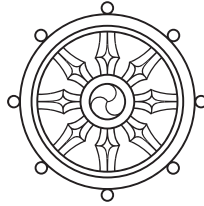


NĀGĀRJUNA’S TREATISE ON THE TEN BODHISATTVA GROUNDS

VOLUME ONE

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to purify one's own mind—
This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
(T02 n.125 p.551a 13–14)



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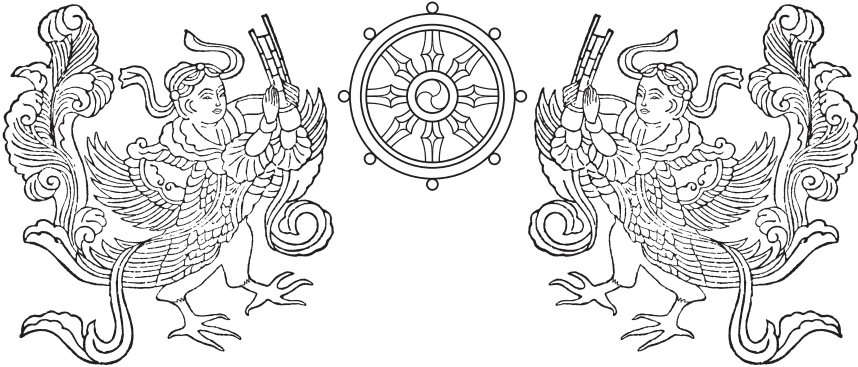
NĀGĀRJUNA'S
TREATISE ON THE TEN GROUNDS

The Daśabhūmika Vibhāṣā

VOLUME ONE

As Translated into Chinese
By Tripiṭaka Master Kumārajīva
(c 410 CE)

Annotated Chinese-to-English Translation by Bhikshu Dharmamitra



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DEDICATION

Dedicated to the memory of the selfless and marvelous life of the Venerable Dhyāna Master Hsuan Hua, the Guiyang Ch'an Patriarch and the very personification of the bodhisattva's six perfections.

DHYĀNA MASTER HSUAN HUA

宣化禪師

1918–1995

ABOUT THE CHINESE TEXT

This translation is supplemented by inclusion of Chinese source text on verso pages in both traditional (above) and simplified (below) scripts. For the traditional character version variant readings from other canonical editions are found as an appendix in the back of the book and, where I have incorporated those variants into the translation, they are usually signaled with an endnote along with my rationale for making the emendation. The traditional-character Chinese text and its variant readings are from the April, 2004 version of the Chinese Buddhist Electronic Text Association's digital edition of the Taisho Buddhist canon. The simplified-character Chinese text is as downloaded from the online Qianlong Chinese Buddhist Canon on July 23, 2018 (<http://www.qldzj.com/>).

Those following the translation in the traditional Chinese version should be aware that the original Taisho scripture punctuation contained in this 2004 edition is not traceable to original editions, is not reliable, and is probably best ignored altogether. (In any case, accurate reading of Classical Chinese should never depend on a previous editor's punctuation.)

OUTLINING IN THIS WORK

The thirty-five chapter titles in this work are from the Taisho Chinese text. All other outline headings originate with the translator. Buddhist canonical texts are often so structurally dense that they are best navigated with the aid of at least a simple outline structure such as I have supplied here.

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The accuracy and readability of this translation have been greatly improved by many corrections, preview comments, and editorial suggestions generously contributed by Bhikkhu Bodhi, Bhikshu Jianhu, Feng Ling, Nicholas Weeks, and Jon Babcock.

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Were it not for the ongoing material support provided by my late guru's Dharma Realm Buddhist Association and the serene translation studio provided by Seattle's Bodhi Dhamma Center, creation of this translation would have been much more difficult.

Additionally, it would have been impossible for me to produce this translation without the Dharma teachings and personal inspiration provided to me by my late guru, the awesomely wise and compassionate Dhyāna Master Hsuan Hua, the Guiyang Ch'an Patriarch, Dharma teacher, and exegete.

Finally, I owe an immense debt of gratitude to the members of the liver care and transplant teams at Seattle's University of Washington Medical Center who cured me of liver cancer in 2010 and then gave me a liver transplant several months later. In particular, if it weren't for over a decade of wonderfully attentive and compassionate care by Dr. Renuka Bhattacharya, now medical director of UW's liver transplant program, the kindness and skill in three major surgeries by my transplant surgeon, Dr. Jorge Reyes, and the marvelous generosity of an anonymous liver donor, I would have died years ago and thus never could have completed the scriptural translations I have produced in the last eight years.

LIST OF ABBREVIATIONS

AN	Aṅguttara Nikāya
BB	Buddhabhadra (T278)
BCSD	Hirakawa's <i>Buddhist Chinese-Sanskrit Dictionary</i>
BDK	Bukkyo Dendo Kyokai English Tripiṭaka
BHSD	Edgerton's <i>Buddhist Hybrid Sanskrit Dictionary</i>
BR	Bodhiruci (T1522)
CBETA	Chinese Buddhist Electronic Text Association's edition of the Taisho edition of the Chinese Buddhist canon.
CDB	<i>The Connected Discourses of the Buddha</i>
DN	<i>Dīgha Nikāya</i>
DR	Dharmarakṣa (T278)
DSBC	Digital Sanskrit Buddhist Canon's digitized edition of <i>Daśabhūmikasūtram</i> , edited by P. L. Vaidya.
EA	<i>Ekottara Āgama</i>
KB	Kumārajīva and Buddhayaśas (T286)
KJ	Kumārajīva
MDPL	<i>Materials for a Dictionary of the Prajñāpāramitā Literature</i>
MLDB	<i>The Middle Length Discourses of the Buddha</i>
MN	<i>Majjhima nikāya</i>
Mppu	<i>Mahāprajñāpāramitā upadeśa</i>
MW	Monier Williams' <i>A Sanskrit-English Dictionary</i>
N	Nāgārjuna
NDB	<i>Numerical Discourses of the Buddha</i>
PTS	Pali Text Society
SA	Śikṣānanda (T279)
SD	Śīladharma (T287)
SN	Saṃyutta Nikāya
SYM	The Song, Yuan, Ming, Gong editions of the Chinese Buddhist canon.
SZPPS	<i>Shizhu piposha lun</i>
T	Taisho Chinese Buddhist Canon via CBETA (Version 2004. ed.) Taipei)
VB	Venerable Bhikkhu Bodhi

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TRANSLATOR'S INTRODUCTION

As the latest in my series of translations of bodhisattva path texts important in the history of Classic Indian and Chinese Mahāyana Buddhism, I present here my English translation of Tripiṭaka Master Kumārajīva's rendering from Sanskrit of Nāgārjuna's *Treatise on the Ten Grounds* (*Daśabhūmika-vibhāṣā*).¹ This is a text devoted to explaining in great detail the aspects of practice involved in ascending through the ten "grounds," "planes," or "levels" of bodhisattva path cultivation that are described in the *Ten Grounds Sutra* (*Daśabhūmika-sūtra*) and in the nearly identical "Ten Grounds" chapter of the *Flower Adornment Sutra* (*Avataṃsaka-sūtra*). (In order to encourage and facilitate deeper study of this topic, I have translated both of these closely related texts which are available under separate cover from Kalavinka Press.)

Although Dharmarakṣa was the first one to translate this text into Chinese, his 265 CE translation of this treatise has been lost.² The edition of Nāgārjuna's *Treatise on the Ten Grounds* that I have translated here is the only one that exists in any language, namely the 17-fascicle *Shizu piposha lun* (十住毘婆沙論) or *Daśabhūmika-vibhāṣā* that is preserved in the Taisho edition of the Buddhist canon (T no. 1521). It was translated from Sanskrit into English by Tripiṭaka Master Kumārajīva as dictated to him from memory by Tripiṭaka Master Buddhayaśas sometime between the latter's arrival in Chang'an in 408 and his return to Kashmir four years later.

Although, having studied it closely, I find this 35-chapter treatise to be beautifully and awesomely complete in itself as a close description of the principles and practices necessary for entering and mastering the first two of the ten bodhisattva grounds, it is probable that this text as translated by Kumārajīva was originally part of a much larger work. Fortunately, the edition that we have is, in and of itself, a wonderfully thorough training manual for moving from the life of a common unenlightened person to that of an irreversible bodhisattva well along on the path to buddhahood.

A Brief Description of the Treatise Contents

As noted above, this text consists of 35 chapters³ in 17 fascicles that describe in great detail the principles and practices involved in

entering the bodhisattva path and in perfecting in correct sequence the practices of the first and second grounds, “The Ground of Joyfulness,” and “The Ground of Stainlessness.”

Chapter 1, “The Introduction,” discusses the author’s motivations and aims in composing this treatise. Chapter 2 through 27 explain the first ground’s practices. Chapter 28 through 35 explain the second ground’s practices.

Chapter 2, “Entering the First Ground” through Chapter 17, “On Entering the Temple,” focus on the practice methods of the lay bodhisattva. Chapter 18, “The Jointly Shared Practices,” through Chapter 27, “Summarizing the Practice [of the First Ground],” focus more on the bodhisattva practices that are common to both the lay bodhisattva and the monastic bodhisattva. Chapter 28, “Distinctions in Courses of Karmic Action on the Second Ground,” through Chapter 35,” focus somewhat more strongly on the practices of the monastic bodhisattva or very advanced lay practitioner.

A Condensed Description of Each Chapter's Contents⁴

To give the reader a quick idea of the general content of each of the chapters, I present immediately below only the briefest of general descriptions. For a much more detailed outline of the contents of each chapter, I refer the reader to my 18-page “Directory to Chapter Subsections” which follows immediately after the “General Table of Contents.

1) The Introduction: This chapter consists of a general discussion of the whole treatise, a description of Nāgārjuna’s motives in writing the treatise, and a close explanation of the “refuge” verse that opens the treatise.

2) Entering the First Ground: This chapter lists the names and meanings each of the ten grounds, explains how one enters the first ground, and discusses why this ground is called “The Ground of Joyfulness.”

3) The Characteristics of the Ground: This chapter describes the character of the first-ground bodhisattva, focusing in particular on this bodhisattva’s distinctive features. It also explains why his mind is for the most part joyful and explains the nature of his fearlessness.

4) Purification of the Ground: This chapter describes 27 dharmas involved in purifying the first ground.

5) The Explanation of the Vows: This chapter describes the bodhisattva's ten great vows in great detail.

6) On Producing the Bodhi Resolve: This chapter describes and explains the seven causes and conditions involved in generating the resolve to achieve the utmost, right, and perfect enlightenment.

7) On Training the Mind: This chapter describes the many different sorts of causes and conditions that might cause the bodhisattva to lose his resolve to reach the enlightenment of a buddha.

8) On the Avaivartika: This chapter describes the characteristics of the bodhisattva who has fallen into ruination and the characteristics of the bodhisattva who has become irreversible on the path to buddhahood.

9) On the Easy Practice: This chapter describes using the path of "the easy practice," mindfulness of the buddhas, to succeed in reaching the ground of the *avaivartika* or "irreversible" bodhisattva.

10) Getting Rid of Karma: This chapter describes the methods for purifying past bad karma, specifically referencing repentance, entreating, rejoicing in others' merit, and dedication of merit.

11) Distinctions with Regard to Merit: This chapter discusses the merit and karmic rewards of repentance, entreating, rejoicing, and transference of merit and also explains how repentance results in less severe retribution from grave karmic offenses.

12) Distinctions with Regard to Giving: This chapter discusses the karmic rewards of giving and also explains what constitutes pure giving and impure giving.

13) Distinctions with Regard to the Giving of Dharma: This chapter explains the superiority of Dharma giving over material giving and discusses the qualifications of someone who teaches the Dharma.

14) The Characteristics of the Refuges: This chapter discusses how one takes refuge in the Buddha, the Dharma, and the Sangha as well as how one practices mindfulness of the Buddha, mindfulness of the Dharma, and mindfulness of the Sangha.

15) The Five Moral Precepts: This chapter explains the practices beneficial to self and beneficial to others while also explaining the dharma of the five lay precepts.

16) On Realizing the Faults of the Householder's Life: This chapter details for the lay bodhisattva the faults of the household life,

thereby encouraging the layperson to consider the advantages of becoming a monastic. It also describes the practice of the six perfections.

17) On Entering the Temple: This chapter describes the practices adopted by the layperson on entering the grounds of stupas and temples, explains how to take and maintain the eight abstinence precepts, and compares the lay practice with monastic practice.

18) The Jointly Shared Practices: This chapter describes the practices common to both lay and monastic bodhisattvas while also describing a buddha's 32 major marks and the karmic causes that bring them about.

19) The Four-fold Dharmas: This chapter explains how wisdom is the origin of the 32 marks while also setting forth many fourfold lists that explain how wisdom is acquired, how wisdom is lost, how one's roots of goodness are devoured, how one's roots of goodness increase, and so forth.

20) Mindfulness of the Buddhas: This chapter describes the method for acquiring the *pratyutpanna* samādhi wherein one is allowed to see the Buddhas. It explains that one should cultivate mindfulness and contemplation of the Buddhas' form bodies in reliance upon their 32 major marks and 80 subsidiary characteristics.

21) Forty Dharmas Exclusive to Buddhas (Part 1): This chapter lists 40 dharmas exclusive to buddhas and discusses the first nine of those 40 dharmas that serve as the basis for practicing mindfulness of all buddhas' Dharma body.

22) Forty Dharmas Exclusive to Buddhas (Part 2) – Challenges to the Reality of Omniscience: This entire chapter is devoted to refuting the various challenges to the claim that buddhas are omniscient.

23) Forty Dharmas Exclusive to Buddhas (Part 3): This chapter begins by explaining the tenth of the exclusive dharmas, that of "thorough knowing of matters that are unfixed," continues by explaining the rest of the 40 exclusive dharmas, and then ends by introducing an additional 44 exclusive dharmas.

24) Verses Offered in Praise: This chapter explains that one is to use the 40 dharmas exclusive to the Buddhas in one's practice of mindfulness of the Buddha and then presents praise verses to be used as a means for successfully entering the mindfulness-of-the-Buddha samādhi.

25) Teachings to Aid the Mindfulness-of-the-Buddha Samādhi:

This chapter sets forth the method for acquiring the *pratyutpanna samādhi* while also describing the karmic rewards derived from this samādhi.

26) The Analogy Chapter: This chapter sets forth the analogy of the great guide leading fellow travelers across treacherous terrain to a great city while also describing in greater detail the knowledge essential to deeply understanding and practicing the bodhisattva path.

27) A Summarizing Discussion of the Bodhisattva Practices: This chapter presents a general explanation of all the dharmas practiced by the bodhisattva along with a discussion of the differences between the practitioner who is a bodhisattva in name only and the practitioner who truly is a genuine bodhisattva.

28) Distinctions in the Second Ground's Courses of Karmic Action: This chapter begins by introducing ten types of resolute intentions that should be adopted by the first-ground bodhisattva wishing to reach the second ground. It continues then with detailed explanations of each of the ten courses of good karmic action and the ten courses of bad karmic action.

29) Distinctions Pertaining to Śrāvakas and Pratyekabuddhas: This chapter begins by asserting that the ten courses of good karmic action enable the practitioner to access the ground of a *śrāvaka*-disciple, the ground of a *pratyekabuddha*, and the ground of a buddha. It then describes which sorts of beings may reach the grounds of *śrāvaka*-disciples and *pratyekabuddhas* by relying upon the practice of the ten courses of good karmic action.

30) Distinctions Pertaining to the Great Vehicle: This chapter describes which sorts of beings may reach the ground of a buddha through cultivation of the ten courses of good karmic action. It also asserts that a bodhisattva's cultivation of the ten courses of good karmic action is superior to such cultivation as undertaken by adherents of the *śrāvaka*-disciple and pratyekabuddha vehicles.

31) Guarding the Moral Precepts: This chapter describes the general and specific karmic rewards resulting from cultivating the ten courses of good karmic action. It then presents sixty-five aspects of the perfection of moral virtue in accordance with *The Jeweled Summit Sutra*.

32) An Explanation of the Dhūta Austerities: This chapter describes the correct practice of the twelve *dhūta* austerities, their benefits, and the conditions under which they may be set aside.

33) Aids to Gaining the Fruits of Śīla: This chapter describes the dharmas that enable purification of one's practice of moral virtue. It also describes four types of monks of which the first three are worthy of censure and the fourth is to be emulated.

34) In Praise of the Moral Precepts: This chapter begins by asserting that, "The bodhisattva who purifies his observance of the moral precepts in this manner is able to gather together all sorts of meritorious qualities and derive all manner of benefits." It then proceeds to quote Akṣayamati Bodhisattva's extensive praise of the moral precepts.

35) The Karmic Rewards of the Moral Precepts: This chapter describes the second-ground bodhisattva's manifestation as a wheel-turning king who instructs beings in the practice of the ten course of good karmic action.

On the Completeness and Ultimacy of This Treatise

Although this treatise primarily focuses its discussions on how to understand the principles, how to develop the qualities, and how to master the skills required to reach the first two of the bodhisattva grounds, its utility is not limited to accomplishing that already very amazing, beautiful, and daunting feat. In fact, the range of the discussions in this text are so broad and deep that they apply to the entire path to buddhahood. Indeed, if one were to deeply study this text together with the Ten Grounds Sutra,⁵ one would then already possess a very complete map of how to proceed all the way to the perfect enlightenment of a buddha.

So many other additional aspects of knowledge, wisdom, powers, skills, and qualities are mastered on these first two grounds that I think it would be fair to say that most of us would need to cultivate the bodhisattva path for many hundreds of lifetimes before we could move beyond the teachings presented in this wonderful treatise by Nāgārjuna.

As noted in Chapter 29, this treatise does indeed provide all of the teachings a practitioner would need to reach all the way to buddhahood: "These ten courses of good karmic action enable the practitioner to reach the grounds of the *śrāvaka* disciples, also enable

him to reach the ground of the *pratyekabuddhas*, and also enable him to reach the ground of the Buddhas.”

In the very next chapter, Chapter 30, Nāgārjuna answers the question, “Which sorts of beings can the ten courses of good karmic action also cause to reach the ground of buddhahood?”, doing so by setting forth the following verse distinguishing these bodhisattvas from practitioners attracted to the individual-liberation paths idealizing arhats and *pratyekabuddhas*:

The way they practice the ten courses of good karmic action is superior to that of the two other classes of practitioners, for they engage in measureless extraordinary cultivation superior to that of anyone else in the world.

They bring forth vows that are both solid and good, perfect the great compassion that cannot be impeded, adeptly take on the practice of skillful means, and patiently endure every sort of pain and anguish.

They do not abandon any being, deeply cherish the wisdom of the Buddhas, and delight in those who completely and thoroughly practice the Buddhas’ powers and sovereign masteries.

They are able to refute all ideas involving wrong views and accept and protect the Buddhas’ right Dharma.

They are valiant, able to endure, and vigorous, and are possessed of solid resolve in teaching beings.

They do not covet or become attached to their own happiness or to living a measurelessly long life.

They are supreme in all their endeavors and free of fault in all the works they do.

They possess every kind of purity and come forth through the practice of all the supreme bases.⁶

The courses of good karmic action enable these persons to reach the ground of the Bhagavats who possess the ten powers.

A close perusal of the above verses should bolster the practitioner’s confidence in the completeness and ultimacy of the teachings presented in this treatise.

In Summation

I first happened on this text many years ago when searching the Buddhist canon for the most important bodhisattva path texts to translate into English. I immediately fell in love with it and started translating it back in 2004, but had to take a break from it for a few

years due to health reasons and also because I was preoccupied with fourteen other bodhisattva path manuscripts I published as the first ten Kalavinka Press volumes in 2009.

I finally finished a first draft translation of this treatise in late spring of 2011 which I did not finish revising until early 2018, this because I was deeply involved in creating a translation of the Ten Grounds Sutra (now available) and the Avatamsaka Sutra (which, though long since completed, is still being revised and edited).

I have always felt that Nāgārjuna's *Treatise on the Ten Grounds* is one of the most important and most inspiring bodhisattva path texts in the Buddhist canon and one that simply *must* be translated into English as soon as possible. Hence it gives me great pleasure to finally be able to bring forth this translation for the perusal of English-speaking Dharma students and practitioners devoted to the deep study of the bodhisattva path.

Although, aided by the critical comments of a group of Dharma friends and colleagues, I have given this translation my best effort and the greatest care to ensure accuracy, I am aware that there may still be room for refinements here and there. To that end, I invite constructive comments by email via the Kalavinka.org website. That said, I remain very confident that this book will suffice to advance the western reader's understanding of right practice of the bodhisattva path as taught by Ārya Nāgārjuna.

Bhikshu Dharmamitra

Seattle

April 23, 2019

Introduction Endnotes

1. Although it is common to see the Sanskrit title of this work reconstructed in English academic articles as “*Daśabhūmika-vibhāṣā-śāstra*,” this based on its Chinese title as *Shizhu piposha lun* (十住毘婆沙論), “Ten Grounds Vibhāṣā Treatise,” Hirakawa reconstructs this title as simply “*Daśabhūmika-vibhāṣā*,” probably because he recognized that the *lun* (論) or “treatise” in the Chinese title was only ever intended by Kumārajīva and other translators to notify the Chinese reader that a *vibhāṣā* is a kind of treatise. That is to say, he most likely did *not* intend it as a translation of the Sanskrit word *śāstra*.
2. In an article on Nāgārjuna, Joseph Walser writes: “Of two things we can be fairly certain. First, according to two sixth-century catalogues of Buddhist texts translated into Chinese, Dharmarakṣa translated a work called the *Treatise Commentary on the Sūtra of Ten Stages* (the *Daśabhūmika-vibhāṣa-śāstra*) in 265 CE that he ascribes to Nāgārjuna.” (Powers, p. 498)
3. Although the Taisho edition of this text restarts the chapter numbering after Chapter 27 by designating Chapter 28 as “Chapter One,” I instead follow the chapter numbering of the SYMG editions, all of which number this treatise as consisting of a series of 35 continuously numbered chapters. The apparent rationale for the Taisho edition’s restarting the numbering at Chapter 28 is to call the reader’s attention to the fact that the first 27 chapters are at least nominally devoted to explaining the first ground whereas the final 8 chapters constitute a new section consisting of N’s explanation of the second ground. In any case, the reader should be aware that headings of these sorts for the most part originate with the Chinese translation team, not with the Indian text.
4. This condensed description of each chapter borrows from and expands upon a very similar Chinese language narration found as part of “A Simplified Introduction to the *Daśabhūmika Vibhāṣā*” (十住毘婆沙論簡介) by the Chinese Buddhist monk Hou Guan of the Fuyan Buddhist Studies Institute (福嚴佛學院, 釋厚觀, 09/18/2001). As of this writing (July, 2018), the document can be found at this URL:
http://www.fuyan.org.tw/main_edu/1521-00c.doc
5. My complete translation of the Ten Grounds Sutra is available from Kalavinka Press.
6. These “four bases of meritorious qualities” are truth, relinquishing, quiescence, and wisdom.

NĀGĀRJUNA'S TREATISE ON THE TEN BODHISATTVA GROUNDS

The Daśabhūmika Vibhāṣā

(T26.1521.20a02–122b13)

Composed by Ārya Nāgārjuna

**Translated into Chinese in the Later Qin Era by
Tripiṭaka Master Kumārajīva from the State of Kuchā**

Chinese to English Translation by Bhikshu Dharmamitra

020a04 || No. 1521

020a05 || 十住毘婆沙論卷第一 020a06 ||

020a07 || [4]聖者龍樹造

020a08 || [5]後秦龜茲國三藏鳩摩羅什譯

020a09 || [6]序品第一

020a10 || 敬禮一切佛 無上之大道

020a11 || 及諸菩薩眾 堅心住十地

020a12 || 聲聞辟支佛 無我我所者

020a13 || 今解十地義 隨順佛所說

020a14 || 問曰汝欲解菩薩十地義。以何因緣故說。

020a15 || 答曰。地獄畜生餓鬼人天阿修羅六趣險難

020a16 || 恐怖大畏。是眾生生死大海旋流[7]洄復。隨

020a17 || 業往來是其濤波。涕淚乳汁流[8]汗膿血是

020a18 || 惡水聚。瘡癩乾枯嘔血淋瀝。上氣熱病癰疽

020a19 || 癰漏吐逆脹滿。如是等種種惡病為惡羅剎。

020a20 || 憂悲苦惱為水。燒動啼哭悲號為波浪聲。苦

020a21 || 惱諸受以為沃焦。死為崖岸無能越者。諸

020a22 || 結煩惱有漏業風鼓扇不定。諸四顛倒以為

020a23 || 欺誑。愚癡無明為大黑闇。

十住毗婆沙論卷第一
序品第一

敬禮一切佛 無上之大道
及諸菩薩眾 堅心住十地
聲聞辟支佛 無我我所者
今解十地義 隨順佛所說
問曰汝欲解菩薩

十地義。以何因緣故說。答曰。地獄畜生餓鬼人天阿修羅六趣險
難恐怖大畏。是眾生生死大海旋流洄復。隨業往來是其濤波。涕
淚乳汁流汗膿血是惡水聚。瘡癩干枯嘔血淋瀝。上氣熱病癰疽痛
漏吐逆脹滿。如是等種種惡病為惡羅剎。憂悲苦惱為水。燒動啼
哭悲號為波浪聲。苦惱諸受以為沃焦。死為崖岸無能越者。諸結
煩惱有漏業風鼓扇不定。諸四顛倒以為欺誑。愚痴無明為大黑
闇。

CHAPTER 1

The Introduction

I. CHAPTER ONE: THE INTRODUCTION

A. VERSES DECLARING THE THREE REFUGES AND THE TREATISE'S INTENT

I bow down in reverence to all buddhas,
to their unsurpassable great path,
to those in the bodhisattva sangha
who, equipped with solid resolve, abide on the ten grounds,
to the *śrāvaka* disciples, to the *pratyekabuddhas*,
and to those free of a self and anything belonging to a self.
I shall now explain the meaning of the ten grounds,
doing so in accordance with the utterances of the Buddha.

1. Q: WHY EXPLAIN THE TEN GROUNDS?

Question: You are now about to explain the meaning of the bodhisattva's ten grounds. What are the reasons for this explanation?

