

Part One:
THE PERFECTION OF GIVING
(Chapters 17–20)

Chapter 20: On Dharma Giving & Other Important Topics

IV. CHAPTER 20: ON DHARMA GIVING & OTHER IMPORTANT TOPICS

A. FIVE DEFINITIONS OF DHARMA GIVING

Question: What is meant by the giving of Dharma?

Response: There are those who say that the giving of Dharma consists of being of benefit to others through the constant use of fine words.

Then again there are those people who explain that the giving of Dharma is an activity which consists of the proclamation to other people of the marvelously fine dharmas contained within the discourses of the Buddhas.

Yet again, there are those people who say that the giving of Dharma consists of using three kinds of Dharma to provide instruction to other people: first, the Sutras; second, the Vinaya; and third, the Abhidharma.

Then again, there are those people who say that the giving of Dharma consists of employing four kinds of Dharma treasuries [within the Buddhist canon] to teach people: first, the Sutra collection; second, the Vinaya collection; third, the Abhidharma collection; and fourth, the “Various Topics” collection.

Additionally, there are people who say that, generally speaking, the giving of Dharma consists of employing two kinds of Dharma to teach people: first, the Dharma of the Śrāvaka-disciples; and second, the Dharma of the Mahāyāna.

B. WHY SOME DHARMA BENEFACTORS FALL INTO THE HELLS

Question: Individuals such as Devadatta, Hatthaka and others also employed the three collections, the four collections, the Dharma of the Śrāvaka-disciples, and the Dharma of the Mahāyāna to teach people and yet they themselves nonetheless fell into the hells. How did this circumstance develop?

1. THE ESSENTIAL FACTORS IN GENUINE DHARMA GIVING

Response: Devadatta had incurred many offenses arising from erroneous views. Hatthaka incurred many offenses arising from false speech. It is not the case that their actions qualified as pure giving done for the sake of the Path. It was done solely for the sake of seeking fame, self-benefit, reverence, and offerings. On account of the offenses created by his unwholesome mind, Devadatta entered

the hells even while still alive. When Hatthaka died, he too fell into the wretched destinies.

Moreover, the giving of Dharma does not consist solely of words and speech. The giving of Dharma consists of constantly employing a pure mind and wholesome thoughts in the offering of instruction to everyone. Just as it is with the giving of material gifts wherein there is no measure of blessings or virtue associated with it if one fails to maintain a wholesome mind, so too it is with the giving of Dharma: If one fails to maintain a pure mind and wholesome thoughts, then it is not the case that this actually qualifies as the giving of Dharma.

Then again, if the speaker of Dharma is able to maintain a pure mind and wholesome thought as he praises the Three Jewels, opens the door to understanding offenses and blessings, explains the four truths, and thus goes about teaching and transforming beings so that they are caused to enter the Buddha Path, this does qualify as true and pure Dharma giving.

Looked at another way, generally speaking, the Dharma [to be given] is of two types: The first consists of refraining from afflicting beings while also maintaining a wholesome mind, kindness, and sympathy. This constitutes the causal basis for the path to buddhahood. The second consists of contemplating and realizing that all dharmas are truly empty. This constitutes the causal basis for the path to nirvāṇa.

If, while in the midst of the Great Assembly, one lets flourish a deeply compassionate mind as one sets forth these two types of Dharma, and if in doing so it is not done for the sake of garnering fame, offerings, or expressions of reverence, this constitutes pure Dharma giving rooted in the Buddha Path.

2. THE MONK WITH THE FRAGRANT BREATH (STORY)

This concept is illustrated in a story told in connection with King Aśoka who in a single day was responsible for the creation of eighty-thousand buddha stupas. Although he had not yet gained “the path of seeing,”²⁶ still, he did find a measure of faith and bliss in the Dharma of the Buddha. Every single day, he invited bhikshus to enter the palace to receive offerings. And every single day, he retained one Dharma Master, by order of seniority, to speak the Dharma.

On one of these days, there was a young Dharma Master, a master of the Tripiṭaka, who was intelligent and handsome and

next in order to speak the Dharma. He sat down next to the King. His mouth exuded an exotic fragrance. The King was filled with extreme doubt and suspicion. He was of the opinion that this constituted a deliberate impropriety arising from a desire to employ a fragrant scent to influence the retinue in the royal palace.

