to Śāriputra and that Śāriputra also made offerings to me. But it was I, not Śāriputra, who had gained more blessings.

"Someone may say that the offenses that the recipient commits affect the giver. This is not true. And why is it not so? It is to break

[the recipient's] suffering and not to cause him to commit offenses that the giver gives. Therefore the giver should gain good results, whereas the receiver who does wrong accepts the consequences, which do not affect the giver. If the giver gives pure things, he gains pleasant features. People like to see him, his fame spreads, he gains what he wishes, and he will be born into a household of upper social standing. These are not bad, so how can it be said that the giver receives bad results? After giving, the giver becomes delighted without regret, draws near to good people, gains wealth and self-mastery, is reborn in a noble family, obtains worldly and heavenly happiness all the way up to unsurpassed happiness, and is capable of severing all bonds of afflictions. The giver gains wonderful rewards like these. How can it be said that he receives bad results? If the giver can give personally, he will be reborn into a family of the upper class, encounter beneficial friends, have great wealth and abundant retinues which he can enjoy and give away; and all sentient beings will like to see him. After seeing him, they respect and praise him. The giver gains rewards like these. How can it be said that he receives bad results?

1059a “If the giver gives pure things, because of this he will become rich, be reborn in an upper class family, have innumerable retinues, and will be free from physical or mental suffering. His wealth will not be taken away by the king, robbers, floods, or fires. Even if he were to lose his property, he would never become sorrowful. In innumerable lives he is peaceful and happy in body and mind. How can it be said that he receives bad retributions? Before giving he has faith [in the practice of giving]; when giving he is delighted; after giving he is happy. He does not feel bitter when people come asking for gifts or when they keep and use the gifts. He attains superior physical features if he gives clothes, unsurpassed power if he gives food, pure and wonderful eyes if he gives lamps, happiness if he gives carts; and he gains what he needs if he gives houses. The giver of such things gains such good rewards. How can it be said that he receives bad retributions?

“Furthermore, the giver's reward is determined after his offering to the Buddha is made, no matter whether [the offering is] used

or not. From giving to people and the Sangha, two kinds of blessings are accrued: (1) from using [the gift] and (2) from receiving. And why is this? When the giver gives, he breaks his own stinginess and when the receiver makes use [of the gift], he is breaking [the giver's] stinginess, too. Therefore it is said that through using [the gift], the blessing arises. Furthermore, through using, people can make further use [of the gift], and the Sangha can develop. If one gives not for the sake of seeking rewards but to avoid afflictions, one can obtain the unsurpassed pure result, nirvana. If a person resolves to make offerings of food to others before he himself takes the food but then goes against his own resolve, he should make offerings to the Buddha. If he transgresses, he should feel ashamed. If, however, he acts according to his resolve, he will be on the path to attaining subtle wisdom. Such giving is foremost, and the person [who gives like this] is called the foremost giver.

1059b "If a person gives according to the supplicant's wish, in innumerable lives he will get what he wishes. If his mind, wealth, and field of blessing are all pure, he attains immeasurable rewards. If he provides food and clothes to his wife and servants with a joyful mind, he attains immeasurable blessings in the future. If, when he sees rats and birds take grain from his barn, he always feels compassion for them and, realizing that they are able to live because of him, feels joyful and has no thought of harming them, you should know that he will attain immeasurable blessings. If he makes clothes and various kinds of ornaments for himself and feels happy about it, and if he gives them away before using them, he will gain 'wishing trees' in the future. It never happens that one can obtain good results without practicing giving. Nor can it happen that there is giving without a gift, without a recipient, or with stinginess. If one gives without being asked to, gives when one is oneself in need, gives more than asked for, gives things of better quality than asked for, has others ask him for things, and gives personally, you should know that one attains much wealth in future lives, and even nonprecious things will become precious.

"If one gives for the sake of having fun or gives without believing in the doctrine of cause and effect, such kinds of giving

are not real giving. If one gives only to a good field of blessings and does not like to give frequently, one will attain the result of not taking delight in giving in the future. If a person has regrets after giving or robs others of things and gives them away, although he might gain wealth in the future, it will always be exhausted and not be accumulated. If he gives away things gained through annoying his clan members, although he might attain great rewards in the future, he will often suffer from sickness. If he does not support his parents, annoys his wife, and keeps servants in distress, even if he gives, he is still a bad person and his giving is false and cannot be called real giving. Such givers have no compassion and no inclination to repay kindness, and although they might attain wealth in the future, they will always lose it, will not be able to enjoy it, and will constantly be in poor health.

“If a person gives his wealth properly, he attains immeasurable blessings and great wealth for his use in the future. If he does not do it properly, although he might still receive good results in the future, he often has to depend on others. If others are not available [to help him], he becomes poor. A wise person perceives deeply that the pleasures enjoyed by a man, a god, or a universal king, although subtle and wonderful, are impermanent. Therefore, it should not be for worldly or heavenly pleasure that one gives.

“Good son, there are two kinds of giving, the giving of wealth and the giving of the Dharma. The giving of wealth is inferior whereas the giving of the Dharma is superior. How does one practice the giving of the Dharma? If a *bhikṣu*, *bhikṣuṇī*, *upāsaka*, or *upāsikā* teaches others to perfect faith, morality, and giving, to listen [to the Dharma] and to perfect wisdom, or if by employing paper and ink they have people copy or themselves copy the Buddhist scriptures and then give them to people to read, this is called the giving of the Dharma. To give the Dharma like this results in fine physical features in innumerable future lives. And why is this? Sentient beings who hear the Dharma eradicate their hateful thoughts. Because of this, the giver [of the Dharma] attains superior features in immeasurable future lives. Sentient beings who hear the Dharma become compassionate and do not

kill. Because of this, the giver attains longevity in innumerable future lives. Sentient beings who hear the Dharma do not steal others' wealth. Because of this the giver attains great wealth in innumerable future lives. Sentient beings who hear the Dharma become delighted with giving. Because of this the giver gains great physical strength in innumerable lives. Sentient beings who hear the Dharma get rid of laxity. Because of this the giver attains happiness in innumerable future lives. Sentient beings who hear the Dharma eliminate ignorant thoughts. Because of this the giver gains unobstructed eloquence in innumerable lives. Sentient beings who hear the Dharma bring forth faith without doubt. Because of this the giver holds insightful faith in innumerable future lives. The same goes for teaching others to achieve the perfections of morality, giving, listening, and wisdom. Therefore, the giving of the Dharma is superior to that of wealth.

1059c

"Someone might say that if the son cultivates wholesomeness and the father cultivates unwholesomeness, then because of the son's wholesomeness the father will not fall into the three evil realms. This is not true. And why is this not true? It is because [people's] actions of body, speech, and mind are different. [However,] if the father falls into the realm of hungry ghosts after death and if the son creates blessings for him, you should know that he will still be able to receive them. One who is reborn in a heaven will not care for worldly things, for there are superior treasures in heaven. One who falls into the realm of hell and undergoes suffering there will not be able to be mindful and thus will be unable to attain [the blessings transferred to him]. The same is true of those who are born into the realm of an animal or a human. But why is it that only the hungry ghosts can attain [the blessings]? Because hungry ghosts were formerly greedy and stingy, they became hungry ghosts. After they have become hungry ghosts, if they are always remorseful and desirous [of blessings], they can receive them. Those who are in other realms can create blessings for their relatives in the realms of hungry ghosts. Therefore, a wise person should diligently create meritorious blessings for the hungry ghosts.

“If one gives clothes, food, houses, bedding, or other necessities to *śramaṇas*, Brahmins, or poor beggars and chants prayers for them, because of the power of this giving hungry ghosts can attain great strength and receive whatever is offered to them. And why is this? Because of the state they are born into, hungry ghosts eat different things. Some eat pus, some eat night soil, and some eat blood, spittle, or saliva. If someone makes offerings to them, all [the things they eat] become very delicious. Even if one offers impure soup to hungry ghosts who are prevented from taking the food, the giver will still attain blessings and virtue. And why is this? It is because the giver is compassionate. Who is the beneficiary if a sacrifice is offered? They are those who reside in the place of the sacrifice. If the sacrifice takes place near a forest, the gods of the forest are the beneficiaries. The same is true of [those gods who dwell in] houses, rivers, wells, woods, or mounds. The person who offers the sacrifice can also attain blissful virtues. And why is this? It is because he makes the receiver of the sacrifice happy. The virtue derived from offering a sacrifice protects the body and wealth of the doer. If one says that blessings can be gained by the sacrificing of lives, this is not true. And why is this? People do not grow a sandalwood tree by planting *elāpattra* seeds; likewise, they do not gain blessings or virtues by taking the life of a sentient being. One who wishes to offer a sacrifice should use incense, flowers, milk, butter, or medicine.

1060a

“There are three periods of time to create blessings for the deceased: during the spring in the second month, during the summer in the fifth month, and during the autumn in the ninth month. If a person gives away houses, bedding, medicine, gardens, wells, cattle, sheep, elephants, horses, or other daily necessities, the blessings and virtues from this giving always arise after his death no matter how long the gifts last. The blessings follow him as a shadow follows an object. Some say that the blessings and virtues disappear after death. This is not true. And why is it not true? Things do not lose their usefulness when their owner dies; rather, they are ruined as a result of being used day and night.

Sangha members should not discard food as laymen do on festivals, because this is worldly behavior.

“The worldly dharmas as well as world-transcending dharmas are to be believed in. If one often gives joyfully according to people’s likes and dislikes, this is called the giving of all. If one gives away one’s body and the things treasured by one’s wife, this is called inconceivable giving. This name is also used to describe the act of giving to the eleven kinds of people: vicious people, precept-transgressors, foes, the ungrateful, nonbelievers in cause and effect, forceful supplicants, powerful people, scolders, hateful people, deceitful hypocrites, and wealthy noblemen.

“Good son, there are three fundamentals to all kinds of giving: (1) giving compassionately to the poor, (2) giving to foes without seeking rewards, and (3) giving joyfully and respectfully to the virtuous. Good son, although a wealthy person makes offerings to the Three Treasures for immeasurable lives and thus gains immeasurable blessings, it is not as good as exhorting others to cooperate [in the practice of giving]. If one takes lightly one’s few and inferior things and thus is too ashamed to give, one increases one’s poverty and suffering for future lives. If people give away wealth and if the field of blessings [i.e., the recipient] and the thought of giving are equal, the results they attain will have no difference. If the gift and the thought of giving are equal, [the one who makes offerings to] better fields of blessings [gains] better results. If the field of blessings and the thought of giving are inferior but the gift is superior, the result will be superior. If the field of blessings and gift are inferior but the thought of giving is superior, the result will also be superior. If both the field of blessings and gift are superior but the thought of giving is inferior, then the result will be inferior.

“Good son, a wise person does not give for the sake of rewards. Why is this? It is because he knows that a certain cause will definitely cause a certain result. If a person has no compassion, does not recognize others’ kindness, does not desire sagely virtues, is stingy with and greatly attached to his wealth, body, and life, he will not give. The wise perceive deeply that sentient beings are

ready to go to extreme lengths in order to seek wealth. So if a man is willing to give away his wealth, you should know that he will give his body and life, too. If he is stingy and will not give his wealth, you should know that he will spare his body and life. If he can give away his body and life and wealth, you should know that he is a great giver. If a person gains wealth but is stingy and would not give, you should know that he plants the seed of poverty in future lives.

1060b

“Therefore, I said in a sutra that among the four continents, the people of Jambudvīpa are superior in three ways: (1) courage, (2) mindfulness, and (3) purity in conduct. They can create a cause before they see the result. After getting wealth without caring for their bodies and lives, they can break stinginess and give their wealth away. After giving, they do not have regrets. And they can distinguish a true field of blessings from a false one. This is why they are said to be courageous. Good son, there are three reasons for having regrets about giving: (1) being greedy for wealth, (2) following deviant views, and (3) seeing the faults of the recipient. There are another three reasons: (1) fearing another’s reproach, (2) fearing suffering after the exhaustion of wealth, and (3) seeing others’ misfortunes after they have given.

“Good son, the wise are not regretful during the three periods of time for three reasons: (1) believing in the teaching of cause and effect, (2) having drawn near beneficial friends, and (3) being unattached to wealth. There are two factors for having belief in the doctrine of cause and effect: (1) hearing the Dharma from others and (2) reflecting. There are two factors for drawing near beneficial friends: (1) strong faith and (2) wisdom. There are two factors for not attaching oneself to wealth: (1) contemplating impermanence and (2) non-self-mastery. Good son, if the giver can contemplate and practice giving like this, you should know that he can achieve the practice of the perfection of giving. Therefore, previously I said that there is giving that is not perfected, there are [other kinds of perfection] that are not the perfection of giving, there is perfected giving, and there is giving that is neither [real] giving nor perfected giving.

“Good son, there are three kinds of wisdom: (1) giving external things, (2) giving external and internal things [i.e., one’s body], and (3) teaching sentient beings after giving external and internal things. How does one teach [sentient beings]? When one sees the poor, one should first ask them, ‘Will you take refuge in the Three Treasures and take precepts?’ If they say they will, he first transmits the Three Refuges and precepts and then gives them things. If they say they cannot, he should say to them, ‘If you cannot, can you repeat after me: “All dharmas are impermanent, non-self, and [in the state of] nirvana and tranquility”?’ If the answer is yes, he should teach them and then give them things. If they say that they can only understand two teachings but not the teaching of the dharmas being non-self, he should say to them, ‘If you cannot understand that the dharmas are non-self, can you understand that the dharmas are without self-nature?’ If the answer is yes, he should teach them and then give them things. If one can teach others before he gives them material things, one is called a great giver. Good son, if one can teach sentient beings regardless of their being friends or foes, one is called a great giver.

1060c

“Good son, if a wise person is wealthy, he should give like that. If he is not wealthy, he should teach other wealthy people to practice giving. If other givers know the Dharma and do not need his teaching, he should personally help them in the practice of giving. If he is poor and has nothing to give, he should recite curative mantras, give inexpensive medicine to the needy, sincerely take care of the ill for recuperation, and exhort the rich to provide various medicines whether in pill, powder, or tincture form. If he happens to know medical remedies and can diagnose the problem, he should provide treatment according to the diagnosis. When he treats the patient, he should know the skillful means. Although he may have to cleanse impurities for patients, he should not feel tired of it. He should know when the condition of the patient worsens or becomes better, which medicine or food worsens the condition of the patient, and which medicine or food can eradicate the suffering of an illness. If the patient asks for a medicine or food that will worsen his illness, he should refuse and

should skillfully persuade him otherwise. For if he flatly refuses, the patient may become very annoyed. If he knows that the patient is dying, he should not say so but instead teach him about the Three Treasures and have him take refuge in them. He should also teach him to be mindful of the Buddha, the Dharma, and the Sangha and how diligently to make offerings to them. He tells [the patient] that suffering from a sickness is the result of previous unwholesome causes, and that, knowing that this is retribution, he should repent. Hearing this, the patient might become angry or even scold him, but he should keep silent and not forsake him. Although he takes good care of him, he should not expect payment. After the recovery, he should keep checking on him to prevent a relapse of the illness. When he sees him become as healthy as before, he should be happy and not demand compensation. If the patient dies, he should bury him and console and speak the Dharma to the patient's family so as to relieve their pain. If he gives food or medicine to a patient who is thus cured and happily gives gifts to him, he may accept them but should then pass them on to the poor. If one can take care of and treat the sick like this, you should know that one is a great giver, a true seeker of unsurpassed enlightenment.

“Good son, when a wise person seeks enlightenment, if he is wealthy, he should learn medicine. He should build hospitals and provide the needed food and medicine for the sick. If there are holes in a road, he repairs them and broadens the road and cleans thorns, dung, and other filth from it. At dangerous places, he provides needed boards, ladders, or ropes. In the wilderness, he builds wells, plants fruit trees, and builds water channels. In places where there are no trees, he erects posts and builds sheds for animals. He builds guest houses and supplies necessities such as washing basins, lamps, beds, and bedding. In places where there is dirty water, he builds bridges. He builds bridges over the rivers and provides rafts. Those who cannot cross over [rivers] he helps. He personally helps the old, the young, and the weak to cross. By the roadside, he builds stupas and grows flowers and fruit trees. Seeing animals who are in fear, he helps and shelters

1061a

them and persuades hunters [to stop hunting] by providing them with material things and with kind words. If he sees travelers traveling in a dangerous place, he guides them away from it. When he sees those who have lost their land or loved ones, he properly consoles them with kind words. He washes and massages the hands and feet of those who are tired from traveling, and he provides them with beds. If there is no bed, he uses straw instead. When it is hot, he uses umbrellas and clothes to make shade. When it is cold, he provides heat and clothes to keep them warm. He does all these things himself and teaches others to do likewise. He teaches the merchants to make fair deals and not to deceive others for even a small profit.

“When he sees travelers, he tells them which route is safe and which is not. The safe route is that which has abundant water and vegetation and has no thieves or robbers. He tells them about the disasters [they might encounter] on the unsafe route. When he sees people’s shoes, clothes, or bowls worn out, he mends, washes, or repairs them. If there are rats, snakes, bees, lice, or poisonous insects, he gets rid of them. He provides people with ear picks, he sews and washes goods for the Sangha, and he provides clean water, beans [for bathing], clean ashes in the room, and a toilet. If he makes clothes or bowls, he offers them to the Buddha before letting his parents, teachers, or monks use them. He himself uses them last. When he makes offerings to the Buddha, he offers flowers and incense. Whatever food he has he offers to the *śramaṇas* and Brahmans first, and he himself eats later. Seeing people who come from afar, he greets them kindly and provides water for taking a bath and ointment for their feet. He also provides them with flowers, willow branches, cleaning beans, ash, oil, fragrant water, honey, *pippala*, and body oil. After they have a bath, he provides them with various flowers, pills, medicine powders, foods, and drinks as needed. He also gives them razors, filtering bags, needles, thread, paper, pens, ink, and so forth. If it is not possible to provide all these daily, they should be provided on ceremonial days. Seeing the blind, he helps by holding their hands or giving them canes and showing them the way. Seeing those who suffer

from having lost wealth or parents, he gives them things, consoles them with kind words, and speaks of the Dharma and the two retributions of afflictions and blessings. Good son, if one can practice giving like this, one is called a pure giver.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to be a pure giver, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XX

### On the Three Pure Refuges

1061b Sujāta said to the Buddha, “Previously the Buddha has said that one should teach supplicants to take the Three Refuges before one gives them things. Why and how does one take the Three Refuges? What are the Three Refuges?”

“Good son, it is to eliminate suffering, eradicate afflictions, and attain unsurpassed, blissful tranquility that one takes the Three Refuges. Good son, since you ask, the Three Refuges refer to the Buddha, the Dharma, and the Sangha. The Buddha is the one who teaches the cause leading to the destruction of afflictions and the attainment of the correct way to liberation. The Dharma is [the teaching] that destroys the cause of afflictions and [leads] to true liberation. The Sangha are the ones who receive the teaching that destroys the cause of afflictions and who attain true liberation. Some may say that if this is so there is only one refuge. This is not right. And why is this not true? Whether the Tathāgata appears in the world or not, the true Dharma exists as always without any difference. But when the Tathāgata appears in the world, he expounds the Dharma; therefore, one should separately take refuge in the Buddha. Although the Dharma exists as always regardless of the Tathāgata being in the world or not, yet Buddhists will have no one to study with if the Sangha does not exist. Therefore one should separately take refuge in the Sangha. The true path of liberation is called the Dharma, a self-enlightened one without a teacher is called a Buddha, and the ones who can practice the Dharma are called the Sangha. If there were not Three Refuges, how could there be the four indestructible faiths? There are the complete and the incomplete Three Refuges. The former means

taking refuge in the Buddha, Dharma, and Sangha, whereas the latter means that the Tathāgata takes refuge in the Dharma [but not in the Sangha]. Good son, all *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās* take the complete Three Refuges.

“Good son, just as the Buddha, *pratyekabuddhas*, and *śrāvakas* are different, so are the Three Treasures. How are they different? They are different in terms of aspiration, adornment, attainment of the way, and in their natures. So it is said that they are different. Why is it said that the Buddha is the Dharma? It is because the Buddha comprehends the Dharma. Those who accept the exposition [of the Dharma] are called the Sangha. If someone says that the Buddha is one member of the Sangha, this is not right. And why is it not right to say that the Buddha is one member of the Sangha? If the Buddha were one of the Sangha, there would not be Three Treasures, Three Refuges, or four indestructible faiths. Good son, the Dharma of the bodhisattva is different from that of the Buddha.

1061c “There are two kinds of bodhisattvas: (1) posthumous bodhisattvas and (2) cultivating [bodhisattvas]. To take refuge in the posthumous bodhisattva is to take refuge in the Dharma, and to take refuge in cultivating [bodhisattvas] is called taking refuge in the Sangha. The Buddha is so called because he perceives the faults of all conditioned dharmas, cultivates by himself, and attains the sweet-dew flavor [of the Dharma]. The Dharma refers to the whole undefiled, unconditioned Dharmadhātu. Those who keep the precepts and study and explain the twelve divisions of the scriptures are called the Sangha.

“If someone asks how one takes refuge in the Buddha after the Tathāgata enters nirvana, this is how one does it. Good son, I have taught the Elder Trapuṣa the Aśaikṣa Dharma of the past Buddhas and to take refuge in the future Sangha [to learn this Dharma]. Likewise, you can take refuge in the past Buddhas. Because there are differences in the degree of blessings and rewards [with respect to the Three Refuges], they are categorized into three. Whether the Buddha is in the world or has attained nirvana, there is no difference in the rewards from making offerings to the Buddha.

The same is true with the Sangha. When the Buddha is still in the world, he establishes the rules for his disciples. Even after the Buddha passes away, the transgressors reap retributions just the same. Likewise, [one gains the same result from] taking refuge with the past Buddhas. For example, when the Buddha is about to enter nirvana, all men and gods make many offerings for [his] nirvana. At that moment, the Tathāgata has not yet entered nirvana. He is still in the world and already accepts offerings for the future [nirvana]. The same is true of taking refuge in past Buddhas. Take another example. When one's parents are far away, one commits offenses if one angrily scolds them in their absence, and one attains blessings if one feels respectful and praises them. The same is true with taking refuge in the past Buddhas. Therefore I say that the giver who makes offerings to me whether I am still in the world or after I have entered nirvana attains equal blessings without a difference.