2. A: THE PLIGHT OF BEINGS AND THE AVAILABILITY OF SAVIORS

Response: The dangers and difficulties of the six rebirth destinies of the hells, animals, hungry ghosts, humans, devas, and *asuras* are terrifying and induce great fearfulness. In the churning whirlpool currents of the great sea of *saṃsāra*, the beings therein swirl about, going forth and coming back in accordance with their karma. This is what forms that sea's towering waves. Their tears, milk, flowing sweat, pus, and blood form its masses of noxious spume.

Their leprous sores, emaciation, regurgitated blood, and urinary disorders, their ascendant-energy febrile diseases, their carbuncles and flowing abscesses, their vomiting and bloating—all of these different sorts of diseases are that sea's *rākṣasas*.

Their worries, anguish, and bitter afflictions form its waters. Their being beset with troubles, weeping and wailing in grief—these are the sounds made by the churning of its waves. All of their feelings of bitterness and affliction—these are its boiling and burning mountain.¹ Death is that cliff bank on the shore beyond which no one can climb.

The winds of their karma associated with the contaminants and connected to the fetters and afflictions pound and blow at them unpredictably. They are cheated and deceived by the four inverted views.² Their delusions and ignorance create a great black darkness.

隨愛凡夫無始已

020a24 || 來常行其中。如是往來生死大海。未曾有
 020a25 || 得到於彼岸。或有到者兼能濟渡無量眾
 020a26 || 生。以是因緣說菩薩十[9]地義。問曰。若人不
 020a27 || 能修行菩薩十地。不得度生死大海耶。
 020a28 || 答曰。[10]若有人行聲聞辟支佛乘者。是人得
 020a29 || 度生死大海。若人欲以無上大乘度生死
 020b01 || 大海者。是人必當具足修行十地。問曰。行
 020b02 || 聲聞辟支佛乘者。幾時得度生死大海。答
 020b03 || 曰。行聲聞乘者。或以一世得度。或以二
 020b04 || 世。或過是數。隨根利鈍。又以先世宿行因
 020b05 || 緣行辟支佛乘者。或以七世得度。或以
 020b06 || 八世。若行大乘者。或一恒河沙大劫。或二
 020b07 || 三四[11]至十百千萬[12]億。或過是數。

正
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字

随爱凡夫无始已来常行其中。如是往来生死大海。未曾有得到于
 彼岸。或有到者兼能济渡无量众生。以是因缘说菩萨十地义。问
 曰。若人不能修行菩萨十地。不得度生死大海耶。答曰。若有人
 行声闻辟支佛乘者。是人得度生死大海。若人欲以无上大乘度生
 死大海者。是人必当具足修行十地。问曰。行声闻辟支佛乘者。
 几时得度生死大海。答曰。行声闻乘者。或以一世得度。或以二
 世。或过是数。随根利钝。又以先世宿行因缘行辟支佛乘者。或
 以七世得度。或以八世。若行大乘者。或一恒河沙大劫。或二三
 四至十百千万亿。或过是数。

简
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字

Throughout the course of beginningless time, these common people, under the sway of their affections, have always moved along in the midst of this. So it is that they come and go in this fashion in the great sea of *saṃsāra* without ever reaching the far shore.

But there may be those who, having reached it, are also able to rescue and bring across an incalculable number of beings. It is due to these causes and conditions that we now set forth an explanation of the ten grounds of the bodhisattva.

3. Q: CAN NON-BODHISATTVAS ALSO TRANSCEND SAṂSĀRA?

Question: Is it the case that, if a person is unable to cultivate the ten grounds of the bodhisattva, he will not succeed in crossing beyond the great sea of *saṃsāra*?

4. A: YES, BUT THE GREAT VEHICLE REQUIRES THE TEN GROUNDS

Response: Someone cultivating the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas* can cross beyond the great sea of *saṃsāra*. If, however, someone aspires to use the unsurpassable Great Vehicle to cross beyond the great sea of *saṃsāra*, this person certainly must perfect the cultivation of the ten grounds.

5. Q: HOW LONG FOR TWO VEHICLES TO ACHIEVE TRANSCENDENCE?

Question: In the case of those cultivating the vehicle of the *śrāvaka* disciples or the *pratyekabuddhas*, how long must they pursue their practice before they succeed in crossing beyond the great sea of *saṃsāra*?

6. A: TWO VEHICLES ARE RAPID; BODHISATTVAS REQUIRE MANY LIVES

Response: In the case of those who cultivate the vehicle of the *śrāvaka* disciples, some may succeed in crossing beyond it in as little as a single lifetime. Some will require two lifetimes and yet others may require an even greater number of lifetimes. This is a matter dependent upon the relative sharpness or dullness of one's faculties. It is also a matter dependent upon the causes and conditions of one's cultivation in previous lives.

In the case of those cultivating the vehicle of the *pratyekabuddhas*, some will require seven lifetimes to succeed in crossing beyond whereas others will require eight lifetimes.

In the case of those who cultivate the Great Vehicle, some may require a number of great kalpas as numerous as the sands of a single Ganges River, and some may require a number of great kalpas as numerous as the sands in two, three, or four Ganges Rivers, and so forth until we come to those requiring kalpas as numerous as the sands contained in ten, one hundred, one thousand, ten thousand, or a *koṭi* of Ganges Rivers. They may require an even longer period of time than that.

然後乃

020b08 || 得具足修行菩薩十地而成佛道。亦隨根
 020b09 || 之利鈍。又以先世宿行因緣。問曰。聲聞辟支
 020b10 || 佛佛。俱到彼岸。於解脫中有差別不。答
 020b11 || 曰。是事應當分別。於諸煩惱得解脫是中
 020b12 || 無差別。因是解脫入無餘涅槃。是中亦無
 020b13 || 差別。無有相故。但諸佛甚深禪定障解脫。
 020b14 || 一切法障解脫。於諸聲聞辟支佛。^[13]有差別
 020b15 || 非說所盡。亦不可以譬喻為比。問曰。三
 020b16 || 乘所學皆為無餘涅槃。若無餘涅槃中無差
 020b17 || 別者。我等何用於恒河沙等大劫。往來生
 020b18 || 死具足十地。不如以聲聞辟支佛乘速滅
 020b19 || 諸苦。答曰。是語弱劣。非是大悲有益之言。
 020b20 || 若諸菩薩効汝小心無慈^[14]悲意。不能精勤
 020b21 || 修十地者。諸聲聞辟支佛何由得度。

正
體
字

然后乃得具足修行菩薩十地而成佛道。亦隨根之利鈍。又以先世宿行因緣。問曰。聲聞辟支佛佛。俱到彼岸。于解脫中有差別不。答曰。是事应当分別。于諸煩惱得解脫是中無差別。因是解脫入無余涅槃。是中亦無差別。無有相故。但諸佛甚深禪定障解脫。一切法障解脫。于諸聲聞辟支佛。有差別非說所盡。亦不可以譬喻為比。問曰。三乘所學皆為無余涅槃。若無余涅槃中無差別者。我等何用于恒河沙等大劫。往來生死具足十地。不如以聲聞辟支佛乘速滅諸苦。答曰。是語弱劣。非是大悲有益之言。若諸菩薩效汝小心無慈悲意。不能精勤修十地者。諸聲聞辟支佛何由得度。

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Only after that may they completely fulfil the cultivation of the bodhisattva's ten grounds and then realize buddhahood. This too is a matter dependent on the relative sharpness or dullness of one's faculties. This too depends on the causes and conditions of one's previous-life cultivation.

7. Q: IS THERE ANY DIFFERENCE IN THE QUALITY OF LIBERATION?

Question: The *śrāvaka* disciples, the *pratyekabuddhas*, and the buddhas all succeed in reaching the far shore [of liberation from *saṃsāra*]. Are there or are there not any differences in the liberation they each achieve?

8. A: NIRVĀṆA DOES NOT DIFFER; LEVELS OF AWAKENING ARE VERY DIFFERENT

Response: This matter requires differentiation: As regards the achievement of liberation from the afflictions, there are no differences. It is on the basis of this achievement that one enters the nirvāṇa without residue. In this respect as well, there are no differences. This is because [nirvāṇa] has no distinguishing characteristics.

It is only with respect to the matters of a buddha's degree of liberation from the obstacles to extremely deep *dhyāna* absorption and his degree of liberation from the obstacles to [the knowledge of] all dharmas that there exist distinguishing factors relative to the *śrāvaka* disciples and the *pratyekabuddhas*. The degree of difference in these is so extensive that no amount of description could ever come to the end of it. No accurate comparison can be made even by resort to analogy.

9. Q: IF NIRVĀṆA IS IDENTICAL, WHY NOT QUICKLY DEPART?

Question: That which all Three Vehicles take as the object of training is the nirvāṇa without residue. If there are no distinctions in the nirvāṇa without residue, what use could there be for us in going and coming in *saṃsāra* for great kalpas as numerous as the Ganges' sands, fulfilling the ten grounds' practices? That would not be nearly as good as using the vehicles of the *śrāvaka* disciples and the *pratyekabuddhas* to put a swift end to all suffering.

10. A: THIS IS A WEAK AND INFERIOR STATEMENT DEVOID OF COMPASSION

Response: This sort of statement is weak and inferior. It is not the beneficial discourse of someone possessed of the great compassion.

a. WITHOUT BODHISATTVAS, HOW COULD THE TWO VEHICLES EXIST?

Suppose all bodhisattvas emulated your small-mindedness so devoid of kindly or compassionate intent and thereby became unable to energetically and assiduously cultivate the ten grounds. In such a case, how could any *śrāvaka* disciple or *pratyekabuddha* aspirant ever attain liberation?

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亦復 020b22 || 無有^[15]三乘差別。所以者何。一切聲聞辟支
 020b23 || 佛皆由佛出。若無諸佛。何由而出。若不修
 020b24 || 十地何有諸佛。若無諸佛亦無法僧。是故
 020b25 || 汝所說者則斷三寶種。非是大人有智之言。
 020b26 || 不可聽察。所以者何。世間有四種人。一者
 020b27 || 自利二者利^[16]他三者共利四者不共利。是中
 020b28 || 共利者。能行慈悲饒益於他。名為上人。
 020b29 || 如說。

020c01	世間可愍傷	常背於自利
020c02	一心求富樂	墮於邪見網
020c03	常懷於 ^[17] 死畏	流轉六道中
020c04	大悲諸菩薩	能 ^[18] 極為希有
020c05	眾生死至時	無能救護者
020c06	沒在深黑闇	煩惱網所 ^[19] 纏
020c07	若有能發行	大悲之心者
020c08	荷負眾生故	為之作重任
020c09	若人決定心	獨受諸勤苦
020c10	所獲安隱果	而與一切共
020c11	諸佛所稱歎	第一最上人
020c12	亦是希有者	功德之大藏

簡
體
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亦复无有三乘差别。所以者何。一切声闻辟支佛皆由佛出。若无
 诸佛。何由而出。若不修十地何有诸佛。若无诸佛亦无法僧。是
 故汝所说者则断三宝种。非是大人有智之言。不可听察。所以者
 何。世间有四种人。一者自利二者利他三者共利四者不共利。是
 中共利者。能行慈悲饶益于他。名为上人。如说。

世间可愍伤	常背于自利
一心求富乐	堕于邪见网
常怀于死畏	流转六道中
大悲诸菩萨	能极为希有
众生死至时	无能救护者
没在深黑闇	烦恼网所缠
若有能发行	大悲之心者
荷负众生故	为之作重任
若人决定心	独受诸勤苦
所获安隐果	而与一切共
诸佛所称叹	第一最上人
亦是希有者	功德之大藏

b. THIS WOULD PUT AN END TO THE THREE VEHICLES AND THE THREE JEWELS

What's more, in such a case, there could not even be any differentiation into the Three Vehicles. How is this the case? All *śrāvaka* disciples and *pratyekabuddhas* come forth in direct reliance upon a buddha. If no buddhas existed, then, on what basis could they come forth? If there was no cultivation of the ten grounds, how could there be any buddhas? If there were no buddhas, there would also be no Dharma and no Sangha. Therefore your statement advocates complete severance of the lineage of the Three Jewels. These are not the wise words of a great man, and they are not such as could survive critical examination. Why [do I say this]?

1) THE FOUR TYPES OF PEOPLE

There are four types of people in the world. The first benefits himself, the second benefits others, the third benefits both, and the fourth benefits no one. Among these, those who benefit both are able to cultivate kindness and compassion and benefit others. These are renowned as superior people.³ As has been stated:

People of the world are so deserving of pity:
They always turn away from what otherwise benefits them,
and, even as they single-mindedly seek wealth and happiness,
they fall on down into the net of false views.

Always haunted by the fear of death,
they flow along, turning about in the six rebirth destinies.
It is those greatly compassionate bodhisattvas
who, by their ability to rescue them, are rare.⁴

Beings, when confronted by the arrival of death,
have no one able to rescue or protect them
from their immersion in deep darkness
wherein they are entangled in the net of afflictions.

If there are those able to bring forth and implement
the greatly compassionate resolve,
because they shoulder the burden of beings' welfare,
they undertake a heavy responsibility to act on their behalf.

In a case where someone brings forth the resolute determination
to undergo alone all manner of suffering through their diligence
only to then take the fruits of peace and security gained
and share them as a gift to be bestowed on everyone—

These are the most supreme sorts of persons
that are praised by all buddhas.

They are also those who, rare indeed,
are great treasuries of meritorious qualities.

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020c13 || 世間有常言 家不生惡子
 020c14 || 但能成己利 不能利於人
 020c15 || 若生於善子 能利於人者
 020c16 || 是則如滿月 照明於其家
 020c17 || 有諸福德人 以種種因緣
 020c18 || 饒益如大海 又亦如大地
 020c19 || 無求於世間 以慈愍故住
 020c20 || 此人生為貴 壽命第一最
 020c21 || 如是聲聞辟支佛煩惱解脫雖無差別。
 020c22 || 以度無量眾生久住生死多所利益具
 020c23 || 足菩薩十地故有大差別。問曰。佛有大悲。
 020c24 || 汝為弟子種種稱讚慈愍眾生誠如所說。
 020c25 || 汝以種種因緣明了分別開悟引導。行慈
 020c26 || 悲者聞則心淨我甚欣悅。汝先偈說十地之
 020c27 || 義。願為解釋。

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世间有常言 家不生恶子
 但能成己利 不能利于人
 若生于善子 能利于人者
 是则如满月 照明于其家
 有诸福德人 以种种因缘
 饶益如大海 又亦如大地
 无求于世间 以慈愍故住
 此人生为贵 寿命第一最
 如是声闻辟支佛烦恼解脱虽无差别。以度无量众生久住生
 死多所利益具足菩萨十地故有大差别。问曰。佛有大悲。汝为弟
 子种种称赞慈愍众生诚如所说。汝以种种因缘明了分别开悟引
 导。行慈悲者闻则心净我甚欣悦。汝先偈说十地之义。愿为解
 释。

There is a saying commonly heard in the world:
 “May this family never produce a bad son,”
 one only able to benefit himself
 while remaining unable to bestow benefit on others.

If, however, they produce a son who is good,
 one well able to bring benefit to others—
 This one is for them like the moon when full,
 for he casts shining brightness upon his entire family.

There are people possessing all manner of merit
 who avail themselves of all different sorts of causes and conditions
 to then bestow on others benefit that is as vast as a great ocean
 and that is also as expansive as the great earth itself.

There is nothing whatever that they seek from the world.
 Rather they abide in it only out of kindness and pity.
 The birth of such persons is precious indeed
 and the lives that they lead are the most superior of all.

2) THE IMMENSE SUPERIORITY OF ONE WHO PERFECTS THE TEN GROUNDS

So it is that, although there are no distinctions as regards the liberation from afflictions achieved by *śrāvaka* disciples, by *pratyekabuddhas*, and by buddhas, there are nonetheless still huge distinctions associated with the buddhas’ perfect fulfillment of the bodhisattva’s ten grounds, with the liberation of countless beings, and with the bestowal of benefit on so many as they abide so long in *saṃsāra*.

11. Q: I AM CONVINCED, SO PLEASE CONTINUE TO EXPLAIN THE VERSES

Question: The Buddha does indeed possess the great compassion. For the sake of his disciples, you have set forth all manner of praises. This kindness and pity for beings is truly as you have described. You have used different sorts of reasons and considerations to make clear the distinctions, to invoke awakening, and to lead beings forth. When those aspiring to practice kindness and compassion hear this, their minds are purified. I have become deeply pleased by this. Please do explain those earlier verses set forth in preparing to explain the ten grounds’ meaning.

B. NĀGĀRJUNA CONTINUES EXPLAINING HIS INTRODUCTORY VERSES:

Response:

[I bow down in reverence to all buddhas,
 to their unsurpassable great path,
 to those in the bodhisattva sangha
 who, equipped with solid resolve, abide on the ten grounds, ...]⁵

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答曰。敬名恭敬心。禮名曲身

020c28 || 接足。一切諸佛者。三世十方佛。無上大道者。

020c29 || 一切諸法如實知見通達無餘。更無勝者。故

021a01 || 曰無上。大人所行故曰大道。菩薩眾者。為

021a02 || 無上道發心名曰菩薩。問曰。但發心便是菩

021a03 || 薩耶。答曰。何有但發心而為菩薩。若人發

021a04 || 心必能成無上道乃名菩薩。或有但發心

021a05 || 亦名菩薩。何以故。若離初發心則不成無

021a06 || 上道。如大經說。新發意者名為菩薩。猶如

021a07 || 比丘雖未得道亦名道人。是名字菩薩。漸

021a08 || 漸修習轉成實法。後釋歡喜地中。當廣說

021a09 || 如實菩薩相。眾者從初發心。至金剛無^[1]礙

021a10 || 解脫道。於其中間過去未來現在菩薩。名

021a11 || 之為眾。堅心者。心如須彌山王不可沮壞。

021a12 || 亦如大地不可傾動。

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答曰。敬名恭敬心。礼名曲身接足。一切诸佛者。三世十方佛。无上大道者。一切诸法如实知见通达无余。更无胜者。故曰无上。大人所行故曰大道。菩萨众者。为无上道发心名曰菩萨。问曰。但发心便是菩萨耶。答曰。何有但发心而为菩萨。若人发心必能成无上道乃名菩萨。或有但发心亦名菩萨。何以故。若离初发心则不成无上道。如大经说。新发意者名为菩萨。犹如比丘虽未得道亦名道人。是名字菩萨。渐渐修习转成实法。后释欢喜地中。当广说如实菩萨相。众者从初发心。至金刚无碍解脱道。于其中间过去未来现在菩萨。名之为众。坚心者。心如须弥山王不可沮坏。亦如大地不可倾动。

“Reverence” refers here to the reverently respectful mind. “Bow down” refers to bending down the body and touching someone’s feet. “All buddhas” refers to the buddhas of the ten directions and the three periods of time.

“Their unsurpassably great path” refers to the knowing, seeing, and penetrating comprehension in accordance with reality of all dhar-mas without exception. It is because there are none superior to it that it is said to be “unsurpassable.” It is because it is cultivated by great men that it is said to be “the great path.”

As for “the bodhisattva sangha,” it is by virtue of generating the resolve to practice the unsurpassable path that one is described as a “bodhisattva.”

1. Q: IS GENERATING THE RESOLVE SUFFICIENT TO BECOME A BODHISATTVA?

Question: Does one only need to bring forth this resolve to then become a bodhisattva?

2. A: OF COURSE NOT, BUT PERHAPS YES.

Response: How could it be that, by merely generating this resolve, one thereby becomes a bodhisattva? If a person brings forth this resolve, he definitely must be able to accomplish the cultivation of the unsurpassable path. Only then might one qualify as a bodhisattva.

Then again, it may in fact be that the mere production of the resolve also qualifies one as a bodhisattva. How might that be? Apart from that initial generation of this resolve, there could be no realization of the unsurpassable path. This accords with the statement in the large edition of the *Sutra*⁶ that declares that one who has but newly brought forth this resolve thereby qualifies as a bodhisattva.

This is comparable to the case of a bhikshu who, even though he has not yet realized the path, is nonetheless referred to as “a man of the path.” This “nominal” bodhisattva then engages in a gradual cultivation whereby he transforms this into a genuinely realized dharma. Later on, in the explanation of the “Ground of Joyfulness,” we shall set forth a comprehensive explanation of the characteristics of a bodhisattva who truly qualifies as such.

Now, as for “Sangha,” all bodhisattvas of the past, future, and present from the stage of the initial generation of the resolve on through to the path of the vajra unimpeded liberation⁷ all qualify as members of the “Sangha.”

“Solid resolve” refers to having a resolve comparable to Sumeru, the king of mountains. As such, it cannot be hindered and cannot be destroyed. It is also comparable to the great earth which cannot be moved at all.

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住十地者。歡喜等十

021a13 || 地。後當廣說。問曰。若菩薩更有殊勝功德。

021a14 || 何故但稱堅心。答曰。菩薩有堅心功德能

021a15 || 成大業。不墮二乘。軟心者怖畏生死。自念

021a16 || 何為久在生死受諸苦惱。不如疾以聲聞

021a17 || 辟支佛乘速滅諸苦。又軟心者。於活地獄

021a18 || 黑繩地獄眾合地獄叫喚地獄大叫喚地獄燒

021a19 || 炙地獄大燒炙地獄無間大地獄。及眷屬炭

021a20 || 火地獄沸屎地獄燒林地獄劍樹地獄刀道地

021a21 || 獄銅柱地獄刺棘地獄鹹河地獄。其中斧鉞

021a22 || 刀稍^[3]矛戟弓箭鐵剗簡
體
字

住十地者。欢喜等十地。后当广说。问曰。若菩萨更有殊胜功德。何故但称坚心。答曰。菩萨有坚心功德能成大业。不堕二乘。软心者怖畏生死。自念何为久在生死受诸苦恼。不如疾以声闻辟支佛乘速灭诸苦。又软心者。于活地獄黑繩地獄眾合地獄叫喚地獄大叫喚地獄燒炙地獄大燒炙地獄無間大地獄。及眷屬炭火地獄沸屎地獄燒林地獄劍樹地獄刀道地獄銅柱地獄刺棘地獄鹹河地獄。其中斧鉞刀槩矛戟弓箭鐵剗

“Abiding on the ten grounds” refers to “the Ground of Joyfulness” and the other grounds. These will be extensively discussed later on.

3. Q: WHY ONLY PRAISE THE BODHISATTVA’S SOLID RESOLVE?

Question: If bodhisattvas possess additional especially superior meritorious qualities, why do you only praise “the solid resolve”?

4. A: IT IS ESSENTIAL FOR SUCCESS AND THOSE WITHOUT IT WOULD TURN BACK

Response: It is due to the meritorious qualities of a solid resolve that the bodhisattva is able to accomplish his great works and refrain from falling down into the Two Vehicles’ paths.

a. WHY, ABSENT SOLID RESOLVE, ONE ABANDONS THE BODHISATTVA PATH

1) FEAR OF CONTINUED EXISTENCE IN SAṂSĀRA

As for one who possesses only a weak resolve, he becomes terrified of *saṃsāra* and then thinks to himself, “Why should I dwell for so long in the midst of *saṃsāra*, enduring all sorts of bitter affliction? That would not be nearly so good as to quickly avail myself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas* whereby I might swiftly bring about the cessation of suffering.”

2) FEAR OF THE HELLS

So, too, when one who possesses only a weak resolve sees or merely hears of:

The Living Hells (*saṃjīva naraka*);⁸
 The Black Line Hells (*kālasūtra naraka*);
 The Unification Hells (*saṃghāta naraka*);
 The Screaming Hells (*raurava naraka*);
 The Great Screaming Hells (*mahāraurava naraka*);
 The Burning Hells (*tāpana naraka*);
 The Great Burning Hells (*pratāpana naraka*);
 Or the Great Non-intermittent Hells (*āvici naraka*)—⁹

Or the subsidiary hells, including:

The Flaming Embers Hells (*kukūla naraka*);
 The Boiling Excrement Hells (*kuṇapa naraka*);
 The Burning Forest Hells (*ādīptavana naraka*);
 The Sword Tree Hells (*asipattravana naraka*);
 The Road of Knives Hells (*kṣuramārga naraka*);
 The Copper Pillar Hells (*tāmraśāmbha naraka*);
 The Piercing Thorns Hells (*ayaḥśālmalīvana*);
 Or the Brine River Hells (*khārodakā nādi naraka*)—

Or the instruments of punishment therein, such as the hatchets, battle-axes, daggers, lances, spears, halberds, bows and arrows, iron

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體
字椎棒鐵^[4]鏑^[金*疾]鏢鐵^[矛*贊]刀

021a23 || 鐵白鐵杵鐵輪以如是等治罪器物斬斫割

021a24 || 刺打棒剝裂繫縛枷鎖燒煮^[5]考掠。磨碎其021a25 || 身擣令爛熟。狐狗虎狼師子惡獸競來^[齒*(虎-儿+且)]掣021a26 || 食噉其身。烏鴟鵂鷂鐵^{[6][口*(佳/乃)]}所啄。惡鬼驅逼

021a27 || 令緣劍樹。上下火山以鐵火車加其頸領。

021a28 || 以熱鐵杖而隨捶之。千釘^[7]鎚身划刀刮削。021a29 || 入黑闇中燄^[8]勃臭處熱鐵鏢身斲割其肉

021b01 || 剝其身皮還繫手足。鑊湯涌沸炮煮其身。

021b02 || 鐵棒棒頭腦壞眼出。貫著鐵^[9]弗舉^[10]身火燃021b03 || 血流澆地。或沒尿河。行於刀劍^[11]鏑刺惡道。

021b04 || 自然刀劍從空而下。猶如駛雨割截支體。

021b05 || 辛^[12]鹹苦臭穢惡之河浸漬其身。肌肉爛壞舉021b06 || 身墮落唯有骨在。獄卒牽扯蹴蹋^[13]捶撲。 有

021b07 || 如是等無量苦毒。壽命極長求死不得。若

021b08 || 見若聞如是之事何得不怖求聲聞辟支

021b09 || 佛乘。又於寒冰地獄。

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椎棒鐵鏑^[金*疾]鏢鐵^[矛*贊]刀鐵白鐵杵鐵輪以如是等治罪器物
 斬斫割刺打棒剝裂系縛枷鎖燒煮考掠。磨碎其身搗令爛熟。狐狗
 虎狼師子惡獸競來^[齒*(虎-儿+且)]掣食啖其身。烏鴟鵂鷂鐵嘴
 所啄。惡鬼驅逼令緣劍樹。上下火山以鐵火車加其頸領。以熱鐵
 杖而隨捶之。千釘鎚身划刀刮削。入黑闇中燄勃臭處熱鐵鏢身斲
 割其肉剝其身皮還系手足。鑊湯涌沸炮煮其身。鐵棒棒頭腦壞眼
 出。貫著鐵弗舉身火燃血流澆地。或沒尿河。行于刀劍鏑刺惡
 道。自然刀劍從空而下。猶如駛雨割截支體。辛鹹苦臭穢惡之河
 浸漬其身。肌肉爛壞舉身墮落唯有骨在。獄卒牽扯蹴蹋捶撲。有
 如是等無量苦毒。壽命極長求死不得。若見若聞如是之事何得不
 怖求聲聞辟支佛乘。又于寒冰地獄。

scrapers, hammers, cudgels, javelins, spikes, short swords, iron nets,¹⁰ iron pestles, or iron wheels—

Or the use of such instruments of punishment to subject one's body to hacking, chopping, slicing, piercing, beating, striking, flaying, splitting open, tying up, shackling, roasting, boiling, interrogating with beatings, grinding up, pounding to a pulp—

Or the foxes, dogs, tigers, wolves, lions, and fearsome beasts struggling forth, gnashing at, pouncing on, and gulping down [the flesh of] one's body—

Or having one's flesh pecked at and devoured by the iron-beaked crows, owls, hawks, and vultures—

Or being hotly pursued by fearsome ghosts that force one to climb up sword trees and scramble up and run down flaming mountains, having one's neck run over by flaming iron carriages, being pursued and beaten with hot iron staves, being nailed down with a thousand nails, being cut apart and scraped out with knives, being plunged into darkness in a place with furiously dancing flames and stench, being placed onto a hot iron sheet that scorches the body as one is subjected to the slicing off of one's flesh, having one's skin completely peeled off and then used to tie up one's hands and feet, being thrown into a cauldron of water leaping in a raging boil, having one's body stewed as one is beaten with iron bats until one's head is broken and one's eye's pop out, being run through with an iron spit and plunged into flames where one's entire body is burned by flames as one's blood flows out and spills onto the ground—

Or being immersed in a flowing river of excrement or being driven along, running down a road of horrors where one is sliced and pierced by its knives, swords, and iron thorns, having daggers spontaneously rain down as if in a storm of flying blades that slice away the limbs of one's body, having a horrible flooding river of bitter salt, painful stench and filth swallow up one's body, having one's flesh entirely rot away and its flesh fall off, leaving only a skeleton that the hell minions drag along, kicking it, stamping it, beating it, and striking at it—

There are countless such intensely painful torments wherein one's lifespan is extremely long even as one seeks to die and yet remains unable to do so.