The King asked the bhikshu, "What do you have in your mouth? Open your mouth so I can see into it." [The bhikshu] then opened his mouth for [the King] and it turned out that there was nothing whatsoever therein. He was ordered to rinse out his mouth with water after which the fragrance remained just as before. The King asked, "Venerable One, is this fragrance newly manifest or has it been with you for a long time?"

The bhikshu replied, "It has been like this for a long time. It is not the case that it is just appearing now."

He continued, inquiring, "How long has it been this way?"

The bhikshu replied in verse:

It was at the time of Kāśyapa Buddha
That I gathered the Dharma underlying this fragrance.
It has remained so like this for a very long time,
And has always been fresh as if newly arisen.

The King said, "Venerable One, I do not yet understand this brief explanation. Pray, expound on it more extensively for me."

He replied, "The King should listen well and single-mindedly to my explanation. In the past, during the time of Kāśyapa Buddha's Dharma, I was a Dharma-proclaiming bhikshu who, in the midst of the Great Assembly, constantly took pleasure in expounding on the immeasurable qualities of Kāśyapa, the Bhagavān, on the true character of dharmas, and on an incalculable number of methods to access the Dharma.

I conscientiously and earnestly set forth praises and offered instruction to everyone. From that time to the present day, I have always had a marvelous fragrance coming forth from my mouth. This has been the case in life after life without cease. It has constantly been just as it is on this very day." He then set forth a verse:

The fragrance from flowers on shrubs and on trees
Is utterly surpassed by this incense-like fragrance.
It is able to please the minds of all people.
In life after life it abides without ceasing.

The King was filled with a mixture of shame and delight. He said

to the bhikshu, "This is such as has never been before. The merit of speaking the Dharma brings such a great fruition as this."

The bhikshu said, "This may be thought of as merely the blossom. It is not yet the fruit."

The King asked, "What is its fruit? Pray, explain this for me."

He replied, "Briefly speaking, the fruits are tenfold. May the King listen earnestly." He then uttered a verse for his sake:

There is a grand reputation and finely-formed features.
 One experiences bliss and is the object of reverence.
 There shines awesome brilliance like sunshine and moonlight.
 So thus one becomes a man loved by all people.

There is eloquence and also there is prodigious wisdom.
 One is able to end then the grip of the fetters.
 One ceases all suffering and reaches nirvāṇa.
 And so in this manner the count reaches to ten.

The King asked, "Venerable One, How is it that one gains such a reward as a result of praising the qualities of the Buddha?"

The bhikshu then replied in verse, saying:

If one praises the qualities possessed by the Buddha
 And causes this to be heard everywhere by all people,
 On account of results which come forth as reward,
 One comes to be known by a grand reputation.

If one praises the genuine qualities of Buddha
 And causes all people to experience delight,
 On account of the [force] which is born from this merit,
 In life after life features always are fine.

If one explains for people offenses and blessings,
 Allowing them to reach a place of peace and delight,
 On account of the merit which is thus produced,
 One experiences bliss and is always content.

The powers of praising the merits of Buddha
 Cause everyone hearing to have minds made humble.
 On account of the power produced by this merit,
 One eternally garners men's reverence as reward.

Displaying the lamp of the speaking of Dharma
 Illumining and wakening all of the people—
 On account of the power produced by this merit,
 One's awesome bright brilliance shines forth like the sun.

If in many a fashion one praises Buddha's merits

And delights thus the hearts of all [by those words],
 On account of the power produced by this merit,
 One is ever the object of people's affection.

If with clever discourse one praises Buddha's merits
 Which cannot be measured and cannot be exhausted,
 On account of the power produced by this merit,
 One's eloquent speech is never brought to an end.

If one praises the marvelous dharmas of Buddha
 Which are such as no one can ever surpass,
 On account of the power produced by this merit,
 One possesses great wisdom which is pure in its nature.

When one praises the qualities possessed by the Buddha,
 One causes afflictions of men to be scant.
 On account of the power produced by this merit,
 Fetters are cut off and defilements destroyed.

Because both kinds of fetters are brought to an end,
 Nirvāṇa in this body has already been achieved,
 As when torrents of rain pour down from the sky
 All fires are extinguished and no embers remain.