“Good son, a man or a woman who can repeat the Three Refuges three times is called an *upāsaka* or *upāsikā*. Although all Buddhas take refuge in the Dharma, the Dharma is revealed through their preaching. Therefore one should first take refuge in the Buddha, be earnestly mindful of the Buddha with pure physical action, speech, and mind. With the recollection of the Buddha, one can keep fear away and avoid suffering and affliction. Therefore one should first take refuge in the Buddha. The wise should deeply perceive that the wisdom and liberation of the Buddha are the most supreme. The Buddha can expound liberation and its cause, gain unsurpassed tranquility, and transcend the samsaric sea of suffering. His manner is awesome. His three actions [of body, speech, and mind] are peaceful. Therefore one should first take refuge with the Buddha. The wise should deeply perceive samsara as an accumulation of great suffering that can only be cut off by the unsurpassed way. Samsara is full of desires and hunger and can only be fulfilled by the unsurpassed sweet-dew flavor [of the Dharma]. Samsara is full of fear and disasters that can only be eradicated by the unsurpassed, true Dharma. Samsara is full of erroneous, deviant, and unjust views. These include taking the

impermanent as permanent, the non-self as self, unhappiness as happiness, and impurity as purity. Only the unsurpassed, true Dharma can eliminate these views. Because of this, one should take refuge in the Dharma. The wise should deeply perceive that the followers of the heretics are shameless and remorseless and do not abide in the Dharma. Although they also practice the way, they choose the wrong path. Although they seek liberation, they cannot find its true essence; and although they attain some worldly wholesome dharmas, they stingily keep them to themselves and do not teach others. They take unwholesome practices as wholesome. Those of the Buddhist Sangha are serene and compassionate. They have little desire, are content, and abide in the Dharma. They cultivate the proper way and attain true liberation; after attaining it, they teach it to others. Therefore one should next take refuge in the Sangha.

1062a

“If a person pays reverence to the Three Treasures, greets them or bids farewell to them with respect and praise, and abides in the Dharma without doubt, he is making offerings to the Three Treasures. If he can take refuge in the Three Treasures, although he might not take precepts, he can cut off all evil and practice all good. Although he may be still a layman, he abides in the Dharma and can be called an *upāsaka*. Some may say that one cannot take precepts without first taking refuge in the Buddha, the Dharma, and the Sangha. This is not true. Why is it not so? After I say, ‘Come, *bhikṣu*,’ even though there may be one who has not taken refuge in the Three Treasures, he is replete with precepts. Some people may say that if one does not take the complete precepts, one cannot gain the essence of the precepts and that this applies to the eight [*upāsaka*] precepts. This is not a correct interpretation. And why is this not so? If one cannot receive precepts unless one takes them completely, how can a precept-seeking *upāsaka* receive precepts? Actually he attains the precepts, although he does not attain all eight precepts. Although the incomplete precepts cannot be called fasting precepts, they are still wholesome.

“Good son, if one can purify the actions of body, speech, and mind and take the *upāsaka* precepts, this is called the five

1062b

aggregates. What are they? They are not to accept deviant views, not to speak of deviant views, to accept correct views, to speak of correct views, and to cultivate the true Dharma. These are called the five aggregates. After taking refuge in the Three Treasures, one loses them if one creates actions of stupidity, accepts heretical teachings, or follows the words of Īsvara-deva. If one is honest, generous, often cultivates remorseful thoughts, and has little desire and is content, one can quickly attain a tranquil body. He who creates various miscellaneous karma, practices wholesomeness for the sake of pleasure, such as engaging in business, but has no compassion for sentient beings, cannot take refuge with the Three Treasures. If one offers sacrifices to the gods for the reason of protecting one's home, body, and life, one does not lose the refuge of the Three Treasures. But if one sincerely believes that [the heretics] can save all from fear and worships them, one loses the Three Refuges. If one has heard that the gods have merits derived from seeing the Buddha and thus respects them, one does not lose the refuges. Likewise, if one pays reverence to Īsvara-deva as one does to kings, noblemen, elders, and virtuous ones, he will not lose the refuges. Although one may have respect for what [Īsvara-deva] teaches, one should be careful not to accept it. When making offerings to the gods, one should arouse compassionate thoughts, for it is for the purpose of protecting people's bodies, lives, property, and lands and freeing them from fear [that one pays respects to the gods]. Why is it not proper to accept the incorrect teaching [of the gods]? The wise should know that the heretics claim that all things are created by Īsvara-deva. If it is so, why should one create good karma? Others have even said that killing oneself by jumping into a river or a fire or fasting will end one's suffering. Actually, this being the cause of suffering, how can it keep one away from suffering? All sentient beings create either good or bad karma from which they themselves reap the result. Also [the heretics] say that all things, times, and places are determined by Īsvara-deva. If this is so, then why do we receive retribution for past and present actions? The wise clearly know the effect of karma. How can it be that Īsvara-deva decides the time and place? If one's happiness and

suffering depend on [a certain] time and place, then why is it that among many people in the world [born] at the same time and place some suffer all hardships whereas others enjoy happiness? Another discrepancy is that some are born as men and others as women. There are gods and *asuras* who are born at the same time and place, but some gods are better off than some *asuras* and vice versa. Also there are kings who are born at the same time and place and rule [their own countries], but some kings lose their countries whereas some rule and keep their countries well. The heretics also teach people to cultivate good so as to eradicate [bad karma] when a bad year or a bad star appears. If it is time and place [that decide one's fate], how can the cultivation of good eliminate [retribution]? Therefore, how can the wise accept the erroneous views of the heretics?

“Good son, all sentient beings reap what they sow. If one follows correct views, one enjoys peace and happiness; if one cultivates deviant views, one suffers from afflictions. He who cultivates good karma attains self-mastery, and after he attains self-mastery people like to draw near him. He explains to them the causal condition of good karma, from which self-mastery is achieved. All sentient beings attain peace and happiness through the cultivation of good, not because they are born at a particular time and place. Good son, Ajātaśatru and Devadatta fell into hell because of their bad karma, not because of time or place. Udraka Rāmaputra will fall into hell because of his deviant views.

“Good son, aspiration is the foundation of all good dharmas. Because of aspiration, one attains perfect enlightenment and the fruit of liberation. [Because of aspiration,] one renounces home life, breaks fundamental bad karma and the karma leading to cyclic existence, takes precepts, draws near to the Buddhas, gives all to supplicants, definitely eradicates bad retribution, destroys great offenses, attains definite concentration, keeps away from the three obstructions, and skillfully practices the way that destroys afflictions. Because of aspiration, one takes refuge in the Three Treasures, and after taking the Three Refuges one can take precepts. After taking precepts, one practices the stages of perceiving

1062c

and cultivating the way and surpasses the *śrāvakas*. Even one who takes refuge in the Buddha out of fear of lions, tigers, wolves, or other ferocious beasts can attain liberation; how much more so those who bring forth the aspiration to transcend the world! When Anāthapiṇḍika taught the Three Refuges to his wife, his unborn son also received the Refuges, but the unborn son did not complete the taking of the Refuges. And why was this? Because one has to take refuge with one's own words. Although it is not complete, one receives protection just the same.

“Good son, the heretics claim that all things are created by Īśvaradeva and that ‘illusion’ will appear in the world hundreds of kalpas in the future. The ‘illusion’ refers to the Buddha. If Īśvaradeva can create a Buddha, why is it then that the Buddha is able to refute his teachings? And if Īśvaradeva cannot create a Buddha, how can it be said that he created all? The heretics also claim that Mahābrahma, Maheśvara, and Viṣṇu are one, but the places they were born are different. [They claim that] Īśvara is so called because he is eternal, autonomous, and substantial. He is also called Rudra and Śiva. He has different names, and he has sought for liberation and gained liberation, but what the heretics claim is not true. And why is this not true? If Īśvaradeva could create sentient beings and other forms of existence, he would create good and bad karma and their effects, and he would also create greed, hatred, and stupidity to bind sentient beings. Also, they claim that after sentient beings are liberated, they merge into his body; therefore liberation is impermanent. This is not true. And why is it not true? If it is impermanent, how can it be called liberation? For example, the son of a Brahman has a life span; therefore he cannot be called Īśvara. The three gods [Mahābrahma, Maheśvara, and Viṣṇu] cannot be one. And why is this? It is because the Īśāna people are to be liberated by Viṣṇu and Mahābrahma. Therefore they are not one. If liberation is impermanent, it is an illusion. The Buddha is not an illusion. If one clearly and correctly perceives the true self, this is called liberation. Also the heretics say that perceiving the particles of dust is called liberation. Also they say that perceiving the differences of nature and differences

of self is called liberation. This is not true. And why is it not true? If one cultivates the way and perceives the Four Noble Truths, one perceives nature and the self. He who takes the Three Refuges can truly see the Four Noble Truths. The Three Refuges are the foundations of immeasurably good dharmas all the way up to unsurpassed, perfect enlightenment. There are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to take the Three Refuges purely, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

1063a

## Chapter XXI

### On the Eight Precepts

Sujāta said, "World-honored One, what result does one get if one takes the Three Refuges and the eight precepts?"

"Good son, you should know that he who takes the Three Refuges attains inexhaustible blessings. Good son, there is a treasure of seven jewels called Piṅgala in the kingdom of Kaliṅga. Even if all men and women, young and old, of that kingdom moved the treasure with carts, elephants, horses, and mules for seven years, seven months, and seven days, they could not move it all. One who sincerely takes the Three Refuges and the eight precepts gains merits superior to that treasure.

"Good son, there is a treasure of seven jewels called Panraka in the kingdom of Videha. Even if all the men and women, young and old, of that kingdom moved the treasure with carts, elephants, horses, and mules for seven years, seven months, and seven days, they could not move it all. One who sincerely takes the Three Refuges and the eight precepts gains merits superior to that treasure. Good son, there is a treasure of seven jewels called Sāṅkha in the kingdom of Vārāṅasi. Even if all the men and women, young and old, of that kingdom moved the treasure with carts, elephants, horses, and mules for seven years, seven months, and seven days, they could not move all of it. One who sincerely takes the Three Refuges and the eight precepts gains merits superior to that treasure. Good son, there is a treasure of seven jewels called Elāpātra in the kingdom of Gandhāra. Even if all the men and women, young and old, of that kingdom moved the treasure with carts, elephants, horses, and mules for seven years, seven months, and seven days, they could not move it all. One who

sincerely takes the Three Refuges and the eight precepts gains merits superior to that treasure.

1063b “Good son, one who takes the Three Refuges and eight precepts three times from others [for one day and night] can be called a full *upāsaka* of one day and night. At dawn, he loses [that status]. Therefore one should not take [the Three Refuges and the eight precepts] from a Buddha statue but from a person of purity. After taking the precepts, one is purified in adornment, contemplation, mindfulness, and retribution. This is called the Three Refuges and eight pure fasting precepts. Good son, taking the eight precepts and refuges with a pure heart eliminates the five deadly offenses and destroys all other offenses.

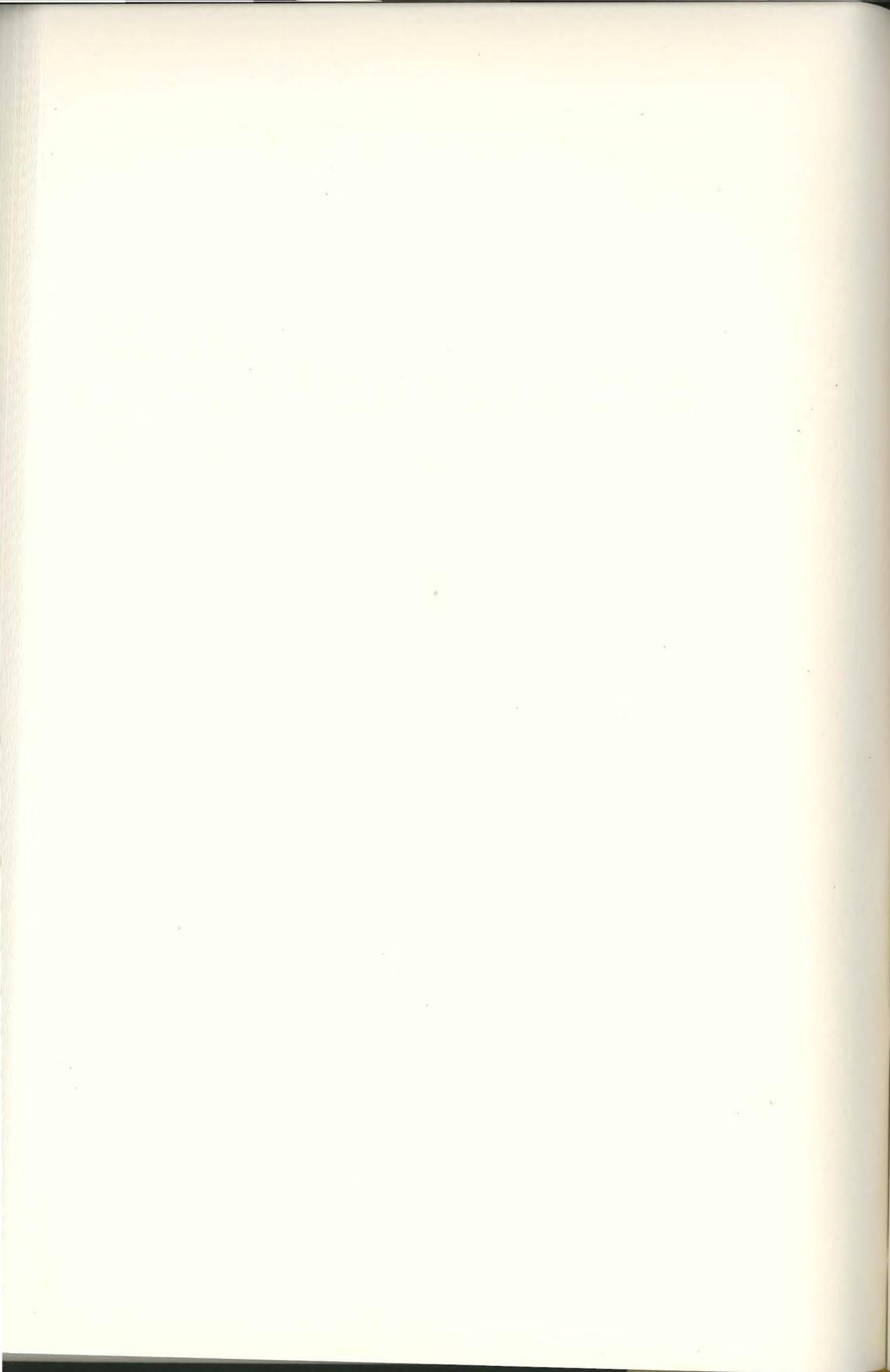
“Two people cannot take these precepts at the same time. And why is this so? If two people take the precepts at the same time, what happens if one keeps them while the other violates them? Because of the power of the precepts, one will not commit crimes in future lives; and if one does commit transgressions, still the precepts can never be lost. Suppose a man sends for or instructs another to kill someone, but the hired assassin does not show up; and before the murder is committed this man changes his mind and takes the precepts. Then when he is taking the precepts, the hired assassin comes and commits the murder. Although the killing occurs after he has taken the precepts, he is not in violation of the precept against killing. Such is the power of the precepts.

“If people in high positions who have often ordered others to do evil wish to take the fasting precepts, they should first reveal and repent of their former wrongdoings. Then the precept-taking should be performed. If they take the fasting precepts without repentance, it cannot be called fasting. The person who wants to fast should specify where he wants to fast, and during the period of the fast he must not kill or commit any offenses. These are the eight precepts. He who takes them with a pure heart and adheres to them as specified will attain immeasurable rewards all the way up to unsurpassed bliss.

“To fast for one hundred years during Maitreya’s time is not as good as fasting for one day and night when I am in the world. And

why is this? During my time sentient beings are in the five turbidities (periods of decay of the present kalpa). Therefore I said to Mṛgaramātr, 'Good woman, if the *sāla* tree can take the eight precepts, it can attain mundane and heavenly bliss all the way up to unsurpassed bliss.' Good son, the eight precepts are the ornament that adorns unsurpassed enlightenment. These precepts are easy to keep, and they accrue immeasurable merits. Not to practice what is easy to practice is being lax.

"Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to teach sentient beings to purify the eight precepts, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions."



## Chapter XXII

### On the Five Precepts

1063c Sujāta asked, “World-honored One, what kind of person can take the Three Refuges and what kind cannot?”

“Good son, one who believes in the principle of cause and effect, the [Four Noble] Truths, and the attainment of the way can take the Three Refuges. He who has sincere and indestructible faith, draws near the Three Treasures, and accepts the teaching of beneficial friends can take the Three Refuges. The same is true of taking the *upāsaka* precepts. Anyone who can contemplate the *upāsaka* precepts [in the following ways can take the Three Refuges and the eight precepts and can avoid evil and unwholesome karma]. He perceives that the *upāsaka* precepts accrue immeasurable merits and destroy innumerable bad dharmas and sufferings of sentient beings. It is difficult to be reborn as a human. Even if one is reborn as a human, it is difficult to have defectless sense organs. Even if one has defectless sense organs, it is difficult to arouse faith. Even if one has faith, it is difficult to have beneficial friends. Even if one has beneficial friends, it is difficult to attain self-mastery. Even if one attains self-mastery—all dharmas being impermanent—if one creates bad karma now, one undergoes bad retribution in body and mind in present and future lives. Because of this, the unwholesome actions of the body, speech, and mind are the causes of one’s retribution. Even if the three unwholesome karmas did not result in bad retribution, one should not do evil in the present, for the three unwholesome karmas result in bad physical features in the present life and cause remorse at the time of death. Because of this, one should take the Three Refuges and the eight precepts so as to avoid all evil and unwholesome karma.

“The wise perceive that there are two kinds of precepts, the worldly and the ultimate precepts. The precepts taken without having taken the Three Refuges first are called worldly precepts, which are not firm; they are like a color that is not fixed with glue. Therefore one should take refuge in the Three Treasures before taking precepts, specifically the *upāsaka* precepts or the eight precepts, whether they are taken for a lifetime or for a day and night. Worldly precepts cannot destroy previous unwholesome karma. The Three Refuges and [Buddhist] precepts can. Even if one commits many great offenses, the precepts are not lost. And why is this? It is because the power of the precepts is strong. If two people commit an offense together and one has taken precepts and the other has not, the former’s offense is heavier and the latter’s offense is lighter. And why is this? It is because he transgresses the Buddha’s teachings.

1064a

“There are two kinds of transgressions: transgressions against a natural law [e.g., murder] and transgressions against a conventional law. These two kinds of transgressions in turn are subdivided into two categories: major and minor. Some people create great transgressions by light [actions], whereas others commit light transgressions by serious [actions]. For example, Aṅgulimāla took the worldly precepts, whereas Elāpattra-nāga took Buddhist precepts. Although Aṅgulimāla transgressed a natural law, he did not commit a serious offense. Elāpattra-nāga transgressed a conventional law but committed a serious offense. So some people by light [actions] create great offenses, whereas some by serious [actions] create light offenses. Therefore it cannot be said that when the precepts are the same the retributions from violating them are the same. The worldly precepts are those against killing and stealing. The Buddhist precepts also include these but in addition ban taking intoxicants. The worldly precepts are essentially impure. After taking them, one is not purified and, likewise, adornment, contemplation, mindfulness, and retribution are also not purified. These are not ultimate precepts but just worldly precepts. Consequently, one should take true [Buddhist] precepts.

“Good son, if one person takes precepts in the future age when people will be eight feet tall and have a life span of eighty-four thousand years, and if another takes precepts in this present turbid world, the results they gain will be the same. And why is this? It is because the three roots of virtue are the same. It is said that precepts only apply to those whose lives can be taken (i.e., sentient beings). This is not true. And why is it not true? It is because precepts apply to both sentient and nonsentient beings. Just as sentient beings and nonsentient beings are immeasurable, so are the consequences of the precepts pertaining to them.

“Good son, among various kinds of giving, the giving of fearlessness is foremost. Therefore I say that the five great kinds of giving are the five precepts that keep sentient beings away from the five kinds of fear. These five kinds of giving are easy to practice, for not only do they free one from obstructions but they do not cost anything; furthermore, they reward those who practice them with immeasurable blessings and virtues. Without practicing the five kinds of giving, one cannot attain the fruition of a stream-enterer all the way up to unsurpassed, complete enlightenment. Good son, you should know that he who takes the precepts is respected and protected by men and gods. He gains a good name, and although he might encounter evil, he is not annoyed. Sentient beings like to draw near and follow him. Although the son of the elder Anāthapiṇḍika took precepts for the sake of eight thousand pieces of money, he attained immeasurably virtuous rewards. Good son, one even gains benefit from taking precepts for wealth. How much more so when one does so sincerely for liberation!

“Good son, there are five wholesome dharmas that surround the precepts and often make them increase like the water of the river Ganges. What are the five? They are: (1) kindness, (2) compassion, (3) joy, (4) endurance, and (5) faith. He who can relinquish mistaken views and has a mind unclouded by doubts is replete with proper mindfulness, pure adornment, essential purity, and contemplation free from evil. Good son, he who avoids the five kinds of bad conduct can be said to have taken [the five] precepts, for he is free from all [physical, verbal, and mental] unwholesomeness. If

someone says that it is possible to transcend samsara without the five precepts, it is not true.

“Good son, anyone who wishes to cross over the sea of samsara should sincerely keep the five precepts. [If desire is severed,] four of the five precepts become precepts of nonaction in future lives. However, it is difficult to accomplish, for it is difficult to sever desire. Therefore one should be careful not to get caught up in lustful desire and become lax. When there are so many other serious offenses, some may ask why the Buddhas of the past did not make precepts concerning them but only the precept against the use of intoxicants. Good son, taking intoxicants can result in destroying our sense of shame and fear of the three evil realms. As a result, one cannot keep the other four precepts. Therefore the Buddhas in the past set up the precept against taking [intoxicants]. Some people may ask that since the Buddha has spoken of the ill effects of drinking in excess, why did he not list it as the first of the five precepts? Such a question is incorrect. And why is this? The precept against taking intoxicants is called a conventional precept, not a natural precept. The Tathāgata set up the natural precepts first and then the conventional ones.

“Good son, following the heretics, the Tathāgata set three fasting days during the bright period and the dark period of the moon. The heretics always offer sacrifice to the gods on these days. Therefore the Tathāgata also set three fasting days. Good son, just as the window screen does not fall because of its rope, neither does the system of the three fasting days. Sentient beings who resolve to adhere to these fasting days will never fall into the three evil realms. Good son, when one practices giving, makes offerings to the Three Treasures, meditates, cultivates good deeds, reads sutras, and makes offerings to one’s parents, one should first make this resolution, ‘If I do not exhort myself to practice, I will punish myself.’ This person will increase his blessings and virtues day and night like the water of the river Ganges. The five precepts have five kinds of fruition: (1) the fruition of nonaction, (2) the fruition of retribution, (3) the fruition of concurrent cause and effect, (4) the fruition of action, and (5) the fruition of liberation. If one

takes and keeps the complete five precepts, you should know that one attains these five kinds of fruition.