If one possessed of only a weak resolve were to see or merely hear of such experiences as these, how could he not be so stricken with terror that he would seek to be saved by the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

Also, one may fall into the Hells of Cold and Ice:

正
體
字

頽浮陀地獄。尼羅浮陀

021b10 || 地獄。阿波波地獄。阿羅羅地獄阿睺睺地獄。

021b11 || 青蓮華地獄。白蓮華地獄。雜色蓮華地獄。紅

021b12 || 蓮華地獄。赤蓮華地獄。常在幽闇大怖畏處。

021b13 || 謗毀賢聖生在其中。形如屋舍山陵^[14]埠阜。

021b14 || ^[15]麤惡冷風聲猛可畏。悲激吹身如轉枯草。

021b15 || 肌肉墮落猶如冬葉。凍^[16]剝創夷膿血流出。

021b16 || 身體不淨臭處難忍。寒風切^[17]裂苦毒辛酸。

021b17 || 唯有憂悲啼哭更無餘心。號咷獨無所

021b18 || 依恃。斯罪皆由誹謗賢聖。其軟心者見聞

021b19 || 此事。何得不怖求聲聞辟支佛乘。又於畜

021b20 || 生猪狗野干猫狸狢鼠獼猴^[狂-王+加]獾虎狼師子兕

021b21 || 豹熊羆象馬牛羊蜈蚣蚰蜒虻蛇蝮^[18]蝎鼯龜

021b22 || 魚鼈蛟虬螺蚌^[19]烏鵲鴛鴦鷹^[20]鴿之類。如是

021b23 || 鳥獸共相殘害。又^[21]弶網伺捕屠割不一。生

021b24 || 則羈絆穿鼻絡首。負^[22]乘捶杖鉤刺其身皮

簡
體
字

頽浮陀地獄。尼羅浮陀地獄。阿波波地獄。阿羅羅地獄阿睺睺地獄。青蓮華地獄。白蓮華地獄。雜色蓮華地獄。紅蓮華地獄。赤蓮華地獄。常在幽闇大怖畏處。謗毀賢聖生在其中。形如屋舍山陵埠阜。粗惡冷風聲猛可畏。悲激吹身如轉枯草。肌肉墮落猶如冬葉。凍剝創夷膿血流出。身體不淨臭處難忍。寒風切裂苦毒辛酸。唯有憂悲啼哭更無余心。号咷獨无所依恃。斯罪皆由誹謗賢聖。其軟心者見聞此事。何得不怖求聲聞辟支佛乘。又于畜生猪狗野干猫狸狢鼠獼猴^[狂-王+加]獾虎狼師子兕豹熊羆象馬牛羊蜈蚣蚰蜒虻蛇蝮蝎鼯龟鱼鼈蛟虬螺蚌烏鵲鴛鴦鷹鴿之類。如是鳥獸共相殘害。又弶网伺捕屠割不一。生則羈絆穿鼻絡首。負乘捶杖鉤刺其身

The Arbuda Hells;
 The Nirarbuda Hells;
 The Aṭaṭa Hells;
 The Hahava Hells;
 The Huhuva Hells;
 The Blue Lotus Blossom Hells;
 The White Lotus Blossom Hells;
 The Hells of Varicolored Lotuses;
 The Red Lotus Blossom Hells;
 Or the Vermillion Lotus Blossom Hells.

One resides in these places of deep darkness and immense terror. One is born therein as retribution for slandering worthies and *āryas*.

These hells may take the form of a building, of a mountain peak, or of a river port hillside where one is blown by a harsh and horribly cold wind that makes a fierce, frightening, and mournful sound that blasts at the bodies [of the hell-dwellers] as if rolling through [fields of] dry grass. The flesh of the body then falls away like leaves dropping in the winter. The cold peels open one's wounds and both pus and blood come flowing forth. The filth and stench of the body are difficult to bear. The cold wind cuts one open as one experiences excruciating pain and bitter anguish. There is only one's lamentation, grief, weeping, and wailing. There are no other thoughts. Though one screams and wails, one is stranded alone without anyone to rely on. These punishments are all experienced because one has slandered worthies and *āryas*.

When one who possesses only a weak resolve sees or merely hears of these matters, how could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

3) FEAR OF REBIRTH IN THE ANIMAL REALM

Also, among the animals, there are those such as boars, dogs, jackals, cats, foxes, gibbons, rats, monkeys, apes, tigers, wolves, lions, rhinoceroses, leopards, bears, elephants, horses, oxen, sheep, centipedes, venomous snakes, vipers, scorpions, tortoises, fish, turtles, dragons, snails, clams, crows, magpies, owls, hawks, and pigeons. All manner of birds and beasts such as these assail and kill each other.

Moreover, the snares, nets, predation, butchery, and slicing that are found there are not of a single sort. If born there, one is restrained with a halter, one has reins threaded through one's nose and strapped around one's head, one bears burdens, one is subjected to beating with cudgels and staves, and one is afflicted with hooks that pierce one's

正
體
字

021b25 || 肉破裂痛不可忍。煙熏火燒苦毒萬端。死則
 021b26 || 剥皮食噉其肉。有如是等無量苦痛。其軟
 021b27 || 心者聞見此事。何得不怖求聲聞辟支佛
 021b28 || 乘。又於鍼頸餓鬼火口餓鬼^[23]火瘦餓鬼食
 021b29 || 吐餓鬼食盪滌餓鬼食膿餓鬼食^[24]屎餓鬼浮
 021c01 || 陀鬼鳩槃荼鬼夜叉鬼羅刹鬼毘舍闍鬼富單
 021c02 || 那鬼迦羅富單那鬼等諸鬼。鬚髮蓬亂長爪
 021c03 || 大鼻。身中多虫臭穢可畏。眾惱所切常
 021c04 || 有慳嫉飢渴苦患。未曾得食得不能咽。
 021c05 || 常求膿血屎尿^[25]涕唾盪滌不淨。有力者奪
 021c06 || 而不得食。裸形無衣寒熱倍甚。惡風吹
 021c07 || 身宛轉苦痛。蚊虻毒蟲啖食其體。腹中飢熱
 021c08 || 常如火然。其軟心者見聞此事。何得不怖
 021c09 || 求聲聞辟支佛乘。又於人中恩愛別苦怨憎
 021c10 || 會苦老病死苦貧窮求苦。有如是等無量眾
 021c11 || 苦。

簡
體
字

皮肉破裂痛不可忍。烟熏火烧苦毒万端。死则剥皮食啖其肉。有
 如是等无量苦痛。其软心者闻见此事。何得不怖求声闻辟支佛
 乘。又于针颈饿鬼火口饿鬼火瘦饿鬼食吐饿鬼食荡涤饿鬼食脓
 饿鬼食屎饿鬼浮陀鬼鸠槃荼鬼夜叉鬼罗刹鬼毗舍闍鬼富单那
 鬼迦罗富单那鬼等诸鬼。须发蓬乱长爪大鼻。身中多虫臭秽可
 畏。众恼所切常有悭嫉饥渴苦患。未曾得食得不能咽。常求脓
 血屎尿涕唾荡涤不净。有力者夺而不得食。裸形无衣寒热倍甚。
 恶风吹身宛转苦痛。蚊虻毒虫啖食其体。腹中饥热常如火然。
 其软心者见闻此事。何得不怖求声闻辟支佛乘。又于人中恩
 爱别苦怨憎会苦老病死苦贫穷求苦。有如是等无量众苦。

skin and flesh, causing it to split open and hurt unendurably. One is also immersed in smoke, burned by fire, and caused to endure agonizing pain of a myriad sorts. On dying, one's skin is peeled away, and one's flesh is devoured. One encounters therein countless such sorts of excruciating pain.

When one who possesses only a weak resolve hears of or sees these matters, how could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

4) FEAR OF REBIRTH IN THE HUNGRY GHOST REALM

Also, among the needle-throated hungry ghosts, there are those such as the fiery-mouthed hungry ghosts, the blazing-goiter hungry ghosts, the vomit-eating hungry ghosts, the rinsings-eating hungry ghosts, the pus-eating hungry ghosts, the excrement-eating hungry ghosts, the *bhūta* ghosts,¹¹ the *kumbhāṇḍa* ghosts, the *yakṣa* ghosts, the *rākṣasa* ghosts, the *piśāca* ghosts, the *pūtana* ghosts, the *kaṭa-pūtana* ghosts, and all other such ghosts. They have disheveled beards and hair, long nails, and large noses. Their bodies contain a multitude of insects, and are characterized by dreadful stench and filth. They are pierced by numerous sorts of torments and are constantly afflicted by the misery of miserliness, jealousy, hunger and thirst.

They are unable to acquire any food. Even when they do succeed in finding it, they are unable to even swallow it. They always seek after impurities such as pus, blood, excrement, urine, snot, spittle, and rinsings. Those that are strong attempt to steal these things by force, yet, even then, still cannot eat them. They are naked, have no clothes, and hence experience doubly intense cold and heat. A vicious wind blows on their bodies, spins them around, and afflicts them with bitter pain. Mosquitoes, horseflies, and poisonous insects bite them and feast upon their bodies. Their bellies are filled only with sensations of constantly burning hunger that roasts them like blazing flames.

When one who possesses only a weak resolve sees or merely hears of these matters, how could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

5) FEAR OF REBIRTH IN THE HUMAN REALM

Moreover, among humans, there are the sufferings of separation from those one loves, encounters with those one detests, the sufferings of aging, sickness, and death, and the sufferings of the poverty-stricken in pursuit of whatever they seek, as well as the countless many other such sufferings.

正
體
字

及諸天阿修羅退沒時苦。其軟心者見此
 021c12 || 諸苦。何得不怖求聲聞辟支佛乘。若堅心
 021c13 || 者見地獄畜生餓鬼天人阿修羅中受諸苦
 021c14 || 惱。生大悲心無有怖畏。作是願言。是諸
 021c15 || 眾生深入衰惱。無有救^[26]護無所歸依。我
 021c16 || 得滅度當度此等。以大悲心勤行精進。不
 021c17 || 久得成所願。是故我說。菩薩諸功德中堅
 021c18 || 心第一。復次菩薩有八法能集一切功德。
 021c19 || 一者大悲。二者堅心。三者智慧。四者方便。五
 021c20 || 者不放逸。六者勤精進。七者常攝念。八者善
 021c21 || 知識。是故初發心者疾行八法如救頭然。
 021c22 || 然後當修諸餘功德。

簡
體
字

及諸天阿修羅退沒時苦。其軟心者見此諸苦。何得不怖求聲聞辟支佛乘。若堅心者見地獄畜生餓鬼天人阿修羅中受諸苦惱。生大悲心無有怖畏。作是願言。是諸眾生深入衰惱。無有救護無所歸依。我得滅度當度此等。以大悲心勤行精進。不久得成所願。是故我說。菩薩諸功德中堅心第一。復次菩薩有八法能集一切功德。一者大悲。二者堅心。三者智慧。四者方便。五者不放逸。六者勤精進。七者常攝念。八者善知識。是故初發心者疾行八法如救頭然。然後當修諸餘功德。

6) FEAR OF REBIRTH IN THE DEVA OR ASURA REALMS

In addition, there are also the sufferings encountered by the devas and the *asuras* when they must fall back again [from their bliss-filled celestial existences].

When one who possesses only a weak resolve observes these sufferings, how then could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

b. THE CONTRASTING RESPONSE OF ONE WITH SOLID RESOLVE

1) THE BODHISATTVA'S VOW

When a person with a solid resolve observes all the sufferings and afflictions endured by those in the hells, among animals, and among the hungry ghosts, devas, humans, and *asuras*, he brings forth the mind of great compassion and has no fear. He makes this vow, saying, "All of these beings have deeply entered into such a deteriorated and afflicted state. They have no one to rescue or protect them and have no place of refuge. If I myself am to realize nirvāṇa, I must also bring about the liberation of beings such as these."

2) THE BODHISATTVA'S COMPASSION, VIGOR, AND SUCCESS

Relying on the mind of great compassion, he is assiduous in his practice of vigor and, before long, achieves what he has vowed to do. It is for this reason that I state that, among all the meritorious qualities of a bodhisattva, solid resolve is foremost.

3) EIGHT BODHISATTVA DHARMAS

Additionally, the bodhisattva possesses eight dharmas through which he is able to accumulate all meritorious qualities:

- The first is the great compassion;
- The second is the solid resolve;
- The third is wisdom;
- The fourth is skillful means;
- The fifth is non-negligence;
- The sixth is diligently applied vigor;
- The seventh is constantly focused mindfulness;
- And the eighth is the good spiritual guide.

Knowing this, one who has only initially generated the resolve therefore swiftly takes up these eight dharmas, doing so with the same urgency as felt by someone whose turban has caught fire. Having done so, he should then cultivate all the other types of meritorious qualities.

正
體
字

又依此八法故。有一

021c23 || 切聲聞眾四雙八輩。所謂須陀洹向須陀洹

021c24 || 等。辟支佛無我我所者。世間無佛無佛法

021c25 || 時有得道者名辟支佛。諸賢聖離我我所

021c26 || 貪著故。名為無我我所者。今解^[27]十地義

021c27 || 隨順佛所說者。十地經中次第說。今當隨

021c28 || 次具解。問曰。汝所說者不異於經。經義已

021c29 || 成何須更說。為欲自現所能求名利耶。

022a01 || 答曰。

022a02 || 我不為自現 莊嚴於文辭

022a03 || 亦不貪利養 而造於此論

022a04 || 問曰。若不爾者。何以造此論。答曰。

022a05 || 我為欲慈悲 饒益於眾生

022a06 || 不以^[1]餘因緣 而造於此論

簡
體
字

又依此八法故。有一切声闻众四双八辈。所谓须陀洹向须陀洹等。辟支佛无我我所者。世间无佛无佛法时有得道者名辟支佛。诸贤圣离我我所贪着故。名为无我我所者。今解十地义随顺佛所说者。十地经中次第说。今当随次具解。问曰。汝所说者不异于经。经义已成何须更说。为欲自现所能求名利耶。答曰。

我不为自现 庄严于文辞

亦不贪利养 而造于此论

问曰。若不尔者。何以造此论。答曰。

我为欲慈悲 饶益于众生

不以余因缘 而造于此论

C. NĀGĀRJUNA CONTINUES TO EXPLAIN HIS INTRODUCTORY VERSES

[I also bow down] to the *śrāvaka* disciples, to the *pratyekabuddhas*,
and to those free of a self and anything belonging to a self.
I shall now explain the meaning of the ten grounds,
doing so in accordance with the utterances of the Buddha.]¹²

Additionally, it is in reliance on these same eight dharmas that there come to be the four pairs and eight classes of practitioners within the *śrāvaka*-disciple sangha, namely the practitioners on the verge of stream entry, those who have already become stream enterers, and so forth.¹³

As for “the *pratyekabuddhas*, and those free of a self and anything belonging to a self,” even when there are neither buddhas nor the Dharma of a buddha currently extant in the world, there are still some who achieve enlightenment that are referred to as “*pratyekabuddhas*.”¹⁴ Because all worthies and *āryas* have transcended the covetous attachment to a self and anything belonging to a self, they are referred to as “those free of a self and anything belonging to a self.”

As for “I shall now explain the meaning of the ten grounds in accordance with the utterances of the Buddha,” the ten grounds are set forth in proper sequence in the scriptures. Now, we shall accord with that sequence in providing a complete explanation of them.

1. Q: THIS IS JUST AS IN SCRIPTURE. WHY BE REDUNDANT? FOR FAME, ETC.?

Question: Your explanations are no different from those contained in the scriptures. Since the meaning of the scriptures is already complete, what need do we have of your additional explanation? Is this not presented simply to display your own abilities and seek fame and benefit?

2. A: THIS TREATISE IS NOT COMPOSED FOR SELF-SERVING REASONS

Response:

It is not for the sake of making a personal display
of literary adornments,
nor is it due to coveting profit or support
that I now compose this treatise.

3. Q: IF NOT, THEN WHY?

Question: If it is not for such reasons as these, why do you compose this treatise?

4. A: OUT OF KINDNESS AND COMPASSION AND FOR NO OTHER REASON

Response:

It is because I wish, through kindness and compassion,
to liberally benefit beings.
It is not due to any other cause or condition
that I now compose this treatise.

正
體
字

022a07 || 見眾生於六道受苦無有救護。為欲度
022a08 || 此等故。以智慧力而造此論。不為自現
022a09 || 智力求於名利。亦無嫉妬自高之心求於
022a10 || 供養。問曰。慈愍饒益眾生事。經中已說。何
022a11 || 須復解徒自疲苦。答曰。
022a12 || 有但見佛經 通達第一義
022a13 || 有得善解釋 而解實義者
022a14 || 有利根深智之人。聞佛所說諸深經。即能
022a15 || 通達第一義。所謂深經者。即是菩薩十地。第
022a16 || 一義者即是十地如實義。有諸論師有慈悲
022a17 || 心。隨佛所說造作論議莊嚴辭句。有人
022a18 || 因是而得通達十地義者。如說。
022a19 || 有人好文飾 莊嚴章句者
022a20 || 有好於偈頌 有好雜句者
022a21 || 有好於譬喻 因緣而得解
022a22 || 所好各不同 我隨而不捨
022a23 || 章句名莊嚴句義。不為偈頌。

簡
體
字

见众生于六道受苦无有救护。为欲度此等故。以智慧力而造此论。不为自现智力求于名利。亦无嫉妒自高之心求于供养。问曰。慈愍饶益众生事。经中已说。何须复解徒自疲苦。答曰。
有但见佛经 通达第一义
有得善解释 而解实义者
有利根深智之人。闻佛所说诸深经。即能通达第一义。所谓深经者。即是菩萨十地。第一义者即是十地如实义。有诸论师有慈悲心。随佛所说造作论议庄严辞句。有人因是而得通达十地义者。如说。
有人好文饰 庄严章句者
有好于偈颂 有好杂句者
有好于譬喻 因缘而得解
所好各不同 我随而不舍
章句名庄严句义。不为偈颂。

One observes that beings endure suffering in the six destinies of rebirth while having no one to rescue or protect them. It is from a wish to bring about the liberation of such beings that one summons the power of wisdom to compose a treatise such as this. It is not for the sake of displaying one's own wisdom power, nor is it due to coveting either fame or profit. Nor is there any sort of intention involving jealousy, arrogance, or the seeking of offerings.

5. Q: WHY JUST REPEAT WHAT SCRIPTURE ALREADY EXPLAINS?

Question: This matter of kindly pity in benefiting beings has already been discussed in the scriptures. What need is there to explain it yet again, thus needlessly subjecting yourself to wearisome hardship?

6. A: SOME BEINGS REQUIRE OR DELIGHT IN MORE THOROUGH EXPLANATIONS

Response:

There are those who, on merely encountering a scripture of Buddha, reach a penetrating knowledge of the supreme meaning.

There are others who, only on receiving a well-presented explanation, then gain a comprehension of its genuine meaning.

There are those persons possessed of sharp faculties and deep wisdom who, on hearing the profound scriptures spoken by the Buddha, are immediately able to reach a penetrating comprehension of the supreme meaning. The so-called "profound scriptures," refers to those describing the ten bodhisattva grounds. "The supreme meaning" is just the meaning of the ten grounds as understood in accordance with reality.

There are those treatise-authoring masters possessed of kind and compassionate minds who, in accordance with the utterances of the Buddha, compose treatises in explanation of them that are graced by well-adorned phrases and sentences. There are those persons who, because of these, are then able to gain a penetrating comprehension of the meaning of the ten grounds. This is as described here:

There are people who are fond of literary finery
in which there are adornments of passages and sentences.

There are those who are fond of verses in praise,
and there are those who are fond of the various sorts of sentences.

There are those who are fond of analogies
and others who understand through causes and conditions.

In each case, their preferences differ.

Hence I adapt explanations to each and thus do not forsake them.

The "passages and sentences" above refer to those in which there is adornment of the meaning contained in the sentences but in which there are no poetic verse lines.

[3]偈名義趣。

022a24 || 言辭在諸句中。或四言五言七言等。偈有二

022a25 || 種。一者四句偈名為^[4]波蔗。二者六句偈名

022a26 || 祇夜。雜句者名直說語言。譬喻者。以人不

022a27 || 解深義故。假喻令解。喻有或實或假。因緣

022a28 || 者。推尋所由隨其所好而不捨之。問曰。

022a29 || 眾生自所樂不同。於汝何事。答曰。我發

正體字 022b01 || 無上道心故。不捨一切隨力饒益。或以財

022b02 || 或以法。如說。

022b03 || 若有大智人 得聞如是經

022b04 || 不復須解釋 則解十地義

022b05 || 若有福德利根者。但直聞是十地經。即解

022b06 || 其義不須解釋。不為是人而造此論。問

022b07 || 曰。云何為善人。答曰。若聞佛語即能自解。

022b08 || 如丈夫能服苦藥。小兒則以蜜和。

偈名義趣。言辭在諸句中。或四言五言七言等。偈有二種。一者四句偈名為波蔗。二者六句偈名祇夜。雜句者名直說語言。譬喻者。以人不解深義故。假喻令解。喻有或實或假。因緣者。推尋所由隨其所好而不捨之。問曰。眾生自所樂不同。於汝何事。答曰。我發無上道心故。不捨一切隨力饒益。或以財或以法。如說。

若有大智人 得聞如是經

不復須解釋 則解十地義

若有福德利根者。但直聞是十地經。即解其義不須解釋。不為是人而造此論。問曰。云何為善人。答曰。若聞佛語即能自解。如丈夫能服苦藥。小兒則以蜜和。

“Verses” refers to descriptive paraphrasing of the import of the sentence passage’s meaning wherein the lines are based on a four-fold, five-fold, or seven-fold word-count, or on some other similar schema. The verse construction is basically of two types. In the case of the first, it is a verse-form comprised of four-line stanzas referred to as a *gāthā*. In the case of the second, it is a verse-form comprised of six-line stanzas referred to as a *geya*.

“The various sorts of sentences” refers to the phraseology used in making direct statements. As for “analogies,” because people may not understand an especially profound concept, one uses comparative statements to cause them to comprehend. In some cases analogies are factually-based, and in other cases they are artificially contrived. As for “causes and conditions,” these involve tracing causal origins.

So it is that one adapts to individual preferences “and thereby does not forsake them.”

7. Q: HOW ARE OTHERS’ UNIQUE PREDILECTIONS ANY OF YOUR BUSINESS?

Question: Beings do delight in different things, but what business is that of yours?

8. A: BECAUSE I HAVE RESOLVED NOT TO ABANDON ANYONE

Response: Because I have brought forth the resolve determined to pursue the unsurpassable path, I avoid forsaking anyone at all. Thus I endeavor to benefit them by using whatever powers I may possess. In some cases, this is done by giving material things and in other cases, it is done with Dharma. This is as described here:

If there be a person possessed of great wisdom
who is able to hear a scripture like this,
one need not explain it for him yet again,
for he will then fathom the meaning of the ten grounds.

This is to say that, if there be a person possessed of merit and sharp faculties, then, simply by hearing the *Ten Grounds Sutra*, he will immediately comprehend its meaning and thus will have no need of additional explanations. It is not for people of this sort that I compose this treatise.

9. Q: WHAT ARE THE QUALITIES OF SUCH A GOOD PERSON?

Question: What is it that defines such a good person?

10. A: IMMEDIATE DHARMA UNDERSTANDING; ALSO, 10 QUALITIES, AS BELOW:

Response: It is one who, on merely hearing the words of the Buddha, is immediately able to spontaneously comprehend them. He is like a grown man able to drink down even intensely bitter medicine when, for little children, one must mix it together with honey.