Once again, he addressed the King, saying, "If there still remains anything to which you've not awakened, now is the time to bring questions forth. The arrows of wisdom should be used to demolish your army of doubts."

The King replied to the Dharma master, "My mind has been both delighted and awakened such that now there remain no more objects of doubt. The Venerable One is a blessed man well able to speak forth the praises of Buddha."

When one speaks forth the Dharma in accord with the various causes and conditions discussed above and so brings about the deliverance of beings, this qualifies then as the giving of Dharma.

C. MATERIAL GIVING AND DHARMA GIVING COMPARED

Question: Which is supreme, the giving of material wealth or the giving of Dharma?

Response: According to the words of the Buddha, among the two kinds of giving, the giving of Dharma is supreme. Why is that? The reward resulting from the giving of material wealth is experienced within the desire realm. The reward resulting from the giving of Dharma may be experienced either within the three realms

or beyond the three realms.

Moreover, if one's discourse is pure, if it reaches deeply into its principles, and if one's mind also realizes it, then, on that account, one reaches beyond the three realms.

Again, whereas the giving of material wealth is measurable, the giving of Dharma is immeasurable. Material giving is such as can be exhausted. The giving of Dharma, however, is inexhaustible. It is analogous to increasing the intensity of a fire through the addition of more fuel: its brightness becomes yet greater.

Then again, in the reward gained from the giving of material wealth, there is relatively less purity and more defilement. In the reward gained from the giving of Dharma, there is relatively less defilement and more purity.

Also, if one engages in the giving of material wealth, one depends on the power of many others. The giving of Dharma, however, comes forth from the mind. It does not depend upon others.

Additionally, the giving of material wealth is able to cause enhancement of the faculties associated with the four physical elements. The giving of Dharma is able to bring about perfection of the absence of outflow-impurities in the [five] faculties, the [five] powers, the [seven limbs of] enlightenment and the [eight-fold] path.

Also, as for the methods of giving material wealth, they remain in the world constantly, whether or not there is a buddha [actually present in the world]. As for the giving of Dharma, it can only exist in an era when there has been a buddha. Therefore one ought to realize that the giving of Dharma is extremely difficult. How is it difficult? Even one who is a pratyekabuddha possessed of the marks [of a great man] is still unable to speak Dharma. It is only when he proceeds along on his alms round and flies up into the sky performing transformations that he is able thereby to convert people.

Then again, from the giving of Dharma, one is able to generate the giving of material wealth while also being able to reach to the position of a *śrāvaka*-disciple, of a pratyekabuddha, of a bodhisattva and finally, of a buddha.

Moreover, in carrying out the giving of Dharma, one becomes able to differentiate between all dharmas: outflow and non-outflow dharmas, form dharmas and formless dharmas, conditioned and unconditioned dharmas, wholesome, unwholesome and neutral dharmas, enduring dharmas and impermanent dharmas, existent

and non-existent dharmas, and the true character of dharmas (*dharmatā*) which is pure, beyond refutation, and invulnerable to [dialectical] ruination.²⁷

All dharmas such as these, if one speaks in brief, constitute a treasury of eighty-four thousand dharmas. Were one to speak of them extensively, they would become countless. All of these various advantageous factors [described above] become completely comprehended through that ability to make distinctions which is associated with Dharma giving. It is on this account that the giving of Dharma is superior [to the giving of material wealth].

These two kinds of giving together constitute what is known as *dāna*. If one carries on these two kinds of giving as one seeks to become a buddha, then one will be able to cause other people to succeed in reaching the Buddha Path. How much the more so will one be able to bring about any other desired result.

Question: The four kinds of relinquishing (*tyāga*) constitute what is known as *dāna*. These are: relinquishing of wealth; relinquishing of Dharma; relinquishing which leads to fearlessness; and the relinquishing of afflictions. Why have you not spoken herein of two of the types of relinquishment?

Response: Because the relinquishing which leads to fearlessness is no different from *śīla*, it is not discussed here. Because of the presence of *prajñā* as a separate topic, we do not discuss the relinquishing of afflictions. If we were not engaged in a discussion of the six *pāramitās*, it would be appropriate here to completely discuss all four kinds of relinquishing.

D. THE "PERFECTION" OF *DĀNA PĀRAMITĀ*

Question: What is meant by the "perfection" of *dāna pāramitā*?