1064c “If an *upāsaka* can often go to a monastery, draw near to the *bhikṣus*, ask for instruction on the Dharma, listen carefully to it, receive and uphold it, remember and distinguish its meaning, and in turn teach it to others, then he will be benefitting himself and others. If an *upāsaka* does not study in this way but slights *bhikṣus*, finds fault with them, has no respect when listening to their preaching, honors and serves the heretics and acknowledges their virtues, or believes in the astrology of the sun, the moon, the five planets, and the various constellations, he is not firmly abiding in the Dharma. Although an *upāsaka* does not commit the five kinds of wrongdoing, if he teaches others to do them, he is not abiding in the Dharma. If an *upāsaka* takes things from others without permission, he is not abiding in the Dharma. If an *upāsaka* charges some things for curing and then after curing the disease he sells the goods, he is not abiding in the Dharma. If an *upāsaka* violates the law and takes the law into his own hands, he is not abiding in the Dharma. If an *upāsaka* does not do evil himself, does not teach others to do it, and does not intend evil, he is abiding in the Dharma. If an *upāsaka* commits offenses because of adventitious afflictions and does not feel remorseful afterwards, he is not abiding in the Dharma. If an *upāsaka* leads a bad life and does all bad things, he is not abiding in the Dharma. If an *upāsaka*, though born as a human, does not behave according to the Dharma, he is not really a human. [If, however, he behaves in accordance with the following and contemplates its meaning, he is truly a human.] He has faith and cultivates blessings, virtues, and proper mindfulness. He contemplates that all dharmas are impermanent and non-self, and he is not attached to any dharmas. He sees all dharmas as bondage; for they are impermanent, suffering, empty, and without tranquility. It is hard to be reborn as a human. Although one may be reborn as a human, it is hard to have defectless sense organs; and although one may have defectless sense organs, it is hard to have right views. Although one may have right views, it is hard to have faith. Although one may have

faith, it is hard to encounter beneficial friends. Although one may meet beneficial friends, it is hard to hear the true Dharma. Although one may hear the true Dharma, it is hard to follow it. He who contemplates these is truly called a human.

1065a "If one perceives the impermanence of the realms from the desire realm to the realm where there is neither thinking nor nonthinking, one will not seek to be born in the three evil realms all the way up to the realm where there is neither thinking nor nonthinking. After this contemplation, one will perceive the three kinds of impermanence. To change the impermanent body into a lasting body, one should pay respect, make offerings, greet, bid farewell, and present gifts to the virtuous and serve them personally. This is how one changes the impermanent body into a lasting body. To change impermanent wealth into lasting wealth, one should give away one's own food to the sick and to travelers and make offerings to *śramaṇas*, Brahmans, the poor, the destitute, and so forth. This is how one changes impermanent wealth into lasting wealth. To change the impermanent life into a lasting life, one should cultivate kindness, compassion, joy, equanimity, and the six kinds of mindfulness. One should also realize the Four Noble Truths and perceive birth, old age, sickness, and death. One should also believe in retribution from good and bad karma and realize that one must eventually be separated from loved ones. One should also realize that all sentient beings are not free, that the power of samsara is enormous before the realization of the holy path, and that all worldly pleasure is always mixed with suffering. Although one may enjoy [worldly pleasures], one should not be attached to them, as the moon in winter warms itself up with heat. Although one might enjoy [pleasure], one never does evil. One cultivates endurance and giving in order to benefit sentient beings and deeply contemplates that the nature of suffering and the nature of happiness are the same. Whatever one says, one does so gently. One skillfully teaches sentient beings to abide in the Dharma and avoids bad friends. And one's mind is never lax. One does not take intoxicants, gamble, or hunt animals. This is how one changes the impermanent life into a lasting life.

“Good son, a person who, being a human being, has great wealth and self-mastery should make offerings to his parents, teachers, monks, elders, and Dharma-practitioners; he should also provide whatever travelers need when they are sick. He speaks gently and has a sense of humility. He neither believes in nor one-sidedly respects only one virtuous person. When seeing those who are virtuous in a sagely way, who keep the precepts, and who have heard the Dharma, he makes offerings to them with lodging, food, bedding, clothes, and medicine. He believes that there are virtuous ones in the Sangha who cultivate the way, attain the fruition of a stream-enterer all the way up to the fruition of an arhat, and cultivate the thunderbolt *samādhi* and the lightning *samādhi*. After contemplating in this way, he gives equally and attains immeasurable blessings. Therefore in the *Mṛgaraputra-sūtra*, I told Mṛgaramātṛ that the blessings derived from making offerings to the Buddha and the five hundred arhats were not as much as the blessings gained from making offerings to the Sangha. Even to make offerings to a seemingly vicious *bhikṣu* results in immeasurable blessings. And why is this? Although this *bhikṣu* may be bad, does not keep precepts, has no learning, or does not cultivate wholesome dharmas, he teaches that there are causes and effects leading to the three kinds of enlightenment; he does not slander the Treasures of the Buddha, the Dharma, or the Sangha but upholds the unsurpassed banner of the Tathāgata’s Dharma and has the correct view without mistake.

“To make offerings to the Sangha is to make offerings to the two Treasures of the Buddha and the Dharma. To contemplate the subtle merits of the Buddha-Dharma is to make offerings completely to the Three Treasures. He who does not seek reward from giving is making offerings to supreme enlightenment, perfecting the practice of giving, and cultivating the way of enlightenment. He is able to gain immeasurable merit in the future and to benefit himself and others. He can cultivate kindness and compassion by forsaking his own happiness in order to eradicate the suffering of others. He is neither worried nor regretful that he has not yet attained enlightenment. Although he hears that it is hard and

takes a long time to become enlightened, he does not backslide. Although he suffers for immeasurable lives for the sake of sentient beings, he does not become weary. Taking delight in the practice of the Dharma, he does not seek worldly pleasure but likes to stay in quiet places and to leave the home life to practice the way. Even if he cannot leave the home life and remains a householder, as a person seeking liberation he does not do evil. He can attain three kinds of precepts: the precept of precepts, the precept of meditation, and the precept of nondefilement.

1065b  
“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to practice according to the Dharma, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XXIII

### On the Perfection of Precepts

Sujāta said, "World-honored One, how does a bodhisattva who aspires for enlightenment fortify his mind?"

"Good son, the bodhisattva fortifies his mind through four means: (1) when suffering, he never forsakes the proper practices; (2) attaining great self-mastery, he always cultivates endurance; (3) even if he is poor, he always gives joyfully; and (4) in the prime of his life, he happily leaves the home life. If a bodhisattva perfects these four dharmas, he is aspiring for enlightenment and his mind is fortified. After the bodhisattva perfects these four dharmas, he realizes that the foundation of the way of enlightenment is a precept called the initial ground, the guiding ground, the even ground, the equal ground, the ground of kindness, the ground of compassion, the trace of the Buddha, the root of all virtues, and the field of blessings. Therefore the wise never violate the precepts but adhere to them fervently. Furthermore, they understand that there are two rewards for [keeping] precepts: (1) the bliss of heaven and (2) the bliss of enlightenment. The wise should seek the bliss of enlightenment, not the bliss of heaven.

"After taking precepts, if one violates them in action or thought, is lazy, sleeps too much, contemplates incorrectly, engages in an inappropriate livelihood, or makes bad vows, one is staining the precepts. After taking precepts, if one feels regretful, seeks mundane and heavenly pleasures, is lax, or is without compassion, one is staining the precepts. If, out of fear of poverty, of losing wealth, or of becoming a servant, after taking the precepts one is driven to doubt them in order to save one's body and life, to gain benefit, or to satisfy desire, one is staining the precepts.

“Good son, [if a person acts in the following ways, he purifies the precepts:] he does not like to stay long in samsara, sees its faults, perceives no difference between the pleasures of men and gods and the suffering of the Avīci hell, extends compassion for sentient beings, and holds correct thoughts. He keeps the precepts without laxity for the sake of benefitting innumerable sentient beings, perfects the supreme way of enlightenment, and practices in accordance with the Dharma. He can look into his physical, verbal, and mental actions done in the past, present, and future; and he is aware of the extent of the things that he has done. He concentrates on whatever he is doing and does not become lax.

1065c After he has done it, he does not become lax. Even if he is not aware beforehand that he commits offenses, he feels responsible for the offense. Any loss of mindfulness, temporary arising of afflictions, or even becoming a little lax is a transgression of the precepts. He always considers even small offenses as serious and feels remorse, shame, fear, and sorrow as a result of committing them. He then repents sincerely and as a result of repenting feels joyful and determines that he will not violate the precepts again. This is the correct way to purify the precepts.

“Good son, a wise person, after taking precepts, should not do evil for three reasons: (1) for the reason of oneself, (2) for the reason of others, and (3) for the reason of the Dharma. What does ‘for the reason of oneself’ mean? It means that one recognizes what is unwholesome and understands that one receives retribution from creating bad karma and reward from good karma, and that the bad karma is not annihilated, for it definitely results in bad retribution. And the good karma is not annihilated, for it definitely results in good reward. If these two kinds of karma are not annihilated, how can one deceive oneself? Hence after taking the precepts, one should not violate the precepts but adhere to them fervently. This is what is meant by ‘for the reason of oneself.’ What does ‘for the reason of others’ mean? A wise person knows that some people in the world have obtained pure divine ears and eyes and the power to read the minds of others, so that if he does evil, they will hear and know it. And if they know, how can he

shamelessly do evil? Furthermore, [he should be] aware that gods have immeasurable blessings, supernatural power to appear in any place, divine ears and eyes, and the power of reading the minds of others so that they can hear and see from afar. Even though the gods are near people, people cannot see them. So if he does evil, the gods will certainly know. And if they clearly see him [do evil], how can he shamelessly commit offenses? This is what is meant by 'for the reason of others.'

"What does 'for the reason of the Dharma' mean? A wise person sees that the Dharma of the Tathāgata is pure and undefiled, results in present benefits, causes tranquility, transports people to the other shore, and liberates them regardless of time. For the reason of the Dharma, [he reflects:] 'I should take precepts. If I cannot first take the minor precepts, how can I take the major ones? Breaking the minor precepts increases suffering in the five cycles of existence, whereas sincerely keeping them increases unsurpassed bliss. I never received the precepts from the immeasurable Buddhas in the past so that I never realized liberation when I underwent transmigration. Now that I have taken the precepts, I shall definitely encounter Buddhas as numerous as the sands of the Ganges in the future. Upon making such a deep contemplation, I arouse great compassion and sincerely take precepts; and after taking the precepts, I should continue on the path of the unsurpassed, complete enlightenment so as to benefit innumerable sentient beings.'

1066a

"Good son, whether a person is lay or ordained; whether he takes the Three Refuges, the eight precepts, or the five precepts; whether the precepts are perfected or not; whether [they are observed] for one day, one night, one hour, one instant of thought, or one lifetime, if he sincerely keeps the precepts, he obtains great blessings and virtue. Good son, after taking precepts, if he cultivates the three good karmas, hears much of the Dharma, practices giving, meditation, and wholesomeness, and makes offerings to the Three Treasures, he is adorning enlightenment. After taking the precepts, if he reads the twelve divisions of the Buddhist scriptures, he becomes the storehouse of the unsurpassed great

Dharma. If he diligently and vigorously endeavors to adhere to the precepts, the precepts are perfected and are called precepts of nonaction. This is so even if he does not take them again in a future life.

“Good son, there are imperfect precepts, there are perfections other than precepts, there are perfected precepts, and there are practices that are neither perfected nor precepts. The unperfected precepts refer to those practiced by the *śrāvakas* and *pratyekabuddhas*. The perfections other than that of precepts are the perfection of giving [and the others]. The following example demonstrates the practice of the perfected precepts. Godānīya, a bodhisattva in a previous life, did not stir when worms, beasts, and ants devoured his body; neither did he harbor any resentment toward them. A second example is that of a sage (*ṛṣi*) who also was a reborn bodhisattva. He did not move for twelve years for the sake of sentient beings, lest he should disturb the sparrows sitting on his head. A practice that is neither perfected nor of the precepts is part of another practice such as the worldly practice of giving.

“Good son, when a bodhisattva *mahāsattva* abides in the perfection of precepts, who can tell what suffering he undergoes for the sake of sentient beings? After taking some minor precepts, if a man is satisfied and has little desire [to take more precepts], and lacks compassion for suffering sentient beings, he cannot perfect the practice of the precepts. If he can practice endurance, meditation, wisdom, and vigor and take delight in hearing much [of the Dharma], he can increase the perfection of precepts and can adorn and realize the fruition of enlightenment. Because such precepts are full of immeasurable good, immeasurable rewards, and immeasurable disciplines, they adorn enlightenment. Good son, after the bodhisattva *mahāsattva* takes precepts, he neither speaks evil nor likes to hear it. Likewise, he does not like to speak about or hear of worldly affairs. He never becomes caught up in bad contemplations, nor does he stay close to bad friends. Therefore, these are called the serene and pure precepts.

“If a bodhisattva sees precept-transgressors, he does not feel disgusted with them. Instead, he adopts various skillful means to

1066b

discipline them. And if they cannot be disciplined, he feels compassionate toward them. He never breaks or forsakes the precepts to save his own body and life. After he takes food, he has thoughts of shame and non-laxity; for it is to keep alive [that he takes food] as if to cure a bad sore. If he goes into a city, it is like going into a forest with a sword. He regulates his sense organs, summons proper mindfulness, considers what is appropriate and inappropriate action, and does not become lax. [He reflects:] 'People create both blessings and offenses because of me. Therefore I should not be delighted when receiving great offerings nor be hateful when the misfortune of suffering occurs. When I receive a small offering, I should reflect that this is because I have only a little practice of faith, of the precepts, of giving, of hearing the Dharma, and of practicing wisdom. Knowing this, I should not become annoyed. I accept others' offerings for two reasons: (1) to increase others' blessings and (2) to increase my own wholesomeness. Therefore, I should not become annoyed with small or bad things. If I have to wait for a long time or even if I am reproached before receiving an offering, I should blame myself [and reflect that] it is not the fault of others but due to my own past offenses. Therefore I should not become annoyed. If after taking precepts, I create offenses against others, I should say to myself that this is not in accord with the way. And why is this? It is because the twelve divisions of the Buddhist scriptures do not teach that wrongdoing is the way of enlightenment. Consequently, I undergo various retributions.' If one can make reflections like this, one can achieve the perfection of precepts.

"Good son, if a person can regulate his sense organs in the four actions of his body (i.e., walking, standing, sitting, and lying down), then he does not commit offenses, can endure suffering, and does not engage in an improper way of obtaining a living. In this way, he can achieve the perfection of precepts. If he sees both major and minor precepts as being important, does not violate even a minor precept in difficult times, does not allow afflictions to defile his mind, and cultivates endurance, you should know that he can achieve the perfection of precepts. If he avoids associating with

bad friends, helps sentient beings to stay away from deviant views, recognizes others' kindness, and repays their favors, you should know that he can achieve the perfection of precepts. If he does not care for his own body and life in order to do good, forsakes his own work in favor of helping others achieve their work, and does not give rise to vicious thoughts when scolded, you should know that he can achieve the perfection of precepts. He insists on keeping the precepts that have been exempted [from practice] by the Tathāgata, does not care for his own body and life in order to protect the lives of sentient beings, and does not violate even a minor precept in his whole life. Although he may obtain the seven most precious things, he is not attached to them and treats others with kindness out of compassion rather than for reward. After taking the precepts, he wishes to see all sentient beings obtain the pure precepts. You should know that such a person can achieve the perfection of precepts.

1066c "Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to achieve the perfection of precepts, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions."

## Chapter XXIV

### On Karma

Sujāta said, "World-honored One, before all the Buddhas and Tathāgatas appear in the world, what does the bodhisattva *mahāsattva* take as his precepts?"

"Good son, before a Buddha appears in the world, there are no Three Refuges. There are only the ten virtues, which the wise cultivate to seek the way of enlightenment. Only the Buddhas can expound the ten virtues. The Buddhas of the past have expounded and transmitted them down to today. [The Dharma of the ten virtues] has never been lost, and the wise accept and protect it. Good son, sentient beings in the past did not draw near to or seek instruction from the Buddhas; consequently, they are unable to accept or practice in accordance with the ten virtues. Good son, all sentient beings have random thoughts. Because of their random thoughts they have various afflictions, and because of various afflictions they create various karmas. Because of the causal conditions of mixed karma, they undergo various cyclic existences, and from the various existences they take different forms of life.

"Good son, sentient beings take different forms of life and see miscellaneous things. Seeing miscellaneous things, they give rise to bad thoughts, which are called ignorance. From the seeking mind, ignorance arises; this is called craving. Action done as a result of craving is called karma. Because of karma, one undergoes retribution. The wise realize that bondage is caused by internal afflictions and external causal conditions. The cultivation of the ten virtues can undo the bondage. Therefore just after the Tathāgata attained unsurpassed, complete enlightenment, he expounded the doctrine of the ten virtues. Because of the ten virtues, [one can see

the differences between] good behavior and bad behavior in the world, good existence and bad existence up to liberation. Hence sentient beings should sincerely discern and comprehend the way of the ten virtues.

1067a "It is because of the practice of the ten virtues by sentient beings that the palace of the *asuras*, the great earth, the mountains, the abodes of hungry ghosts, the animals, the hell beings, and the Four Heavenly Kings up to the Paranirmita-vaśavartin gods are supported by the wind, the clouds, and the great waters. It is because of the practice of the ten virtues that the Wheel-turning kings (*cakravartins*) possess the four wheels of gold, silver, copper, and iron and that seven groups of Buddhists take precepts and seek enlightenment. It is also because of the ten virtues that the external and internal property and lives of sentient beings increase or decrease. Therefore, the wise should cultivate the ten virtues completely. Just as in youth, in the prime of one's life, and in old age, and in the seasons of spring, summer, autumn, and winter, people have different kinds of afflictions, so the afflictions arising during the small, medium, and great kalpas are all different. When sentient beings initially practice the ten virtues, they obtain immeasurable lives, form, smell, and taste, but because of greed, hatred, and stupidity, they are all lost. Because of the ten nonvirtues, the seasons, the yearly cycles, the stars, the sun, the moon, and the four elements change. If a person realizes [the effect of practicing the ten virtues], you should know that he can attain liberation. Because of suffering, sentient beings bring forth faith. With faith, they can distinguish good from evil. And after knowing good and evil, they cultivate the ten virtues. They are called the ten paths, because they comprise ten categories.

"With regard to [the actions of] the body, there are three [nonvirtuous] actions: killing, stealing, and adultery. With regard to [the actions of] speech, there are four: coarse language, lying, deceptive language, and meaningless language. With regard to [the actions of] the mind, there are three nonvirtuous actions: jealousy, anger, and deviance. These ten nonvirtuous actions are the root of all offenses of sentient beings. Just as there are different

kinds of sentient beings, different realms, existences, lives, forms, destinies, and names, so there are immeasurable [nonvirtuous actions] other than the ten mentioned. Among the ten, three can be called karma but not the way, and the seven physical and verbal actions can be called karma and the way, making ten in all. Irrespective of whether the ten karmas are created by oneself, by others, or by both, they will result in good or bad retribution. They are the causes of the good and evil of sentient beings. Therefore the wise should not even think [of doing nonvirtuous actions], let alone actually do them.

“By not keeping one’s karmic afflictions and defilements in check, one creates the ten nonvirtuous actions. In contrast, if one destroys afflictive defilements, one keeps afflictive defilements under control and in so doing practices the ten virtues. If a person at the beginning employs skillful means [to prevent wrongdoing] or unintentionally does something wrong, this is not an offense. The wise should diligently cultivate the ten virtues as well as the Four Noble Truths. The action done with bad intentions is considered nonvirtuous. Without bad intentions, it is not regarded as offensive. Therefore the wise should practice the ten virtues. When sentient beings practice the ten virtues, they increase their life span and internal and external wealth. Afflictions cause the ten nonvirtuous actions to increase. Without the cause of afflictions, the ten virtues increase.

“Good son, there are three aspects to each of the ten karmas: (1) root, (2) means, and (3) completion. If a person takes something as someone or a living being and kills it with doubt, whether he carries out the killing personally or orders others to do it, this action is called the root [of killing]. To sharpen the knife, apply poison, or attach a rope that is used to kill is called the means [of killing]. The completion [of the action of killing] means that after having killed [an animal], one holds or weighs it, eats it alone or with others, gives it away casually or gladly, eats it without shame or regret, praises oneself, or becomes very arrogant.

1067b

“If things belong to others and one knows this, then, if one steals, instructs another to steal, or steals with a suspicious mind,

this is the root of stealing. Breaking down walls, using a ladder to break into another's house, or looking [for valuables], even if one's hands only touch them, is called the means of stealing. To hide stolen things, to give them away, to sell them, to enjoy them shamelessly and without regret, to praise oneself for having stolen them, or to become arrogant is called the completion of the act of stealing.

"To be fully aware that a woman is committed to another man and yet to have sexual contact with her with a vicious mind is called the root of adultery. To send someone [for her], to go to her personally, to send mail to her, to touch her, or to make sexual remarks, these are all the means [of committing adultery]. If after consummating the act one gives her jewelry, shamelessly and unregretfully enjoys meals with her, praises oneself, or becomes very arrogant, this is the completion [of adultery].

"If in front of others one hides one's original characteristics and tells lies, whether it is during the three periods or the two periods [of the day], this is called the root [of lying]. If one makes light of one's faults, says untruths, or lets secrets be known to others, this is called the means [of telling a lie]. If one gains profit as the result of a lie, joyfully shares it with others, has no feelings of shame or regret, praises oneself [for lying], or becomes very arrogant, this is called the completion [of the act of lying]. Among the actions of telling lies, [the nonvirtuous actions of] deceptive language, which destroys harmony, is called the root. If one speaks of others' faults and wrongdoings and claims that harmony is definitely impossible and disharmony is good, this is called the means [of deceptive language]. After harmony is destroyed, if one accepts reward [for it], shares it with others, enjoys the reward shamelessly or without regret, praises oneself, or becomes very arrogant, this is called the completion [of the act]. If one turns red [from anger] and viciously scolds others, this is called the root [of coarse speech]. If one exaggerates the offenses of others that one hears of or spreads word of them wherever one goes, this is called the means [of coarse speech]. If one gains profit as a result of scolding others, joyfully shares it with others, feels no shame or

regret, praises oneself [for scolding others], or becomes very arrogant, this is called the completion [of using coarse language]. If one engages in sexual talk or improper conversation, this is called the root [of meaningless speech]. To praise others with meaningless words or to act completely in accord with others' wishes is called the means. If one gains profit from teaching others meaningless speech, accepts rewards for it, joyfully shares it, has no feelings of shame or regret, praises oneself for doing it, or becomes greatly arrogant, this is called the completion [of idle speech].

1067c

“If one becomes greedy for others' wealth, this is called the root [of greed]. The arising of afflictive thoughts is called the means. If one receives wealth from greed, joyfully shares it, boasts about it, has no feelings of shame or regret, praises oneself, or becomes very arrogant, this is called the completion [of being greedy]. If one scolds or beats others, this is called the root [of anger]. To use sticks or stones to beat others for their faults is called the means. After beating others, if one feels happy, receives a reward for it, joyfully shares or enjoys it, has no feelings of shame or regret, praises oneself for it, or becomes arrogant, this is called the completion [of being angry]. To refute the doctrine of karma, cause and effect, or the Noble Truths, or to slander the sages, is the root of ignorance. To recite, read, copy, believe in, accept, or praise the scriptures of the heretics is called the means. After accepting [the heretics' teachings], if one explains or preaches them to others to increase their deviant views, or if one gains profit by spreading the heretics' teachings, joyfully shares or enjoys them, has no feelings of shame or regret, praises oneself, or becomes very arrogant, this is called the completion [of being ignorant].