正
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善人者

022b09 || 略說有十法。何等為十。一者信。二者精進。

022b10 || 三者念。四者定。五者善身業。六者善口業。七

022b11 || 者善意業。八者無貪。九者無恚。十者無癡。如

022b12 || 說。

022b13 || 若人以經文 難可得讀誦

022b14 || 若作毘婆沙 於此人大益

022b15 || 若人鈍根懈怠。以經文難故。不能讀誦。難

022b16 || 者文多難誦難說難[5]諳。若有好樂莊嚴語

022b17 || 言雜飾譬喻諸偈頌等。為利益此等故造

022b18 || 此論。是故汝先說但佛經便足利益眾生。何

022b19 || 須解釋者。是語不然。如說。

022b20 || 思惟造此論 深發於善心

022b21 || 以然此法故 無比供養佛

022b22 || 我造此論時思惟分別。多念三寶及菩薩

022b23 || 眾。又念布施持戒忍辱精進禪定智慧故。

簡
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善人者略说有十法。何等为十。一者信。二者精进。三者念。四者定。五者善身业。六者善口业。七者善意业。八者无贪。九者无恚。十者无痴。如说。

若人以经文 难可得读诵

若作毗婆沙 于此人大益

若人钝根懈怠。以经文难故。不能读诵。难者文多难诵难说难谙。若有好乐庄严语言杂饰譬喻诸偈颂等。为利益此等故造此论。是故汝先说但佛经便足利益众生。何须解释者。是语不然。如说。

思惟造此论 深发于善心

以然此法故 无比供养佛

我造此论时思惟分别。多念三宝及菩萨众。又念布施持戒忍辱精进禅定智慧故。

As for the “good person,” generally speaking, there are ten dharma-s that qualify one as such. What are the ten? They are:

- First, faith;
- Second, vigor;
- Third, mindfulness;
- Fourth, concentration;
- Fifth, good physical actions;
- Sixth, good verbal actions;
- Seventh, good mental actions;
- Eighth, an absence of greed;
- Ninth, an absence of hatred;
- And tenth, an absence of delusion.

11. A VIBHĀSĀ HELPS THOSE WHO FIND SUTRAS HARD TO FATHOM

As I was explaining:

When people take the text of the scriptures
to be difficult to study and recite,
if one but creates a *vibhāṣā*¹⁵ for them,
this will provide great benefit to people such as these.

If a person with dull faculties is inclined toward indolence and arrogance, because he finds the text of the scriptures to be difficult, he may be unable to study and recite them. By “difficult,” we refer to the texts being lengthy, difficult to recite, difficult to expound upon, and difficult to master.

Where there are those who are fond of such things as adorned phrases, refinement achieved through a variety of expressions, analogies, and verses—it is in order to benefit just such people as these that I compose this treatise. Thus your earlier statement that the scriptures of the Buddha alone are sufficient to provide benefit to beings—this along with your questioning the need for additional explanations—such statements as those are incorrect. As I have stated:

12. SUCH EXPLANATION OF DHARMA IS AN OFFERING TO THE BUDDHA

The reflections made in composing this treatise
have involved the deep-seated generation of a mind of goodness.
Through illuminating these dharmas,
one makes an incomparably fine offering to the Buddha.

Because, when composing this treatise, the reflections and analyses have been accompanied by abundant mindfulness of the Three Jewels and the Bodhisattva Sangha while also bearing in mind giving, moral virtue, patience, vigor, *dhyāna* concentration, and wisdom, this

深

022b24 || 發善心則是自利。又演說^[6]照明此正法
 022b25 || 故。名為無比供養諸佛。則是利他。如說。
 022b26 || 說法然法燈 建立於法幢
 022b27 || 此幢是賢聖 妙法之印相
 022b28 || 我今造此論 諦捨及滅慧
 022b29 || 是四功德處 自然而修集
 022c01 || 今造此論。是四種功德自然修集。是故心無
 022c02 || 有倦。諦者一切真實名之為諦。一切實中
 022c03 || 佛語為真實。不變壞故。我解說此佛法即
 022c04 || 集諦處。捨名布施。施有二種。法施財施。二
 022c05 || 種施中法施為勝。如佛告諸比丘。一當法
 022c06 || 施二當財施。二施之中法施為勝。是故我
 022c07 || 法施時即集捨處。我若^[7]義說十地時。無
 022c08 || 有身口意惡業。又亦不起欲恚癡念及諸
 022c09 || 餘結。障此罪故

正
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深发善心则是自利。又演说照明此正法故。名为无比供养诸佛。则是利他。如说。

说法然法灯 建立于法幢
 此幢是贤圣 妙法之印相
 我今造此论 谛舍及灭慧
 是四功德处 自然而修集

今造此论。是四种功德自然修集。是故心无有倦。谛者一切真实名之为谛。一切实中佛语为真实。不变坏故。我解说此佛法即集谛处。舍名布施。施有二种。法施财施。二种施中法施为胜。如佛告诸比丘。一当法施二当财施。二施之中法施为胜。是故我法施时即集舍处。我若义说十地时。无有身口意恶业。又亦不起欲恚痴念及诸余结。障此罪故

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deep-seated generation of a mind of goodness then becomes a form of self-benefit.

Because I have expounded and elucidated this right Dharma, this also qualifies as an incomparably fine offering to the Buddhas. This is what constitutes the benefiting of others. As has been stated:

13. BY EXPLAINING DHARMA ONE LIGHTS THE DHARMA LAMP

In explaining the Dharma, one lights the lamp of Dharma and erects the banner of the Dharma.

This banner serves for worthies and *āryas* as the emblematic seal of the sublime Dharma.

14. THIS LEADS TO ACCUMULATING THE FOUR BASES OF MERITORIOUS QUALITIES

As I now compose this treatise,
truth and relinquishment as well as quiescence and wisdom,
these four bases of meritorious qualities,
are thereby naturally cultivated and accumulated.¹⁶

Now, in composing this treatise, these four kinds of meritorious qualities are naturally cultivated and accumulated. It is for this reason that the mind remains free of weariness in carrying out this endeavor.

a. TRUTH

As for “truth,” everything that is true and genuine qualifies as “truth.” Among all of those things that are genuine, the words of the Buddha are what are truly genuine. This is because they are not subject to change and ruination. As I present an explanation of this Dharma of the Buddha, this constitutes the accumulation of the “truth” basis.

b. RELINQUISHMENT

“Relinquishment,” refers to giving. Giving is of two sorts, namely the giving of Dharma and the giving of material wealth. Among the two kinds of giving, it is the giving of Dharma that is supreme. This is illustrated by the statement of the Buddha to the bhikshus wherein he said, “First, one should engage in the giving of Dharma. Second, one should engage in the giving of material wealth. Of the two kinds of giving, it is the giving of Dharma that is supreme.” So it is that, when I engage in the giving of Dharma, this constitutes the accumulation of the “relinquishment” basis.

c. QUIESCENCE

When I explain the meaning of the ten grounds,¹⁷ there is no accumulation of evil karma by body, mouth, or mind. Additionally, there is no arising of thoughts characterized by covetousness, anger, delusion, or any of the other fetters. Because these sorts of karmic offenses

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即名集滅處。為他解說

022c10 || 法得大智報。以是說法故即集慧處。如是

022c11 || 造此論。集此四功德處。復次。

022c12 || 我說十地論 其心得清淨

022c13 || 深貪是心故 精勤而不倦

022c14 || 若人聞受持 心[8]有清淨者

022c15 || 我亦深樂此 一心造此論

022c16 || 此二偈其義已顯不須復說。但以自心他心

022c17 || 清淨故。造此十地義。清淨心至所應至處

022c18 || 得大果報。如佛語迦留陀夷。勿恨阿難。若

022c19 || 我不記阿難。於我滅後作阿羅漢者。以

022c20 || 是清淨心業因緣故。當於他化自在天七

022c21 || 反為王。如經中廣說。

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即名集灭处。为他解说法得大智报。以是说法故即集慧处。如是造此论。集此四功德处。复次。

我说十地论 其心得清淨

深贪是心故 精勤而不倦

若人闻受持 心有清淨者

我亦深乐此 一心造此论

此二偈其义已显不须复说。但以自心他心清淨故。造此十地义。清淨心至所应至处得大果报。如佛语迦留陀夷。勿恨阿难。若我不记阿难。于我灭后作阿罗汉者。以是清淨心业因缘故。当于他化自在天七反为王。如经中广说。

are blocked off, this constitutes the accumulation of the “quiescence” basis.¹⁸

d. WISDOM

When one explains the Dharma for others, then one gains great wisdom as the karmic result. This act of explaining the Dharma constitutes the accumulation of the “wisdom” basis.

It is in this manner that, in composing such a treatise as this, one accumulates the bases for these four meritorious qualities. Additionally, as I have stated:

15. NĀGĀRJUNA’S FINAL STATEMENT OF INTENT

As I explain this treatise on the ten grounds,
one’s mind becomes purified.

Due to a profound zeal to develop this sort of mind,
one remains intensely diligent and free of weariness.

If anyone hears, accepts, and upholds this
so that his mind becomes possessed of purity,
I, too, find deep delight in this,

and thus single-mindedly proceed with composing this treatise.

The meaning of these two stanzas has already been made clear. Hence it is unnecessary to discuss it again. It is solely for the sake of purifying one’s own mind as well as the minds of others that this explanation of the meaning of the ten grounds is undertaken. When this pure mind reaches the point that it should reach, one gains a great karmic reward. This accords with the Buddha’s words to Kālodāyin when he said, “Do not feel animosity toward Ānanda. In fact, if Ānanda had not received my prediction that he would attain arhatship after my nirvāṇa, because of this pure mind karma of his, he would have instead been bound for seven successive rebirths as the king of the Paranirmita Vaśavartin Heaven.”¹⁹ This is as extensively described in the scriptures.

The End of Chapter One

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022c22 || 入初地品第二
022c23 || 問曰。汝說此語開悟我心甚以欣悅。今解
022c24 || 十地必多所利益。何等為十。答曰。
022c25 || 此中十地法 去來今諸佛
022c26 || 為諸佛子故 已說今當說
022c27 || 初地名歡喜 第二離垢地
022c28 || 三名為明地 第四名焰地
022c29 || 五名難勝地 六名現前地
023a01 || 第七深遠地 第八不動地
023a02 || 九名善慧地 十名法雲地
023a03 || 分別十地相 次後當廣說
023a04 || 此中者大乘義中。十者數法。地者菩薩善根
023a05 || 階級住處。諸佛者。十方三世諸如來。說者。開
023a06 || 示解釋。諸佛子者。諸佛真實子諸菩薩是。是
023a07 || 故菩薩名為佛子。

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入初地品第二
問曰。汝說此語開悟我心甚以欣悅。今解十地必多所利益。
何等為十。答曰。
此中十地法 去來今諸佛
為諸佛子故 已說今當說
初地名歡喜 第二離垢地
三名為明地 第四名焰地
五名難勝地 六名現前地
第七深遠地 第八不動地
九名善慧地 十名法雲地
分別十地相 次後當廣說
此中者大乘義中。十者數法。地者菩薩善根階級住處。諸佛
者。十方三世諸如來。說者。開示解釋。諸佛子者。諸佛真實子
諸菩薩是。是故菩薩名為佛子。

CHAPTER 2

Entering the First Ground

II. CHAPTER TWO: ENTERING THE FIRST GROUND

A. Q: WHAT ARE THE TEN GROUNDS?

Question: These words you have spoken have awakened my mind and I have been extremely pleased by them. If you were to now explain the ten grounds, there would certainly be many who would benefit. What are the ten grounds?

B. A: THE TEN GROUNDS TAUGHT BY ALL BUDDHAS ARE AS FOLLOWS:

Response:

The dharma of the ten grounds contained herein has been, is now, and shall continue to be explained by the buddhas of the past, the future, and the present for the sake of all buddhas' sons,

The first ground is known as the Ground of Joyfulness.

The second is known as the Ground of Stainlessness.

The third is known as the Ground of Shining Light.

The fourth is known as the Ground of Blazing Brilliance.

The fifth is known as the Difficult-to-Conquer Ground.

The sixth is known as the Ground of Direct Presence.

The seventh is known as the Far-Reaching Ground.

The eighth is known as the Ground of Immovability.

The ninth is known as the Ground of Excellent Intelligence.

The tenth is known as the Ground of the Dharma Cloud.

In analyzing the aspects of the ten grounds, we shall next present extensive explanations.²⁰

"Herein" refers to the sphere of the meaning set forth in the Great Vehicle. "Ten" is simply a term of enumeration. "Grounds" refers to the various stations on which a bodhisattva resides in accordance with his roots of goodness.

"Buddhas" refers to all *tathāgatas* of the ten directions and three periods of time. "Explaining" refers to instruction and explication. As for "buddhas' sons," the true sons of all buddhas are the bodhisattvas. It is for this reason that the bodhisattvas are referred to as "buddhas' sons."

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過去未來現在諸佛。皆說

023a08 || 此十地。是故言已說今說當說。菩薩在初

023a09 || 地始得善法味心多歡喜^[1]故名歡喜地。

023a10 || 第二地中行十善道離諸垢故名離垢地。

023a11 || 第三地中廣博多學為眾說法能作照明故

023a12 || 名為明地。第四地中布施持戒多聞轉增。威

023a13 || 德熾盛故名為炎地。第五地中功德力盛。一

023a14 || 切諸魔不能壞故名難勝地。第六地中^[2]障

023a15 || 魔事已。諸菩薩道法皆現在前故名現前地。

023a16 || 第七地中去三界遠近法王位故名深遠

023a17 || 地。第八地中若天魔梵沙門婆羅門無能動

023a18 || 其願故名不動地。第九地中其慧轉明調柔

023a19 || 增上故名善慧地。第十地中菩薩於十方無

023a20 || 量世界。能一時雨法雨如劫燒已普澍^[3]大

023a21 || 雨名法雲地。

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过去未来现在诸佛。皆说此十地。是故言已说今说当说。菩萨在初地始得善法味心多欢喜故名欢喜地。第二地中行十善道离诸垢故名离垢地。第三地中广博多学为众说法能作照明故名为明地。第四地中布施持戒多闻转增。威德炽盛故名为炎地。第五地中功德力盛。一切诸魔不能坏故名难胜地。第六地中障魔事已。诸菩萨道法皆现在前故名现前地。第七地中去三界远近法王位故名深远地。第八地中若天魔梵沙门婆罗门无能动其愿故名不动地。第九地中其慧转明调柔增上故名善慧地。第十地中菩萨于十方无量世界。能一时雨法雨如劫烧已普澍大雨名法云地。

It is because all buddhas of the past, the future and the present explain these ten grounds that the text says, “has been, is now, and shall continue to be explained.”

As the bodhisattva on the first ground begins to gain the flavor of good dharmas, his mind abounds in joyfulness. It is for this reason that it is referred to as “the Ground of Joyfulness” (*pramudita*).

On the second ground, as one cultivates the path of the ten good karmic deeds, one leaves behind all stains. It is for this reason that it is referred to as “the Ground of Stainlessness” (*vimala*).

On the third ground, as one engages in vastly comprehensive learning and speaks Dharma for beings, one becomes able to provide radiant illumination. It is for this reason that it is referred to as “the Ground of Shining Light” (*prabhākara*).

On the fourth ground, one’s giving, moral virtue, and extensive learning so increase that one’s awe-inspiring qualities blaze forth abundantly. It is for this reason that it is referred to as “the Ground of Blazing Brilliance” (*arciṣmati*).

On the fifth ground, the power of one’s meritorious qualities becomes so completely full that none of the *māras* are able to bring about one’s ruin. It is for this reason that it is referred to as “the Difficult-to-Conquer Ground” (*sudurjaya*).

On the sixth ground, the issue of obstruction by *māras* has come to an end and all path dharmas of the bodhisattva have manifest directly before him. It is for this reason that it is referred to as “the Ground of Direct Presence” (*abhimukha*).

On the seventh ground, one has gone far beyond the three realms and has gained close proximity to the station in which one becomes a Dharma king. It is for this reason that it is referred to as “the Far-Reaching Ground” (*dūraṅgama*).

On the eighth ground, one’s vows cannot be moved even by devas, by Māra, by Brahmā, by any *śramaṇa*, or by any brahmin. It is for this reason that it is referred to as “the Ground of Immovability” (*acala*).

On the ninth ground, one’s wisdom becomes ever more radiant, supple, and superior. It is for this reason that it is referred to as “the Ground of Excellent Intelligence” (*sādhumati*).

On the tenth ground, the bodhisattva becomes able to simultaneously rain down the Dharma rain in countless worlds throughout the ten directions just as when, after the kalpa-ending blaze, there then falls a great universally drenching rain. It is for this reason that it is referred to as “the Dharma Cloud Ground” (*dharmamegha*).

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問曰。已聞十地名。今云何入

023a22 || 初地。得地相貌及修習地。答曰。

023a23 || 若厚種善根 善行於諸行

023a24 || 善集諸資用 善供養諸佛

023a25 || 善知識所護 具足於深心

023a26 || 悲心念眾生 信解無上法

023a27 || 具此八法已 當自發願言

023a28 || 我得自度已 當復度眾生

023a29 || 為得十力故 入於必定聚

023b01 || 則生如來家 無有諸過咎

023b02 || 即轉世間道 入出世上道

023b03 || 是以得初地 此地名歡喜

023b04 || 厚種善根者。如法修集諸功德。名為厚種

023b05 || 善根。善根者不貪不恚不癡。一切善法從此

023b06 || 三生故名為善根。如一切惡法皆從貪恚

023b07 || 癡生。是故此三名不善根。阿毘曇中種種分

023b08 || 別。欲界繫

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問曰。已聞十地名。今云何入初地。得地相貌及修習地。答曰。

若厚種善根 善行於諸行

善集諸資用 善供養諸佛

善知識所護 具足於深心

悲心念眾生 信解無上法

具此八法已 當自發願言

我得自度已 當復度眾生

為得十力故 入於必定聚

則生如來家 無有諸過咎

即轉世間道 入出世上道

是以得初地 此地名歡喜

厚種善根者。如法修集諸功德。名為厚種善根。善根者不貪不恚不癡。一切善法從此三生故名為善根。如一切惡法皆從貪恚癡生。是故此三名不善根。阿毗曇中種種分別。欲界系

C. Q: HOW DOES ONE ENTER AND CULTIVATE THE FIRST GROUND?

Question: Now that we have heard the names of the ten grounds, how does one enter the first ground, gain the characteristic features of that ground, and carry forth cultivation of that ground?

D. A: FIVE STANZAS ON FIRST GROUND CULTIVATION

Response:²¹

Having densely planted one's roots of goodness,
 having thoroughly practiced the practices,
 having well accumulated all the provisions,
 having thoroughly made offerings to all buddhas,
 having become protected by the good spiritual friend,
 having completely developed the resolute intentions,
 having become compassionately mindful of beings,
 and having resolute faith in the unsurpassable Dharma—

Once one has become completely equipped with these eight dharmas,
 at one's own behest, one should bring forth the vow, saying,
 "After I have achieved my own liberation,
 I shall return and liberate other beings."

For the sake of gaining the ten powers,
 one enters the congregation of those at the stage of certainty.²²
 Then one is born into the family of the Tathāgatas
 that is free of any transgressions or faults.

One immediately turns away from the worldly path
 and enters the supreme path that goes beyond the world.
 It is because of this that one gains the first ground.
 This ground is referred to as "the Ground of Joyfulness."

1. THE MEANING OF "ROOTS OF GOODNESS"

"Plants one's roots of goodness densely" refers to cultivating and accumulating all forms of meritorious qualities, doing so in a manner that accords with Dharma. This is what is meant by "dense planting of roots of goodness."

"Roots of goodness" refers to not being influenced by greed, not being influenced by hatred, and not being influenced by delusion. It is because all good dharmas are born from these three factors that one is then able to speak of "roots of goodness." So too, all forms of bad dharmas are born from greed, hatred, and delusion. It is because of this that these three are known as "roots of evil."

a. ABHIDHARMA CATEGORIES OF "ROOTS OF GOODNESS"

In the Abhidharma, these are distinguished in various ways whereby they are categorized as connected with the desire realm, as connected

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色界繫無色界繫不繫合為十二。

023b09 || 有心相應有心不相應合二十四。此中無漏善
023b10 || 根得阿耨多羅三藐三菩提時修集。餘九菩
023b11 || 薩地中修集。又未發心時^[4]久修集。或一心中
023b12 || 有三。或一心中有六。或一心中有九。或一
023b13 || 心中有十二。或但集心相應不集心不相
023b14 || 應。或集心不相應不集心相應。或集心相
023b15 || 應亦心不相應。或不集心相應心不相應。是
023b16 || 諸善根分別。如阿毘曇中廣說。此中善根為
023b17 || 眾生求無上道故。所行諸善法皆名善根。
023b18 || 能生薩婆若智故名為善根。行於諸行者。
023b19 || 善行名清淨。諸行名持戒。清淨持戒次第
023b20 || 而行。是持戒與七法和合故^[5]名為善行。何
023b21 || 等為^[6]七。

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色界系无色界系不系合为十二。有心相应有心不相应合二十四。此中无漏善根得阿耨多罗三藐三菩提时修集。余九菩萨地中修集。又未发心时久修集。或一心中有三。或一心中有六。或一心中有九。或一心中有十二。或但集心相应不集心不相应。或集心不相应不集心相应。或集心相应亦心不相应。或不集心相应心不相应。是诸善根分别。如阿毗昙中广说。此中善根为众生求无上道故。所行诸善法皆名善根。能生萨婆若智故名为善根。行于诸行者。善行名清净。诸行名持戒。清净持戒次第而行。是持戒与七法和合故名为善行。何等为七。

with the form realm, as connected with the formless realm, or as having no specific connection, the result being that, taken together, there are twelve such categories. Additionally, they are categorized as being “associated with the mind,” or as “not associated with the mind,” thus yielding a total of twenty-four categories. Of these [twelve roots of goodness], the roots of goodness free of the contaminants are cultivated and attained in the acquisition of *anuttarasamyaksambodhi*, whereas the other nine [roots of goodness] are cultivated and accumulated on the bodhisattva grounds.

Additionally, when one has not yet brought forth the resolve, one engages in cultivating and accumulating them over a long period of time. In some cases, three of these categories may be present in a single thought. In some cases, six of these categories may be present in a single thought. In some cases, nine of these categories may be present in a single thought. And in some cases, twelve of these categories may be present in a single thought.

In some cases, one collects only those associated with the mind while not collecting those unassociated with the mind. In some cases, one collects those unassociated with the mind while not accumulating those associated with the mind. In some cases, one collects those associated with the mind as well as those unassociated with the mind. In some cases, one accumulates neither those associated with the mind nor those unassociated with the mind. All such analytic distinctions regarding roots of goodness are such as one will find extensively discussed in the Abhidharma.

b. THE MEANING OF “ROOTS OF GOODNESS” THAT IS RELEVANT HERE

The roots of goodness that are relevant here are those that are planted as one strives to realize the unsurpassable path, doing so for the sake of beings. All good dharmas that one cultivates may be referred to as “roots of goodness.” It is because they are able to produce the wisdom of all-knowledge that they are referred to as “roots of goodness.”

2. THE MEANING OF “PRACTICING THE PRACTICES”

In “practicing the practices,” “thorough practice” refers to that which is characterized by purity. “The practices” refers to the upholding of the moral precepts. One remains pure in upholding the moral precepts while practicing in accordance with the correct sequence. It is when this upholding of the moral precepts is combined with seven dharmas that it qualifies as “thorough practice.”

a. SEVEN DHARMAS ESSENTIAL TO “THOROUGH PRACTICE”

Which factors constitute these seven? They are as follows:

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一慚二愧三多聞四精進五念六慧

023b22 || 七淨命淨身口業。行此七法具持諸戒。是

023b23 || 名善行諸行。又經說諸禪為行處。是故得

023b24 || 禪者名為善行諸行。此論中不必以禪乃

023b25 || 得發心。所以者何。佛在世時無量眾生皆亦

023b26 || 發心不必有禪。又白衣在家亦名為[7]行。善

023b27 || 集資用者。上偈中所說。厚種善根善行諸

023b28 || 行多供養佛善知識護具足深心悲念眾

023b29 || 生信解上法。是名資用。又本行善法必應

023c01 || 修行[8]亦名資用。所謂布施忍辱

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一慚二愧三多聞四精進五念六慧七淨命淨身口業。行此七法具持諸戒。是名善行諸行。又經說諸禪為行處。是故得禪者名為善行諸行。此論中不必以禪乃得發心。所以者何。佛在世時無量眾生皆亦發心不必有禪。又白衣在家亦名為行。善集資用者。上偈中所說。厚種善根善行諸行多供養佛善知識護具足深心悲念眾生信解上法。是名資用。又本行善法必應修行亦名資用。所謂布施忍辱

First, a sense of shame;
 Second, a dread of blame;
 Third, extensive learning;
 Fourth, vigor;
 Fifth, mindfulness;
 Sixth, wisdom;
 And seventh, pure livelihood characterized by pure physical and verbal actions.

As one implements these seven dharmas, one remains perfect in upholding all of the moral precepts. It is this that qualifies as “thorough practice of the practices.”

b. THE IMPORTANCE OF DHYĀNA TO IMPLEMENTING THE PRACTICES

Additionally, it is explained in the scriptures that the *dhyānas* constitute the stations in which one implements the practices. Hence it is the realization of the *dhyānas* that constitutes the thorough practice of the practices. In this treatise, we do not assert that it is definitely required that one use the *dhyānas* in the generation of the resolve. Why is this? When the Buddha was abiding in the world, countless beings brought forth the resolve but did not necessarily possess the *dhyānas* when they did so. Moreover, the practice of the laity’s householders also qualifies as thorough practice.”²³

3. THE MEANING OF “ACCUMULATING THE PROVISIONS”

As for “having well accumulated all the provisions,” this refers to the [other] factors mentioned in the above verse, namely:

a. “PROVISIONS” INCLUDES THE TOPICS REFERENCED EARLIER

Densely planting roots of goodness;
 Thoroughly practicing the practices;
 Making many offerings to the Buddhas;
 Being protected by the good spiritual friend;
 Completely developing the resolute intentions;²⁴
 Being compassionately mindful of beings;
 And having resolute faith in the supreme Dharma.