Response: The meaning of *dāna* is as discussed above. As for [the Sanskrit antecedent for "perfection," namely] "*pāramitā*," it refers here to being able to cross on over the river of [imperfect] giving and to succeed in reaching its far shore. (Ch. text notes: As for "*pāra*," this means "the other shore." As for "*-mi*," this means "to reach.")

1. *DĀNA PRACTICE THAT FAILS TO "REACH THE FAR SHORE"*

Question: What is meant by failing to reach the far shore?

Response: It is analogous to crossing over a river but returning before having arrived. This is what is meant by failing to reach the far shore.

2. *ŚĀRIPUTRA RETREATS (STORY)*

For example, Śāriputra cultivated the Bodhisattva Path for a period of sixty kalpas, desiring to “cross over the river” of giving. At that time, there was a beggar who came along and demanded that he give him one of his eyes. Śāriputra said, “The eye would then be useless. What do you want it for? If you need to put my body to use or if you want any valuables I own, then I’ll give those to you.”

The beggar replied, “I’ve got no use for your body and I don’t want any valuables you might own. I just want an eye, that’s all. If you were truly a cultivator of the practice of giving, then I would receive an eye from you.”

At that time Śāriputra pulled out one of his eyes and gave it to him. The beggar got the eye and then, right there in front of Śāriputra, he sniffed it, cursed, “It stinks,” spat, and then threw it down on the ground. Then, in addition, he smashed it beneath his foot.

Śāriputra thought to himself, “It’s a difficult task to cross such base people on over to liberation. He actually had no use for the eye at all, and yet he was forceful in demanding it from me. Having gotten it, he not only threw it away, he even smashed it with his foot. How extremely base! People of this sort cannot be crossed over to liberation. Far better that I just concentrate on disciplining myself so as to gain an early liberation from the cycle of births and deaths.”

Having thought thus, he turned from the Bodhisattva Path back towards the Small Vehicle. This is what is meant by “failing to reach the other shore.” If one were able to advance straight ahead, refrain from retreating, and thus continue on to the completion of the Buddha Path, this would constitute “reaching the far shore.”

3. EXTENDED DISCUSSION OF “REACHING THE FAR SHORE”

Then again, to succeed in completing any endeavor is also referred to as “reaching to the far shore.” (Chinese textual note: In the common parlance of India, whenever one takes up a task and then completes it, it is referred to as “reaching the far shore.”)

Additionally, one may say that “this shore” refers to being miserly, *dāna* refers to being in the midst of the river, and “the far shore” refers to the Buddha Path.

One might also state that holding a view positing “existence” or “nonexistence” qualifies as “this shore,” whereas the wisdom which refutes views positing “existence” or “nonexistence” constitutes “the far shore.” The diligent cultivation of giving would then correspond to being in the middle of the river.

a. DEMON DĀNA VERSUS BUDDHA DĀNA

Then again, one may also say that there are two kinds of *dāna*, the first being the *dāna* of demons and the second being the *dāna* of the Buddhas. If in this practice one is being robbed by the thieves of the fetters to the degree that one is afflicted by worries and abides in fearfulness, this constitutes the *dāna* of the demons and exemplifies what is meant by “this shore.”

Where there is pure giving in which there is an absence of the thieves of the fetters and in which there is nothing of which one is fearful, one succeeds thereby in arriving at the Buddha Path. This constitutes the *dāna* of the Buddhas and exemplifies what is meant by “reaching to the far shore.” This is “*pāramitā*.”

b. THE ANALOGY OF THE POISONOUS SNAKES (STORY)

By way of illustration, in the *Sutra on the Buddha's Describing the Poisonous Snakes Analogy*, [this story is told]: There once was a man who had offended the King. The King ordered that he be required to carry around a basket and look after it. Inside the basket, there were four poisonous snakes. The King ordered the criminal to look after them and raise them.

This man thought to himself, “It’s a difficult thing to have to draw close to four snakes. If one grows close to them, they inflict harm on a person. I could not raise even one of them, how much the less could I do that for four of them.” And so he cast aside the basket and ran away.

The King ordered five men carrying knives to chase after him. There was yet another man who, though outwardly speaking most agreeably, wished inwardly to bring him harm and thus instructed him thus: “Just go ahead and raise them in a sensible fashion. There will be no suffering arising from that.”