“With regard to the ten karmas, one may create two karmas of telling lies and using deceptive language at the same time; or the three karmas of telling lies, using deceptive language, and coarse speech at the same time; or the other three karmas of deviant views, coarse speech, or telling lies at the same time. Engaging in these unwholesome verbal karmas is idle talk, which constitutes the fourth [unwholesome verbal karma]. The karmas of hatred and covetousness [regarding the same object] cannot coexist at the

same time, whereas the other eight karmas can. What does 'at the same time' mean? For example, motivated by the six organs, one does two things. One is committing adultery with another's wife. The other is declaring [that it causes] no karmic result. As soon as one carries out the action, one creates the karma. The ten unwholesome karmas are either mental or physical acts, forms of action or forms of nonaction. If they are not committed by some means or if they are not completed, they are mental and not physical acts. If they are carried out by some means completely, they are both mental and physical. Some offenses of the ten karmas are more serious, and some are less serious. Killing one's own parents or a *pratyekabuddha*, stealing things belonging to the Three Treasures, committing sexual misconduct with one's parent or a *bhikṣuṇī*, and slandering and harming the Sangha are the serious offenses.

1068a "Good son, the ten karmas arise from three [factors]: greed, anger, and stupidity. To commit murder for material gain is [an action of] greed. To murder a foe is [an action of] anger. To kill one's parents is [an action of] stupidity. The same is true with regards to the act of stealing others' wealth. To rob others for oneself, one's wife, or one's relatives is [an action of] greed. To steal things belonging to a foe is [an action of] anger. To harm one's subordinates is [an action of] stupidity. The same can be applied to the act of sexual misconduct. To commit adultery for one's own lust is [an action of] greed. To violate a foe's wife is [an action of] anger, and to commit sexual misconduct with one's mother is [an action of] stupidity.

"There are three kinds of lying. To lie in order to gain benefit for one's enjoyment is [an action of] greed. To lie to discredit one's foe is [an action of] anger. To lie for fear of death is [an action of] stupidity. There are three kinds of double-tongue. To use double-tongue to gain benefit is an action from greed, to speak of a foe's faults is [an action of] anger, and to break the harmony of the heretics is [an action of] stupidity. There are three kinds of coarse speech. To scold women or children is [an action of] greed. To speak of a foe's faults deliberately is [an action of] anger, and to speak of

the faults of previous generations is [an action of] stupidity. There are three kinds of meaningless speech. To make resounding and noisy meaningless speech in order to have fun is [an action of] greed, to outdo others is [an action of] anger, and to increase deviant views is [an action of] stupidity. Jealousy arises from greed, anger arises from hatred, and deviant views arise from stupidity.

“With the cultivation of the ten virtues, one will attain three liberations from each virtue, whereas with the ten improbities, one will definitely fall into the hells or become a hungry ghost or an animal. The other retributions include having a short life as a man, being poor, having an unchaste wife, not being believed, having no close allies, being often slandered, not listening to good advice, and suffering from the intangible deterioration of the four external elements: strong winds and heavy rains ruining and destroying things; the ground being uneven and unable to produce the seven kinds of jewels, yet full of rocks and sand and thorns; the seasons and weather changing drastically and unpredictably; and fruits being few and tasteless. One has to practice the ten virtues sincerely in order to eradicate such retributions.

“The ten virtues are present in the three continents. They can be taken either as Buddhist precepts or not. The beings in the northern continent, Uttarakuru, have only four kinds of wholesomeness; the beings in the hells have five kinds of wholesomeness. Hungry ghosts, animals, and gods have ten, which are not taken as Buddhist precepts. The beings in the six heavens of the desire realm do not need any means [to complete a karmic act] but only the fundamental root and the completion [of the karma]. Karma is accomplished in one thought. If the killer and the killed both die, the fundamental karmic result cannot be established. If the preparation [to kill] is completed but not the act of killing, [the killer] only carries out the means of killing but does not commit the fundamental [offense of killing]. After making the preparations and completing the act of killing, one commits the fundamental offense of killing. After the act of killing, no matter whether the act is completed or not, one commits the offense. If the killer

1068b dies after giving rise to the thought [of killing] and the intended victim dies afterwards, the killer does not commit the fundamental offense of killing. If one sends someone else to kill, the latter commits the offense of killing with action while the former commits the offense of killing without action. Having incited [others to kill] with coarse speech, the instigator commits both the offenses of killing and killing without action. After killing, even if the killer becomes benevolent or neutral [neither happy nor sad], he commits both the offenses of killing and killing without action.

“Someone may say that since the past has already passed, the future has not arrived yet, and the present does not stand still, how can there be killing? One thought of killing does not destroy even a dust mote. If one thought of killing is not possible, neither are many thoughts of killing. Consequently, how can killing be possible? Such an argument is incorrect. And why is it incorrect? Although at present no thought of killing arises, it does not necessarily prevent [the thought of killing from] arising in the future. Therefore, there exists the fact of killing. Accordingly, one cannot deny killing in other places just because there is no killing in one place. There are cases in which one can lose one’s life by being stung on the hand yet survive when one’s legs are cut off. This is not true of the head, for by either being stung on the head or having it cut off one will certainly die. Anyone who commits such an act commits a great offense. This is called karma. The three [mental] karmas involve oneself, and the seven [physical and verbal] karmas involve oneself and others. If there is no action, there is also no nonaction. Some may say that the three karmas of the body involve aspects of both action and nonaction but not the karma of speech. This is not true. And why is it not true? If the karma of speech did not involve aspects of both action and nonaction, instigating someone to kill would not constitute an offense. Therefore the karma of speech should involve aspects of both action and nonaction. The karma of mind is not like this. And why is this? For sages do not commit offenses. Why are they called the [karmas of] action and nonaction? One who creates such karma falls into the three evil realms. Even if one is born as a human

being, one's life span is short and one's six organs constantly undergo suffering. The auxiliary retribution [from different karma] is similar, whereas the primary retribution may be similar or different. The primary retribution takes place in the Equally Reviving (Saṃjīva) hell and the Black Rope (Kālasūtra) hell, whereas the auxiliary retribution takes place in the three evil realms of hungry ghosts, animals, and humans. If one makes preparations to kill one man, but after the preparations two men are killed, you should know that it is only against the intended victim that one commits an offense of killing with action or nonaction.

“Someone may say that the aggregate of form is neutral [neither good nor bad] and so is life, and, as such, how can there be the offense of killing? Such an argument is not true. And why is it not true? Body and life are vehicles for good and bad minds. To destroy the vehicle is to destroy future good or bad minds and therefore is an offense. If the king's officials praise the king's order to kill, the king and the officials commit the same offense. The same is true of hunting. One commits the offense of killing even when killing with a knife a person who is breathing his last breath. But if the person was dead before the action of killing, the offense of killing is not committed. If one plans to beat another but accidentally kills him, the offense of killing is not committed. If one causes death to an embryo by giving poisonous medicine to a pregnant woman, one commits the offense of killing with and without action. One who commits suicide does not commit the offense of killing. And why is this so? For the killing does not involve the thought of killing other people or of getting angry with others, and it is not out of the causes and conditions of one's own and others.

“Someone may say that one commits an offense of killing whether one's mind is good, bad, or neutral, just as anyone who is burnt by fire or takes poisons will certainly die even if the mind is good, bad, or neutral. Such an argument is not true. And why is it not? Just as some people in the world do not die even if they are burnt by fire or take poison, so one who kills without a vicious mind does not commit the crime. Some doctors may argue that Vasu, who killed men by putting spells on them and slew sheep as

sacrifices to the gods, did not commit the offense of killing. This is not true. And why is it not? It is because he takes life out of stupidity. If upon seeing someone killed one feels happy, you should know that one commits the offense of the completion [of killing]. The same is true if one feels happy on seeing someone kill and rewards the killer with money. If one instigates someone to kill and the killer tortures the victim before the killing, then the instigator commits the offense of killing with action and the killer commits both the offenses of killing with and without action.

“If one robs others with a vicious mind, one commits the offense of stealing with and without action. If a man steals repeatedly and appropriates things that are entrusted to him, or cheats during business transactions, he also commits the offense of stealing. Even though one does not steal oneself, is not greedy, and does not appropriate [others’ wealth] but instigates others to steal, one commits the offense of stealing with and without action. If a person wishes to steal gold but gets silver [by mistake] and after finding out the mistake returns the silver, he does not commit the offense of stealing. Supposing after stealing some gold, a person thinks of impermanence and has regrets. He wants to return the gold to its owner but has fears [of being caught]. By applying some skillful means, he finally returns the stolen gold. Even though the gold had been removed, he does not commit the offense of stealing.

“Suppose at first a servant has the thought of sharing his belongings with his master, but later the servant becomes greedy and steals his master’s things. After having stolen, he has doubts [about his own action] and escapes. Later he again thinks of sharing the things. Although the things were removed, he does not commit the offense of stealing. Suppose a traveler is robbed on a road. After he reaches a village, the head of the village says to him, ‘I will repay you for what you have lost [on the road].’ If the traveler asks for more than he lost, he commits the offense of stealing. Suppose a person has the thought of giving someone two robes. If the receiver needs only one robe but keeps the other robe anyway, he commits the offense of stealing. Suppose someone plans to make offerings of lodging, furniture, medicine, and other necessities to a

1069a

*bhikṣu*, but before he makes the offerings, he hears of another virtuous *bhikṣu* coming from afar. If he transfers these offerings [to the latter monk], he commits the offense of stealing. If someone steals a possession of a dead *bhikṣu*, by whom is he convicted? If an assembly for monastic duty (karma) is held, the attending monks decide the sentence; otherwise, the sentence is given by monks from various places. In the case [of a thief who is] dying, the sentence is decided by [the men in] the place where he stays. One who steals things belonging to the temple is judged and convicted by the stupa-keeper. One does not commit the offense of stealing if one finds such things as grains, fruit, clothes, or other necessities afloat in flood waters.

“If at an improper time or place one has sexual contact with women other [than one’s wife], one commits the offense of sexual misconduct. This offense exists only in the three continents but not in the Uttarakuru continent. If a monk has sexual intercourse with an animal, another monk, a prisoner, a fugitive, or his teacher’s wife, he commits the offense of sexual misconduct. For the monk who is not related [to any Sangha], by whom is he convicted? It is by the ruler of the country to which he is connected that he is convicted. If at a time of difficulty, war, tyranny, or fear, one has one’s wife renounce the home life and later maintains a sexual relationship with her, one commits the offense of sexual misconduct. If the contact involves the three organs, the offense of sexual misconduct is committed. If on the roadside or at a place beside a stupa, temple, or a place where people gather, one engages in impure conduct either by oneself or with another, one commits the offense of sexual misconduct. Whether one is protected by one’s parents, one’s brothers, or a king, whether one has set a date, whether one promises, or whether one is paid or invited, if one engages in impure conduct beside statues or dead bodies, one commits the offense of sexual misconduct. If one [has sexual intercourse with one’s wife but] thinks her another, or thinks another’s wife is one’s own, one commits the offense of sexual misconduct. There are light and heavy offenses of sexual misconduct. That which is associated with serious afflictions is a

heavy offense, whereas that which is associated with trivial afflictions is a light offense.

“Either with or without doubt, if a man says things differently from what he sees, hears, or knows, no matter if he has asked about it or not, he tells a lie. If he says something that he does not see, hear, or know, this is also a lie, for he is not telling the whole truth. To say something without intending to dissemble is not telling a lie. To say something perverting or to speak loudly and unclearly so as to cause misunderstanding is telling a lie. If one uses deceptive or coarse language, whether it hurts others or not, one commits the same offense. The same is true of engaging in idle talk. These seven are pertinent both to karmic acts and to the way, whereas the other three are pertinent to karmic acts but not to the way. And why is this not true? It is because they do not work by themselves and can harm oneself and others and thus cause grave offenses.

1069b

“It is said that all particles exist momentarily and become extinct every instant. After they become extinct, they do not exist. If they do not exist, there is no action, let alone nonaction. Such a viewpoint is not correct. And why is it not? With regard to worldly dharmas if there is a cause, there is an effect, and if there is no cause, there is no effect, just as when one faces a water mirror there is a reflection. Apart from the face, there is no reflection. The same is true of one’s actions. Actions are produced by the body, and nonaction is produced by action. When we face a water mirror there is a reflection. It is the same, for example, as when a man arouses a vicious thought; then vicious appearances will be manifested. And when a man arouses a virtuous thought, wholesome appearances will be manifested. The same is true with action and nonaction. It is due to good karma that magnificent appearances are manifested. It is due to bad karma that vicious appearances are manifested. This is true in the case of both action and nonaction. If you maintain that due to momentary existence and extinction, there is neither action nor nonaction, you are mistaken. Like the analogies of the lamp and the river mentioned previously, although [all dharmas] become extinct every instant, action and

nonaction can be established through the principle of the two truths. Although particles are not perpetual, the dharmas within the domain of conventional truth cannot be denied. Just as particles exist sequentially, so do parents and arhats. Anyone who kills them commits immeasurable offenses. Although parents and arhats are no different from other people in terms of the [five] aggregates, the [twelve] entrances, and the [eighteen] realms of the senses, yet because they are representing the field of blessings for repaying kindness, killing them results in a grave transgression.

“No one can say two words exactly at the same time; however, if they are not said together, no sense can be made out of them. Likewise, although words become extinct every instant, lies can be established through conventional truth. As with shooting an arrow, although the action [of shooting] becomes extinct every instant, it is because of the power of the atom’s physical action that the arrow reaches its target. The same is true of action and nonaction. Again, as it is with enjoying dancing by oneself. Although the act [of dancing] becomes extinct every instant, it is because of the power of the atom’s physical action that one can dance. The same is true of action and nonaction. As with turning a fire-wheel, although the act [of turning] becomes extinct every instant, because of the power of the atom’s physical action, the fire forms a circle.

“The initial aspiration, expedient thought, the thought at the time of action, and the thought at the time of speaking are different from one another, yet through the combination of various conditions, action can be established. The causes and conditions of action arise from nonaction. For example, when one’s mind changes, so does one’s manner. Because it is indestructible, it is called nonaction. After nonaction emerges from action, whether the mind is wholesome, unwholesome, or neutral, the karma it creates never disappears. This is called nonaction. If one’s body does wholesome actions but the mouth does unwholesome actions, one receives mixed retribution. The wholesome physical karma is of action and nonaction, while the unwholesome verbal karma is of action but not of nonaction. You should be aware that such a

person will receive good, not bad, retributions. Therefore a sutra says that the seven kinds of karma are of both action and non-action. If a person is seriously ill, he needs the combination of various medicines to cure his illness. Lacking even one kind of medicine, he cannot be cured. Why is this? It is because his illness is serious. The same is true of all sentient beings. They are full of evils and need various precepts to counteract them. Lacking even one precept, they cannot do it.

1069c

“Good son, there are two kinds of sentient beings who commit offenses: namely, (1) those who observe incorrect precepts and (2) those who have not taken precepts. Those who take incorrect precepts often commit the sin of killing when they kill only one sheep or even when they do not kill. And why is this? It is because they have made the vow to keep incorrect precepts. If those who have not taken precepts kill thousands of sheep, they commit the sin of killing at the time when they are killing but not when they are not killing. And why is this? It is because they have not made the vow. Hence it is the mind that is the root of all wholesome and unwholesome dharmas.

“There are two kinds of transgressions made by *bhikṣus*: (1) transgressions through the body and (2) transgressions made through speech but not through the mind. If the time and the conditions are not complete, one does not attain the precepts. For example, in order to bore wood to make fire, there should be the combination of a drill, the action of boring, and the dry wood. Then you get fire. No fire can be made if any one of these [conditions] is missing. The same is true in attaining precepts. It all depends on the mind whether one attains, forsakes, keeps, or violates the precepts. The Tathāgata clearly comprehended the nature of the dharmas; so he established the precepts.

“He who does not create any evil because of the powerful thought of good karma is following the precepts in accordance with the Dharma. If he receives it from someone, this is called taking precepts. If one could gain merit without taking precepts, all fierce animals such as lions, tigers, and wolves should receive merit. But this is not so. Therefore one who takes good precepts

1070a obtains immeasurable blessings, whereas one who takes incorrect precepts obtains immeasurable faults. Hence, a sutra explains bad conduct as including (1) raising sheep, (2) raising chickens, (3) raising pigs, (4) fishing, (5) catching fish, (6) killing cows, (7) being a jailor, (8) raising hunting dogs, (9) making bows, (10) being a hunter, (11) cursing dragons, (12) killing human beings, (13) being a thief, (14) using a double-tongue, and (15) torturing people by whipping, shackling, using iron nails, burning, and so forth. Those who slander and disregard favors from the king or officials, who are vicious in nature or in mind, those who evade taxes, and *bhikṣus* who shamelessly break precepts are people of no precepts. Although these conducts are not called nonvirtuous, people commit grave offenses if they do them. And why is this? It is because they do them throughout their lives. Such incorrect precepts are not valid if one has not made vows to take them from others.

“The incorrect precepts can be forsaken on four occasions: (1) at the time of attaining the two organs, (2) at the time of death (3) at the time of taking good precepts, and (4) at the time of eradicating the bondage of desires. Some people may say that the incorrect precepts can be completed as the good precepts. This is not true. And why is it not true? The incorrect precepts are easy to attain. They are attained through one condition, namely, making the vow. But the good precepts are not so made. They are attained through five means: the five organs. Hence they are difficult to attain. Because of this, they should be perfected. Someone may say that the *upāsaka* precepts do not include the precepts against meaningless speech, deceptive language, or coarse speech, and that therefore the eight *upāsaka* precepts are not followed by *śramaṇeras* or *bhikṣus*. This is not true, because they also keep the precept of pure speech. If someone says that he takes the five precepts to purify the body, speech, and mind, but his thoughts are not purified, you should know that he cannot perfect the precepts. For example, if someone has taken incorrect precepts, although he does not kill, the incorrect precepts will often cause him to commit offenses. This is equally true for a *bhikṣu* who does the same. And

why is this? It is because after the precepts are taken each of them results in many acts and consequences.

“Just as sentient beings are immeasurable, so are precepts. Just as things are measureless, so are precepts. There are three kinds of good and incorrect precepts, namely, the superior, medium, and inferior. If one does not take incorrect precepts, although one might commit offenses, this is not called incorrect precepts. If someone asks why the five precepts should be kept for life while the eight precepts are kept for only one day and night, the answer is that the Tathāgata, who knows well the characteristics of dharmas and comprehends them without obstruction, taught it as such.

“Good son, there are two kinds of worldly fields of blessings, the field of meritorious virtue and the field of repaying kindness. There are five atrocious offenses that violate these two kinds of blessings. Three factors cause one to commit the five atrocious offenses: (1) an extremely vicious mind, (2) not recognizing blessings and virtue, and (3) not perceiving the consequence. A person does not commit an atrocious offense, even if he kills an arhat or his parents, if it is done when insane. But if he shamelessly does not think of repaying kindness, does not show respect to his parents, and commits only the means without the root of killing his parents, which does not constitute an atrocious offense, he will have to undergo serious retribution.

1070b “Parents teach their children well, have great love for them, are patient, do what is difficult to do, and undergo great suffering for them. They are called the fields of repaying kindness. After one kills one’s parents, even if one cultivates wholesomeness, it bears no good result. Therefore, I say that to have some shade even for a short time, one should not break the branches and leaves of a tree. Good son, after I enter nirvana, those who claim that one does not commit an atrocious offense if one kills one’s own parents because of mistaken identity will belong to the Dharmaguptaka sect. Those who claim that one who kills one’s parents even when insane or because of mistaken identity commits an atrocious offense will belong to the Mahīśāsaka sect. Those who claim that one commits an atrocious offense if one kills one’s parents when

insane or because of mistaken identity belong to the Sarvāstivāda sect. And why is this? Worldly truth is believable. The reality of the parents cannot be changed. If one kills them with a vicious mind, one commits an atrocious offense. However, if at the time one kills one's parents, one does not think of them as parents and does not have a vicious thought, even if the parents die, one does not commit an atrocious offense. An why is this? The act of an atrocious offense takes four conditions (1) true parents and the thought of them as parents, (2) a vicious mind, (3) the thought of abandonment, and (4) regarding the parents as sentient beings. The atrocious offense is committed if all of these four conditions are met. Otherwise, the offense is not committed. If one gives one's parents a weapon to kill themselves, although one oneself does not kill them, out of pity or respect, or out of fear, or if one kills them because commanded to do so [by one's parents], or if to gain fame, then even though one does not personally kill them, one commits an atrocious offense. If one is forced to kill one's parents and does it with grief, the offense is not as heavy. If one wants to kill one's parents, but kills someone else by mistake, one does not commit an atrocious offense. If one wants to kill someone, but kills one's parents by mistake, one does not commit an atrocious offense either. If one wants to kill one's mother but kills someone else looking like her, and after the killing [accidentally] strikes one's mother when concealing the knife, one does not commit the atrocious offense [of killing one's parent]. In this kind of killing involving mistaken identity of the mother and accidental killing, one only commits the offense of killing but not the atrocious offense [of killing one's parent] if one kills one's mother out of mistaken identity. Of the five atrocious offenses, the offense of matricide is heavier than that of patricide. The offense of killing an arhat is heavier than that of matricide. The offense of shedding the blood of a Buddha is heavier than that of killing an arhat. The offense of destroying the harmony of the Sangha is heavier than that of shedding the blood of a Buddha.

“There are cases in which the object of killing is heavy and the thought is light, the object light and the thought heavy, both object

and thought are heavy, and both object and thought are light. An example of a heavy object and light thought is killing one's parents without a vicious thought. An example of a light object and heavy thought is killing an animal while having a very vicious thought. An example of a heavy object and thought is killing one's mother while having a vicious thought, and an example of a light object and thought is killing animals while having a slightly vicious thought. To bad karmic acts such as these, there are cases in which the means [of the offense] is heavy and the root and completion [of the offense] are light, the means and root light and the completion heavy, the means and root heavy and the completion light, and the root light and the means and completion heavy. If the object is the same, it is the thought that makes the difference of heavy or light retribution. Good son, if someone wishes to offer me food, but if before he does so he gives it to a hungry dog, I praise him as a great giver just the same. One obtains immeasurable blessings and virtues if one gives indiscriminately whether it is a field of blessings or not. And why is this? It is because his mind is pure and good.

1070c

“There are four kinds of karma: (1) that which bears result in the present, (2) that which bears result in the next life, (3) that which bears result in future lives, and (4) that which bears no result. There are four kinds of karma: (1) that which is fixed in time but not fixed in retribution, (2) that which is fixed in retribution but not in time, (3) that which is fixed in both time and retribution, and (4) that which is not fixed in either time or retribution. Fixed time refers to the present lifetime, the next lifetime, or future lifetimes [in which one will undergo retribution]. Karma that is not fixed in either time or retribution can be changed. If the retribution is fixed, then the future retribution of the karma can be changed to be carried out at present. And why is this? It is because of the power of a kind mind and wisdom that the fixed bad retribution can be made light. Why is it that some retributions are certain? If some action is carried out frequently and without regret, mindfully, joyfully, and with determination, and the doer feels happy afterwards, the retribution from the action is fixed. Otherwise, the retribution is not definite.