These are what constitute the “provisions.”

b. “PROVISIONS” ALSO INCLUDES THE PRACTICE OF 22 GOOD DHARMAS

Also, the fundamental practice of the good dharmas—these must certainly have been cultivated. These also constitute “provisions.” Specifically, these include:

Giving;
 Patience;

質直不諂心

023c02 || 柔和同止。樂無慍恨性殫盡不隱過。不偏
023c03 || 執不^[9]佞戾。不諍訟不自恃不放逸。捨憍
023c04 || 慢。離矯異。不讚身堪忍事。決定心能果敢
023c05 || 受。不捨易教授。少欲知足樂於獨處。如是
023c06 || 等諸法隨行已。漸能具足殊勝功德。是法
023c07 || ^[10]味堅牢故名為本行。若離是法不能進
023c08 || 得勝妙功德。是故此本行法與八法和合
023c09 || 故。為初地資用。善^[11]供養諸佛者。若菩薩世
023c10 || 世。如法常多供養諸佛。供養有二種。一者
023c11 || 善聽大乘正法若廣若略。二者四事供養恭
023c12 || 敬禮侍等。具此二法供養諸佛。名為善供
023c13 || 養諸佛。

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质直不谄心柔和同止。乐无愠恨性殫尽不隐过。不偏执不佞戾。不诤讼不自恃不放逸。舍憍慢。离矫异。不赞身堪忍事。决定心能果敢受。不舍易教授。少欲知足乐于独处。如是等诸法随行已。渐能具足殊胜功德。是法味坚牢故名为本行。若离是法不能进得胜妙功德。是故此本行法与八法和合故。为初地资用。善供养诸佛者。若菩萨世世。如法常多供养诸佛。供养有二种。一者善听大乘正法若广若略。二者四事供养恭敬礼侍等。具此二法供养诸佛。名为善供养诸佛。

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A straightforward character;
 A mind that refrains from flattery;
 Dwelling harmoniously with others;
 Happiness free of resentment;
 Being, by nature, utterly committed [to the practice];
 Not concealing one's faults;
 Not cherishing one-sided attachments;
 Not being perversely cruel;
 Not being contentious;
 Not being presumptuous;
 Not being negligent;
 Doing away with arrogance;
 Remaining free of affectation;
 Not praising oneself;
 Being able to endure things as they are;
 Possessing a decisive mind;
 Being able to courageously accept whatever comes;
 Not abandoning or changing teachers;
 Finding satisfaction with but few desires;
 And being fond of solitude.

Once one's practice accords with all such dharmas, one can then gradually perfect the especially supreme meritorious qualities. It is because these dharmas have not yet become solidly established that they are referred to as "fundamental" practices.²⁵ If one departs from these dharmas, one cannot advance to realization of the superior and sublime qualities. It is because of this that the combination of these fundamental practices and the above eight dharmas constitute the first ground's "provisions."

4. THE MEANING OF "THOROUGHLY MAKING OFFERINGS TO ALL BUDDHAS"

Now, as for "thoroughly making offerings to all buddhas," this is just like the practice of those bodhisattvas who, in life after life, always make many offerings to all buddhas, doing so in accordance with the Dharma.

Offerings are of two types. The first involves listening well to the Great Vehicle's right Dharma, no matter whether that presentation is extensive or abridged. The second involves such matters as making offerings of the four requisites while providing respectful and reverential service. It is the complete implementation of these two dharmas in making offerings to the Buddhas that qualifies as "thoroughly making offerings to all buddhas."

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善知識者。菩薩雖有四種善知識。

- 023c14 || 此中所說能教入大乘。具諸波羅蜜。能令
 023c15 || 住十地者。所謂諸佛菩薩及諸聲聞。能示
 023c16 || 教利喜大乘之法令不退轉。守護者。常能
 023c17 || 慈愍教誨。令得增長善根。是名守護。具足
 023c18 || 深心者。深樂佛乘無上大乘一切智乘。名
 023c19 || 為具足深心。問曰。無盡意菩薩。於和合品
 023c20 || 中。告舍利弗。諸菩薩所有發心皆名深心。
 023c21 || 從一地至一地故名為趣心。增益功德故
 023c22 || 名為過心。得無上事故名為^[12]頂心。攝取
 023c23 || 上法故名為上心。現前得諸佛法故名為
 023c24 || 現前心。集利益法故名為緣心。^[13]通達一切
 023c25 || 法故名為度心。所願不倦故名為決定心。
 023c26 || 滿所願故名為喜心。身自成辦故名無侶
 023c27 || 心。離敗壞相故名調和心。無諸惡故名為
 023c28 || 善心。遠離惡人故名不雜心。以頭施故名
 023c29 || 難捨心。

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善知识者。菩萨虽有四种善知识。此中所说能教入大乘。具诸波
 罗蜜。能令住十地者。所谓诸佛菩萨及诸声闻。能示教利喜大乘
 之法令不退转。守护者。常能慈愍教诲。令得增长善根。是名守
 护。具足深心者。深乐佛乘无上大乘一切智乘。名为具足深心。
 问曰。无尽意菩萨。于和合品中。告舍利弗。诸菩萨所有发心皆
 名深心。从一地至一地故名为趣心。增益功德故名为过心。得无
 上事故名为顶心。摄取上法故名为上心。现前得诸佛法故名为现
 前心。集利益法故名为缘心。通达一切法故名为度心。所愿不倦
 故名为决定心。满所愿故名为喜心。身自成办故名无侣心。离败
 坏相故名调和心。无诸恶故名为善心。远离恶人故名不杂心。以
 头施故名难舍心。

5. THE MEANING OF “PROTECTED BY THE GOOD SPIRITUAL FRIEND”

As for “good spiritual friend,” although the bodhisattva has four different types of good spiritual friends, the type that is being referred to here is the one who is able to teach him to enter into the Great Vehicle and to perfect the *pāramitās* while also being able to cause him to dwell on the ten grounds. This refers then specifically to those buddhas, bodhisattvas, and even *śrāvaka* disciples who are able to instruct, benefit, and inspire him with joy in the Great Vehicle Dharma while also preventing him from retreating from it.

“Protecting” refers to [the good spiritual friend’s] ability to always maintain kindness and sympathy as he instructs and influences one to increase one’s roots of goodness. It is precisely this that is meant by “protection.”

6. THE MEANING OF “COMPLETE DEVELOPMENT OF RESOLUTE INTENTIONS”

“Complete development of resolute intentions” refers to being deeply delighted in the Buddha Vehicle, the unsurpassable Great Vehicle, the vehicle of all-knowledge. This is what is meant by “completely developing the resolute intentions.”

a. Q: COMPARED TO SCRIPTURE, ISN’T THIS A DEFICIENT EXPLANATION?

Question: In the “Unity Chapter,”²⁶ Akṣayamati Bodhisattva tells Śāriputra:

Every instance of a bodhisattva’s production of an intention is a “resolute intention.” In proceeding from one ground to another ground, it is known as “the advancing mind.” In the increasing of meritorious qualities, it is known as “the excelling mind.” In the realization of unsurpassable endeavors, it is known as “the mind of utmost supremacy.” In its assimilation of superior dharmas, it is known as “the superior mind.”

In its direct manifestation of the acquisition of dharmas of the buddhas, it is known as “the mind of direct manifestation.” In its accumulation of beneficial dharmas, it is known as “the mind that engages with conditions.” In its penetrating understanding of all dharmas, it is known as “the mind that achieves liberation.” In its tireless fulfillment of vows, it is known as “the resolute mind.” In its fulfillment of vows, it is known as “the joyful mind.”

In its independent achievement of endeavors, it is known as “the unaccompanied mind.” In its abandonment of any signs of corruption, it is known as “the well-trained mind.” In its freedom from all forms of evil, it is known as “the mind of goodness.” In its separating far from evil people, it is known as “the unmixed mind.”

In its making a gift even of one’s head, it is known as “the mind that relinquishes what is difficult to relinquish.” In its rescuing of

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救破戒人故名持難戒心。能^[14]受下

024a01 || 劣加惡故名難忍心。得涅槃能捨故名難

024a02 || 精進心。不貪禪故名難禪定心。助道善根

024a03 || 無厭足故名難慧心。能成一切事故。名度

024a04 || 諸行心。智慧善思惟故名離慢大慢我慢心。

024a05 || 不望報故是一切眾生福田心。觀諸佛深

024a06 || 法故名無畏心。不障^[1]閼故名增功德心。

024a07 || 常發精進故名無盡心。能荷受重擔故名

024a08 || 不悶心。又深心義者。等念眾生普慈一切。

024a09 || 供養賢善悲念惡人尊敬師長。救無救

024a10 || 者無歸作歸無洲作洲。無究竟者為作

024a11 || 究竟。無有侶者能為作侶。^[2]曲人中行^[3]於

024a12 || 直心。敗壞人中行^[4]真正心。諛諂人中行

024a13 || 無諂心。不知恩中行於知恩。不知作中而

024a14 || 行知作。無利益中能行利益。邪眾生中行

024a15 || 於正行。憍慢人中

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救破戒人故名持難戒心。能受下劣加惡故名難忍心。得涅槃能捨故名難精進心。不貪禪故名難禪定心。助道善根無厭足故名難慧心。能成一切事故。名度諸行心。智慧善思惟故名離慢大慢我慢心。不望報故是一切眾生福田心。觀諸佛深法故名無畏心。不障閼故名增功德心。常發精進故名無盡心。能荷受重擔故名不悶心。又深心義者。等念眾生普慈一切。供養賢善悲念惡人尊敬師長。救無救者無歸作歸無洲作洲。無究竟者為作究竟。無有侶者能為作侶。曲人中行於直心。敗壞人中行真正心。諛諂人中行無諂心。不知恩中行於知恩。不知作中而行行知作。無利益中能行利益。邪眾生中行於正行。憍慢人中

persons who have broken precepts, it is known as “the mind that supports those who find difficulty in the precepts.” In its enduring of evil inflicted by inferior beings, it is known as “the mind that is patient with what is difficult.” In its ability to forego the realization of nirvāṇa, it is known as “the mind that remains vigorous even when difficult.” In its refraining from coveting [states encountered in] *dhyāna*, it is known as “the mind that cultivates *dhyāna* concentration even when it is difficult.”

In its insatiable development of the roots of goodness that aid acquisition of the path, it is known as “the mind that maintains wisdom even when it is difficult.” In its ability to bring all endeavors to completion, it is known as “the mind that completes all practices.” In its skillfulness in carrying on wisdom-based reflection, it is known as the mind that abandons pride, extreme pride, and pride in oneself.”

In its not cherishing any sort of reward, it is known as “the mind that serves as a field of merit for all beings.” In its contemplation of the profound dharmas of the Buddhas, it is known as “the fearless mind.” In its refraining from obstructionism, it is known as “the mind that increases meritorious qualities.” In its constant production of vigor, it is known as “the inexhaustible mind.” In its ability to shoulder even heavy burdens, it is known as “the undiscouraged mind.”

Moreover, as for the meaning of “the resolute intentions,” this refers to [the mind of] one who remains equally mindful of beings and brings forth an all-encompassing kindness for all of them. He makes offerings to those who are worthy and good, is compassionately mindful of evil people, and esteems and reveres teachers and elders.

He rescues those who have no one to rescue them. He serves as a refuge for those who have no refuge. He serves as an island for those who have no island. He serves as the ultimate resort for those who have no last resort. He is able to serve as a companion for those who have no companions.

Even in the midst of those who are devious, he practices the straight mind. Even when among those people who have become corrupted, he practices genuine and correct thought. Even when among those who engage in flattery, his mind is free of flattery.

Among those who are ungrateful, he practices gratitude. Among those who are unaware of how to act, he practices the correct way of acting. Among those who are unbeneficial, he is able to act in a beneficial manner.

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行無慢行。不隨教中而

024a16 || 不慍恚罪眾生中常作守護。眾生所有過不

024a17 || 見其失。供養福田隨順教誨受化不難。

024a18 || 阿練若處一心精進。不求利養不惜身命。

024a19 || 復次內心清淨故無有誑惑。善口業故不自

024a20 || 稱歎。知止足故不行威迫。心無垢故行於

024a21 || 柔和。集善根故能入生死。為眾生故忍一

024a22 || 切苦。菩薩有如是等深心相。[5]故不可窮

024a23 || 盡。汝今但說深心相何得不少。答曰。不少

024a24 || 也。無盡意。總一切深心相在一處說。而此

024a25 || 中分布諸地。此十住經。地地別說深心相。

024a26 || 是故菩薩隨諸地中皆得深心深心之義即

024a27 || 在其地。今初地中說二深心。一者發大願。

024a28 || 二者在必定地。是故當知隨在十地善說

024a29 || 深心。汝說何得不少。是事不然。

簡
體
字

行无慢行。不随教中而不慍恚罪众生中常作守护。众生所有过不见其失。供养福田随顺教诲受化不难。阿练若处一心精进。不求利养不惜身命。复次内心清净故无有诳惑。善口业故不自称叹。知止足故不行威迫。心无垢故行于柔和。集善根故能入生死。为众生故忍一切苦。菩萨有如是等深心相。故不可穷尽。汝今但说深心相何得不少。答曰。不少也。无尽意。总一切深心相在一处说。而此中分布诸地。此十住经。地地别说深心相。是故菩萨随诸地中皆得深心深心之义即在其地。今初地中说二深心。一者发大愿。二者在必定地。是故当知随在十地善说深心。汝说何得不少。是事不然。

Among those beings inclined toward deviance, he practices right action. Among arrogant people, he remains free of arrogant behavior. Among those who do not accord with instructions, he does not become resentful or angry. Even among beings who have committed offenses, he always strives to protect them. Even amidst all of the transgressions committed by beings, he refrains from focusing on their faults.

He makes offerings to those who serve as fields of merit, accords with their instructions, and finds no difficulty in accepting their transformative teaching. When dwelling in a forest hermitage,²⁷ he is single-mindedly vigorous. He does not seek benefits or offerings and does not indulge any stinting attachment to his own body or life.

Moreover, because his mind is inwardly pure, he is free of deceptiveness. Because he practices good verbal karma, he does not praise himself. Because he is readily satisfied, he does not act in an intimidating fashion. Because his mind is free of defilement, he behaves gently and harmoniously. Because he accumulates roots of goodness, he is able to enter the realm of *saṃsāra*. Because he acts for the sake of all beings, he patiently endures all forms of suffering.

The bodhisattva possesses an inexhaustible number of such characteristics associated with resolute intentions.²⁸

Now, however, you only present a simple explanation of the characteristics of resolute intentions. How is this not a deficient explanation?

b. Q: NO. EACH GROUND INVOLVES SPECIFIC RESOLUTE INTENTIONS

Response: No, this is not a deficient presentation. Akṣayamati provides in a single place a comprehensive description of all of the characteristics of the resolute intentions. However, here, we are concerned with their distribution as they occur on the various grounds.

This *Ten Grounds Sutra* provides specific explanations of the characteristics of the resolute intentions as they occur on each succeeding ground. Thus the bodhisattva in every case gains realizations of aspects of the resolute intentions in accordance with the particular ground upon which he abides. The meaning of the resolute intentions is defined according to each particular ground.

Now, on the first ground, we describe two types of resolute intention: The first is the one involved in bringing forth great vows. The second is the one involved in dwelling at the stage of certainty.

Therefore one should realize that it is by according with their respective locations on each of the ten grounds that one presents a thorough explanation of [these various aspects of what constitutes] “the resolute intentions”. Thus the circumstantial basis of your challenge, “How is this not a deficient presentation?” is incorrect.

悲心於眾

- 024b01 || 生者。成就悲故名為悲者。何謂為悲。悼愍
 024b02 || 眾生救濟苦難。信解諸上法者。於諸佛法
 024b03 || 信力通達。發願我得自度已當度眾生者。
 024b04 || 一切^[6]諸法願為其本。離願則不成。是故
 024b05 || 發願。問曰。何故不言我當度眾生。而言
 024b06 || 自得度已當度眾生。答曰。自未得度不
 024b07 || 能度彼。如人自沒^[7]淤泥。何能拯拔餘人。
 024b08 || 又如為水所^[8]漂*寸不能濟溺。是故說我度
 024b09 || 已當度彼。如說。
 024b10 || 若人自度畏 能度歸依者
 024b11 || 自未度疑悔 何能度所歸
 024b12 || 若人自不善 不能令人善
 024b13 || 若不自寂滅 安能令人寂

正
體
字

悲心于众生者。成就悲故名为悲者。何谓为悲。悼愍众生救济苦
 难。信解诸上法者。于诸佛法信力通达。发愿我得自度已当度众
 生者。一切诸法愿为其本。离愿则不成。是故发愿。问曰。何故
 不言我当度众生。而言自得度已当度众生。答曰。自未得度不能
 度彼。如人自没淤泥。何能拯拔余人。又如为水所[漂*寸]不能济
 溺。是故说我度已当度彼。如说。

若人自度畏 能度归依者
 自未度疑悔 何能度所归
 若人自不善 不能令人善
 若不自寂灭 安能令人寂

簡
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7. THE MEANING OF “COMPASSIONATE MINDFULNESS OF BEINGS”

Now, as for “having become compassionately mindful of beings,” it is on the basis of having completely developed compassion that one is referred to as “compassionate.” What then is meant by “compassion”? This refers to a feeling of commiseration and pity for beings that also seeks to rescue them from the sufferings associated with their difficulties.

8. THE MEANING OF “RESOLUTE FAITH IN THE UNSURPASSABLE DHARMA”

When it states that “one has resolute faith in supreme dharmas,” this means that, with respect to the dharmas of the Buddha, one’s power of faith has become completely penetrating.

9. THE MEANING OF “BRINGING FORTH THE VOW”

As for making the vow in which one resolves, “After I have achieved my own liberation, I shall [return and] liberate beings,” this vow is the very origin of all buddhas’ Dharma.²⁹ If one abandons this vow, then one cannot succeed in achieving the realization [of buddhahood]. It is for this reason that one brings forth this vow.

a. Q: WHY DO YOU SAY, “AFTER I HAVE ACHIEVED LIBERATION”?

Question: Why do you not say, “I shall bring about the liberation of beings,” but rather say instead, “After I have achieved my own liberation, I shall then [return and] bring about the liberation of beings”?

b. A: IF ONE IS NOT ALREADY LIBERATED, ONE CANNOT LIBERATE OTHERS

Response: If one has as not yet achieved one’s own liberation, one cannot liberate others. This is just as when one has himself sunken down into the mud. How could he then be able to rescue and extricate anyone else? This is also just as when one has been carried away by floodwaters and is thus incapable of rescuing others from drowning. It is for this reason that it says, “After I have achieved my own liberation, I shall then [return and] liberate others.” This is as described in the following verse:

If a person liberates himself from what is fearsome,
 he can then liberate those who take refuge in him.
 If one has not become liberated from doubt and regret,
 how could he liberate those taking refuge in him?
 If a person has not yet become good himself,
 he remains unable to influence others to become good.
 If one has not reached quiescent cessation himself,
 how then could he cause others to reach that quiescence?³⁰

正
體
字

024b14 || 是故先自善寂而後化人。又如法句偈說。
024b15 || 若能自安身 在於善處者
024b16 || 然後安餘人 自同於所利
024b17 || 凡物皆先自利後能利人。何以故。如說。
024b18 || 若自成己利 乃能利於彼
024b19 || 自捨欲利他 失利後憂悔
024b20 || 是故說自度已當度眾生。問曰。得何利故
024b21 || 能成此事入必定地。又以何心能發是願。
024b22 || 答曰。得佛十力能成此事。入必定地能發
024b23 || 是願。問曰。何等是佛十力。答曰。佛悉了達
024b24 || 一切法因果名為初力。如實知去來今所
024b25 || 起業果報處名為二力。如實知諸禪定三
024b26 || 昧分別垢淨入出相名為三力。

簡
體
字

是故先自善寂而后化人。又如法句偈說。
若能自安身 在于善处者
然后安余人 自同于所利

凡物皆先自利后能利人。何以故。如说。
若自成己利 乃能利于彼
自舍欲利他 失利后忧悔

是故说自度已当度众生。问曰。得何利故能成此事入必定
地。又以何心能发是愿。答曰。得佛十力能成此事。入必定地能
发是愿。问曰。何等是佛十力。答曰。佛悉了达一切法因果名为
初力。如实知去来今所起业果报处名为二力。如实知诸禅定三昧
分别垢净入出相名为三力。

Therefore one first becomes thoroughly quiescent oneself and then later takes up the transformative teaching of others. This is also just as described in a verse from the *Dharmapada*:

If one is able to establish himself
in the station of what is good,
afterward, one is able to establish other people
in that same benefit that one has gained himself.³¹

It is commonly the case that beings first benefit themselves and only afterward are able to benefit others. And why is this? This is as described in the following verse:

If one accomplishes one's own self-benefit,
only then is one able to benefit others.
If one forsakes oneself wishing to benefit others,
one fails to be beneficial and later feels distress and regret.

It is for this reason that [the preceding verse] reads, "After I have achieved my own liberation, I shall [return and] liberate beings."

c. Q: FOR WHAT SORT OF BENEFIT AND WITH WHAT SORT OF RESOLVE?

Question: It is in order to acquire what sort of benefit is it that one becomes able to accomplish this endeavor and enter the stage of certainty? Also, with what sort of resolve does one become able to bring forth this vow?

d. A: TO GAIN THE TEN POWERS AND ENTER THE STAGE OF CERTAINTY

Response: It is in order to acquire a buddha's ten powers that one becomes able to accomplish this endeavor and it is in order to enter the stage of certainty that one becomes able to bring forth this vow.

1) Q: WHAT ARE THE TEN POWERS?

Question: What then are the ten powers of a buddha?

2) A: THEY ARE AS FOLLOWS

Response: [As for the ten powers, they are as follows]:³²

The Buddha possesses a completely penetrating comprehension of the causes and effects involved in all dharmas. This is the first power.

He knows in accordance with reality the past, future, and present stations wherein one creates karma and undergoes retribution as the effect. This is the second power.

He knows in accordance with reality the characteristic aspects of all *dhyāna* absorptions and *samādhis*, their distinctions, their defilement and purity, and their entry and emergence. This is the third power.

如實知眾

024b27 || 生諸根利鈍名為四力。如實知眾生所樂
 024b28 || 不同名為五力。如實知世間種種異性名
 024b29 || 為六力。如實知至一切處道名為七力。如
 024c01 || 實知宿命事名為八力。如實知生死事名
 024c02 || 為九力。如實知漏盡事。名為十力。為得
 024c03 || [9]如是佛十力故。大心發願即入必定聚。問
 024c04 || 曰。凡初發心皆有如是相耶。答曰。或有人
 024c05 || 說。初發心便有如是相。而實不爾。何以故。
 024c06 || 是事應分別不應定答。所以者何。一切菩
 024c07 || 薩初發心時。不應悉入於必定。或有初發
 024c08 || 心時即入必定。或有漸修功德。如釋迦牟
 024c09 || 尼佛。初發心時不入必定。後修集功德值
 024c10 || 燃燈佛得入必定。是故汝說一切菩薩初
 024c11 || 發心便入必定是為邪論。問曰。若是邪論
 024c12 || 者。何故汝說以是心入必定。

正
體
字

如實知眾生諸根利鈍名為四力。如實知眾生所樂不同名為五力。
 如實知世間種種異性名為六力。如實知至一切處道名為七力。如
 實知宿命事名為八力。如實知生死事名為九力。如實知漏盡事。
 名為十力。為得如是佛十力故。大心發願即入必定聚。問曰。凡
 初發心皆有如是相耶。答曰。或有人說。初發心便有如是相。而
 實不爾。何以故。是事應分別不應定答。所以者何。一切菩薩初
 發心時。不應悉入於必定。或有初發心時即入必定。或有漸修功
 德。如釋迦牟尼佛。初發心時不入必定。後修集功德值燃燈佛得
 入必定。是故汝說一切菩薩初發心便入必定是為邪論。問曰。若
 是邪論者。何故汝說以是心入必定。

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He knows in accordance with reality the relative sharpness or dullness of all faculties possessed by beings. This is the fourth power.

He knows in accordance with reality the differences among beings' inclinations. This is the fifth power.

He knows in accordance with reality all of the world's many different sorts of realms.³³ This is the sixth power.

He knows in accordance with reality the paths that lead to all destinations. This is the seventh power.

He knows in accordance with reality all the circumstances of previous lives. This is the eighth power.

He knows in accordance with reality all circumstances involved in all births and deaths. This is the ninth power.

He knows in accordance with reality the matter of the cessation of the contaminants. This is the tenth power.

3) TO GAIN THE POWERS, ONE MAKES THE VOW AND BECOMES IRREVERSIBLE

For the sake of acquiring ten powers of the buddha such as these, one brings forth the vow with great resolve and then directly enters the group of those who have reached the stage of certainty.

a) Q: DOES EVERYONE THEN REACH THE STAGE OF CERTAINTY?

Question: Is it generally so of everyone that, once they first bring forth the resolve, they then possess such a characteristic?

b) A: SOME DO; SOME DO NOT

Response: There may be some people who claim that, when one first brings forth the resolve, one then possesses such a characteristic. However, this is not actually the case. And why is this? This is a situation in which one should make distinctions. One should not set forth a fixed answer to this. Why? It should not be the case that, when all bodhisattvas first bring forth the resolve, they all then enter the stage of certainty.

In some cases, on first bringing forth the resolve, one *does* immediately enter the stage of certainty. In some cases, however, one gradually cultivates meritorious qualities. Take for example Śākyamuni Buddha. When he first brought forth the resolve, he did not immediately enter the stage of certainty. Rather, it was only after he had accumulated meritorious qualities and encountered Burning Lamp Buddha that he then entered the stage of certainty. Therefore, if you were to assert that all bodhisattvas directly enter the stage of certainty upon first generating the resolve, that would be an erroneous theory.

4) Q: IF SOME DO NOT, WHY CLAIM CERTAINTY RELIES ON RESOLVE?

Question: If it is an erroneous theory, why do you claim that it is in reliance upon this resolve that one enters the stage of certainty?