But the man became wise to this, and so ran off, fleeing for his life. When he came to an empty village, there was a good man who assisted him by telling him, “Although this village is empty, it is a place frequented by thieves. If you now take up residence here, you will certainly be harmed by the thieves. Be careful. Don’t dwell here.”

At this point, the man took off again and next arrived at a great river. On the other side of the river there was a different country. That country was a peaceful, blissful, and easeful place. It was a pure place devoid of any form of calamity or adversity. He then gathered together a mass of reeds and branches and bound them

together to make a raft. He moved it along with his hands and feet, exerting all of his strength in seeking to make a crossing. When he had reached the other shore, he was at peace, happy, and free of distress.

The King represents the demon king. The basket represents the human body. The four poisonous snakes represent the four great elements. The five knife-wielding thieves represent the five aggregates. The man of fine speech but evil mind represents defiled attachment. The empty village represents the six sense faculties. The thieves represent the six sense objects. The one man who took pity on him and instructed him represents the good spiritual guide.

The great river represents love. The raft represents the eightfold right path. The hands and feet earnestly applied to making a crossing represent vigor. This shore represents this world. The far shore represents nirvāṇa. The man who crossed over represents the arhat who has put an end to outflow-impurities. This is just the same in the dharma of the bodhisattva.

C. THREE HINDRANCES: SELF, RECIPIENT, GIFT

If in giving there exist the three hindrances [involving the conception] of an “I” who gives, of an “other” who receives, and of a valuable object which serves as a “gift,” then one falls into a demonic mental state wherein one has not yet left behind multiple difficulties.

In the case of giving as performed by the bodhisattva, it is characterized by three kinds of purity through which there is an absence of these three hindrances and through which one has succeeded in reaching to the far shore. It is such as is praised by the Buddhas. This is what is meant by *dānā pāramitā*. It is based on this that it is referred to as “having reached the far shore.”

These six *pāramitās* enable a person to cross beyond the great sea of defiled attachments associated with miserliness and the other afflictions, thus allowing him to reach the far shore. It is for this reason that they are referred to as “*pāramitās*.”

D. THE SHORTCOMINGS OF TWO-VEHICLES’ DĀNA PRACTICE

Question: The arhat and the pratyekabuddha are also able to “reach to the far shore.” Why is that not referred to as having achieved “*pāramitā*”?

Response: The crossing over to the far shore achieved by the arhat and pratyekabuddha, when compared to the crossing over

to the far shore accomplished by the Buddha, constitutes one of those cases where, although the designation is the same, the reality is different. They take birth and death to constitute “this shore” and nirvāṇa to constitute “the far shore,” but, nonetheless, are still unable to cross over to the far shore of *dāna*.

How is this the case? They are unable to perform giving of every thing at every time and in every way. In the event that they are able to engage in giving, they still lack the great mind in doing so. Perhaps they may employ a neutral mind in their giving, or perhaps a wholesome mind still abiding in the realm of outflows, or perhaps even a non-outflow mind. However, they still lack the mind of great compassion. They are unable to engage in giving which is done for the sake of all beings.

e. *DĀNA PĀRAMITĀ AS PRACTICED BY THE BODHISATTVA*

As for that giving which is performed by the bodhisattva, it is done with the realization that the act of giving is neither produced nor destroyed. It is conducted in a state which has gone beyond outflow-impurities, is unconditioned, and is characterized by being like nirvāṇa. That giving is performed for the sake of all beings. This is what is referred to as *dāna pāramitā*.

Then again, there are those who say that when one gives everything of every sort, giving exhaustively of all inward and outward resources, and also gives without seeking any reward as a result, then it is this kind of giving which qualifies as *dāna pāramitā*.

Moreover, it is because it is inexhaustible that it is referred to as *dāna pāramitā*. How is this so? One knows that the thing which is given is ultimately empty [of inherent existence] and characterized by being like nirvāṇa. Because one employs this kind of mind in giving to beings, the retribution accruing from it is inexhaustible and it is therefore referred to as *dāna pāramitā*.

This is analogous to a rishi with the five superknowledges hiding away a marvelous jewel in the midst of stone. Desiring to protect his jewel, he accomplishes this by grinding up diamond and coating the jewel with it, thus causing it to become indestructible.