“Some actions of sentient beings are less serious and some more serious. Some result in future retribution and some in immediate retribution, all depending on causes and conditions. If one disciplines oneself and cultivates precepts, the mind, and wisdom, although good or evil will certainly bear results, one can change serious karma into light karma and be exempt from minor retributions. If one encounters a field of blessings, meets beneficial friends, and cultivates the way and goodness, one can change the serious retributions in future lives into minor ones in the present lifetime. If a person has karmas from the desire realm, after he attains the frontier of a nonreturner he can make future retributions mature in the present lifetime. The same is true of the fruition of an arhat. Good son, if the wise can discipline themselves and cultivate precepts, the mind, and wisdom, they can destroy the most serious karma, just as the *agada* (health) mantra or a poison-neutralizing jewel destroys deadly poison. If a man initially commits a small offense but later it becomes greater, it is because he does not discipline himself or cultivate precepts, the mind, or wisdom. This is how a minor offense becomes a serious one.

“Sentient beings may create one kind, two kinds, or various kinds [of karma]. Some of the various actions of sentient beings are complete and some are not. A complete action is that which is done after careful consideration. An incomplete action is one that is done before careful consideration. Also, an incomplete action means that the action is complete but that the retribution from the action is not determined. A complete action means that the action is complete and that the retribution is also determined. Also there is another kind of incomplete action in which the retribution is determined but the time to undergo the retribution is not. A complete action is one in which retribution and time are both determined. An incomplete action is one that is done through keeping precepts and a correct view, while a complete action is done through breaking precepts and holding deviant views. An incomplete action is done through belief in cause and effect, and complete action is done without belief in cause and effect. An incomplete action means that when evil is being done it is also

surrounded by good, whereas a complete action is when evil is being done while aggravated by another evil. An incomplete action means that although one does various evils, one undergoes retribution in this world, whereas a complete action means that one does various evils in this world but undergoes the retribution in hell. An incomplete action is one that is done with proper thought, whereas a complete action is one that is done with improper thought. Also, an incomplete action means that the doer feels regret for it during the three periods of the day, whereas a complete action means that the doer does not feel regret for it during any of the three periods of the day. The same is true of the good. When a good action is done and completed, one receives retribution appropriate to the magnitude of the good action.

“One’s physical existence is derived from one thought. Once the body comes into existence, innumerable thoughts arise. The initial thought [in terms of human beings] is good. After the body comes into existence, two kinds of results arise, mixed, good, and nongood. This is the same for human beings and gods. The physical existence of beings in hell is derived from unwholesome thought. After their bodies come into existence, their thoughts are nothing but evil. The physical existences of hungry ghosts and animals are also derived from unwholesome thought. After their bodies come into existence, their thoughts are mixed with both good and nongood. The good or evil intermediate existence between death and rebirth is derived from good or evil thought. After the body comes into existence, it gains mixed retribution, either good or bad. From the time as an embryo to old age and death, one undergoes mixed retribution of good and nongood. Therefore a sutra says, ‘There are four kinds of karma: namely, bad karma with bad retribution, good karma with good retribution, mixed karma with mixed retribution, and karma that is neither bad nor good resulting in no retribution.’ The bad karma with bad retribution refers to the actions of beings in hell. The good karma with good retribution refers to the actions of gods in the realm of form. Mixed karma with mixed retribution refers to the actions of gods in the desire realm, humans, animals, and hungry ghosts. And the karma that is

neither bad nor good, resulting in no retribution, refers to the actions of those who have no afflictions.

“Good son, he who does not comprehend the cause and condition of karma will undergo birth and death for immeasurable lives. And why? Because he does not understand the cause and condition of karma. Even if he is born in the heaven of neither thinking nor nonthinking, he will be reborn in the three evil realms after the blessings of a life span of eighty thousand years is exhausted. Good son, there is no modifier that is more powerful than thought. Thought shapes affliction, which in turn shapes karma. Karma shapes the cycle of existence. Because of greed, one seeks beautiful forms, sounds, and deportment. Because of hatred, one’s voice becomes harsh and one behaves violently. As is hatred, so is stupidity. It is due to their karma that innumerable animals and hungry ghosts fall into the one hundred thirty-six hells of countless worlds. The same principle of karma applies to those who are born as men and gods. Likewise, innumerable sentient beings attain liberation because of their karma.

1071b “Good son, the ten virtues can achieve three things: (1) they can keep afflictions away, (2) they can develop wholesome thought, and (3) they can increase morality. Likewise, three things can neutralize poison, namely, *agada* medicine, divine mantras, and real jewels. By cultivating well the practice of nonlaxity, having a correct view, and distinguishing good from bad, one can definitely cultivate the ten virtues. He who is lax, shameless, and faithless definitely creates the ten nonvirtues. There are three aspects to the ten karmas: (1) the means, (2) the root, and (3) the completion. Diligently paying respect and making offerings to parents, teachers, and monks, and greeting and speaking gently to the virtuous, are the means. After one has done [virtuous action], if one can cultivate joyful thought and does not regret it, this is called the completion [of the action]. To carry out [a virtuous action] with concentrated mind is called the root.

“Good son, there are three aspects to the ten karmas, superior, medium, and inferior. There are cases in which the means are superior, the root medium, and the completion inferior; or the

means medium, the root superior, and the completion inferior; or the means inferior, the root superior, and the completion medium. The ten karmas are linked to three dharmas—they are linked either with nongreed, nonhatred, and nonstupidity, or with greed, hatred, and stupidity. These ten karmas can be practiced either with precepts or without precepts.

“There are six occasions in which one gives up the precepts: (1) when the root of virtue is severed, (2) when one attains the two organs, (3) at the time of death, (4) at the time of taking bad precepts, (5) at the time of forsaking precepts, and (6) when the body is forsaken in the desire realm. Some people say that one loses the precepts when the Buddha Dharma is destroyed. This is not true. And why is it not so? One does not lose the precepts after having taken them and one does not obtain the precepts without having taken them. The disciplinary precepts refer to cutting off physical, verbal, and mental offenses. The meditative precepts refer to the four fundamental *dhyānas* and the four primary *dhyānas*. The four fundamental *dhyānas*, the first *dhyāna* and the other primary *dhyānas*, are called the undefiled precepts. After death, never committing any evil in future lives is called the precepts of nonaction. To regulate the sense-organs, to cultivate proper mindfulness, and not to become lax with regard to the senses of sight, sound, smell, taste, touch, and mind are called the precepts of disciplining the organs.

“Why is it that the precepts are so named? Precept means a restriction that prevents all unwholesome dharmas. It also means a narrow pass that blocks unwholesome dharmas. Precept also means coolness, for it fights against the heat of affliction, not allowing it to enter. Precept also means upward, for it assists one to enter heaven, even as far as the unsurpassed way. Precept also means learning, that is, learning to subdue the mind [for] wisdom and the sense organs.

1071c “Good son, some people may perfect one kind of precept, that is, the *prātimokṣa*; or two kinds of precepts, [the previous one] in addition to the meditative precepts; or three kinds of precepts, [the previous two] in addition to the undefiled precepts; or four kinds

of precepts, [the previous three] in addition to the precepts disciplining the organs; or five kinds of precepts, [the previous four] in addition to the precepts of nonaction. Good son, the *prātimokṣa* can be taken in the present life, whereas the meditative precepts can be taken in the three periods [of past, present, and future]. Good son, if one can sincerely think of the faults of samsara and the merits of liberation and has a joyful mind at the time of taking precepts, one can attain the precepts of action and nonaction at the same time, which last as long as one lives. If one's life is long, they last long; and if one's life is short, they last for a short time. The precepts of nonaction are lost for three reasons: (1) little adornment, (2) the mind being lax, and (3) the effort not being persistent. There are three reasons that a precept is not lost: (1) the power of the original vow, (2) persistent effort, and (3) sincere diligence.

“Good son, excluding the ten virtuous karmas, the ten unwholesome karmas, the good precepts, and the incorrect precepts, there are actions not included in the precepts of action. There are wholesome and unwholesome dharmas. They are of either action or nonaction. Some people engage in both dharmas, those of action and those of nonaction. If one does good, at that very moment there is both action and nonaction. At the second thought both action and nonaction are completed. After the action [of doing something good], there is only nonaction and no action. For example, if a person has taken precepts but commits transgressions, he is doing two things in this present life: acting on unwholesome dharmas and not acting on wholesome dharmas. His action and nonaction cease on two occasions: at the time when he finishes giving away his possessions and when he gives up unwholesome thought. Action is accomplished in two periods of time, the present and the future. Nonaction is accomplished in three periods of time.

“The meditative precepts are lost on two occasions: (1) when one regresses [in practice] and (2) when the root of virtue is severed. Another three occasions are: (1) when one dies, (2) when one regresses, and (3) when one is reborn in a higher sphere of existence. The undefiled precepts are lost on three occasions: (1) when one regresses, (2) when [the mind] turns from dullness to

sharpness, and (3) at the time when one's good retribution reaches fruition. At the time of regressing or attaining a higher existence, the good karma of the mind is lost; and when the root of virtue is severed, the good karmas of body, speech, and mind are lost. Good son, he who is replete with the full precepts (i.e., *prātimokṣa*), the meditative precepts, the undefiled precepts, and the precepts of disciplining the organs comprehends the path of the ten karmas.

1072a "Good son, because of the ten karmas, the life span of sentient beings either increases or decreases. The shortest life span is ten years and the longest is immeasurable years. Those born in Uttarakaru have a life span of one thousand years, those in this world one hundred years, and those in the eastern and western continents [around Mount Sumeru] two hundred fifty years. If the life span in this world were immeasurable, the life span in those worlds would be immeasurable too. The life span [in the realm] of the Four Heavenly Kings is nine million years. Their [future] destination is not certain. The life span of the gods of the thirty-three heavens of the three world systems is eighteen million years. Their [future] destination is not certain. Those in the Yāma Heaven have a life span of thirty-six million years. Their [future] destination is not certain. Except for the future bodhisattvas, those in the Tuṣita Heaven have a life span of seventy-two million years. Their [future] destination is not certain. The inhabitants of the Nirmānarati Heaven have a life span of one hundred forty-four million years. Their [future] destination is not certain. The inhabitants of the Paranirmita-vaśavartin Heaven have a life span of two hundred eighty-eight million years. Their [future] destination is not certain. One year in the Paranirmita-vaśavartin Heaven is equal to one day and one night in the hot hells. As in this world, thirty days make a month and twelve months a year. The inhabitants of the hot hells have a life span of two hundred eighty-eight million years. Their [future] destination is not certain. One year in the Nirmānarati Heaven is equal to one day and one night in the Hell of Big Noise. Thirty days make a month and twelve months a year. The life span in this hell is one hundred forty-four million years. Their [future] destination is not certain. One year in the Tuṣita

Heaven is equal to one day and night in the Hell of Small Noise. Thirty days make a month and twelve months a year. The life span in this hell is seventy-two million years. Their [future] destination is not certain. One year in the Yāma Heaven is equal to one day and one night in the Uniting Hell. Thirty days make a month and twelve months a year. The life span in this hell is thirty-six million years. Their [future] destination is not certain. One year in the thirty-three heavens is equal to one day and night in the Black Rope Hell. Thirty days make a month and twelve months a year. The life span in this hell is eighteen million years. Their [future] destination is not certain. One year in the realm of the Four Heavenly Kings is equal to one day and night in the Equally Reviving Hell. Thirty days make a month and twelve months a year. The life span in this hell is nine million years. Their [future] destination is not certain. The life span in the Avīci Hell is one kalpa and that in the Hell of Great Heat is half a kalpa. The life span in these two hells is fixed. Five hundred years in the world of human beings are equal to one day and night in the world of hungry ghosts. Thirty days make a month and twelve months a year. The life span [in the world of hungry ghosts] is fifteen thousand years. Their [future] destination is not certain. The life span of animals, except for Nanda and Upananda [dragon brothers], is not fixed. One year in the Avīci Hell is equal to one day and night in the heaven of neither thinking nor nonthinking. Thirty days make a month and twelve months a year. The life span in this heaven is eighty thousand great kalpas, in the Heaven of Non-existence sixty thousand kalpas, in the Heaven of Limitless Consciousness forty thousand kalpas, and in the Heaven of Limitless Space twenty thousand kalpas.

1072b

“He who arouses slight affliction and is attached to emptiness and meditative concentration will be reborn in one of the four heavens of the formless realm. The life span starts at ten years, then increases to eighty thousand years, and then decreases from eighty thousand back to ten. The time that it takes for this increasing and decreasing to occur eighteen times is called a middle-sized kalpa. The time that it takes to undergo three calamities of famine, three

calamities of pestilence, and one calamity of weapons is called a small kalpa. The calamity of wind follows five cycles of the two calamities of flood and fire. The time that it takes to undergo five calamities of wind is called a great kalpa.

“When the calamity of weapons breaks out in Jambudvīpa, people in the eastern and western continents give rise to hatred. When people in one continent become sick, people [in the other continent] develop headaches and become weak. When the price of grains rises [in one continent], people [in the other continent] long for food. There is no such misfortune in Uttarakuru. The life span increases because of nonkilling, and it decreases because of stealing. There are two kinds of calamities, namely, the calamity of flood and the calamity of fire. When the calamity of fire takes place, the beings in hells can be liberated if they can exhaust their karmic retributions. If not, they move to other big hells. Only when there are no sentient beings in the eight great hells of this world can it be said that sentient beings have been liberated from hell. Sentient beings in the four great seas can be liberated if they can exhaust their karma. If not, they move to other seas. Only when there are no sentient beings in the seas can it be said that they have been liberated from the seas. Five *yojanas* below Jambudvīpa is a Yama city which is seventy-five thousand *yojanas* in diameter. The hungry ghosts in this city can be liberated if they can exhaust their karma. If not, they move to another city of Yama’s. Only when there are no sentient beings left in his cities can it be said that they have been liberated.

“At the time when the calamity of fire takes place some people achieve the first *dhyāna* because of personal causal conditions. They proclaim loudly, ‘The first *dhyāna* is tranquil. The first *dhyāna* is tranquil.’ Hearing this, people practice contemplation, and they all achieve the first *dhyāna*. They immediately forsake their human bodies and are reborn in the first *dhyāna* heaven. At the same time some inhabitants of the first *dhyāna* heaven achieve the second *dhyāna* because of personal causal conditions. They proclaim, ‘The second *dhyāna* is tranquil. The second *dhyāna* is tranquil.’ Others who hear this practice contemplation and achieve

the second *dhyāna*. They give up the physical existence of the first *dhyāna* heaven and are reborn in the second *dhyāna* heaven. At that time, there is not even one sentient being left in either the Avīci hell or the first *dhyāna* heaven.

1072c “Good son, outside of the four continents is the Yugaṃdhara where there are seven suns. Because of the blessing and virtue of the inhabitants, only one sun appears. Depending on it, grains, grasses, and trees are able to grow. But when the calamity of fire takes place, the seven suns all appear and burn up all grains, grasses, trees, mountains, rivers, the earth, and Mount Sumeru all the way up to the first and second *dhyāna* heavens. The sentient beings are frightened when seeing the fire. Among the sentient beings, those born earlier in the heaven say to those born later, ‘Do not be afraid. We have seen fire like this before. It will stop and not extend to here.’ The heat will last as long as it takes to go a cycle of the life span’s increasing from ten years to eighty thousand years and decreasing from eighty thousand years to ten years. After that, rain pours heavily from the middle *dhyāna* heaven. After one cycle of the life span’s increasing and decreasing, because of sentient beings’ karma, seven layers of clouds emerge from it to hold the water. The rain stops and a screen like rich milk grows on the surface of the water. Gradually, Mount Sumeru emerges from the center of the four continents. The water is naturally full of all kinds of seeds. At this time someone from the second *dhyāna* heaven exhausts his blessings and shortens his life span. Because of his karma, he falls into the world, where he enjoys a long life and self-illumination. After staying in solitude for a long time, he becomes distressed and has this thought, ‘I am now all alone. If I still have any blessings, I hope someone will be born here to keep me company.’ After he has this thought, those in the second *dhyāna* heaven who have exhausted their blessings and whose life spans are coming to an end are reborn in this world due to the causes and conditions of their karma. Seeing this, he is happy and thinks, ‘These people have been transformed by me. I created them, and I have controlling power over them.’ Each of these people also thinks, ‘I was transformed by him. He created us,

and he has a controlling power over us.' Because of this, all sentient beings give rise to the view of self.

"Good son, it is all because of the causal conditions of the ten karmas that the [five] aggregates, the realms, the sentient and insentient worlds, and so forth come into being. Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to observe the path of the ten karmas, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions."

## Chapter XXV

### On Endurance

Sujāta said, “World-honored One, the Buddha has previously explained the perfection of giving and the perfection of precepts. How does a bodhisattva achieve the perfection of endurance?”

1073a The Buddha said, “Good son, there are two kinds of endurance: worldly endurance and world-transcending endurance. To endure hunger, thirst, cold, heat, suffering, and happiness is called worldly endurance. To endure faith, precepts, giving, hearing [of the Dharma], wisdom, and correct views without fallacy; to be patient with the Buddha, Dharma, and Sangha; to endure reproach, beating, coarse language, bad things, and others’ greed, hatred, and stupidity; to bear what is unbearable, give what is difficult to give, and do what is difficult to do are called world-transcending endurance. Good son, if people beat, slight, slander, speak harshly to, or scold a bodhisattva, he does not think of revenge. Although the bodhisattva can endure all these, he does it not for present but for future benefit. The evil that causes good result [for the person to whom the evil is done] does not reach him.

“Good son, there are imperfect endurance, perfections other than that of endurance, perfected endurance, and that which is neither perfected nor endurance. The imperfect endurance is worldly endurance, which is practiced by *śrāvakas* and *pratyekabuddhas*. A perfection other than that of endurance is the perfection of meditation. The perfected endurance refers to the occasion in which if one has one’s head, eyes, hands, or feet cut off, one does not arouse even one hateful thought. The perfections of giving, morality, and wisdom [are perfections] other than that of endurance. The practice that is neither perfected nor endurance is the

practice of keeping precepts or giving by a *śrāvaka* or a *pratyekabuddha*.

“Good son, he who wishes to practice endurance should first break arrogant, hateful, and ignorant thoughts and should not perceive a self or things possessed by a self or their permanent value. If he reflects as such, you should know that he can cultivate endurance. After this cultivation, he will feel joyful. When a wise person encounters scolding, he should reflect, ‘The scolding words do not come all at once; and when the first scolding word bursts out, the second word has not come into existence. When the second word is spelled out, the first word is already gone. If [scolding words] do not have existence all at once, how can they be scolding? It may just be like the blowing of the wind. Why should I become angry? My body is composed of the five aggregates. If four aggregates are lacking, there is no one to be scolded. The aggregate of matter is made up of combinations. Thought of such combinations changes instantaneously. If thought never stops, who is there to be scolded? The scolding is just like the blowing of the wind. There are two kinds of wind, internal and external wind. I do not even become angry with external wind, how much less with internal wind. Worldly scolding is of two kinds, true and false. If I truly deserve the scolding, why should I become angry? And if someone makes false accusations against me, he is the one who deserves scolding. It has nothing to do with me, so why should I become angry? If I become angry, I am creating unwholesomeness. And why is this? Because of anger, one will be reborn in the three evil realms of existence. To suffer in the three evil realms is my own doing and so I have to undergo retribution. Therefore it is said that all good or evil depends on oneself.’

1073b

“Good son, there are five ways to bring forth endurance: (1) not returning evil with evil, (2) perceiving impermanence, (3) cultivating kindness and compassion, (4) the mind not becoming lax, and (5) eliminating anger. Good son, he who achieves these five practices can cultivate endurance. He who speaks gently, purifies physical and verbal activities, greets people with a peaceful and happy expression, and contemplates the causes and conditions of

all suffering and happiness can cultivate endurance. If a person practices the *samādhi* of emptiness, perceives that sentient beings and sufferings are all impermanent, and when being insulted sees the insulter as insane, ignorant, or unwise, he can cultivate endurance. A wise person should reflect, 'With those stronger than I, I should not become angry when they reproach me. And why is this? If I do, they might kill me. With those who are not as strong as I am, I should not avenge myself. And why is this? They are not my equals. If I take revenge, I am insulting myself. For example, if someone gives poison to others who refuse to take it, and he himself then takes the poison, people will laugh at him. The same is true of me. If I become angry with others, I will undergo suffering in the future and be reproached by all sages. Hence even if my body is cut up, I should not become hateful; instead, I should reflect on my previous karma and cultivate kindness and compassion with regard to all sentient beings. If I cannot endure even a small insult, how can I regulate sentient beings? Endurance is the primary cause of *bodhi*, and unsurpassed, complete enlightenment is a direct result of endurance. If I do not sow the seed, how am I going to reap the fruit?'

"Good son, the wise person who joyfully practices endurance always looks peaceful and happy and has a good sense of humor. People like him and never become tired of seeing him. He does not become attached to those whom he teaches. When a wise person sees a foe come with ill will, he should make a goodwill wish, 'I hope that my foe will become my parent, brother, or relative in future lives and never have ill will toward me.' He should further reflect, 'It is due to hatred that people become handicapped, ugly, or poor. How can I not practice endurance now?'" Therefore the wise deeply cultivate the virtue of endurance.

"Good son, when a bodhisattva *mahāsattva* practices endurance, he always looks into the faults of samsara; happily cultivates the Dharma; diligently reads and copies the Buddhist scriptures; makes offerings to teachers, elders, and virtuous ones; takes care of the sick; and has compassion for all. When he sees people suffer, he helps free them from suffering. He always likes to leave the

1073c home life to the end of his life. He seriously keeps precepts and disciplines the six sense organs so as to prevent the arising of afflictions. He would rather die than violate precepts. He takes delight in helping others manage their business, always has a sense of shame, and happily praises others' virtues. In order to regulate sentient beings, he is willing to endure suffering. He is able to be patient with the vicious things done by foes, let alone by dear ones. He can endure two kinds of anger, the anger of sentient beings and the anger of nonsentient beings. He gives away his musical instruments to make others happy. He does not remember great ill will and never forgets small amounts of good. He avoids hypocrisy and keeps silent about others' shortcomings. He speaks of the faults of afflictions so that others do not talk about unpleasant things behind people's backs. He purifies his body, speech, and mind, and rids himself of offensive karma. If he commits offenses out of adventitious afflictions, he feels shame and regret.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to cultivate endurance purely, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XXVI

### On the Perfection of Vigor

Sujāta said, “World-honored One, of the six perfections that the bodhisattva *mahāsattva* practices, which is the primary cause?”