答曰。有菩

024c13 || 薩初發心即入必定。以是心能得初地。因
 024c14 || 是人故說初發心入必定中。問曰。是菩薩
 024c15 || 初心。釋迦牟尼佛初發心。是心云何。答曰。是
 024c16 || 心不雜一切煩惱。是心相續不貪異乘。是
 024c17 || 心堅牢一切外道無能勝者。是心一切眾魔
 024c18 || 不能破壞。是心為常能集善根。是心能知
 024c19 || 有為無^[10]常。是心無動能攝佛法。是心無覆
 024c20 || 離諸邪行。是心安住不可動故。是心無比
 024c21 || 無相違故。是心如金剛通達諸法故。是心
 024c22 || 不盡集無^[11]盡福德故。是心平等等一切眾
 024c23 || 生故。是心無高下無差別故。是心清淨性
 024c24 || 無垢故。是心離垢慧照明故。是心無^[12]垢不
 024c25 || 捨深心故。是心為廣慈如虛空故。是心為
 024c26 || 大受一切眾生故。是心無闕至無障智故。

正
體
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答曰。有菩薩初发心即入必定。以是心能得初地。因是人故说初发心入必定中。问曰。是菩萨初心。释迦牟尼佛初发心。是心云何。答曰。是心不杂一切烦恼。是心相续不贪异乘。是心坚牢一切外道无能胜者。是心一切众魔不能破坏。是心为常能集善根。是心能知有有无常。是心无动能摄佛法。是心无覆离诸邪行。是心安住不可动故。是心无比无相违故。是心如金刚通达诸法故。是心不尽集无尽福德故。是心平等等一切众生故。是心无高下无差别故。是心清净性无垢故。是心离垢慧昭明故。是心无垢不舍深心故。是心为广慈如虚空故。是心为大受一切众生故。是心无阙至无障智故。

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5) A: BECAUSE THIS IS TRUE OF SOME BODHISATTVAS

Response: There are in fact bodhisattvas who, on first generating the resolve, then immediately gain entry into the stage of certainty. In such a case, it *is* in reliance upon this resolve that they become able to gain the first ground. It is on account of this particular category of persons that it is said that, on first generating the resolve, one may then immediately enter the stage of certainty.

a) Q: WHAT IS THE NATURE OF THIS INITIAL RESOLVE?

Question: What is the nature of these bodhisattvas' initial resolve and Śākyamuni Buddha's initial generation of the resolve?

b) A: THE INITIAL RESOLVE IS CHARACTERIZED BY THESE 41 ASPECTS

Response:

- This resolve is not admixed with any of the afflictions;
- This resolve is continuous and does not wish for any other vehicle;
- This resolve is solid and cannot be overcome by any non-Buddhist;
- This resolve cannot be destroyed by any of the many sorts of *māras*;
- This resolve is always able to accumulate roots of goodness;
- This resolve is able to know the impermanence of all conditioned things;
- This resolve, even while remaining unmoving, is able to accumulate the dharmas of a buddha;
- This resolve is free of hindrances and abandons all wrong actions;
- This resolve is established in stability because it is unshakable;
- This resolve is peerless because it remains free of contradictions;
- This resolve is like vajra because it possesses a penetrating comprehension of all dharmas;
- This resolve is inexhaustible because it accumulates an inexhaustible amount of merit;
- This resolve regards others equally because it sees all beings as equal;
- This resolve remains free of "high" or "low" due to making no discriminations;
- This resolve is pure because, by nature, it is free of defilement;
- This resolve is stainless because its intelligence is characterized by radiant illumination;
- This resolve remains free of defilement because it never relinquishes its resolute intentions;
- This resolve is vast because its kindness is as expansive as empty space;
- This resolve is magnanimous because it takes in all beings;
- This resolve is unobstructed because it has arrived at unimpeded wisdom;

正
體
字

024c27 || 是心遍到不斷大悲故。是心不斷能正迴
 024c28 || [13]向故。是心眾所趣向。智者所讚故。是心可
 024c29 || 觀小乘瞻仰故。是心難見。一切眾生不能
 025a01 || 觀故。是心難破能善入佛法故。是心為住
 025a02 || 一切樂具所住處故。是心莊嚴福德資用故。
 025a03 || 是心選擇智慧資用故。是心淳厚以布施為
 025a04 || 資用故。是心大願持戒資用故。是心難沮忍
 025a05 || 辱資用故。是心難勝精進資用故。是心寂滅
 025a06 || 禪定資用故。是心無惱害^[1]慧資用故。是心
 025a07 || 無瞋閔慈心深故。是心根深悲心厚故。是心
 025a08 || 悅樂喜心厚故。是心苦樂不動捨心厚故。是
 025a09 || 心護念諸佛神力故。是心相續三寶不斷故。

簡
體
字

是心遍到不断大悲故。是心不断能正回向故。是心众所趣向。智
 者所赞故。是心可观小乘瞻仰故。是心难见。一切众生不能睹
 故。是心难破能善入佛法故。是心为住一切乐具所住处故。是心
 庄严福德资用故。是心选择智慧资用故。是心淳厚以布施为资用
 故。是心大愿持戒资用故。是心难沮忍辱资用故。是心难胜精进
 资用故。是心寂灭禅定资用故。是心无恼害慧资用故。是心无嗔
 閔慈心深故。是心根深悲心厚故。是心悦乐喜心厚故。是心苦乐
 不动舍心厚故。是心护念诸佛神力故。是心相续三宝不断故。

This resolve is universal in its reach because it never cuts off its great compassion;
 This resolve is never cut off because it is able to practice correct dedication of merit;
 This resolve is that toward which the multitude proceeds because it is praised by the wise;
 This resolve is a fit object of admiring regard because even adherents of the Small Vehicle look up to it;
 This resolve is difficult to observe, because no being is able to see it;
 This resolve is difficult to destroy because it has been able to skillfully enter the Dharma of the Buddha;
 This resolve serves as a dwelling because it is the place in which all sources of happiness abide;
 This resolve is adorned because it possesses the provision of merit;
 This resolve is skillfully selective because it possesses the provision of wisdom;
 This resolve is completely generous because it takes giving as one of the provisions;³⁴
 This resolve is attended by great vows because it possesses the provision of moral virtue;
 This resolve is difficult to hinder because it possesses the provision of patience;
 This resolve is difficult to overcome because it possesses the provision of vigor;
 This resolve is quiescent because it possesses the provision of *dhyāna* absorption;
 This resolve is harmless because it possesses the provision of wisdom;
 This resolve remains unimpeded by hatred because its mind of kindness is deeply seated;³⁵
 This resolve is deeply rooted because its mind of compassion is fully established;
 This resolve abides in happiness because its mind of sympathetic joy is fully established;
 This resolve is unmoved by either pain or pleasure because its mind of equanimity is fully established;
 This resolve is the object of protective mindfulness because of the spiritual power of the Buddhas;
 This resolve remains continuous because the lineage of the Three Jewels remains unsevered.

正
體
字

025a10 || 如是等無量功德莊嚴初必定心。如無盡意
 025a11 || 品中廣說。是心不雜一切煩惱者。見諦思
 025a12 || 惟所斷二百九十四煩惱不與心和合故名
 025a13 || 為不雜。是心相續不貪異乘者。從初心相
 025a14 || 續來。不貪聲聞辟支佛乘。但為阿耨多羅
 025a15 || 三藐三菩提故。名為相續不貪異乘。如是
 025a16 || 等四十句論。應如是知。問曰。汝說是心常。
 025a17 || 一切有為法皆無常。如法印經中說。行者觀
 025a18 || 世間空無有常而不變壞。是事何得不相
 025a19 || 違耶。答曰。汝於是義不得正理故作此
 025a20 || 難。是中不說心為常。此中雖口說常。常義
 025a21 || 名必定初心生必能常集諸善根不休不
 025a22 || 息故名為常。生如來家者。如來家則是佛
 025a23 || 家。如來者。

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如是等无量功德庄严初必定心。如无尽意品中广说。是心不杂一切烦恼者。见谛思惟所断二百九十四烦恼不与心和合故名为不杂。是心相续不贪异乘者。从初心相续来。不贪声闻辟支佛乘。但为阿耨多罗三藐三菩提故。名为相续不贪异乘。如是等四十句论。应如是知。问曰。汝说是心常。一切有为法皆无常。如法印经中说。行者观世间空无有常而不坏。是事何得不相违耶。答曰。汝于是义不得正理故作此难。是中不说心为常。此中虽口说常。常义名必定初心生必能常集诸善根不休不息故名常。生如来家者。如来家则是佛家。如来者。

Countless meritorious qualities such as these adorn the initial resolve of those who abide in the stage of certainty. This is as extensively described in the Akṣayamati Chapter.³⁶

i) THE MEANING OF “NOT ADMIXED WITH AFFLICTIONS”

“This resolve is not admixed with any of the afflictions” refers to the resolve not being conjoined with any of the two hundred and ninety-four afflictions cut off on the path of seeing the truths (*darśana-mārga*) and on the path of meditation (*bhāvana-mārga*). Hence it is said that “it is not admixed.”

ii) THE MEANING OF “CONTINUOUS, NOT WISHING FOR OTHER VEHICLES”

As for “this resolve is continuous and does not wish for any other vehicle,” as it continues forth from the initial production of the resolve, it does not wish for the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*. It is because one remains motivated solely by the goal of reaching *anuttarasamyaksambodhi* that it is referred to as “continuous” and as “not wishing for any other vehicle.”

One should understand this forty-statement discussion in this manner.

(1) Q: DOESN'T “PERMANENCE” OF RESOLVE CONTRADICT DHARMA?

Question: You are asserting that this resolve is permanently enduring. However, all conditioned dharmas are impermanent. This is as explained in the *Seals of the Dharma Sutra* wherein it states that the practitioner is to contemplate the world as empty, as devoid of anything that is permanent, and as containing nothing not subject to destruction. How then does this matter not involve a contradiction?

(2) A: YOU MISUNDERSTAND THE CONCEPT

Response: You pose this challenge because you fail to grasp the correct principle of this concept. It is not the case that any claim is being made herein for “permanency” of resolve. Although we spoke of constancy here, this was merely a reference to the fact that one who has initially generated the resolve and reached the stage of certainty is definitely “always able to accumulate roots of goodness.” It is because one does not rest and does not desist from doing this that we refer here to such constancy.

10. THE MEANING OF “BIRTH IN THE FAMILY OF THE TATHĀGATAS”

a. THE MEANING OF “TATHĀGATA”

[Returning again to the verses],³⁷ as for “being born into the family of the Tathāgatas,” “the family of the Tathāgatas” is the family of the Buddhas. In “the Tathāgatas,” (lit. “the Thus Come Ones”), the “Thus”

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如名為實。來名為至。至真實中

025a24 || 故名為如來。何等^[2]為真實所謂涅槃。不虛

025a25 || 誑故是名如實。如經中說。佛告比丘。第一

025a26 || 聖諦無有虛誑涅槃是也。復次如名不壞

025a27 || 相。所謂諸法實相是。來名智慧。到實相中

025a28 || 通達其義故名為如來。復次空無相無作名

025a29 || 為如。諸佛來至三解脫門。亦令眾生到此

025b01 || 門故。名為如來。復次如名四諦。以一切種

025b02 || 見四諦故名為如來。復次如名六波羅蜜

025b03 || 所謂布施持戒忍辱精進禪定智慧。以是六

025b04 || 法來至佛地故名為如來。復次諦捨滅慧四

025b05 || 功德處。名為如^[3]來。以是四法來至佛地

025b06 || 故名為如來。復次一切佛法名為如。^[4]是如

025b07 || 來至諸佛故。名為如來。復次一切菩薩地

025b08 || 喜淨明炎難勝現前深遠不動善慧法雲名為

025b09 || 如。諸菩薩以

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如名为实。来名为至。至真实中故名为如来。何等为真实所谓涅槃。不虛誑故是名如实。如经中说。佛告比丘。第一圣諦无有虚誑涅槃是也。复次如名不坏相。所谓诸法实相是。来名智慧。到实相中通达其义故名为如来。复次空无相无作名为如。诸佛来至三解脱门。亦令众生到此门故。名为如来。复次如名四諦。以一切种见四諦故名为如来。复次如名六波罗蜜所谓布施持戒忍辱精進禪定智慧。以是六法来至佛地故名为如来。复次諦舍灭慧四功德处。名为如来。以是四法来至佛地故名为如来。复次一切佛法名为如。是如来至诸佛故。名为如来。复次一切菩萨地喜净明炎难胜现前深远不动善慧法云名为如。诸菩萨以

(*tathatā*) is a reference to reality whereas the “Come” (*gata*) is a reference to the ultimate point that is reached. It is because they have arrived at genuine reality that they are referred to as “Thus Come Ones.”

What then is it that constitutes “genuine reality”? It is what is referred to as “*nirvāṇa*.” It is because it involves no falseness or deceptiveness that this is referred to as “according with reality.” This is as explained in the sutra where the Buddha tells a bhikṣu, “The foremost among the truths of the Āryas is free of deceptiveness. This is *nirvāṇa*.”³⁸

Additionally, “Thus” is a reference to being characterized by indestructibility. It is a reference to the so-called “true character of dharmas.” “Come” is a reference to wisdom. One is referred to as a “Thus Come One” because, having arrived in the realm of the true character of dharmas, one possesses a penetrating comprehension of its meaning.

Also, it is emptiness, signlessness, and wishlessness that qualify as being “thus.” When the Buddhas “come,” they have arrived at these three gates of liberation while also then being able to cause beings to reach these gates. They are therefore referred to as “the Thus Come Ones.”

Furthermore, “thus” is a reference to the four truths. It is because they see the four truths in all their modes that they are referred to as “the Thus Come Ones.”

Moreover, “thus” refers to the six *pāramitās*, namely: giving, moral virtue, patience, vigor, *dhyaṇa* concentration, and wisdom. It is because they utilize these six dharmas to “come” and arrive at the ground of buddhahood that they are referred to as “the Thus Come Ones.”

Additionally, it is in reference to their possession of the four bases of meritorious qualities consisting of truth, relinquishment, quiescence, and wisdom that they are referred to as “the Thus Come Ones.” It is because they utilize these four dharmas to “come” and arrive at the ground of buddhahood that they are referred to as “the Thus Come Ones.”

Also, all of the dharmas of a buddha are synonymous with “suchness” [and hence are “thus”]. It is because this suchness “comes forth” and extends to all buddhas that they are referred to as “the Thus Come Ones.”

Then again, all of the bodhisattva grounds including the grounds of “Joyfulness,” “Stainlessness,” “Shining Light,” “Blazing Brilliance,” “Difficult-to-Conquer,” “Direct Presence,” “Far-Reaching,” “Immovability,” “Excellent Intelligence,” and “Dharma Cloud” are synonymous with “suchness” (*tathatā*). It is because the bodhisattvas

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是十地來至阿耨多羅三藐
025b10 || 三菩提故名為如來。又以如實八聖道分
025b11 || 來故名為如來。復次權智二足來至佛故名
025b12 || 為如來。如去不還故名為如來。如來者。所
025b13 || 謂十方三世諸佛是。是諸佛家名為如來家。
025b14 || 今是菩薩行如來道。相續不斷故名為生
025b15 || 如來家。又是菩薩必成如來故。名為生如
025b16 || 來家。譬如生轉輪聖王家有轉輪聖王相。
025b17 || 是人必作轉輪聖王。是菩薩亦如是生如來
025b18 || 家。發是心故必成如來。是名生如來家。如
025b19 || 來家者。有人言。是四功德處所謂諦捨滅慧。
025b20 || 諸如來從此中生故。名為如來家。有人言。
025b21 || 般若波羅蜜及方便。是如來家。如助道經中
025b22 || 說。
025b23 || 智度無極母 善權方便父
025b24 || 生故名為父 養育故名母

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是十地來至阿耨多羅三藐三菩提故名為如來。又以如實八聖道分來故名為如來。復次權智二足來至佛故名為如來。如去不還故名為如來。如來者。所謂十方三世諸佛是。是諸佛家名為如來家。今是菩薩行如來道。相續不斷故名為生如來家。又是菩薩必成如來故。名為生如來家。譬如生轉輪聖王家有轉輪聖王相。是人必作轉輪聖王。是菩薩亦如是生如來家。發是心故必成如來。是名生如來家。如來家者。有人言。是四功德處所謂諦捨滅慧。諸如來從此中生故。名為如來家。有人言。般若波羅蜜及方便。是如來家。如助道經中說。
智度無極母 善權方便父
生故名為父 養育故名母

“come” and arrive at *anuttarasamyaksambodhi* by way of these ten grounds that they are therefore known as “Thus Come Ones” (*tathāgata*).

Additionally, it is because they “come forth” by the eightfold path of the Āryas that accords with reality that they are referred to as “Thus Come Ones.”

Also, it is because they “come forth” and arrive at buddhahood on the two “feet” of provisional means and wisdom that they are referred to as the “Thus Come Ones.”

And it is because they went forth in “suchness,” never to return again that they are referred to as “Thus Come Ones.”

b. THE MEANING OF “THE FAMILY OF THE TATHĀGATAS”

“Tathāgatas” is a reference to all buddhas throughout the ten directions and the three periods of time. It is the family consisting of all of these buddhas that is referred to as the “the family of the Tathāgatas.” It is because these bodhisattvas now travel along the path of the Tathāgatas and do so continuously and unceasingly that one speaks of their “birth into the family of the Tathāgatas.”

Furthermore, it is because these bodhisattvas are certainly bound to become *tathāgatas* that one refers to their “birth into the family of the Tathāgatas.” This is just as when someone possessed of the marks of a wheel-turning king is born into the family of a wheel-turning king. This person will certainly become a wheel-turning king. So too it is in the case of these bodhisattvas who, in this same way, are born into the family of the Tathāgatas. It is because they have brought forth this resolve that they will certainly become *tathāgatas*. This is what is meant by “birth into the family of the Tathāgatas.”

Now, as for “the family of the Tathāgatas,” there are those who assert that this is a reference to the four bases of meritorious qualities, namely truth, relinquishment, quiescence, and wisdom. It is because all of *tathāgatas* are born from these factors that they are collectively referred to as “the family of the Tathāgatas.”

Then again, there are those who assert that it is based on *prajñāpāramitā* and skillful means that this is known as “the family of the Tathāgatas.” This accords with the *Sutra on the Factors Assisting the Path* wherein it states:

The perfection of wisdom is the peerless mother
and it is skillful means that serves as the father.
It is due to the act of begetting that one is known as a father,
and due to raising and nourishing that one is known as a mother.

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025b25 || 一切世間以父母為家。是二似父母故名
 025b26 || 之為家。有人言。善慧名諸佛家。從是二法
 025b27 || 出生諸佛。是二則是一切善法之根本。如經
 025b28 || 中說。是二法俱行能成正法。善是父慧是母。
 025b29 || 是二和合名為諸佛家。如說。
 025c01 || 菩薩善法父 智慧以為母
 025c02 || 一切諸如來 皆從是二生
 025c03 || 有人言。般舟三昧及大悲名諸佛家。從此二
 025c04 || 法生諸如來。此中般舟三昧為父。大悲為
 025c05 || 母。復次般舟三昧是父。無生法忍是母。如
 025c06 || 助菩提中說。
 025c07 || 般舟三昧父 大悲無生母
 025c08 || 一切諸如來 從是二法生
 025c09 || 家無過咎者。家清淨故。清淨者。六波羅蜜
 025c10 || 四功德處方便般若波羅蜜善慧般舟三昧大
 025c11 || 悲諸忍。是諸法清淨無有過故名家清淨。
 025c12 || 是菩薩以此諸法為家故無有過咎。

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一切世間以父母為家。是二似父母故名之為家。有人言。善
 慧名諸佛家。從是二法出生諸佛。是二則是一切善法之根本。如
 經中說。是二法俱行能成正法。善是父慧是母。是二和合名為諸
 佛家。如說。

菩薩善法父 智慧以為母
 一切諸如來 皆從是二生

有人言。般舟三昧及大悲名諸佛家。從此二法生諸如來。此
 中般舟三昧為父。大悲為母。復次般舟三昧是父。無生法忍是
 母。如助菩提中說。

般舟三昧父 大悲無生母
 一切諸如來 從是二法生

家無過咎者。家清淨故。清淨者。六波羅蜜四功德處方便般
 若波羅蜜善慧般舟三昧大悲諸忍。是諸法清淨無有過故名家清
 淨。是菩薩以此諸法為家故無有過咎。

Throughout the world, it is the father and mother that are taken as the basis of the family. It is because these two factors are analogous to a father and mother that they are referred to as the “family.”

There are also those persons who claim that goodness and wisdom are what constitute the family of the Buddhas. It is from these two dharmas that the Buddhas are born. This being the case, these two then constitute the very root of all good dharmas.

This accords with a statement in the scriptures that states, “When these two are practiced to completion, one becomes able to realize right Dharma. Goodness is the father and wisdom is the mother. It is with the coming together of these two that one then refers to ‘the family of the Buddhas.’” This is as explained in the following verse:

A bodhisattva takes the dharma of goodness as his father
and takes wisdom as his mother.
Every single one of the Tathāgatas
is in every case born from these two.

There are yet others who claim that the *pratyutpanna* samādhi³⁹ and the great compassion constitute the family of the Buddhas and that it is from these two dharmas that all *tathāgatas* are born. Of these two, it is the *pratyutpanna* samādhi that serves as the father and the great compassion that serves as the mother.

Then again, one may say that the *pratyutpanna* samādhi serves as the father whereas it is the unproduced-dharmas patience that serves as the mother. This accords with a verse from the *Bodhisambhāra* [Śāstra] that states:

It is the *pratyutpanna* samādhi that serves as father.
Great compassion and the unproduced [patience] serve as mother.
Every single one of the Tathāgatas
is born from these two dharmas.⁴⁰

C. THE MEANING OF “HAVING NO TRANSGRESSIONS OR FAULTS,” ETC.

[Returning to the “grounds-entry” verse], as for “the family [of the Tathāgatas] having no transgressions or faults,”⁴¹ this is because that family is pure. “Purity” here refers to the six *pāramitās*, the four bases of meritorious qualities,⁴² skillful means, *prajñāpāramitā*, goodness, wisdom, the *pratyutpanna* samādhi, the great compassion, and all of the forms of patient acquiescence. It is because all of these dharmas are themselves pure and “free of any transgressions or faults” that one then refers to the “family” itself as “pure.” It is because these bodhisattvas take these dharmas as the basis of their “family” that they qualify as being “free of any transgressions or faults.”

轉於

025c13 || 過咎轉於世間道入出世上道者。世間道
 025c14 || 名即是凡夫所行道轉名休息。凡夫道者不
 025c15 || 能究竟至涅槃常往來生死。是名凡夫道。
 025c16 || 出世間者。因是道得出三界故名^[5]世間
 025c17 || 道。上者妙故名為上。入者正行道故名為
 025c18 || 入。以是心入初地名歡喜地。問曰。初地
 025c19 || 何故名為歡喜。答曰。
 025c20 || 如得於初果 究竟至涅槃
 025c21 || 菩薩得是地 心常多歡喜
 025c22 || 自然得增長 諸佛如來種
 025c23 || 是故如此人 得名賢善者
 025c24 || ^[6]如得初果者。如人得須陀洹^[7]道。善閉三
 025c25 || 惡道門。見法入法得法。住堅牢法不可
 025c26 || 傾動。究竟至涅槃。斷見諦所斷法故心大
 025c27 || 歡喜。設使睡眠憊^[8]惰不至二十九有。

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转于过咎转于世間道入出世上道者。世間道名即是凡夫所行道转
 名休息。凡夫道者不能究竟至涅槃常往來生死。是名凡夫道。出
 世間者。因是道得出三界故名世間道。上者妙故名為上。入者正
 行道故名為入。以是心入初地名歡喜地。問曰。初地何故名為歡
 喜。答曰。

如得于初果 究竟至涅槃
 菩薩得是地 心常多歡喜
 自然得增長 諸佛如來種
 是故如此人 得名賢善者

如得初果者。如人得須陀洹道。善閉三惡道門。見法入法得
 法。住堅牢法不可傾動。究竟至涅槃。斷見諦所斷法故心大歡
 喜。設使睡眠懶惰不至二十九有。

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They turn away from transgressions and faults. As for their “turning away from the worldly path and entering the supreme world-transcending path,” this reference to “the worldly path” is just a reference to that very path in which common people course. “Turning away” refers to “desisting.” As for the path of the common person, it is unable to ultimately take one to nirvāṇa, for one is bound therein to always come and go in *saṃsāra*. This is what is meant by “the path of the common person.”

As for “world-transcendence,” it is by virtue of the fact that, in reliance upon this path, one then succeeds in escaping from the three realms that it is therefore referred to as “the supreme world-transcending path.”⁴³

As for [that path being described in the verse as] “supreme,” it is because it is sublime that one refers to it as supreme. As for “entering” [the supreme path], it is because one engages in right practice of the path that reference is made to “entering.” It is in reliance upon this resolve that one enters the first ground, the ground referred to as “the Ground of Joyfulness.”

d. Q: WHY IS THE FIRST GROUND SAID TO BE “JOYFUL”?

Question: Why is it that the first ground is said to be characterized by “joyfulness”?

e. A: BECAUSE OF THE IMMENSE SIGNIFICANCE OF THE FIRST GROUND

Response:

It is just as with one who gains the first fruit
and who is then ultimately bound to reach nirvāṇa.
When the bodhisattva gains this ground,
his mind is always abundantly joyful.

He then naturally succeeds in extending
the lineage of all the Buddhas, the Tathāgatas.
It is for this reason that a person such as this
acquires the designation as “one who is worthy and good.”