The giving performed by the bodhisattva is just like this. He employs a kind of giving which is coated with nirvāṇa-like reality-concordant wisdom through which [that giving] is made to become inexhaustible. Moreover, the bodhisattva gives for the sake of all beings. Because the number of beings is inexhaustible, that giving, too, is inexhaustible.

Then again, the bodhisattva gives for the sake of the Buddha's Dharma. The Dharma of the Buddha is immeasurable and boundless. So too then is that giving also immeasurable and boundless.

It is for these reasons that, although the arhat and the pratyekabuddha reach to the far shore, those are not circumstances qualifying as "*pāramitā*."

E. "PERFECT FULFILLMENT" OF *DĀNA PĀRAMITĀ*

Question: What is meant by "perfect fulfillment" [of *dāna pāramitā*]?

Response: It is as explained earlier. The bodhisattva is able to give everything: the inward, the outward, that which is major, that which is minor, that which is of greater quantity, that which is of lesser quantity, that which is coarse, that which is refined, that to which he is attached, that to which he is not attached, that which he uses, and also that which he doesn't use. He is able to relinquish every sort of object such as these.

His mind has nothing to which it clings with fondness. He gives equally to all beings. He does not engage in such contemplations as this: "One should only give to great people and one should not give to lesser people. One should only give to those who have left the home life and one should not give to anyone who has not left behind the home life. One should only give to humans and one should not give to birds or beasts."

In his practice of giving, he maintains an evenhanded and equitable mind toward all beings. When he gives, he does not seek to gain any reward as a result. Moreover, he realizes in accordance with reality the true character of the [dharma] of giving. This is what is meant by "perfect fulfillment."

Additionally, he is not constrained by a regard for the time being right. For him, there is no waiting till morning, till evening, till winter, or till summer. There is no time which is auspicious or inauspicious. At all times, he constantly engages in equitable giving, employing a mind free of regrets and free of clinging fondness. He does so even to the point of sacrificing without stint his own head, his eyes, his marrow, and his brain. This is what is meant by "perfect fulfillment" [of *dāna pāramitā*].

Then again, there are those who say that "perfect fulfillment" of giving takes place as the bodhisattva progresses through the thirty-four mental stages between the initial aspiration and his finally sitting beneath the bodhi tree.

Also, when the seventh-stage bodhisattva gains the reality-concordant wisdom cognizing the true character of all dharmas, he adorns buddhalands and engages in the teaching and transformation of beings. He makes offerings to the Buddhas and gains such great superknowledges that he becomes able to divide his one body and create innumerable bodies. Each of those bodies rains down the seven jewels, flower blossoms, incenses, banners, and canopies, while also transformationally creating a great lamp comparable in size to Mount Sumeru. He makes offerings to the Buddhas of the ten directions as well as to the Bodhisattva Sangha.

Additionally, he employs a marvelous voice to make praises and verses describing the virtue of the Buddhas. He pays homage to them, makes offerings to them, treats them with respect, and welcomes them. Moreover, this bodhisattva rains down all sorts of food and drink, clothing, and bedding, raining them down into the countless many hungry ghost realms throughout the ten directions, thereby allowing them to become full and satisfied. After they have gained complete satisfaction, they all then bring forth the resolve to gain *anuttarasamyaksambodhi*.

He also goes into the path of the animals, causing them to spontaneously become good and have no intentions of mutual harm, causing them to get rid of their fearfulness and, according to whatever they need, causing them each to become completely full and satisfied. After they have become full, they all bring forth the resolve to gain *anuttarasamyaksambodhi*.

Within the immeasurable suffering of the hells, he is able to cause the fires of the hells to go out, the broth [in the cauldrons] to grow cold, the offenses [of the hell-dwellers] to be extinguished, and their minds to turn to goodness. He gets rid of their hunger and thirst and allows them to be reborn in the heavens and among humans. On account of these causes and conditions, they all bring forth the resolve to gain *anuttarasamyaksambodhi*.

Where there are poverty-stricken people throughout the ten directions, he supplies them with wealth. As for those who are wealthy and noble, he gives them exotic flavors and exotic forms which cause them to be delighted. On account of these causes and conditions, they all bring forth the resolve to gain *anuttarasamyaksambodhi*.