“Good son, if a good son or a good daughter diligently practices in order to sever aroused evil, to prevent the appearance of evil that has not yet been aroused, to arouse undeveloped good, and to increase aroused good, this is called vigor. Vigor is the primary cause of the cultivation of the six perfections. It can help one transcend the realm of all afflictions. Good son, he who endures the suffering of the three evil realms can truly cultivate the perfection of vigor with impartiality and without haste or tardiness.

“There are two kinds of vigor, the correct and the incorrect. A bodhisattva should avoid the incorrect and cultivate the correct kind of vigor. To cultivate faith, giving, morality, hearing [of the Dharma], wisdom, and compassion is the correct kind of vigor. To practice sincerely during the three periods of the day without regret, never to feel that one has had a surfeit of wholesome dharmas, and to study worldly and world-transcending dharmas are correct ways of vigor. Although a bodhisattva does not spare his body and life, in order to protect the Dharma he should care for his body and life. He should always properly cultivate the four awesome departments and should not become lax when cultivating good dharmas or reject the Dharma even at the cost of his body and life. The cause of the achievement of the six perfections is vigor. To practice vigorously for oneself is to read, recite, copy, and ponder the twelve divisions of the scriptures. To practice vigorously for others is to transfer one’s practices so as to regulate sentient beings. To practice vigorously for enlightenment is to cultivate the

1074a

path of enlightenment. To practice giving; to keep precepts; to hear much of the Dharma; to practice wisdom; to learn worldly dharmas; to make offerings to parents, teachers, and virtuous ones; to practice calmness (*samatha*) and discernment (*vipasyanā*); to read and copy the twelve divisions of the scriptures; and to avoid greed, hatred, and stupidity: all these are called correct vigor, the primary cause of the six perfections.

“Good son, lazy people do not always practice giving, keep precepts, practice meditation vigorously, endure hardship, nor distinguish good from evil. Therefore the six perfections are rooted in vigor. Good son, there are imperfect vigor, perfections other than that of vigor, perfected vigor, and that which is neither perfected nor vigor. Imperfect vigor is the incorrect vigor [of common people] and the correct but imperfect vigor practiced by *śrāvakas* and *pratyekabuddhas*. An example of the perfections other than that of vigor is the perfection of wisdom. The perfected vigor is [the vigorous practice] of the five perfections of giving, precepts, endurance, vigor, and meditation. That which is neither perfected nor vigor is the good dharmas of giving, precepts, endurance, meditation, wisdom, and so forth practiced by common people, *śrāvakas*, and *pratyekabuddhas*.

“Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained. It is not difficult for the ordained bodhisattva to practice vigorously, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XXVII

### On the Perfection of Meditation

Sujāta said, "World-honored One, a bodhisattva *mahāsattva* cultivates the perfection of meditation. What does meditation mean?"

"Good son, meditation means morality, kindness, compassion, joy, equanimity, leaving behind all defilements, and cultivating good dharmas. Good son, one cannot achieve even worldly matters without concentration, let alone world-transcending ones. Hence one should earnestly practice meditation. The bodhisattva who wishes to achieve the perfection of meditation should first draw close to truly beneficial friends and practice the skillful means of *samādhi* and the precepts. Through the practice of precepts we discipline the sense organs and remove improper ways of living. One should abide in the Dharma, follow the instructions of one's teacher, never feel that one's practice of good dharmas is enough, never take rest when cultivating wholesomeness, always enjoy quietness, avoid the five obstructions, take delight in contemplation, and question the faults of samsara. One should constantly practice good dharmas without interruption; have correct views; not be lazy; and avoid excessive talking, sleep, and food. One should purify one's mind and body, not associate with bad friends, and avoid unwholesomeness and the enjoyment of worldly pleasures. One should be aware of the [right] time, comprehend the Dharma, understand oneself, and know the ways of mental contemplation. One should be aware of any feelings of joy, sorrow, hate, softness, or firmness in one's meditation, just as a goldsmith is aware of cold and heat and remains detached from them. One should not lose the pleasant sweet-dew flavor of meditation. Although one is involved in worldly matters, one should not be disturbed by them, just as

1074b

Mount Sumeru is not moved by the four winds. One should have a firm correct view and be aware of the faults of all that is conditioned. Anyone who joyfully and tirelessly cultivates *samādhi* in this way can accomplish the perfection of meditation, just as fire is easily made by continuing to bore wood.

“Good son, there is no such thing as achieving worldly dharmas and world-transcending *bodhi* without *samādhi*. Good son, *samādhi* is the basis of all good dharmas. Hence one should concentrate one’s mind, just as when holding up a mirror one can see all good and bad. Therefore, *samādhi* is called the ornament on the path to enlightenment. Physical and mental bliss is called *samādhi*; neither increasing nor decreasing is called *samādhi*; from the initial meditation on white bones up to the attainment of unsurpassed, complete enlightenment are all called *samādhis*. There are four conditions for *samādhi*: (1) wish, (2) vigor, (3) mind, and (4) wisdom. Immeasurable blessings as well as all good are attained from these four conditions. Also, there are three conditions: (1) hearing, (2) reflecting, and (3) cultivating. From these three conditions *samādhi* gradually arises. There are three occasions on which *samādhi* is realized: at the time of starting [the practice], at the time of continuing, and at the time of intensifying.

“Good son, there are in the desire realm seeds of *samādhi* from which enlightenment is realized. There are cases in which the *samādhi* regresses, remains [at the same level], or increases. At the heaven of the fourth *dhyāna*, *samādhi* is firm and strong. From the heaven of the first *dhyāna* to that of neither thinking nor nonthinking, the upper heaven is superior to its next one. There is bliss and happiness in the fundamental *dhyāna* heaven, but not in the medial stages of *dhyāna*. The same is true of the six supernatural powers, which are possessed in the fundamental *dhyāna* heaven but not in other places. *Samādhi* is the adornment of enlightenment. Because of the practice of *samādhi*, the bodhi-sattva attains the path of learning and the path of no more learning [i.e., arhatship], the four immeasurable minds, the three emancipations, the immeasurable supernatural power that benefits oneself and others, the power of reading others’ minds that can

subdue sentient beings, immeasurable wisdom, the five roots, and concentration. Those with dull [faculties] become sharp and thus sever birth, decay, sickness, and death. They accomplish complete wisdom and perceive the nature of all dharmas as they see *lo-hu* [i.e., the material used to make the garments of the gods].

1074c

“Good son, a wise person should reflect like this: ‘All afflictions are my big enemies. And why is this? It is because they can destroy me and others. Hence I should cultivate compassionate thought so as to benefit sentient beings and to obtain immeasurable pure good dharmas. It is said that there is no such thing as achieving good dharmas without compassion. Compassion can destroy unwholesomeness and cause sentient beings to be free from suffering, to enjoy happiness, and to destroy the realm of desire. The kindness that is tied with the desire realm is called the kindness of the desire realm.’

“Good son, sentient beings who can accumulate compassionate thought will gain immeasurable merits. When cultivating a kind mind, if one provides safety for one’s foes, this is called the cultivation of kindness. Good son, all sentient beings have three kinds of relationships with others: (1) bitter, (2) close, and (3) neutral. All these three are called the objects of one’s kindness. A cultivator of kindness usually wants to make his dear ones happy. After this is done, he extends his kindness to his foes. Good son, a kind mind arises from precepts or from giving. To take foes as one’s own sons is kindness. Good son, kindness can only increase affinity but cannot relieve suffering. Compassion is not so. It not only increases affinity but also relieves [pain]. Good son, if a person can see even one hair’s breadth of goodness in his foes rather than their unwholesomeness, you should know that he is practicing kindness. When his foes are suffering from illness, if he goes visiting, takes care of them, and gives them what they need, you should know that he is cultivating compassion.

“Good son, you should know that the cultivation of tolerance is the causal condition of the cultivation of kindness, which [in turn] is the causal condition of all peace and happiness. A cultivator of kindness can break all causal conditions of arrogance and can

practice giving, morality, endurance, vigor, meditation, and wisdom in accordance with the Dharma. You should know that he who cultivates meditation is cultivating pure blessings and virtues from which he attains a pure body. If a person perceives the faults of samsara and the merits of nirvana, even the dirt under his feet should be saluted, for he can endure what is hard to endure, give away what is hard to give away, and do what is hard to do; and he can cultivate the four *dhyānas*, the four emptinesses, and the eight liberations.

1075a “[Furthermore, a bodhisattva should reflect:] ‘I shall undergo for sentient beings all their retributions of suffering from physical, verbal, and mental evils in the future, and I shall share with all sentient beings the good reward from my good karma.’ The extent of kindness and compassion thus depends on the extent of the objects it reaches. There are three kinds of kindness and compassion, namely, superior, medium, and inferior. There are another three kinds: (1) extending to dear ones, (2) extending to foes, and (3) extending to neutral ones. Also, there are another three kinds: (1) extending to the greedy, (2) extending to sentient beings, and (3) extending to nonsentient beings. To extend [kindness to objects] like these is called *samādhi*. The same is true of compassion, joy, and equanimity.

“Good son, there are imperfect meditation, perfections other than meditation, perfected meditation, and the practices that are neither perfected nor meditation. Imperfect meditation is worldly meditation or the meditation practiced by *śrāvakas* and *pratyekabuddhas*. Perfections other than meditation are giving, morality, endurance, and vigor. The *vajrasamādhi* (diamond *samādhi*) is perfected meditation. [The practices] that are neither perfected nor meditation are all the good dharmas arising from listening and thinking practiced by all sentient beings, *śrāvakas*, and *pratyekabuddhas*.

“Good son, there are two kinds of bodhisattvas: lay and ordained. It is not difficult for the ordained bodhisattva to practice pure meditation, but it is difficult for the lay bodhisattva. And why? Because the lay bodhisattva is bound by more unfavorable conditions.”

## Chapter XXVIII

### On the Perfection of Wisdom

Sujāta said, "World-honored One, how does a bodhisattva cultivate the pure perfection of wisdom?"

"Good son, [if a bodhisattva practices in the following way, he will attain wisdom.] He keeps precepts, is vigorous, hears much [of the Dharma], has a right livelihood, cultivates endurance, has compassion toward sentient beings and a sense of shame, and avoids jealousy. He truly comprehends skill in means. When suffering for others, he does not become regretful. He happily gives, skillfully disciplines sentient beings, and knows the major and minor offenses well. He diligently exhorts sentient beings to create karma of blessings. He knows words and their meanings but does not become arrogant. Drawing near beneficial friends, he benefits himself and others. He pays respect to the Three Treasures, teachers, monks, elders, and virtuous ones. He does not think lightly of self-enlightenment and can perceive the profound virtues of enlightenment. He understands the nature of good and evil, the worldly and world-transcending, theories of grammar and logic, causes and their effects, and skillful means and their basis.

"Wisdom arises from three factors: (1) from hearing, (2) from thinking, and (3) from cultivating. To get meaning from words means wisdom arising from hearing. To get meaning from thinking means wisdom arising from thinking. To get meaning from cultivation means wisdom arising from cultivation. Wisdom is obtained from studying the twelve divisions of the Tathāgata's scriptures, which disperse doubts, and from reading the secular treatises, which distinguish good from bad. Wisdom is to discern well the twelve divisions of the scriptures; the meanings of the

1075b

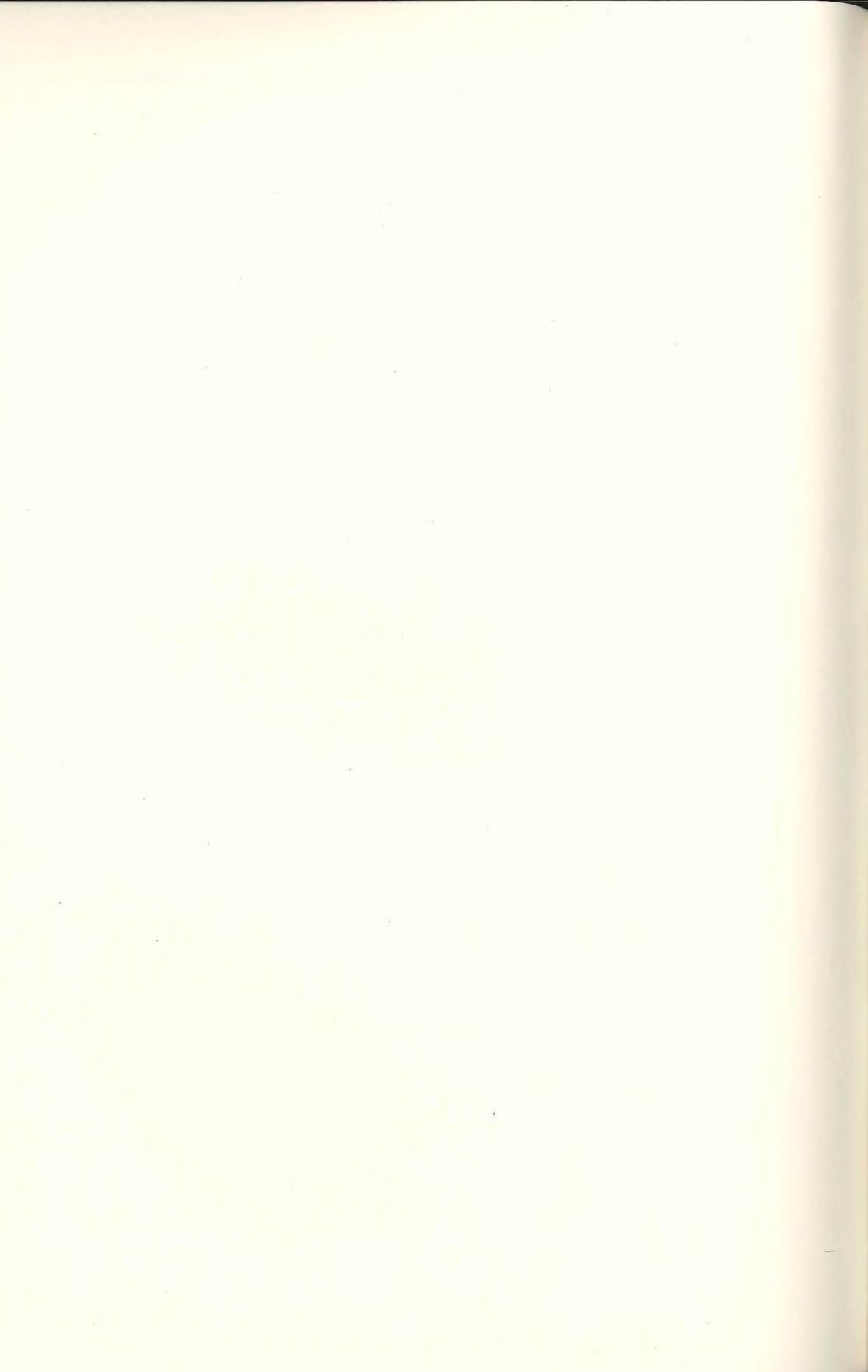
causes and effects of the aggregates; the realms (*dhātus*); the entries; the characteristics of calmness and discernment; the inferior, medium, and superior forms; the good, bad, and neutral; the four errors; the stage of beholding the truth; and the stage of cultivating the way. To discern all these well is called wisdom.

“Good son, a wise person seeks the ten powers, the four fearlessnesses, great compassion, and the three mindfulnesses. He always stays close to the Buddha and his disciples. In the era of no Buddha Dharma, he feels happy to leave the home life and studies with the heretics. Although he follows a deviant path, he likes to seek the right path. He constantly cultivates the thought of kindness, compassion, joy, and equanimity, and the five supernatural powers. After having attained the five supernatural powers, he contemplates impurity and impermanence, talks about the faults of conditioned dharmas, and has sentient beings study theories of grammar and logic for correct language. He helps sentient beings eradicate physical and mental diseases, enjoys teaching secular studies to others, and excels in what he does, such as in [reciting] mantras or [practicing] medicine. He can skillfully accumulate wealth. After acquiring wealth, he manages it and gives it away in proper ways. Although he is very knowledgeable, he is not arrogant. Gaining great meritorious virtues, he does not feel satisfied. He teaches sentient beings to have faith, giving precepts, learning, and wisdom. He comprehends wholesome, unwholesome, and neutral [dharmas] and skillful means, and he understands well the stages of learning and practice. He knows the path to enlightenment and its adornment. He also knows the superior, medium, and inferior faculties of sentient beings, and secular theories of grammar and logic; but he is not attached to them. He knows the right time to discipline sentient beings. He also knows the world of sentient beings and the physical world, and he consciously follows the six perfections.

“Good son, there are imperfect wisdom, perfections other than wisdom, practices that are both perfect and wisdom, and practices that are neither perfect nor wisdom. Imperfect wisdom is worldly wisdom, or the wisdom practiced by *śrāvakas* and *pratyekabuddhas*.

There is no such thing as a perfection that is not wisdom. [The practices that are both] perfection and wisdom are all of the six perfections. [The practices that are] neither perfect nor wisdom are those of giving, precepts, and vigor that are practiced by *śrāvakas* and *pratyekabuddhas*. Good son, he who diligently cultivates these six perfections is making offerings to the six directions and can increase his wealth and life. Good son, there are two kinds of bodhisattvas: (1) lay and (2) ordained bodhisattvas. It is not difficult for the ordained bodhisattva to cultivate pure wisdom, but it is for the lay bodhisattva. And why is this? Lay people are bound by more unfavorable conditions.”

When [the Buddha] had spoken this Dharma, Sujāta and thousands of *upāsakas* aroused the aspiration for unsurpassed, complete enlightenment. After having aroused the aspiration, they rose from their seats, bowed to the Buddha, and withdrew to their own places.



## Glossary

*agni*: fire.

*Ajātaśatru*: the son of King Bimbisāra.

*Akaṅkṣhā*: the highest heaven of the form realm.

*Anāthapiṇḍika*: a wealthy elder of Śrāvastī, famous for his gift of the Jetavana, with its gardens and buildings, to the Buddha.

*Aṅgulimāla*: a disciple of the Buddha. When he was a Brahman, he made a wig out of the fingers of those whom he had killed. When he was about to kill the thousandth person, the Buddha converted him.

*arhat*: the perfect saint who has eliminated all passions and desires, who is forever freed from the bonds of samsara, and who has reached the fourth or last stage of Hinayana enlightenment.

*Asaikṣa*: one who has completed all one's religious training, another name of an arhat who has nothing more to learn.

*asaṃkhyā*: infinite, innumerable.

*asura*: a jealous and ferocious spirit or demon-god.

*Avīci*: the hell of uninterrupted suffering.

*āyatana*: "sense-field."

*Bhagavān*: "Excellent," "Revered"; an epithet of a Buddha.

*bhikṣu*: the fully ordained Buddhist monk.

*bhikṣuṇī*: the fully ordained Buddhist nun.

*bhūmi*: earth or stage, level.

*bodhi*: "awakening," enlightenment, the special knowledge of a Buddha, the ultimate goal of Buddhist practice.

*bodhisattva*: one who aspires to the attainment of enlightenment for the sake of all living beings. There are many stages in the bodhisattva path, but both the beginner and the enlightened saint can be regarded as bodhisattvas.

*cakravartin*: a ruler of the world, the wheels of whose chariot roll everywhere without obstruction.

*caṇḍāla*: the lowest class of the Indian caste system.

*Devadatta*: a cousin of Śākyamuni, who tried to usurp the leadership of the Sangha by murdering the Buddha.

## Glossary

Dharma: the teaching of the Buddha, the truth.

*dhātu*: a realm or sphere.

*dhyaṇa*: meditation; a state of perfect concentration.

Dīpaṅkara: the Buddha who was the twenty-fourth predecessor of Śākyamuni Buddha.

*duṣkṛta*: a class of offenses against the Buddhist precepts, requiring confession before a virtuous monk.

*elāpattra*: a kind of tree with a very bad odor.

Gandhāra: an early locale of the Sarvāstivādin School of Buddhism. It is known for beautiful art works.

*garuḍa*: king of birds.

*gati*: one of the six realms into which one may be reborn.

Indra: a Hindu god.

Īśāna: the name of a heavenly being inhabiting the sixth heaven of the desire realm.

Īśvaradeva: a title of Śiva, king of the *devas*.

Jambudvīpa: the name of a great island to the south of Mt. Sumeru which is, according to the Buddhist cosmological view, the world in which we are living.

Jetavana, Jeta Grove: "Grove of Prince Jeta," a monastery built for the Buddha by Anathapiṇḍika.

kalpa: an aeon.

karma: an act, action, or deed performed by body, speech, or mind, which will have a set consequences experienced in this life or in a future rebirth.

Kāśyapa: one of the seven Buddhas preceding Śākyamuni.

Kubera: another name of Vaiśravaṇa, one of the Four Quarter Kings.

Mahābrahma (or Brahma): the Hindu God, who considers himself to be the creator of the universe.

*mahāsattva*: a great bodhisattva who has reached the advanced stage of enlightenment.

Mahayana: the school of the Great Vehicle, sometimes called northern Buddhism. It stresses faith, devotion, compassion, altruistic practices, and so forth.

Maheśvara: an epithet of Śiva.

Mahīśāsaka: a school derived from the Sthavira School about three hundred years after the Buddha's nirvana.

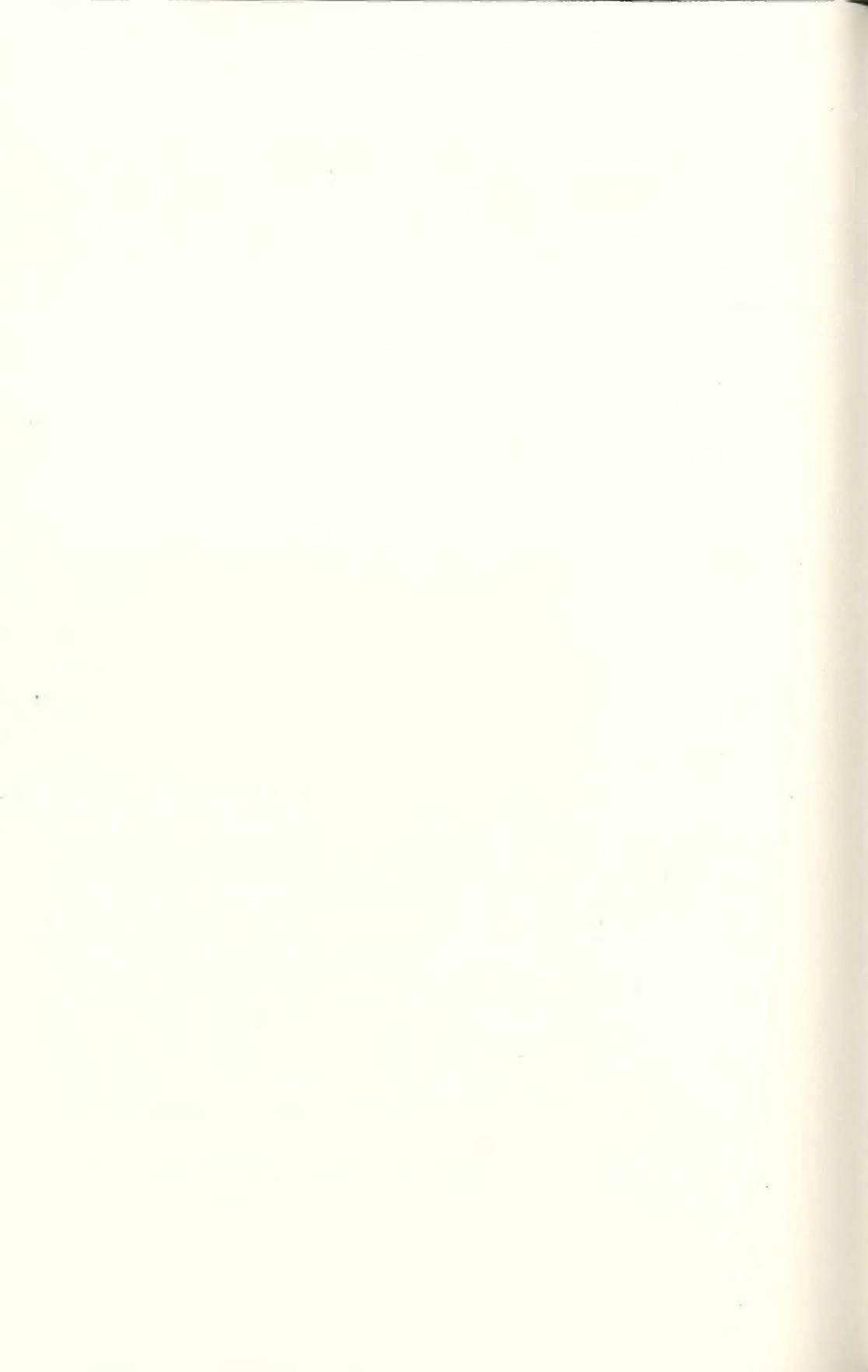
Mahoraga: a god whose head is that of a snake; one of the eight kinds of beings who protect Buddhism.