As for its being “just as with one who gains the first fruit,” this means that it is just as when someone gains the path of a stream-enterer.⁴⁴ He succeeds thereby in completely shutting the gates leading to the three wretched destinies.⁴⁵ He has seen the Dharma, entered the Dharma, and gained the Dharma. He abides unshakably in the dharma of stability and is ultimately bound to reach nirvāṇa. Because he has severed the dharmas that are severed at the point of seeing the truths, his mind is filled with immense joyfulness, [for he realizes then that], even if he were to fall asleep or become indolent, he could not stray into some twenty-ninth realm of existence.⁴⁶

如以

025c28 || 一毛為百分。以一分毛分取大海水若二
 025c29 || 三[9]滸。苦已滅者如大海水。餘未滅者如二
 026a01 || 三滸。心大歡喜。菩薩如是得初地已。名生
 026a02 || 如來家。一切天龍夜叉乾闥婆阿修羅迦樓
 026a03 || 羅緊那羅摩睺羅伽天王梵王沙門婆羅門一
 026a04 || 切聲聞辟支佛等所共供養恭敬。何以故。是
 026a05 || 家無有過咎故。轉世間道入出世間道。
 026a06 || 但樂敬佛得四功德處得六波羅蜜果報滋
 026a07 || 味。不斷諸佛種故心大歡喜。是菩薩所有
 026a08 || 餘苦如二三水滸。雖百千億劫得阿耨多羅
 026a09 || 三藐三菩提。於無始生死苦。如二三水滸。
 026a10 || 所可滅苦如大海水。是故此地名為歡喜。
 026a11 || 十住毘婆沙論卷第一

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如以一毛为百分。以一分毛分取大海水若二三滸。苦已灭者如大海水。余未灭者如二三滸。心大欢喜。菩萨如是得初地已。名生如来家。一切天龙夜叉乾闥婆阿修罗迦楼罗紧那罗摩睺罗伽天王梵王沙门婆罗门一切声闻辟支佛等所共供养恭敬。何以故。是家无有过咎故。转世间道入出世间道。但乐敬佛得四功德处得六波罗蜜果报滋味。不断诸佛种故心大欢喜。是菩萨所有余苦如二三水滸。虽百千亿劫得阿耨多罗三藐三菩提。于无始生死苦。如二三水滸。所可灭苦如大海水。是故此地名为欢喜。

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[This first ground bodhisattva's circumstance] is also analogous to that of someone who has sliced a single hair into a hundred parts and then used but a single one of those hair segments to draw forth two or three drops from the great ocean's waters. [He realizes that] the suffering already brought to an end at this point is comparable to all of the waters of the great ocean, whereas what has not yet been brought to an end is comparable only to those two or three drops. [Because he realizes this], his mind is filled with great joyfulness.

After the bodhisattva has thus gained the first ground, he is then known as one who has been "born into the family of the Tathāgatas." At this point, he becomes one worthy of offerings and reverence from all devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinmaras*, *mahorāgas*, deva kings, Brahmā, kings, *śramaṇas*, the brahmins, all *śrāvaka* disciples, *pratyekabuddhas*, and others. Why? It is because his family is one that is free of any transgressions or faults.

He then "turns away from the worldly path and enters the world-transcending path." He then only delights in revering the Buddhas, in establishing himself in the four bases of meritorious qualities, and in gaining the flavor of the six *pāramitās*. Because he has prevented the severance of the lineage of all buddhas, his mind is filled with great joyfulness.

The entire quantity of this bodhisattva's remaining suffering is comparable to but two or three drops of water. Then, although there might remain a hundred thousand *koṭis* of kalpas before he gains *anuttarasamyaksaṃbodhi*, still, his remaining suffering is only like two or three drops of water when compared to that great ocean of suffering that he has already successfully brought to an end, namely that suffering that he has endured throughout beginningless lifetimes in *saṃsāra*. It is for these reasons that this ground is known as "the Ground of Joyfulness."

The End of Chapter Two

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026a13 || 十住毘婆沙論卷第二 026a14 ||

026a15 || [*]聖者龍樹造 026a16 || [*]後秦龜茲國三藏鳩摩羅什譯

026a17 || 地相品第三

026a18 || 問曰。得初地菩薩有何相貌。答曰。

026a19 || 菩薩在初地 多所能堪受

026a20 || 不好於諍訟 其心多喜悅

026a21 || 常樂於清淨 悲心愍眾生

026a22 || 無有瞋恚心 多行是七事

026a23 || 菩薩若得初地。即有是七相。能堪受者。能

026a24 || 為難事修集無量福德善根。於無量恒河

026a25 || 沙劫往來生死。教堅心難化惡眾生。心不

026a26 || 退沒。能堪受如是等事故名為堪忍。無諍

026a27 || 訟者。雖能成大事而不與人諍競。共相違

026a28 || 返。喜者。能令身得柔軟心得安隱。悅者於

026a29 || 轉上法中心得踊悅。清淨者。離諸煩惱垢

026b01 || 濁。有人言。信解名為清淨。有人言。堅固信

026b02 || 名為清淨。

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十住毗婆沙論卷第二

地相品第三

問曰。得初地菩薩有何相貌。答曰。

菩薩在初地 多所能堪受

不好於諍訟 其心多喜悅

常樂於清淨 悲心愍眾生

無有嗔恚心 多行是七事

菩薩若得初地。即有是七相。能堪受者。能為難事修集無量福德善根。于無量恒河沙劫往來生死。教堅心難化惡眾生。心不退沒。能堪受如是等事故名為堪忍。無諍訟者。雖能成大事而不與人諍競。共相違返。喜者。能令身得柔軟心得安隱。悅者于轉上法中心得踊悅。清淨者。離諸煩惱垢濁。有人言。信解名為清淨。

CHAPTER 3

The Characteristics of the Ground

III. CHAPTER THREE: THE CHARACTERISTICS OF THE GROUND

A. Q: WHAT ARE THE CHARACTERISTICS OF THE FIRST GROUND BODHISATTVA?

Question: What are the characteristics of the bodhisattva who has gained the first ground?

B. A: HE IMMEDIATELY ACQUIRES SEVEN QUALITIES (VERSE)

Response:

The bodhisattva who abides on the first ground
has much that he is able to endure,
He is not fond of struggle or disputation,
and, for the most part, his mind is joyous and pleased.

He always delights in purity.
He has a compassionate mind and feels pity for beings.
He has no thoughts of hatred or anger,
and, for the most part, practices these seven things.

If a bodhisattva reaches the first ground, he immediately acquires these seven characteristics. “Having much that he is able to endure,” refers to his ability to cultivate and accumulate measureless merit and roots of goodness in order to accomplishing a difficult endeavor. He comes and goes in *saṃsāra* for countless kalpas as numerous as the sands of the Ganges as he instructs evil beings who are obdurate-minded and difficult to transform. Still, his mind does not retreat or withdraw. It is because he is able to bear taking on such endeavors as these that he is said to be “able to endure.”

As for his being “free of struggle and disputation,” although he is able to achieve great works, he still refrains from struggling with or opposing others as he does so.

As for his being “joyous,” this is a function of his ability to bring about both physical pliancy and a peaceful, stable of mind. As for his being “pleased,” his mind becomes buoyantly exultant when encountering ever more superior dharmas.

As for his “purity,” he abandons all forms of defilement associated with the afflictions. There are those who explain that it is his resolute conviction that qualifies him as “pure.” There are others who explain that it is solid faith that makes him pure.

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是清淨心於佛法僧寶。於苦集

026b03 || 滅道諦。於六波羅蜜。於菩薩十地。於空無
026b04 || 相無作法。略而言之。一切深經諸菩薩及其
026b05 || 所行一切佛法。悉皆心信清淨。悲者。於眾
026b06 || 生憐愍救護。是悲漸漸增長而成大悲。有人
026b07 || 言。在菩薩心名為悲。悲及眾生名為大
026b08 || 悲。大悲以十因緣生。如第三地中廣說。不
026b09 || 瞋者^[1]是菩薩結未斷故^[2]名為行善心少於
026b10 || 瞋恨。如是菩薩在於初地。心不畏沒故名
026b11 || 為能有堪忍。樂寂滅故名為不好諍訟。
026b12 || 得順阿耨多羅三藐三菩提大悲故名為心
026b13 || 多喜。離諸煩惱垢濁故於佛法僧寶諸
026b14 || 菩薩所心常清淨。心安隱無患故名為心
026b15 || 悅。深愍眾生故名為悲。心常樂慈行故名
026b16 || 為不瞋。是^[3]名菩薩在初地相貌。

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有人言。堅固信名為清淨。是清淨心於佛法僧寶。於苦集滅道諦。於六波羅蜜。於菩薩十地。於空無相無作法。略而言之。一切深經諸菩薩及其所行一切佛法。悉皆心信清淨。悲者。於眾生憐愍救護。是悲漸漸增長而成大悲。有人言。在菩薩心名為悲。悲及眾生名為大悲。大悲以十因緣生。如第三地中廣說。不瞋者是菩薩結未斷故名為行善心少於瞋恨。如是菩薩在於初地。心不畏沒故名為能有堪忍。樂寂滅故名為不好諍訟。得順阿耨多羅三藐三菩提大悲故名為心多喜。離諸煩惱垢濁故於佛法僧寶諸菩薩所心常清淨。心安隱無患故名為心悅。深愍眾生故名為悲。心常樂慈行故名為不瞋。是名菩薩在初地相貌。

This pure mind is in regard to the Buddha, Dharma, and Sangha Jewels, is in regard to the truths of suffering, origination, cessation, and the path, is in regard to the six *pāramitās*, is in regard to the ten grounds of the bodhisattva, and is in regard to the dharmas of emptiness, signlessness, and wishlessness. In short, in every case, his mind abides in pure faith with regard to all of the profound scriptures, with regard to the bodhisattvas, and with regard to all buddha dharmas that they practice.

As for “compassion” with regard to beings, he feels pity for them and strives to rescue and protect them. This compassion gradually increases and develops, thus transforming into the great compassion. There are those who explain that, in its presence within the mind of the bodhisattva, it may be referred to simply as “compassion,” whereas, when this compassion actually reaches to other beings, it then qualifies as “the great compassion.”

The great compassion is born in reliance upon ten types of causes and conditions. This is as extensively discussed in relation to the third ground.

As for “not hating,” because this bodhisattva has not yet completely severed the fetters, it is said of him that, for the most part,⁴⁷ he practices goodness and his mind is seldom beset by animosity.

When a bodhisattva such as this abides on the first ground, because his mind is not prone to fearfulness or discouragement, he is therefore said to be able to have patience. It is because he is fond of quiescence that he is said “to not be fond of struggle or disputation.”

It is because he is able to accord with [the path to] *anuttara-samyak-saṃbodhi* and the great compassion that it states “for the most part, his mind is joyous.”

It is because he has abandoned the turbidity of all affliction-caused defilements that his mind is always pure in its relationship with the Buddha, Dharma, and Sangha Jewels, as well as with bodhisattvas.

Because his mind abides in peace and security and remains untroubled, it states here that “his mind is pleased.”

It is because he feels profound pity for beings that he is said to be “compassionate.”

It is because his mind always delights in practicing kindness that it is said to be “free of hatred.”

These are the characteristics of the bodhisattva who dwells on the first ground.

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問曰。何 026b17 故不說菩薩於初地中有此^[4]七事而言
 026b18 多。答曰。是菩薩漏未盡故。或時懈怠於^[5]此
 026b19 事中暫有廢退。以其多行故說為多。於初
 026b20 地中已得是法。後諸地中轉轉增益。問曰。
 026b21 初歡喜地菩薩在此地中名多歡喜。為得
 026b22 諸功德故歡喜為地。法應歡喜。以何而歡
 026b23 喜。答曰。
 026b24 常念於諸佛 及諸佛大法
 026b25 必定希有行 是故多歡喜
 026b26 如是等歡喜因緣故。菩薩在初地中心多
 026b27 歡喜。念諸佛者。念然燈等過去諸佛阿彌
 026b28 陀等現在諸佛彌勒等將來諸佛。常念如是
 026b29 諸佛世尊如現在前。三界第一無能勝者。
 026c01 是故多歡喜。念諸佛大法者。略說諸佛四
 026c02 十不共法。一自在飛行隨意。二自在變化無
 026c03 邊。三自在所^[6]聞無礙。四自在以無量種門
 026c04 知一切眾生心。如是等法後當廣說。

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問曰。何故不說菩薩於初地中有此七事而言多。答曰。是菩薩漏
 未盡故。或時懈怠於此事中暫有廢退。以其多行故說為多。於初
 地中已得是法。後諸地中轉轉增益。問曰。初歡喜地菩薩在此地
 中名多歡喜。為得諸功德故歡喜為地。法應歡喜。以何而歡喜。
 答曰。
 常念於諸佛 及諸佛大法
 必定希有行 是故多歡喜
 如是等歡喜因緣故。菩薩在初地中心多歡喜。念諸佛者。念
 然燈等過去諸佛阿彌陀等現在諸佛彌勒等將來諸佛。常念如是諸
 佛世尊如現在前。三界第一無能勝者。是故多歡喜。念諸佛大法
 者。略說諸佛四十不共法。一自在飛行隨意。二自在變化無邊。
 三自在所聞無礙。四自在以無量種門知一切眾生心。如是等法後
 當廣說。

1. Q: WHY ONLY SAY, “FOR THE MOST PART” HE HAS THESE SEVEN TRAITS?

Question: Why not say of the bodhisattva on the first ground that he “possesses” these seven traits rather than say of him that he has them “for the most part”?

2. A: BECAUSE HE STILL HASN’T DONE AWAY WITH THE CONTAMINANTS

Response: Because this bodhisattva has not yet completely done away with the contaminants,⁴⁸ there are times when he may be somewhat indolent and thus have temporary lapses in demonstrating these traits. It is because, for the most part, he *does* implement them that the text states “for the most part.” On the first ground, he has already acquired these dharmas. On the subsequent grounds, they develop and increase.

3. Q: IS HIS JOYFULNESS ACQUIRED BY HIM OR IS IT A FEATURE OF THIS GROUND?

Question: On the first ground, the Ground of Joyfulness, this bodhisattva for the most part experiences joyfulness. Is it because he has acquired meritorious qualities that he experiences joyfulness or is it rather because of it simply being an inherent dharma of this ground that one should experience joyfulness? Why is it that he experiences joyfulness here?

4. A: IT IS DUE TO MINDFULNESS OF BUDDHAS & THE STAGE OF CERTAINTY

Response:

He is always mindful of the Buddhas,
of the great dharmas of the Buddhas,
of those at the station of certain success, and of their rare practices.
It is because of this that he is for the most part joyful.

It is due to reasons for joyfulness such as these that, on the first ground, the bodhisattva’s mind is mostly joyful.

As for his “being mindful of the Buddhas,” he is mindful of Burning Lamp and the other buddhas of the past, is mindful of Amitābha and the other buddhas of the present, and is mindful of Maitreya and the other buddhas of the future. He “is always mindful” of them just as if they were appearing directly in front of him and realizes that, throughout the three realms of existence, there is no one able to be superior to them. It is for this reason that he is mostly joyful.

As for his being mindful of “the great dharmas of the Buddhas,” to state it briefly, this refers to the forty dharmas exclusive to the Buddha.⁴⁹ The first is sovereign mastery in the ability to fly wherever one wishes. The second is sovereign mastery in the ability to perform boundless transformations. The third is sovereign mastery of the unimpeded faculty of hearing. The fourth is sovereign mastery in knowing in countless ways the minds of all beings. Dharmas of these sorts will be extensively discussed later in this work.

念必

026c05 || 定諸菩薩者。若菩薩得阿耨多羅三藐三菩提
 026c06 || 提記入法位得無生法忍。千萬億數魔之
 026c07 || 軍眾不能壞亂。得大悲心成大人法。不
 026c08 || 惜身命為得菩提勤行精進。[7]是念必定
 026c09 || 菩薩。念希有行者。念必定菩薩第一希有行
 026c10 || 令心歡喜。一切凡夫所不能及。一切聲聞
 026c11 || 辟支佛所不能行。開示佛法無礙解脫及
 026c12 || 薩婆若智。又念十地諸所行法。名為心多
 026c13 || 歡喜。是故菩薩得入初地名為歡喜。問曰。
 026c14 || 有凡夫人未發無上道心。或有發心者未
 026c15 || 得歡喜地。是人念諸佛及諸佛大法。念必
 026c16 || 定菩薩及希有行亦得歡喜。得初地菩薩
 026c17 || 歡喜。與此人有何差別。答曰。
 026c18 || 菩薩得初地 其心多歡喜
 026c19 || 諸佛無量德 我亦定當得
 026c20 || 得初地必定菩薩念諸佛有無量功德。

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念必定諸菩薩者。若菩薩得阿耨多羅三藐三菩提提記入法位得無生法忍。千萬億數魔之軍眾不能壞亂。得大悲心成大人法。不惜身命為得菩提勤行精進。是念必定菩薩。念希有行者。念必定菩薩第一希有行令心歡喜。一切凡夫所不能及。一切聲聞辟支佛所不能行。開示佛法無礙解脫及薩婆若智。又念十地諸所行法。名為心多歡喜。是故菩薩得入初地名為歡喜。問曰。有凡夫人未發無上道心。或有發心者未得歡喜地。是人念諸佛及諸佛大法。念必定菩薩及希有行亦得歡喜。得初地菩薩歡喜。與此人有何差別。答曰。

菩薩得初地 其心多歡喜
 諸佛無量德 我亦定當得
 得初地必定菩薩念諸佛有無量功德。

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In his mindfulness of those bodhisattvas on “the station of certainty,” he is aware that, once the bodhisattva receives his prediction of eventual realization of *anuttarasamyakṣambodhi*, he enters “the Dharma position,” and acquires the unproduced-dharmas patience whereupon not even armies of thousands of myriads of *koṭis* of *māras* would be able to destroy or interfere with him. When one acquires the mind of great compassion and develops the dharmas of a great man, one does not stint even in sacrificing one’s own body and life for, in order to realize bodhi, one is persistently diligent in practicing vigor. It is in this way that he is mindful of the bodhisattvas who have gained the stage of certainty.

As for his being mindful of “their rare practices,” when he brings to mind the supremely rare practices of the bodhisattvas who have gained the stage of certainty, this causes his mind to be filled with joy. They are of a sort that no common person can match them and no *śrāvaka* disciple or *pratyekabuddhas* can practice them. They open forth and demonstrate the Buddha Dharma’s unimpeded liberation and wisdom of all-knowledge. He is also mindful of all dharmas practiced on the ten grounds.

This is what is meant when it is said that, “for the most part, his mind is joyful.” It is for these reasons that the bodhisattva who has succeeded in entering the first ground is said to be “joyful.”

a. Q: WHAT IS UNIQUE ABOUT THE FIRST GROUND BODHISATTVA’S JOYFULNESS?

Question: There are common persons not yet resolved on realizing the unsurpassable path and there may also be those who have already brought forth the resolve but have not yet reached the Ground of Joyfulness. When these persons are mindful of the Buddhas and the great dharmas of the Buddhas and also when they are mindful of the bodhisattvas who have gained the stage of certainty and their rare practices—these people, too, experience joyfulness. What differences are there between the joyfulness of the bodhisattva who has reached the first ground and the joyfulness experienced by these other people?

b. A: HE REALIZES HE WILL DEFINITELY BECOME A BUDDHA

Response:

When the bodhisattva reaches the first ground

His mind is, for the most part, joyful.

Regarding the countless qualities of the Buddhas,
he realizes, “I too shall definitely attain them.”

When the first-ground bodhisattva at the stage of certainty brings to mind the countless meritorious qualities of the Buddhas, he thinks,

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我^{026c21} || 當必得如是之事。何以故。我^[8]以得此初
 026c22 || 地入必定中。餘者無有是心。是故初地菩
 026c23 || 薩多生歡喜。餘者不爾。何以故。餘者雖念
 026c24 || 諸佛。不能作是念。我必當作佛。譬如轉輪
 026c25 || 聖子生^[*]是轉輪王家。成就轉輪王相。念過
 026c26 || 去轉輪王功德尊貴。作是念。我今亦有是
 026c27 || 相。亦當得是豪富尊貴。心大歡喜。若無轉
 026c28 || 輪王相者無如是喜。必定菩薩若念諸佛
 026c29 || 及諸佛大功德威儀尊貴。我有是相必當作
 027a01 || 佛。即大歡喜。餘者無有是事。定心者深入
 027a02 || 佛法心不可動。復次菩薩在初地念諸佛
 027a03 || 時。作是思惟。我亦不久當作利益諸世間
 027a04 || 者及念佛法。我亦當得相好嚴身成^[1]就
 027a05 || ^[2]佛不共法。隨諸眾生所種善根心力大小
 027a06 || 而為說法。又我已得善法滋味。不久當如
 027a07 || 必定菩薩遊諸神通。又念必定菩薩所行之
 027a08 || 道。一切世間所不能信。我亦當行。如是念
 027a09 || 已心多歡喜。餘者不爾。何以故。是菩薩入
 027a10 || 初地故。其心決定願不移動求所應求。

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我當必得如是之事。何以故。我以得此初地入必定中。余者无有是心。是故初地菩薩多生歡喜。余者不尔。何以故。余者虽念諸佛。不能作是念。我必當作佛。譬如轉輪聖子生是轉輪王家。成就轉輪王相。念過去轉輪王功德尊貴。作是念。我今亦有是相。亦當得是豪富尊貴。心大歡喜。若无轉輪王相者无如是喜。必定菩薩若念諸佛及諸佛大功德威儀尊貴。我有是相必當作佛。即大歡喜。余者无有是事。定心者深入佛法心不可動。復次菩薩在初地念諸佛時。作是思惟。我亦不久當作利益諸世間者及念佛法。我亦當得相好嚴身成就佛不共法。隨諸眾生所種善根心力大小而為說法。又我已得善法滋味。不久當如必定菩薩遊諸神通。又念必定菩薩所行之道。一切世間所不能信。我亦當行。如是念已心多歡喜。余者不尔。何以故。是菩薩入初地故。其心決定願不移動求所應求。

“I shall definitely gain qualities such as these. Why? Because I have already⁵⁰ reached this first ground and have entered the stage of certainty.”

Those others do not have this thought. It is for this reason that the bodhisattva on the first ground for the most part experiences joyfulness whereas this is not the case for the others. Why? Although the others are mindful of the Buddhas, they cannot think, “I will definitely become a buddha.”

This circumstance is analogous to that of a wheel-turning prince born into the family of a wheel-turning king who completely manifests the signs of a wheel-turning king. When he brings to mind the meritorious qualities and venerable nobility of the wheel-turning kings of the past, he thinks, “Now I too have these signs and I too shall acquire just such power, wealth, and venerable nobility as theirs.” His mind is then filled with great joy. If one does not have these signs of a wheel-turning king, he does not experience such joyfulness as this.

When the bodhisattva at the stage of certainty brings to mind the Buddhas and the great meritorious qualities, awesome deportment, and venerable nobility of the Buddhas, he thinks, “I have these qualities. I shall certainly become a buddha.” He is then immediately filled with great joyfulness. The others have no such experience as this.

One whose mind has reached the stage of certainty has so deeply entered the Dharma of the Buddha that his resolve is unshakable. Additionally, when the bodhisattva on the first ground brings to mind the Buddhas, he reflects, “Before long, I too shall become one who benefits the entire world.”

When he brings to mind the Dharma of the Buddha, he thinks, “I too shall acquire the body adorned with the major marks and minor characteristics, shall perfect the dharmas exclusive to the Buddha, and shall teach the Dharma in a manner adapted to the roots of goodness planted by beings and to the relative strength of their minds. Moreover, I have already acquired the flavor of good dharmas. Before long, just like the bodhisattva at the stage of certainty, I shall be able to roam about with the power of the spiritual superknowledges.”

He also brings to mind the path practiced by the bodhisattva at the stage of certainty that is of a sort that no ordinary worldly being could believe. He then thinks, “I too shall practice it.” Having reflected in this way, his mind is then filled with abundant joyfulness. This is not the case with those others. Why? Because this bodhisattva has entered the first ground, his resolve has become definitely fixed, his vows remain unshakable, and he seeks what should be sought.

譬

027a11 || 如香象所作唯有香象能作。餘獸不能。是
 027a12 || 故汝所說者。是事不然。復次菩薩得初地
 027a13 || 無諸怖畏故心多歡喜。若怖畏者心則不
 027a14 || 喜。問曰。菩薩無何等怖畏。答曰。
 027a15 || 無有不活畏 死畏惡道畏
 027a16 || 大眾威德畏 惡名毀訾畏
 027a17 || 繫閉桎梏畏 拷掠刑戮畏
 027a18 || 無我我所^[3]故 何有是諸畏
 027a19 || 問曰。菩薩何故住初地無不活畏。答曰。有
 027a20 || 大威德故。能堪受故。大智慧故。知止足故。
 027a21 || 作是念。我多修福德。有福之人衣服飲食。
 027a22 || 所須之物自然即至。如昔劫初大人群臣士
 027a23 || 民請以為王。若薄福德者。雖生王家以
 027a24 || 身力自營。衣食尚不充足。何況國土。菩薩
 027a25 || 作是念。我多修福德。如劫初王

正
體
字

譬如香象所作唯有香象能作。余兽不能。是故汝所说者。是事不然。复次菩萨得初地无诸怖畏故心多欢喜。若怖畏者心则不喜。问曰。菩萨无何等怖畏。答曰。

无有不活畏 死畏恶道畏
 大众威德畏 恶名毁訾畏
 系闭桎梏畏 拷掠刑戮畏
 无我我所故 何有是诸畏

简
体
字

问曰。菩萨何故住初地无不活畏。答曰。有大威德故。能堪受故。大智慧故。知止足故。作是念。我多修福德。有福之人衣服饮食。所须之物自然即至。如昔劫初大人群臣士民请以为王。若薄福德者。虽生王家以身力自营。衣食尚不充足。何况国土。菩萨作是念。我多修福德。如劫初王

This is analogous to the case of an elephant in musth which does what only an elephant in musth is able to do and other beasts are unable to do.⁵¹ Therefore the idea that you implied [in the above question] is incorrect.

Additionally, it is because the bodhisattva who has reached the first ground has no fear that his mind experiences abundant joyfulness. If one is beset by fear, one is not joyful.

c. FROM WHICH TYPES OF FEAR HAS THIS BODHISATTVA BEEN FREED?

Question: From which types of fear has this bodhisattva been freed?

d. FEAR OF NOT SURVIVING, DEATH, THE WRETCHED DESTINIES, ETC. (VERSE)

Response:

He is free of the fear of not surviving,
the fear of death, the fear of the wretched destinies,
the fear of the Great Assembly's awesome virtue,
the fear of ill repute, and the fear of being disparaged.⁵²

As for fear of imprisonment, shackles, and manacles,
and the fear of beatings or capital punishment,
given that he is free of a self or any possessions of self,
how then could he have any such fears as these?

1) FEAR OF NOT SURVIVING

a) WHY DOES THIS BODHISATTVA NOT FEAR FAILING TO SURVIVE?

Question: Why is it that a bodhisattva dwelling on the first ground is free of the fear of not surviving?

b) DUE TO GREAT MERIT, ENDURANCE, WISDOM, AND EASY SATISFACTION

Response: It is because he possesses great awesome virtue, because he has the ability to endure whatever comes, because he possesses great wisdom, and because he is easily satisfied.

He thinks to himself, "I have engaged in much cultivation of merit. The clothes, food and drink, and other requisites of a person possessed of merit naturally and immediately come to him."