When he goes among the desire-realm gods, he causes them to dispense with the desire-based pleasures of the heavens, gives them the marvelous jewel of Dharma bliss, and thus causes them to

be delighted. Based on these causes and conditions, they are all led to bring forth the resolve to gain *anuttarasamyakṣambodhi*.

When he goes among the form-realm gods, he causes them to get rid of their blissful attachment and delights them with the dhyāna dharma of the bodhisattvas. Based on these causes and conditions, they are all inspired to bring forth the resolve to gain *anuttarasamyakṣambodhi*.

Matters are of this sort all the way on up to the tenth [bodhisattva] ground. This illustrates what is meant by “perfect fulfillment” of *dāna pāramitā*.

1. THE BODHISATVA’S PERFECTION OF *DĀNA* IN TWO BODY TYPES

Additionally, the bodhisattva possesses two kinds of bodies. The first is the body produced from the karma of the fetters. The second is the Dharma body. Accomplishing fulfillment of *dāna pāramitā* in both of these bodies is what is intended by “perfect fulfillment” of *dāna pāramitā*.

a. *DĀNA PĀRAMITĀ* IN THE FETTER-GENERATED BODY

Question: What is meant by fulfillment of *dāna pāramitā* within the body produced from the karma generated by the fetters (*saṃyojana*)?

Response: This refers to when one has not yet gained the Dharma body and to when the fetters have not yet been brought to an end. One becomes able to give completely of all that one possesses, both inwardly and outwardly, including all manner of precious objects, and including one’s head, eyes, marrow, brain, country, wealth, wives, and sons, doing so without one’s mind moving or turning away from it. Take for instance Prince Sudinna²⁸ who made a gift of his two sons to a brahman. (Chinese textual note: In our language, this [Sudinna] means “fine fondness.”) Next, he relinquished his wife, and even then, his mind still did not turn away from continuing on with this practice.

1) KING SARVADA TURNS HIMSELF IN (STORY)

This is also exemplified by King Sarvada who was vanquished by an enemy country and who then fled and hid in the furthest reaches of the forests. (Chinese textual note: In our language, this [“Sarvada”] means “giving everything.”) He encountered a brahman from a far-away country who sought to receive alms from him. As for himself, his country had been crushed, his family had been wiped out, and he had been forced to flee alone and go into hiding.

Because he felt pity for [the brahman's] hardship in having come from afar and yet having gotten nothing, he said to the brahman, "I am King Sarvada. The new king has sent men out to find me, offering a handsome reward for my capture." He then immediately tied himself up and gave himself up [to the brahman]. [The brahman] then turned him over to the new king and received great wealth and valuables [in reward].

2) PRINCE CANDRAPRABHA SACRIFICES HIMSELF (STORY)

This concept is also illustrated by [the story of] Prince Candraprabha who had gone out sightseeing when a leper noticed him, presented himself at the carriage, and addressed him, saying, "My body has come down with a serious disease which causes intense suffering and causes me to be grievously tormented. The prince is traveling about for pleasure. Will he only bring happiness to himself? May he bring forth great kindness and bring pity to mind. Pray, may I receive a cure that will rescue me?"

When the Prince heard him, he asked the physicians about this matter. The physician replied, "It would be necessary to obtain the blood and marrow of a man who from the time of birth had grown up without any hatred. It would be topically applied and also drunk. If one proceeded in this fashion, then he could be cured."

The Prince thought to himself, "If there is such a person, he would wish to live on and would cherish his own life. How could such a person be found? Aside from myself, there is nowhere to find such a person." He then issued an order for a *caṇḍāla* to come. He then instructed him to strip away flesh from his body, break his bones, extract his marrow, smear it on the body of the sick man, and then take the blood and provide it as a drink for [the leper].

3) CONCLUSION OF FETTER-GENERATED BODY DISCUSSION

In ways such as this, and in all sorts of physical bodies, one gives even one's own wives and sons and yet does not stint at all, treating the practice as if it merely involved the setting aside of grass or trees. One contemplates those things which are given and realizes that they exist merely on the basis of [a conjunction of] conditions. When one pursues this and seeks to find their reality, it can never be found. Everything is finally characterized by being pure and like *nirvāṇa*. And so this proceeds until one realizes the unproduced-dharmas patience (*anutpattikadharmakṣānti*). This is what is meant by fulfillment of *dāna pāramitā* while abiding in a body produced from the karma of the fetters.