- Maitreya: the future Buddha who is now living in the Tuṣita heaven.
- Mṛgaramātr: a daughter of a rich man in Aṅga, and a devoted believer in the Buddha.
- nayuta*: a very large Indian numerical unit.
- nirvana: the stopping or cessation of all passions and desires; the state of liberation.
- nonreturner (*anāgāmin*): one who will attain enlightenment after death.
- once-returner (*sakṛdāgāmin*): one who will attain enlightenment in one more lifetime.
- pāramitā*: perfection; practice of a virtue to the point of supremacy, especially by a bodhisattva.
- Paranirmita-vaśavartin: the sixth and highest heaven in the realm of desire (*kāma-dhātu*).
- Prasenajit: the Indian king of Kosala, who was a patron of Buddhism.
- Prātimokṣa*: the code of precepts in the Vinaya.
- pratyekabuddha*: "solitary buddha," who attains enlightenment on his own.
- śabdavidyā*: linguistic studies, one of the five studies in India.
- Śākyamuni: an epithet of Siddhartha Gautama, the historical Buddha.
- samādhi*: concentration, a synonym for *dhyaṇa*.
- samatha*: calmness in meditation.
- Samjīva: the hell of repetition of painful life. The first of the eight great hells.
- samsara: continuous rebirth in the phenomenal world, which is considered undesirable.
- Sangha: the Buddhist mendicant community, or the assembly of Buddhist monks and nuns.
- Śāriputra: one of the leading disciples of the Buddha, who is known as the foremost in wisdom among the Buddha's disciples.
- Sarvāstivāda: one of the twenty schools of the Hinayana, holding that dharmas have a real existence, although denying the existence of an *ātman* in sentient beings.
- śīla*: morality, virtue, conduct conducive to progress on the path to nirvana.
- śramaṇa*: a novice Buddhist monk.
- śrāvaka*: a disciple of the Buddha, or one who hears and follows the teaching of the Buddha.
- Śrāvastī: the capital of Kośala.
- stream-enterer (*srotāpanna*): one who has entered the stream of the Buddha's teaching and is on the path of enlightenment.

- stupa: a memorial mound constructed over relics of the Buddha.
- Sumeru: the highest mountain in the world.
- sutra: "thread"; a Buddhist text.
- Tathāgata: "Thus-come," a title of the Buddha.
- Trapuṣa: a merchant in North India, the first lay devotee of the Buddha.
- Trāyastriṃśa: the thirty-three gods who live on the top of Mt. Sumeru in the second heaven of the realm of desire.
- Tuṣita: the fourth of the six heavens in the realm of desire.
- uḍumbara: the name of a legendary tree that is thought to blossom once in three thousand years.
- upāsaka: a Buddhist layman.
- upāsikā: a Buddhist laywoman.
- Vārāṇasī: an ancient city in Central India.
- vāsanā: "the process of perfuming." In Yogācāra, habits are created by the influence ("perfuming") of past karma.
- vipaśyanā: intuitive observation taking place during deep meditation.
- Viṣṇu: a very popular deity in Hinduism who has been taken into the Buddhist pantheon.
- Yama-rāja: the king of the world of the dead.

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## Index

- Agada*, 181, 183  
 Aggregates, 122, 141, 202  
   five, 98, 105, 115–21, 175, 190, 192  
 Agni, 5  
 Aṅgulimāla (transgressor), 150  
 Ajātaśatru (king), 142  
 Akaniṣṭha (heaven), 10, 20  
 Anāgāmin, 10. *See also* Nonreturner(s)  
 Anāthapiṇḍika (wealthy elder), 5,  
   143, 151  
 Arhat(s), 10, 67, 90, 96, 114, 155, 175,  
   178, 179, 181  
 Arhatship, 198  
 Aśaikṣa, 138  
 Aśaṃkhyā kalpa(s), 30, 47, 48  
 Asuras, 142, 164  
 Avīci (hell), 21, 66, 158, 187, 189  
 Āyatana. *See* Entrances, twelve
- Bhagavān, 91  
 Bhikṣu(s), 5, 21, 73, 80, 81, 82, 83,  
   107, 127, 138, 140, 153, 155, 173,  
   176, 177  
 Bhikṣuṇī(s), 5, 21, 73, 80, 81, 82, 127,  
   138, 168  
 Bhūmi, 101  
 Birthlessness, 37, 48  
 Blessings  
   field(s) of, 23, 58, 62, 93, 105,  
     107–9, 113, 114, 122–24, 127,  
     130–31, 157, 175, 178, 180,  
     181  
*Bodhi*, 6, 193, 198  
 Bodhisattva(s), 1–3, 6–11, 17, 20–25,  
   28–35, 36, 38, 39–41, 43–46,  
   48–51, 53–55, 57–69, 71, 73, 83,  
   87, 89, 91–92, 93–96, 101,  
   104–105, 107–10, 123, 135, 138,  
   144, 147, 156, 157, 160, 162–63,  
   190–91, 193–94, 195–98, 200,  
   201, 203  
   future, 105, 186  
   lay, 1, 2, 9, 10, 17, 24, 28, 34, 38, 41,  
     46, 54, 55, 60, 64, 66, 67, 68,  
     69, 71, 83, 87, 92, 96, 104, 135,  
     144, 147, 156, 162, 190, 194,  
     196, 200, 203  
   (non)retrogressing, 9, 10. *See also*  
     Nonretrogression;  
     Retrogression  
   path, 44  
   practice(s), 1, 38, 48  
   precepts, 2, 73, 91, 101  
 Brahman(s), 8, 9, 28, 50, 72
- Cakravartin*, 30, 95, 164  
*caṇḍāla*, 65, 76, 79  
 Cause(s)  
   and conditions, 7, 57, 59, 61–63, 74,  
     91, 116–19, 123, 171, 175, 181,  
     189, 192  
   and effect, 8, 13, 38, 60, 69, 85, 108,  
     126, 130–31, 149, 152, 167, 181  
   major and minor, 115  
   twelve links of, 13, 26, 36, 63, 90,  
     95
- Characteristics  
   of dharmas, 62, 69, 178  
   eighty excellent, 89, 95  
   general and particular, of Dharma  
     nature, 25  
   seven, 63  
   sixteen, of speech, 51
- Compassion, 2, 7, 12, 13–17, 19, 22,  
   23, 27, 30–37, 39–40, 44, 48, 50,  
   57, 59, 60, 62–64, 67, 68, 85, 87,  
   89–91, 95, 98, 100–10, 122, 124,  
   126, 127, 129, 130, 140, 141, 151,  
   154, 155, 157–62, 192, 193, 195,  
   197, 199–202
- Conditions. *See* Cause(s), and  
 conditions

## Index

- Contemplation, 16, 79, 90, 95, 99, 102, 146, 150, 151, 154, 159, 160, 188, 197
- Contentment, 51, 66
- Devadatta (monk), 21, 142
- Dharma(s)
- Buddha-, 5, 65, 155
  - characteristics of, 62, 69, 178
  - eighteen uncommon, 48
  - king, 36
  - nature, 25
  - state of warmth, 79–80
- Dharmadhātu, 138
- Dharmaguptaka (school), 178
- Dharmarakṣa (translator-monk), 1
- Dhātu(s)*, 202
- Dhyāna(s)*,
- heaven, 37, 188–89, 198
  - four, 90, 200
  - four fundamental/primary, 184
- Dīpaṅkara (Buddha), 30
- Directions
- six, 2, 5–7, 12, 71, 72, 97, 203
  - ten, 23, 65, 96
- Doubt(s), 26, 39, 41, 52, 110, 113, 123, 128, 140, 151, 157, 165, 172, 174, 201
- Dragon(s), 28, 45, 177
- Duṣkṛta*, 80
- Effect. *See* Cause(s), and effect
- Effort(s), 86, 99, 120, 185
- Elāpattra-nāga (transgressor), 150
- Elāpattra* seeds, 129
- Elephant(s), 2, 26, 27, 32, 45, 82, 89, 106, 107, 108, 129, 145
- fragrant, 26, 27, 28, 66
- Emptiness(es), 90, 95, 187, 193, 200
- Endurance, 4, 6, 17, 22, 37, 40, 48, 61, 63, 68, 98, 99, 101–4, 151, 154, 157, 160, 161, 191–94, 196, 200, 201. *See also* Perfection(s), six
- Enlightenment
- aspiration for, 1, 2, 7–13, 20, 23, 35, 39, 63, 67, 73, 96, 203
  - complete/perfect, 8, 17, 22, 29, 30, 39, 73, 74, 90, 93, 101, 102, 104, 142, 144, 151, 159, 163, 193, 198
  - path of, 11, 47, 105, 110, 196
  - supreme/unsurpassed, 39, 62, 63, 86, 133, 147, 155
  - three kinds of, 2, 25, 28, 63, 155
- Entrances (*āyatanas*), twelve, 123, 175. *See also* Sense-fields, twelve
- Equanimity, 41, 86, 87, 110, 154, 197, 200, 202
- Existence(s), 9, 14, 99, 117, 120, 122, 143, 163, 164, 165, 174, 182, 185, 186, 189, 192
- cyclic, 7, 15, 29, 91, 112, 123, 124, 142, 159, 163, 183. *See also* Realm(s), (three) evil; Samsara
- Faith(s), 39, 40, 49, 50, 52, 63, 65, 67, 72, 85, 106–8, 110, 112, 114, 125, 127, 128, 131, 137, 138, 149, 151, 153, 154, 161, 164, 191, 195, 202
- Faithlessness, 111
- Fearlessness(es), 57, 58, 74, 90, 107, 151
- four, 14, 27, 48, 95, 202
- Fo-tê, 118
- Friends
- bad, 16, 35, 39, 44, 67, 154, 160, 162, 197
  - beneficial, 12, 16, 20, 23, 31, 32, 35, 36, 40, 50, 54, 71, 72, 87, 110, 125, 131, 149, 154, 181, 197, 201
- Gandhāra, 145
- Ganges (river), 11, 23, 26, 30, 120, 151, 152, 159
- Garuḍa* (king of birds), 45
- Gati*, 116. *See also* Realm(s), (three) evil; Samsara
- Ghee, 95, 117
- Ghost(s), hungry, 15, 112, 114, 128, 129, 164, 169, 171, 182, 183, 187, 188
- God(s), 6, 7, 10, 11, 22, 27, 40, 49, 74, 90, 91, 101, 112, 117, 120, 127, 129, 139, 141–43, 151, 152, 158, 159, 164, 169, 172, 182, 183, 186, 199
- Godāniya (bodhisattva), 160
- Harmonies, six, 59, 68
- Hell(s), 15, 16, 21, 37, 66, 74–76, 111, 128, 142, 158, 164, 169, 171, 182, 183, 186–89

- Heretic(s), 7, 8, 10, 12, 21, 36, 39, 40, 43, 45, 48, 60, 74, 95, 124, 140–43, 152, 153, 167, 168, 202.  
*See also* Teachers, six heretical
- Impermanence, 41, 60, 108, 114, 131, 154, 172, 192, 202
- Inconceivability, 7, 44–46, 89, 90
- Indra, 27, 89
- Īśāna (heavenly being), 143
- Īśvaradeva, 8, 74, 141, 143. *See also* Maheśvara; Śiva
- Jambudvīpa (continent), 131, 188
- Jeta Grove, 5
- Joy, 33, 77, 87, 98, 110, 111, 151, 154, 197, 200, 202  
ground of, 22
- Kālasūtra (Black Rope Hell), 171, 187
- Kaliṅga (kingdom), 145
- Kalpa(s), 12, 21, 30, 39, 44, 47, 48, 143, 147, 164, 187, 188
- Karma(s), 7, 9, 12–15, 17, 21, 29, 35, 36, 39, 44, 46, 49, 69, 74–76, 91, 109, 121–22, 141–43, 149, 150, 154, 158, 159, 163, 165, 167–71, 173–76, 180–86, 188–90  
ten, 165, 167, 168, 183–86, 190
- Kāśyapa (Buddha), 30
- Kindness, 34, 36, 40, 43, 44, 59, 62, 87, 90, 93, 98, 99, 107, 109, 110, 122, 127, 130, 151, 154, 155, 157, 162, 175, 178, 192, 193, 197, 199–200, 202
- Kings  
Four Heavenly, 10, 164, 186, 187  
Wheel-turning, 164. *See also* *Cakravartin*
- Kubera (heavenly king), 5
- Liberation, 2, 12, 19–22, 24, 27, 28, 45, 48, 53, 62, 63, 64, 66, 89, 90, 111, 112, 114, 124, 137, 139, 140, 142–44, 151, 152, 156, 159, 164, 169, 183, 185, 200
- Mahābrahma (god), 143
- Mahāsattva*, 21, 29, 30, 35, 36, 43, 45, 46, 49, 53, 54, 57, 62, 63, 64, 66, 108, 160, 163, 193, 195, 197
- Maheśvara (god), 143. *See also* Īśvaradeva; Śiva
- Mahīśāsaka (school), 178
- Mahoraga (god), 8
- Maitreya (future Buddha), 146
- Mantra(s), 53, 132, 181, 183, 202
- Marks, thirty-two (excellent), 3, 9, 29–35, 89, 95
- Medicine tree, 45
- Meditation, 4, 6, 17, 21, 40, 48, 61, 62, 63, 90, 91, 95, 99–104, 156, 159, 160, 191, 196–98, 200
- Merit(s), 4, 22, 62, 93, 94, 95, 96, 97, 109, 110, 113, 123, 128, 141, 145, 146, 147, 149, 155, 176, 178, 185, 199, 200, 202  
transference of, 98
- Mindfulness(es), 3, 49, 50, 61, 89–92, 95, 131, 146, 150, 151, 153, 158, 161, 184  
six, 36, 50, 61, 65, 154  
three, 14, 27, 48, 202
- Morality, 4, 5, 17, 21, 32, 48, 49, 61, 63, 90, 91, 98, 100, 102–6, 127, 128, 183, 191, 195, 197, 200. *See also* Precepts
- Mṛgaramātr (devout Buddhist), 147, 155
- Neither thinking nor nonthinking (realm or heaven), 16, 154, 183, 187, 198
- Nirmānarati (heaven), 186
- Nirvana, 19, 20, 21, 40, 41, 93, 94, 109, 123, 126, 132, 138, 139, 178, 200
- Nirvana School, 1
- Non-self, 15, 36, 108, 117, 132, 140, 153
- Nonexistence, 9, 187
- Nonretrogression, 8–10, 21. *See also* Bodhisattva(s), (non)retrogressing; Retrogression
- Nonreturner(s), 10, 78–80, 181. *See also* *Anāgāmin*
- Nyagrodha* (tree), 8, 32
- Obstruction(s), 12, 36, 114, 151, 178  
of afflictions, 90, 102  
five, 52, 108, 197

## Index

- four, 108  
 three, 142  
 two, 27  
 to wisdom, 12, 27, 90, 102  
 Offense(s), 80–83, 98, 120, 124, 125,  
 139, 142, 146, 150, 152, 153, 158,  
 159, 161, 164–66, 168–81, 184,  
 194, 201  
 Once-returner(s), 10, 124. *See also*  
*Sakṛdāgāmin*  
*Pāramitās*, 103. *See also* Perfection(s)  
 six, 2–4  
 Paranirmita-vaśavartin (heaven), 164,  
 186  
 Perfection(s), 2–6, 17, 22, 27, 48, 63,  
 89, 90, 97–105, 108, 111, 114,  
 128, 131, 157, 160–62, 191,  
 195–98, 200–3. *See also*  
*Pāramitās*  
 six, 4–5, 17, 22, 39–40, 45, 61,  
 63, 95, 97, 103–5, 195–96,  
 202–3  
 Poverty, 67, 74, 77, 93, 105, 112, 130,  
 131, 157  
 field of, 62, 93  
 Powers, 95  
 five (or six) supernatural, 7, 90,  
 198, 202  
 ten, 14, 27, 48, 90, 202  
 Prasenajit (king), 67, 113  
*Prātimokṣa*, 184–86  
*Pratyekabuddha(s)*, 1, 2, 8, 10, 11,  
 20–21, 25–28, 35, 47–49, 87,  
 89–91, 96, 138, 160, 168, 191,  
 192, 196, 200, 202, 203  
 Precepts  
 eight, 4, 19, 73, 81, 140, 145–47,  
 149–50, 159, 178  
 five, 4, 78, 79, 149, 151–53, 159,  
 177, 178  
 ten, 73  
 Purity, 27, 58, 78, 91, 131, 140, 146,  
 151  
 Ratnaśikhin (Buddha), 30  
 Realm(s)  
 desire, 10, 20, 21, 33, 154, 169, 181,  
 182, 184, 198, 199  
 Dharma, 54  
 eighteen, 62, 175  
 five, 22, 116  
 form, 20, 21, 182  
 formless, 20, 21, 187  
 (three) evil, 6, 20, 21, 61, 73, 78, 99,  
 122, 128, 152, 154, 170, 171,  
 183, 192, 195. *See also*  
 Existence(s), cyclic; Samsara  
 Refuge(s), 74, 78–79, 86, 87, 111, 132,  
 133, 137–44  
 Three, 4, 78, 132, 137–39, 141–46,  
 149–50, 159, 163. *See also*  
 Treasures, Three  
 Regulating, stage (or ground) of, 22  
 Remorse, 32, 39, 75, 97, 149, 158  
 Retribution(s), 16, 59, 74–76, 98, 100,  
 105, 116–19, 121–22, 125, 133,  
 135, 139, 141, 142, 146, 149, 150,  
 152, 154, 158, 161, 163, 165, 169,  
 171, 175, 176, 178, 180–83, 186,  
 188, 192, 200  
 Retrogression, 43–44. *See also*  
 Bodhisattva(s), (non)retrogressing;  
 Nonretrogression;  
*Śabdavidyā*, 52  
 Śakra, 5  
*Sakṛdāgāmin*, 10. *See also*  
 Once-returner(s)  
 Śākyamuni, 30  
*Samādhi(s)*, 15, 16, 21, 29, 65, 90, 95,  
 103, 104, 155, 193, 197–98, 200  
*Śamatha*, 103, 196  
 Saṃjīva (Equally Reviving Hell), 171,  
 187  
 Samsara, 19, 20, 22, 23, 32, 36, 37, 39,  
 40, 45, 58, 62, 86, 103, 114, 124,  
 139, 152, 154, 158, 185, 193, 197,  
 200. *See also* Existence(s), cyclic;  
 Realm(s), (three) evil  
 Sangha, 8, 37, 54, 61, 62, 66, 73, 74,  
 78, 81, 83, 85, 93, 94, 96, 107,  
 110, 126, 130, 133, 134, 137–40,  
 155, 168, 173, 179, 191. *See also*  
 Refuge(s), Three; Treasures,  
 Three  
 Śāriputra (Śākyamuni's disciple), 21,  
 90, 124  
 Sarvāstivāda (school), 179  
 Scriptures  
 twelve divisions of, 19, 36, 40,  
 47, 52, 53, 60, 65, 66, 96,

- 103, 138, 159, 161, 195, 196,  
201
- Seed(s), 8, 22, 115–16, 121, 129, 131,  
189, 193, 198  
four, of enlightenment, 22
- Self
- mastery, 15, 35, 38, 61, 90, 108,  
109, 114, 125, 131, 142, 149,  
155, 157
  - nature, 117, 132
  - true, 143
- Sense organs, six, 121, 168, 171,  
194
- Sense-fields, twelve, 62. *See also*  
Entrances, twelve
- Śiva, 143. *See also* Īśvaradeva;  
Maheśvara
- Skillful means, 19–20, 37, 39, 40, 53,  
61, 86, 91, 132, 160, 165, 172,  
197, 201, 202
- Speech, sixteen characteristics of, 51
- Śramaṇa(s), 2, 28, 50, 72, 129, 134,  
154
- Śrāvaka(s), 1, 2, 8, 11, 20–23, 25–28,  
35, 47–49, 89–91, 138, 143, 160,  
191, 192, 196, 200, 202, 203
- Śrāvastī (capital city), 5, 67
- Srotāpanna, 10. *See also*  
Stream-enterer(s)
- Stream-enterer(s), 10, 67, 78–80, 96,  
105, 124, 151, 155. *See also*  
Srotāpanna
- Stupa(s), 93–95, 106, 107, 133, 173
- Sudarsana (city), 27
- Suddhavasudeva, 20
- Sujāta (elder's son), 1, 2, 5, 11, 13, 19,  
20, 25, 29, 35, 39, 43, 47, 57, 61,  
65, 71, 85, 89, 93, 97, 105, 137,  
145, 149, 157, 163, 191, 195, 197,  
201, 203
- Sujāta-sūtra, 1
- Sumeru (mount), 12, 17, 41, 111, 186,  
189, 198
- Sutra(s), 1, 2, 13, 23, 40, 54, 58, 68,  
90, 114, 124, 131, 152, 176, 177,  
182
- Sutra on the Worship of the Six*  
*Directions by Sujāta*, 1
- Tathāgata(s), 6, 7, 12, 13, 23, 25–28,  
30–31, 40, 53, 68, 78, 89–91, 93,  
95–96, 103, 112, 137–39, 152,  
155, 159, 162, 163, 176, 178,  
201
- Teachers, six heretical, 5, 6, 13, 14.  
*See also* Heretic(s)
- T'ien-tê, 118
- Transmigration, 159
- Trapaṣa (elder), 138
- Trāyastriṃśa (heaven), 27
- Treasures, Three, 4, 22, 36, 37, 39, 41,  
52, 57, 58, 59, 66, 67, 68, 74, 78,  
79, 81, 83, 93–96, 97, 130, 132,  
133, 138, 140–42, 149, 150, 152,  
155, 159, 168, 201. *See also*  
Refuges, Three
- Truth(s), 9, 75, 174, 179, 202. *See also*  
Dharma  
of birthlessness, 37  
conventional, 41, 90, 175  
Four Noble, 25, 26, 144, 149, 154,  
165, 167  
three, 96  
two, 90, 175  
ultimate, 90
- Tuṣita (heaven), 186
- Udraka Rāmaputra (Śākyamuni's  
teacher), 21, 142
- Uḍumbara (flower), 24
- Uṣṇiṣa, 29
- Upāsaka(s), 3, 5, 13, 17, 21, 31, 58,  
59, 71–74, 76–83, 89, 91, 93, 100,  
127, 138, 139, 140, 146, 149, 150,  
153, 177, 203
- Upāsikā(s), 80–82, 127, 138, 139
- Uttarakuru (continent), 20, 30, 169,  
173, 188
- Vajrasamādhi (diamond *samādhi*),  
200
- Vārāṇasī (country), 145
- Vāsanā (habits), 26
- Vigor, 4, 6, 17, 48, 61, 63, 99,  
101–4, 160, 195–96, 198,  
200, 203. *See also* Perfection(s),  
six
- Vipaśyanā, 103, 196
- Virtues, ten, 163–65, 169, 183
- Viṣṇu (god), 143
- Vow(s), 3, 35–38, 44–45, 59, 111, 157,  
176, 177, 185

## Index

- Wisdom(s), 3, 4, 5, 6, 9, 13, 15, 16, 17,  
22, 25–27, 37, 40, 44, 48, 50–52,  
59, 61–63, 72, 75, 89–91, 95, 100,  
102–4, 106, 112, 126–28, 131,  
132, 139, 160, 161, 180, 181, 184,  
191, 195, 196, 198–203. *See also*  
Perfection(s), six
- eight, 51, 52  
five, 95  
seven, 95
- Yama (city), 188  
Yama-rāja (king), 5  
Yugandhara (mount), 27, 189

## A List of the Volumes of the BDK English Tripiṭaka (First Series)

### Abbreviations

*Ch.*: Chinese  
*Skt.*: Sanskrit  
*Jp.*: Japanese  
*T.*: Taishō Tripiṭaka

Vol. No.	Title	T. No.
1, 2	<i>Ch.</i> Ch'ang-a-han-ching (長阿含經) <i>Skt.</i> Dirghāgama	1
3-8	<i>Ch.</i> Chung-a-han-ching (中阿含經) <i>Skt.</i> Madhyamāgama	26
9-I	<i>Ch.</i> Ta-ch'eng-pên-shêng-hsin-ti-kuan-ching (大乘本生心地觀經)	159
9-II	<i>Ch.</i> Fo-so-hsing-tsan (佛所行讚) <i>Skt.</i> Buddhacarita	192
10-I	<i>Ch.</i> Tsa-pao-ts'ang-ching (雜寶藏經)	203
10-II	<i>Ch.</i> Fa-chü-p'i-yü-ching (法句譬喻經)	211
11-I	<i>Ch.</i> Hsiao-p'in-pan-jo-po-lo-mi-ching (小品般若波羅蜜經) <i>Skt.</i> Aṣṭasāhasrikā-prajñāpāramitā-sūtra	227
11-II	<i>Ch.</i> Chin-kang-pan-jo-po-lo-mi-ching (金剛般若波羅蜜經) <i>Skt.</i> Vajracchedikā-prajñāpāramitā-sūtra	235

Vol. No.	Title	T. No.
11-III	<i>Ch.</i> Jên-wang-pan-jo-po-lo-mi-ching (仁王般若波羅蜜經) <i>Skt.</i> Kāruṇikārājā-prajñāpāramitā-sūtra (?)	245
11-IV	<i>Ch.</i> Pan-jo-po-lo-mi-to-hsing-ching (般若波羅蜜多心經) <i>Skt.</i> Prajñāpāramitāhṛdaya-sūtra	251
12-I	<i>Ch.</i> Ta-lo-chin-kang-pu-k'ung-chên-shih-san-mo-yeh- ching (大樂金剛不空眞實三摩耶經) <i>Skt.</i> Adhyardhaśatikā-prajñāpāramitā-sūtra	243
12-II	<i>Ch.</i> Wu-liang-shou-ching (無量壽經) <i>Skt.</i> Sukhāvativyūha	360
12-III	<i>Ch.</i> Kuan-wu-liang-shou-fo-ching (觀無量壽佛經) <i>Skt.</i> Amitāyurdhyāna-sūtra	365
12-IV	<i>Ch.</i> A-mi-t'o-ching (阿彌陀經) <i>Skt.</i> Sukhāvativyūha	366
12-V	<i>Ch.</i> Ti-ts'ang-p'u-sa-pên-yüan-ching (地藏菩薩本願經) <i>Skt.</i> Kṣitigarbhapraṇidhāna-sūtra (?)	412
12-VI	<i>Ch.</i> Yao-shih-liu-li-kuang-ju-lai-pên-yüan-kung-tê- ching (樂師琉璃光如來本願功德經) <i>Skt.</i> Bhaiṣajyaguruvaidūryaprabhāsapūrvapraṇi- dhānaviśeṣavistara	450
12-VII	<i>Ch.</i> Mi-lê-hsia-shêng-ch'êng-fo-ching (彌勒下生成佛經) <i>Skt.</i> Maitreyavyākaraṇa (?)	454
12-VIII	<i>Ch.</i> Wên-shu-shih-li-wên-ching (文殊師利問經) <i>Skt.</i> Mañjuśrīpariprcchā (?)	468
13-I	<i>Ch.</i> Miao-fa-lien-hua-ching (妙法蓮華經) <i>Skt.</i> Saddharmapuṇḍarīka-sūtra	262
13-II	<i>Ch.</i> Wu-liang-i-ching (無量義經)	276
13-III	<i>Ch.</i> Kuan-p'u-hsien-p'u-sa-hsing-fa-ching (觀普賢菩薩行法經)	277
14-19	<i>Ch.</i> Ta-fang-kuang-fo-hua-yen-ching (大方廣佛華嚴經) <i>Skt.</i> Avataṃsaka-sūtra	278

Vol. No.	Title	T. No.
20-I	<i>Ch.</i> Shêng-man-shih-tzŭ-hou-i-ch'eng-ta-fang-pien-fang-kuang-ching (勝鬘師子吼一乘大方便方廣經) <i>Skt.</i> Śrīmālādevisimhanāda-sūtra	353
20-II	<i>Ch.</i> Chin-kuang-ming-tsui-shêng-wang-ching (金光明最勝王經) <i>Skt.</i> Suvarṇaprabhāsa-sūtra	665
21-24	<i>Ch.</i> Ta-pan-nieh-p'an-ching (大般涅槃經) <i>Skt.</i> Mahāparinirvāṇa-sūtra	374
25-I	<i>Ch.</i> Fo-ch'ui-pan-nieh-p'an-liao-shuo-chiao-chieh-ching (佛垂般涅槃略說教誡經)	389
25-II	<i>Ch.</i> Pan-chou-san-mei-ching (般舟三昧經) <i>Skt.</i> Pratyutpannabuddhasammukhāvasthitasamādhi-sūtra	418
25-III	<i>Ch.</i> Shou-lêng-yen-san-mei-ching (首楞嚴三昧經) <i>Skt.</i> Śūraṅgamasamādhi-sūtra	642
25-IV	<i>Ch.</i> Chieh-shên-mi-ching (解深密經) <i>Skt.</i> Saṃdhinirmocana-sūtra	676
25-V	<i>Ch.</i> Yü-lan-p'ên-ching (盂蘭盆經) <i>Skt.</i> Ullambana-sūtra (?)	685
25-VI	<i>Ch.</i> Ssŭ-shih-êrh-chang-ching (四十二章經)	784
26-I	<i>Ch.</i> Wei-mo-chieh-so-shuo-ching (維摩詰所說經) <i>Skt.</i> Vimalakīrtinirdeśa-sūtra	475
26-II	<i>Ch.</i> Yüeh-shang-nü-ching (月上女經) <i>Skt.</i> Candrottārādārikāparipṛcchā	480
26-III	<i>Ch.</i> Tso-ch'an-san-mei-ching (坐禪三昧經)	614
26-IV	<i>Ch.</i> Ta-mo-to-lo-ch'an-ching (達摩多羅禪經) <i>Skt.</i> Yogācārabhūmi-sūtra (?)	618
27	<i>Ch.</i> Yüeh-têng-san-mei-ching (月燈三昧經) <i>Skt.</i> Samādhirājacandrapradīpa-sūtra	639
28	<i>Ch.</i> Ju-lêng-ch'ieh-ching (入楞伽經) <i>Skt.</i> Laṅkāvatāra-sūtra	671

Vol. No.	Title	T. No.
29-I	<i>Ch.</i> Ta-fang-kuang-yüan-chio-hsiu-to-lo-liao-i-ching (大方廣圓覺修多羅了義經)	842
29-II	<i>Ch.</i> Su-hsi-ti-chieh-lo-ching (蘇悉地羯羅經) <i>Skt.</i> Susiddhikaramahātantrasādhanopāyika-pāṭala	893
29-III	<i>Ch.</i> Mo-têng-ch'ieh-ching (摩登伽經) <i>Skt.</i> Mātāṅgī-sūtra (?)	1300
30-I	<i>Ch.</i> Ta-p'i-lu-chê-na-ch'êng-fo-shên-pien-chia-ch'ih-ching (大毘盧遮那成佛神變加持經) <i>Skt.</i> Mahāvairocanābhisambodhivikurvitādhiṣṭhānavaipulyasūtrendrarāja-nāma-dharmaparyāya	848
30-II	<i>Ch.</i> Chin-kang-ting-i-ch'ieh-ju-lai-chên-shih-shê-ta-ch'eng-hsien-chêng-ta-chiao-wang-ching (金剛頂一切如來真實攝大乘現證大教王經) <i>Skt.</i> Sarvatathāgatatattvasaṃgrahamahāyānābhisamayamahākālpārāja	865
31-35	<i>Ch.</i> Mo-ho-sêng-ch'i-lü (摩訶僧祇律) <i>Skt.</i> Mahāsāṃghika-vinaya (?)	1425
36-42	<i>Ch.</i> Ssü-fên-lü (四分律) <i>Skt.</i> Dharmaguptaka-vinaya (?)	1428
43, 44	<i>Ch.</i> Shan-chien-lü-p'i-p'o-sha (善見律毘婆沙) <i>Pāli</i> Samantapāsādikā	1462
45-I	<i>Ch.</i> Fan-wang-ching (梵網經) <i>Skt.</i> Brahmajāla-sūtra (?)	1484
45-II	<i>Ch.</i> Yu-p'o-sai-chieh-ching (優婆塞戒經) <i>Skt.</i> Upāsakaśīla-sūtra (?)	1488
46-I	<i>Ch.</i> Miao-fa-lien-hua-ching-yu-po-t'i-shê (妙法蓮華經憂波提舍) <i>Skt.</i> Saddharmapuṇḍarikopadesa	1519
46-II	<i>Ch.</i> Fo-ti-ching-lun (佛地經論) <i>Skt.</i> Buddhabhūmisūtra-sāstra (?)	1530
46-III	<i>Ch.</i> Shê-ta-ch'eng-lun (攝大乘論) <i>Skt.</i> Mahāyānasamgraha	1593
47	<i>Ch.</i> Shih-chu-p'i-p'o-sha-lun (十住毘婆沙論) <i>Skt.</i> Daśabhūmika-vibhāṣā (?)	1521

Vol. No.	Title	T. No.
48, 49	<i>Ch.</i> A-p'i-ta-mo-chü-shê-lun (阿毘達磨俱舍論) <i>Skt.</i> Abhidharmakośa-bhāṣya	1558
50-59	<i>Ch.</i> Yü-ch'ieh-shih-ti-lun (瑜伽師地論) <i>Skt.</i> Yogācārabhūmi	1579
60-I	<i>Ch.</i> Ch'êng-wei-shih-lun (成唯識論) <i>Skt.</i> Vijnaptimātratāsiddhi-sāstra (?)	1585
60-II	<i>Ch.</i> Wei-shih-san-shih-lun-sung (唯識三十論頌) <i>Skt.</i> Triṃśikā	1586
60-III	<i>Ch.</i> Wei-shih-êrh-shih-lun (唯識二十論) <i>Skt.</i> Viṃśatikā	1590
61-I	<i>Ch.</i> Chung-lun (中論) <i>Skt.</i> Madhyamaka-sāstra	1564
61-II	<i>Ch.</i> Pien-chung-pien-lun (辯中邊論) <i>Skt.</i> Madhyāntavibhāga	1600
61-III	<i>Ch.</i> Ta-ch'eng-ch'êng-yeh-lun (大乘成業論) <i>Skt.</i> Karmasiddhiprakaraṇa	1609
61-IV	<i>Ch.</i> Yin-ming-ju-chêng-li-lun (因明入正理論) <i>Skt.</i> Nyāyapraveśa	1630
61-V	<i>Ch.</i> Chin-kang-chên-lun (金剛針論) <i>Skt.</i> Vajrasūci	1642
61-VI	<i>Ch.</i> Chang-so-chih-lun (彰所知論)	1645
62	<i>Ch.</i> Ta-ch'eng-chuang-yen-ching-lun (大乘莊嚴經論) <i>Skt.</i> Mahāyānasūtrālamkāra	1604
63-I	<i>Ch.</i> Chiu-ching-i-ch'eng-pao-hsing-lun (究竟一乘寶性論) <i>Skt.</i> Ratnagotravibhāgamahāyānottaratantra-sāstra	1611
63-II	<i>Ch.</i> P'u-t'i-hsing-ching (菩提行經) <i>Skt.</i> Bodhicaryāvatāra	1662
63-III	<i>Ch.</i> Chin-kang-ting-yü-ch'ieh-chung-fa-a-nou-to-lo-san-miao-san-p'u-t'i-hsin-lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論)	1665
63-IV	<i>Ch.</i> Ta-ch'eng-ch'i-hsin-lun (大乘起信論) <i>Skt.</i> Mahāyānaśraddhotpāda-sāstra (?)	1666

Vol. No.	Title	T. No.
63-V	<i>Ch.</i> Na-hsien-pi-ch'iu-ching (那先比丘經) <i>Pāli</i> Milindapañhā	1670
64	<i>Ch.</i> Ta-ch'eng-chi-p'u-sa-hsüeh-lun (大乘集菩薩學論) <i>Skt.</i> Sikṣāsamuccaya	1636
65	<i>Ch.</i> Shih-mo-ho-yen-lun (釋摩訶衍論)	1668
66-I	<i>Ch.</i> Pan-jo-po-lo-mi-to-hsin-ching-yu-tsan (般若波羅蜜多心經幽贊)	1710
66-II	<i>Ch.</i> Kuan-wu-liang-shou-fo-ching-shu (觀無量壽佛經疏)	1753
66-III	<i>Ch.</i> San-lun-hsüan-i (三論玄義)	1852
66-IV	<i>Ch.</i> Chao-lun (肇論)	1858
67, 68	<i>Ch.</i> Miao-fa-lien-hua-ching-hsüan-i (妙法蓮華經玄義)	1716
69	<i>Ch.</i> Ta-ch'eng-hsüan-lun (大乘玄論)	1853
70-I	<i>Ch.</i> Hua-yen-i-ch'eng-chiao-i-fên-ch'i-chang (華嚴一乘教義分齊章)	1866
70-II	<i>Ch.</i> Yüan-jên-lun (原人論)	1886
70-III	<i>Ch.</i> Hsiu-hsi-chih-kuan-tso-ch'an-fa-yao (修習止觀坐禪法要)	1915
70-IV	<i>Ch.</i> T'ien-t'ai-ssü-chiao-i (天台四教儀)	1931
71, 72	<i>Ch.</i> Mo-ho-chih-kuan (摩訶止觀)	1911
73-I	<i>Ch.</i> Kuo-ch'ing-pai-lu (國清百錄)	1934
73-II	<i>Ch.</i> Liu-tsu-ta-shih-fa-pao-t'an-ching (六祖大師法寶壇經)	2008
73-III	<i>Ch.</i> Huang-po-shan-tuan-chi-ch'an-shih-ch'uan- hsin-fa-yao (黃檗山斷際禪師傳心法要)	2012 A
73-IV	<i>Ch.</i> Yung-chia-chêng-tao-ko (永嘉證道歌)	2014
74-I	<i>Ch.</i> Chên-chou-lin-chi-hui-chao-ch'an-shih-wu-lu (鎮州臨濟慧照禪師語錄)	1985
74-II	<i>Ch.</i> Wu-mên-kuan (無門關)	2005

Vol. No.	Title	T. No.
74-III	<i>Ch.</i> Hsin-hsin-ming (信心銘)	2010
74-IV	<i>Ch.</i> Ch'ih-hsiu-pai-chang-ch'ing-kuei (勅修百丈清規)	2025
75	<i>Ch.</i> Fo-kuo-yüan-wu-ch'an-shih-pi-yen-lu (佛果圓悟禪師碧巖錄)	2003
76-I	<i>Ch.</i> I-pu-tsung-lun-lun (異部宗輪論) <i>Skt.</i> Samayabhedoparacanacakra	2031
76-II	<i>Ch.</i> A-yü-wang-ching (阿育王經) <i>Skt.</i> Asokarāja-sūtra (?)	2043
76-III	<i>Ch.</i> Ma-ming-p'u-sa-ch'uan (馬鳴菩薩傳)	2046
76-IV	<i>Ch.</i> Lung-shu-p'u-sa-ch'uan (龍樹菩薩傳)	2047
76-V	<i>Ch.</i> P'o-sou-p'an-tou-fa-shih-ch'uan (婆藪槃豆法師傳)	2049
76-VI	<i>Ch.</i> Pi-ch'iu-ni-ch'uan (比丘尼傳)	2063
76-VII	<i>Ch.</i> Kao-sêng-fa-hsien-ch'uan (高僧法顯傳)	2085
76-VIII	<i>Ch.</i> T'ang-ta-ho-shang-tung-chêng-ch'uan (遊方記抄:唐大和上東征傳)	2089-(7)
77	<i>Ch.</i> Ta-t'ang-ta-tz'ü-ên-ssü-san-ts'ang-fa-shih- ch'uan (大唐大慈恩寺三藏法師傳)	2053
78	<i>Ch.</i> Kao-sêng-ch'uan (高僧傳)	2059
79	<i>Ch.</i> Ta-t'ang-hsi-yü-chi (大唐西域記)	2087
80	<i>Ch.</i> Hung-ming-chi (弘明集)	2102
81-92	<i>Ch.</i> Fa-yüan-chu-lin (法苑珠林)	2122
93-I	<i>Ch.</i> Nan-hai-chi-kuei-nei-fa-ch'uan (南海寄歸內法傳)	2125
93-II	<i>Ch.</i> Fan-yü-tsa-ming (梵語雜名)	2135
94-I	<i>Jp.</i> Shō-man-gyō-gi-sho (勝鬘經義疏)	2185
94-II	<i>Jp.</i> Yui-ma-kyō-gi-sho (維摩經義疏)	2186
95	<i>Jp.</i> Hok-ke-gi-sho (法華義疏)	2187

Vol. No.	Title	T. No.
96-I	<i>Jp.</i> Han-nya-shin-gyō-hi-ken (般若心經秘鍵)	2203
96-II	<i>Jp.</i> Dai-jō-hos-sō-ken-jin-shō (大乘法相研神章)	2309
96-III	<i>Jp.</i> Kan-jin-kaku-mu-shō (觀心覺夢鈔)	2312
97-I	<i>Jp.</i> Ris-shū-kō-yō (律宗綱要)	2348
97-II	<i>Jp.</i> Ten-dai-hok-ke-shū-gi-shū (天台法華宗義集)	2366
97-III	<i>Jp.</i> Ken-kai-ron (顯戒論)	2376
97-IV	<i>Jp.</i> San-ge-gaku-shō-shiki (山家學生式)	2377
98-I	<i>Jp.</i> Hi-zō-hō-yaku (秘藏寶鑰)	2426
98-II	<i>Jp.</i> Ben-ken-mitsu-ni-kyō-ron (辨顯密二教論)	2427
98-III	<i>Jp.</i> Soku-shin-jō-but-su-gi (即身成佛義)	2428
98-IV	<i>Jp.</i> Shō-ji-jis-sō-gi (聲字實相義)	2429
98-V	<i>Jp.</i> Un-ji-gi (吽字義)	2430
98-VI	<i>Jp.</i> Go-rin-ku-ji-myō-hi-mitsu-shaku (五輪九字明秘密釋)	2514
98-VII	<i>Jp.</i> Mitsu-gon-in-hotsu-ro-san-ge-mon (密嚴院發露懺悔文)	2527
98-VIII	<i>Jp.</i> Kō-zen-go-koku-ron (興禪護國論)	2543
98-IX	<i>Jp.</i> Fu-kan-za-zen-gi (普勸坐禪儀)	2580
99-103	<i>Jp.</i> Shō-bō-gen-zō (正法眼藏)	2582
104-I	<i>Jp.</i> Za-zen-yō-jin-ki (坐禪用心記)	2586
104-II	<i>Jp.</i> Sen-chaku-hon-gan-nen-but-su-shū (選擇本願念佛集)	2608
104-III	<i>Jp.</i> Ris-shō-an-koku-ron (立正安國論)	2688
104-IV	<i>Jp.</i> Kai-moku-shō (開目抄)	2689
104-V	<i>Jp.</i> Kan-jin-hon-zon-shō (觀心本尊抄)	2692
104-VI	<i>Ch.</i> Fu-mu-ên-chung-ching (父母恩重經)	2887

Vol. No.		Title	T. No.
105-I	<i>Jp.</i>	Ken-jō-do-shin-jitsu-kyō-gyō-shō-mon-rui (顯淨土眞實教行証文類)	2646
105-II	<i>Jp.</i>	Tan-ni-shō (歎異抄)	2661
106-I	<i>Jp.</i>	Ren-nyo-shō-nin-o-fumi (蓮如上人御文)	2668
106-II	<i>Jp.</i>	Ō-jō-yō-shū (往生要集)	2682
107-I	<i>Jp.</i>	Has-shū-kō-yō (八宗綱要)	藏外
107-II	<i>Jp.</i>	San-gō-shi-ki (三教指歸)	藏外
107-III	<i>Jp.</i>	Map-pō-tō-myō-ki (末法燈明記)	藏外
107-IV	<i>Jp.</i>	Jū-shichi-jō-ken-pō (十七條憲法)	藏外