This is comparable to the circumstance at the beginning of previous kalpas when great men were requested to serve as kings by the government officials and the people. In the case of those who possessed only scant merit, even though they might have been born into the household of a king, they had to rely on their own personal strengths to sustain themselves. If they could not even provide sufficient clothing and food for themselves, how much the less might they be able to provide for the country?

The bodhisattva thinks to himself, "I have engaged in much cultivation of merit. Just as in the beginning of the kalpa when the king

正
體
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自然登位。 027a26 || 我亦如是。亦當復得如是事故。不應有
 027a27 || 不活畏。復次人雖薄福有堪受力。勤修方
 027a28 || 便能生衣食。如經說。以三因緣得有財
 027a29 || 物。一者現世自作方便。二者他力作與。三者
 027b01 || 福德因緣。我能堪受難成之事。現世亦有
 027b02 || 方便力故。不應有不活畏。有智之人少設
 027b03 || 方便能得自活。能求佛道^[4]智慧分今已有
 027b04 || 之。是智慧利能得自活也。不應有不活
 027b05 || 畏。復次菩薩作是念。我住世間。世間有利
 027b06 || 衰毀譽稱譏苦樂。如是八事何得無也。不
 027b07 || 應以不得故有不活畏。復次是菩薩以知
 027b08 || 足故好醜美惡隨得而安。不應有不活畏。
 027b09 || 若不知足者。設得滿世間財物。意猶不足。
 027b10 || 如說。
 027b11 || 若有貧窮者 但求於衣食
 027b12 || 既得衣食已 復求美好者
 027b13 || 既得美好者 復求於尊貴
 027b14 || 既得尊貴已 求王一切地

簡
體
字

自然登位。我亦如是。亦当复得如是事故。不应有不活畏。复次
 人虽薄福有堪受力。勤修方便能生衣食。如经说。以三因缘得有
 财物。一者现世自作方便。二者他力作与。三者福德因缘。我能
 堪受难成之事。现世亦有方便力故。不应有不活畏。有智之人少
 设方便能得自活。能求佛道智慧分今已有之。是智慧利能得自活
 也。不应有不活畏。复次菩萨作是念。我住世间。世间有利衰毁
 誉称讥苦乐。如是八事何得无也。不应以不得故有不活畏。复次
 是菩萨以知足故好丑美恶随得而安。不应有不活畏。若不知足
 者。设得满世间财物。意犹不足。如说。

若有贫穷者 但求于衣食
 既得衣食已 复求美好者
 既得美好者 复求于尊贵
 既得尊贵已 求王一切地

was able to naturally ascend to his position, so too shall it be with me, for I too shall be bound to once again acquire such circumstances. Hence I should not have any fear of not surviving.”

Additionally, even though a person might have only scant merit, still, if he possesses the power to endure whatever comes, then he will diligently cultivate the means to be able to produce clothing and food for himself.

This is as set forth in the scriptures where it states, “There are three causes for acquiring material wealth. The first consists of the skillful means one has utilized in the present lifetime. The second consists of the power that others possess to bestow such things. The third consists of the causes and conditions relating to one’s own merit.”

He thinks: “I am able to endure difficult circumstances. Because I also have the power of skillful means in this present life, I should not have any fear of not surviving.”

He thinks: “A wise person is able to ensure his own survival merely through instituting a few skillful means. I already possess a measure of wisdom adequate to enable pursuit of the Buddha path. Through the benefits arising from this wisdom I shall be able to survive. Therefore I should not have any fear of not surviving.”

Moreover, the bodhisattva has this thought: “I dwell within the world. The world is characterized by the presence of gain and loss, slander and prestige, praise and blame, suffering and happiness. How could it be that these eight circumstances might ever not exist? I should not fear failing to survive simply because I do not acquire something.”

Furthermore, it is because the bodhisattva is easily satisfied that he adapts to whatever comes his way, remaining at peace whether the circumstances be fine or foul, excellent or deplorable. Thus he realizes that he should not have any fear of not surviving. If one is not easily satisfied, even if he were to acquire enough material possessions to fill up the entire world, his mind would still be unsatisfied. This is as described here:

When a person is poverty-stricken,
he only seeks clothing and food.
Once he has obtained clothing and food,
he then also seeks to obtain what is fine.

Having gotten what is fine,
he then also seeks honor and nobility.
Once he has acquired honor and nobility,
he then strives to rule all lands.

正
體
字

027b15 || 設得盡王地 復求為天王
 027b16 || 世間貪欲者 不可以財滿
 027b17 || 若知足之人。得少財物。今世後世能成其
 027b18 || 利。是菩薩樂布施故。具足智慧故。多能發
 027b19 || 起不貪善根。若不樂施^[5]若多作眾惡。以慳
 027b20 || 貪愚癡因緣故。增益慳貪不善根。無厭足法
 027b21 || 屬於慳貪。是故菩薩多發不貪善根故知
 027b22 || 足。知足故無不活畏。復次無死畏者。多
 027b23 || 作福德故。念念死故。不得免故。無始世界
 027b24 || 習受死法故。多修習空故。菩薩作是念。若
 027b25 || 人不修福德則畏於死。自恐後世墮惡道
 027b26 || 故。我多集諸福德。死便生於勝處。是故不
 027b27 || 應畏死。如說。
 027b28 || 待死如愛客 去如至大會
 027b29 || 多集福德故 捨命時無畏
 027c01 || 復作是念。死名隨所受身。末後心滅為死。
 027c02 || ^[6]若心滅為死者。心念念滅故皆應是死。

簡
體
字

设得尽王地 复求为天王
 世间贪欲者 不可以财满
 若知足之人。得少财物。今世后世能成其利。是菩萨乐布施故。具足智慧故。多能发起不贪善根。若不乐施若多作众恶。以悭贪愚痴因缘故。增益悭贪不善根。无厌足法属于悭贪。是故菩萨多发不贪善根故知足。知足故无不活畏。复次无死畏者。多作福德故。念念死故。不得免故。无始世界习受死法故。多修习空故。菩萨作是念。若人不修福德则畏于死。自恐后世堕恶道故。我多集诸福德。死便生于胜处。是故不应畏死。如说。
 待死如爱客 去如至大会
 多集福德故 舍命时无畏
 复作是念。死名随所受身。末后心灭为死。若心灭为死者。心念念灭故皆应是死。

If he gains complete dominion over all lands,
 he then also seeks to become king of the devas.
 The desires of those in the world
 cannot be satisfied by wealth.

In the case of someone who is easily satisfied, if he obtains a little in the way of wealth or possessions, then he is able to provide for his own benefit in both the present and future lives. Because this bodhisattva delights in giving and because he is fully possessed of wisdom, he is abundantly able to generate the roots of goodness arising from non-covetousness.

If one does not delight in giving or if one engages in a multitude of evil actions, due to the causes and conditions of miserliness and delusion, one increases the roots of non-goodness produced by miserliness. The dharma of insatiability exists because of covetousness. Hence, because the bodhisattva has extensively developed roots of goodness associated with not being covetous, he is therefore easily satisfied. Because he is easily satisfied, he has no fear of not surviving.

2) FEAR OF DEATH

Also, as for “having no fear of dying,” this comes from extensive creation of merit, from realizing one dies in each successive mind-moment,⁵³ from realizing it is unavoidable, from realizing that, throughout beginningless time, one has already practiced experiencing dying in the world, and from extensive cultivation of emptiness.

The bodhisattva reflects in this manner: “If a person has failed to cultivate merit, then he will fear death due to personally dreading descent into the wretched destinies in future lives. However, I have extensively cultivated all manner of merit. Hence, when I die, I will be reborn in a superior place. Therefore I should not fear death.” This is as described here:

One awaits his death as if it were a dearly beloved guest
 and then takes his leave as if going to a grand assembly.
 Having accumulated an abundance of merit,
 when one relinquishes this life, one has no fear.

He also has this thought:

Death refers to that circumstance where, in whichever body one has taken on, one’s very last thought is extinguished. That is what defines death. Since this extinguishing of thought is what constitutes death, then, because thoughts are ceasing in every successive mind-moment, every one of these circumstances should itself qualify as “death.”

正
體
字

若

027c03 || 畏死者心念念滅皆應有畏。非但畏末後
 027c04 || 心滅。亦應當畏前心盡滅。何以故。前後心
 027c05 || 滅無有差別故。若謂畏墮惡道故畏末
 027c06 || 後心滅者。福德之人不應畏墮惡道。如先
 027c07 || 說。我當受念念滅故。於末後心滅。不應
 027c08 || 有死畏。復作是念。我於無始世界往來生
 027c09 || 死受無量無邊阿僧祇死法。無有處所能
 027c10 || 免死者。佛說生死無始。若人於一劫中死
 027c11 || 已積骨高於雪山。如是諸死不為自利
 027c12 || 不為利他。我今發無上道願。為欲自利
 027c13 || 亦為利他故。勤心行道有大利故。云何
 027c14 || 驚畏。如是菩薩即捨死畏。復次作是念。
 027c15 || 今此死法必當應受無有免者。何以故。劫
 027c16 || 初諸大王。頂生喜見照明王等有三十二
 027c17 || 大人相莊嚴其身。七寶導從天人敬愛。王
 027c18 || 四天下常行十善道。是諸大王皆歸於死。
 027c19 || 復有蛇提羅諸小轉輪王。自以威力王閭
 027c20 || 浮提。

簡
體
字

若畏死者心念念灭皆应有畏。非但畏末后心灭。亦应当畏前心尽灭。何以故。前后心灭无有差别故。若谓畏堕恶道故畏末后心灭者。福德之人不应畏堕恶道。如先说。我当受念念灭故。于末后心灭。不应有死畏。复作是念。我于无始世界往来生死受无量无边阿僧祇死法。无有处所能免死者。佛说生死无始。若人于一劫中死已积骨高于雪山。如是诸死不为自利不为利他。我今发无上道愿。为欲自利亦为利他故。勤心行道有大利故。云何惊畏。如是菩萨即舍死畏。复次作是念。今此死法必当应受无有免者。何以故。劫初诸大王。顶生喜见照明王等有三十二大人相庄严其身。七宝导从天人敬爱。王四天下常行十善道。是诸大王皆归于死。复有蛇提罗诸小转轮王。自以威力王阎浮提。

If one fears death, then one should fear every single instance of this moment-after-moment extinguishing of thought. It is not the case that one should only fear the extinction of that very last thought.

One should then also experience fearfulness with respect to the complete cessation of the immediately previous thought. Why? This is because there is no distinction between the immediately previous thought and one's very last thought as regards their vulnerability to being extinguished.

If one were to say that it is because he fears falling into the wretched destinies that he dreads the perishing of the very last thought—a person possessed of merit should not fear falling into the wretched destinies. This is as mentioned earlier. I should simply accept this process of perishing that occurs with each successive mind-moment and hence should not have any fear of the death that is just the perishing of the very last thought.

He also has this additional thought:

Throughout the course of beginningless existences in the world, I have come and gone in *saṃsāra*, undergoing death in measurelessly and boundlessly many *asaṃkhyeyas*⁵⁴ of ways. There is no place in which one is able to avoid dying.

The Buddha declared that *saṃsāra* is beginningless. If a person were to stack up all of his bones left in death from but a single kalpa of his existences, they would exceed the height of the Himalaya Mountains. All of the deaths of this sort have not brought about any benefit for oneself, nor have they benefited others.

Now, however, I have made the vow to follow the unsurpassable path. I have done this wishing to benefit myself while also benefiting others and also because practicing the path with a diligent mind brings immense benefits. Why then should I be frightened?

It is in this fashion that the bodhisattva is able to immediately relinquish the fear of death. Additionally, the bodhisattva has this thought:

This dharma of death is one which I must now definitely accept. There is no one who is able to avoid it. How is this so? Even though all the great kings at the beginning of the kalpa such as King “Crown-Born,” King “Joy-to-Behold,” and King “Radiant Brilliance” all had the thirty-two marks of a great man as physical adornments, were led and followed by their “seven treasures,”⁵⁵ were revered and loved by both devas and men, were ruling over the four continents, and were practicing the ten good courses of karmic action. Still, in each and every case, all of these great kings finally succumbed to death.

Furthermore, the lesser *kṣatriya*⁵⁶ wheel-turning kings who use their own awesome power to rule over Jambudvīpa, whose physical

正體字

身色端正猶如天人。於色聲香味觸
 027c21 || 自恣無乏。所向皆伏無有退却善通射術。
 027c22 || 是諸王等霸王天下人民眷屬皆不免死。
 027c23 || 又諸仙聖迦葉憍瞿摩等行諸苦行得五神
 027c24 || 通。造作經書皆不免死。又諸佛辟支佛阿
 027c25 || 羅漢。心得自在離垢得道。皆為死法之所
 027c26 || 磨滅。一切眾生無能過者。我發無上道心
 027c27 || 不應畏死。又為破死畏故。發心精進自除
 027c28 || 死畏亦除於他。是故發心行道。云何於死
 027c29 || 而生驚畏。菩薩如是思惟無常即除死畏。
 028a01 || 復次菩薩常修習空法故。不應畏死。如說。
 028a02 || 離死者無死 離死無死者
 028a03 || 因死有死者 因死者有死
 028a04 || 死成成死者 死先未成時
 028a05 || 無有決定相 無死無成者
 028a06 || 離死有死者 死者應自成
 028a07 || 而實離於死 無有死者成

簡體字

身色端正犹如天人。于色声香味触自恣无乏。所向皆伏无有退却
 善通射术。是诸王等霸王天下人民眷属皆不免死。又诸仙圣迦叶
 憍瞿摩等行诸苦行得五神通。造作经书皆不免死。又诸佛辟支佛
 阿罗汉。心得自在离垢得道。皆为死法之所磨灭。一切众生无能
 过者。我发无上道心不应畏死。又为破死畏故。发心精进自除死
 畏亦除于他。是故发心行道。云何于死而生惊畏。菩萨如是思惟
 无常即除死畏。复次菩萨常修习空法故。不应畏死。如说。

离死者无死 离死无死者
 因死有死者 因死者有死
 死成成死者 死先未成时
 无有决定相 无死无成者
 离死有死者 死者应自成
 而实离于死 无有死者成

bodies are so handsome as to be comparable to devas, who enjoy unrestrained and unlimited enjoyment of sights, sounds, fragrances, flavors, and touchables, who cause everyone everywhere to submit to them, who do not retreat from anything, and who are so consummately skilled in archery—even all such kings as these who rule as kings over an entire continent—even they as well as all their citizens and retainers—none of them are able to avoid death.

Additionally, all of the rishis, *āryas*, Kāśyapa, *jiaojumo*,⁵⁷ and all of the others who have practiced the ascetic practices and gained the five types of spiritual superknowledges—these as well as those who created all of the classic scriptures—none of them are able to avoid death.

Additionally, all buddhas, *pratyekabuddhas*, and arhats, those whose minds have achieved sovereign mastery, who have abandoned the defilements, and who have realized [the fruits of] the path—all of them have been destroyed by the dharma of death. There are no beings at all who have been able to get past it.

Having brought forth the resolve to succeed in following the unsurpassable path, I should not fear death.

Then again, in order to destroy the fear of death, one brings forth the resolve and proceeds vigorously to dispel the fear of death in oneself while also assisting others in dispelling it. One therefore brings forth the resolve to cultivate the path. How then could one feel alarm and fearfulness regarding death?

The bodhisattva reflects upon impermanence in this way and thus immediately dispels the fear of death.

Additionally, the bodhisattva always cultivates the practice of the dharma of emptiness. Thus he should not fear death. This is as described in the following verse:

Apart from one who dies, there is no death.

Apart from death, there is no one who dies.⁵⁸

It is because of death that one who dies is held to exist.

It is because of one who dies that death is held to exist.

As for it being death's occurrence that establishes "one who dies," prior to death, before it has occurred, they have no fixed characteristics.

Hence there is neither any death nor anyone in whom it occurs.

If there were someone who dies apart from death itself, then "the one who dies" ought to be self-established.

However, in truth, apart from the dying itself, there is no "one who dies" [whose existence] is established.

正體字

028a08 || 而世間分別 是死是死者
 028a09 || 不知死去來 是故終不免
 028a10 || 以是等因緣 觀於諸法相
 028a11 || 其心無有異 終不畏於死
 028a12 || 無惡道畏者。菩薩常修福德故。不畏墮
 028a13 || 惡道。作是念。罪人墮惡道。非是福德者。我
 028a14 || 乃至一念中。不令諸惡得入。而於身口意
 028a15 || 常起清淨業。是故我得無量無邊功德成
 028a16 || 就。如是大功德聚。云何畏墮惡道。復次菩
 028a17 || 薩一發心為利安一切眾生故。大慈悲所護
 028a18 || 故。住四功德處。得無量功德。度一切惡道。
 028a19 || 何以故。是心勝一切聲聞辟支佛。如淨毘尼
 028a20 || 經中。迦葉白佛言。希有世尊。善說^[1]菩薩以
 028a21 || 是薩婆若^[2]多心能勝一切聲聞辟支佛。我
 028a22 || 成就如是大功德。住如是大法。云何當畏
 028a23 || 墮^[3]於惡道。復作是念。我無始已來。往來
 028a24 || 生死墮諸惡道受無量苦。不為自利亦不
 028a25 || 利他。我今發無上大願。

簡體字

而世间分别 是死是死者
 不知死去来 是故终不免
 以是等因缘 观于诸法相
 其心无有异 终不畏于死
 无恶道畏者。菩萨常修福德故。不畏堕恶道。作是念。罪人
 堕恶道。非是福德者。我乃至一念中。不令诸恶得入。而于身口
 意常起清净业。是故我得无量无边功德成就。如是大功德聚。云
 何畏堕恶道。复次菩萨一发心为利安一切众生故。大慈悲所护
 故。住四功德处。得无量功德。度一切恶道。何以故。是心胜一
 切声闻辟支佛。如净毗尼经中。迦叶白佛言。希有世尊。善说菩
 萨以是萨婆若多心能胜一切声闻辟支佛。我成就如是大功德。住
 如是大法。云何当畏堕于恶道。复作是念。我无始已来。往来生
 死堕诸恶道受无量苦。不为自利亦不利他。我今发无上大愿。

Nonetheless, those in the world engage in discriminations, saying:
 “This is death and this is the one who dies.”

Hence they do not understand death or how one comes or goes.
 Consequently, they can never avoid undergoing it.

For reasons such as these,
 one who contemplates the [true] character of dharmas
 is one whose mind remains unvarying
 and who is never fearful of death.

3) FEAR OF THE WRETCHED DESTINIES

As for “having no fear of the wretched destinies,” because the bodhisattva always cultivates merit, he does not fear falling into the wretched destinies. He reflects to himself, “It is those persons who engage in karmic offenses who fall into the wretched destinies. This does not happen to those who cultivate merit. I do not allow any evil influences to enter even for the space of a single mind-moment and thus I am always bringing forth pure actions of body, speech, and mind. Therefore I have acquired a measureless and boundless number of meritorious qualities. Having developed such a great accumulation of meritorious qualities as this, how could I fear falling into the wretched destinies?”

Additionally, from the very time when the bodhisattva brings forth the resolve, because he does so for the sake of benefiting and bringing peace to all beings and because he is protected by his great kindness and compassion, he abides in the four foundations of meritorious qualities, gains a measureless number of meritorious qualities, and crosses beyond all the wretched destinies.

How is it that this is so? This resolve of his is superior to that of any *śrāvaka* disciple or *pratyekabuddha*. This is as stated in the *Pure Vinaya Sutra* in which Kāśyapa addressed the Buddha, saying, “It is rare indeed, O Bhagavat. You have so well explained how it is that, because of his resolve to realize all-knowledge, the bodhisattva is able to surpass all *śrāvaka* disciples and *pratyekabuddhas*.”

One reflects, “Given that I have produced such a great amount of merit and have come to abide in such great dharmas as these, why should I have any fear of falling into the wretched destinies?”

One also thinks:

Throughout the course of beginningless time on up to the very present, I have been going and coming in *saṃsāra*, have fallen into all the wretched destinies, and have undergone measureless suffering and in doing so, it has not been to benefit myself or to benefit others. I now bring forth the unsurpassable great vow in order to fulfill the

正體字

為欲自利亦為利

028a26 || 他。先來墮惡道無所利益。今為利益眾
 028a27 || 生故。設墮惡道不應有畏。復次實行菩薩
 028a28 || 發如是心。假令我於阿鼻地獄一劫受苦
 028a29 || 然後得出。能令一人生一善心。積集如是
 028b01 || 無量善心。堪任受化令發三乘。如是教恒
 028b02 || [4]河沙等眾生聲聞乘。恒河沙等眾生辟支佛
 028b03 || 乘。恒河沙等眾生發大乘。然後我當得阿
 028b04 || 耨多羅三藐三菩提心。尚不應退沒。何況我
 028b05 || 今修集無量無邊功德遠離惡道。菩薩如
 028b06 || 是思惟。何得有惡道畏。復次如叫喚地獄
 028b07 || 經中說。菩薩答魔言。
 028b08 || 我以布施故 墮在叫喚獄
 028b09 || 所受我施者 皆生於天上
 028b10 || 若爾猶尚應 常行於布施
 028b11 || 眾生在天上 我受叫喚苦
 028b12 || 菩薩如是等種種因緣。能遮惡道畏。 無有
 028b13 || 大眾畏者。成就聞慧

簡體字

為欲自利亦為利他。先來墮惡道無所利益。今為利益眾生故。設墮惡道不應有畏。復次實行菩薩發如是心。假令我於阿鼻地獄一劫受苦然後得出。能令一人生一善心。積集如是无量善心。堪任受化令發三乘。如是教恒河沙等眾生聲聞乘。恒河沙等眾生辟支佛乘。恒河沙等眾生發大乘。然後我當得阿耨多羅三藐三菩提心。尚不應退沒。何況我今修集無量無邊功德遠離惡道。菩薩如是思惟。何得有惡道畏。復次如叫喚地獄經中說。菩薩答魔言。

我以布施故 墮在叫喚獄
 所受我施者 皆生于天上
 若爾猶尚應 常行于布施
 眾生在天上 我受叫喚苦

菩薩如是等種種因緣。能遮惡道畏。無有大眾畏者。成就聞

慧

wish to benefit myself while also benefiting others. Throughout the past on forward to the very present, I have fallen into the wretched destinies without deriving any benefit from it. Now, even if I were to fall into the wretched destinies while striving to benefit other beings, that should not cause me to be fearful.

Moreover, the bodhisattva whose practice is genuine has this thought:

Even if I was caused to fall into the Avīci Hells and undergo suffering for an entire kalpa after which I only then succeeded in getting out again, yet, by doing this, I was thus able to cause but a single person to produce a single good thought [and even if I had to continue in this way to cause him] to accumulate an immeasurable number of such good thoughts so that he eventually developed the capacity to undergo teaching influencing him to set forth in the Three Vehicles—and if in this same way, I was thereby able to instruct beings as numerous as the Ganges’ sands to set forth in the Śrāvaka Disciple Vehicle, beings as numerous as the Ganges’ sands to set forth in the Pratyekabuddha Vehicle, and beings as numerous as the Ganges’ sands to set forth in the Great Vehicle, after which I only then was able to realize *anuttarasamyakṣambodhi*—even if this had to be the case, I should still not retreat and fall away from pursuing this course of action. How much the less should I [retreat from this] in the present circumstance wherein, by accumulating a measureless and boundless number of meritorious qualities, I am thereby able to leave the wretched destinies far behind?

When the bodhisattva ponders the matter in this way, how could he have any fear of falling into the wretched destinies?

Then again, this is as illustrated in the *Sutra on the Screaming Hells* wherein a bodhisattva replies to Māra, saying:

If on account of giving,
I were to fall into the Screaming Hells,
yet all who received my gifts
were thereby able to be reborn in the heavens—
Even if this were to be the case, I should still
always practice such giving
if it results in beings dwelling in the heavens
and in my enduring the sufferings of the Screaming Hells.

Through many different rationales such as these, the bodhisattva is able to deflect the fear of the wretched destinies.

4) FEAR OF GREAT ASSEMBLIES

As for “not having any fear in great assemblies,” because he perfects the wisdom gained through learning, the wisdom gained through

正
體
字

思慧修慧故。又離諸

028b14 || 論過咎故。是菩薩建立語端所說無失。能

028b15 || 以因緣譬喻結句不多不少無有疑惑。言

028b16 || 無非義無有諂誑。質直柔和種種莊嚴。易

028b17 || 解易持義趣次序。能顯己事能破他論離

028b18 || 四邪因具四大因。如是等莊嚴言辭。大眾

028b19 || 中說無有所畏。無惡名畏呵罵畏者。不貪

028b20 || 利養故。身口意行清淨故。無有繫閉桎梏

028b21 || [5]考掠畏者。無有罪故。慈愍一切眾生故。

028b22 || 忍受一切眾苦惱故。依止業果報故。我先

028b23 || 自作今還受報。是菩薩以如是等因緣故。

028b24 || 無有不活等畏。復次樂觀一切法無我。是

028b25 || 故無一切怖畏。一切怖畏皆從[6]我見生。我

028b26 || 見皆是諸衰憂苦之[7]根本。是菩薩利智慧故。

028b27 || 如實深入

簡
體
字

思慧修慧故。又离诸论过咎故。是菩萨建立语端所说无失。能以因緣譬喻結句不多不少无有疑惑。言无非义无有諂誑。质直柔和种种庄严。易解易持义趣次序。能显己事能破他论离四邪因具四大因。如是等庄严言辞。大众中说无有所畏。无恶名畏呵骂畏者。不贪利养故。身口意行清淨故。无有系闭桎梏考掠畏者。无有罪故。慈愍一切众生故。忍受一切众苦恼故。依止业果报故。我先自作今还受报。是菩萨以如是等因缘故。无有不活等畏。复次乐观一切法无我。是故无一切怖畏。一切怖畏皆从我见生。我见皆是诸衰忧苦之根本。是菩萨利智慧故。如实深入

contemplative thought, and the wisdom gained through cultivation, and also because he abandons the faults involved in mere theorizing, when this bodhisattva establishes points of discourse, whatever he says is free of error. He is able to use reasoning, analogies, and conclusions that are neither excessive nor deficient, and that leave no room for doubt.

His words have nothing in them that contradicts what is meaningful and nothing in them that tends toward flattery or deception. They are direct, suffused with pliancy, and graced with all manner of adorning phrases. They are easy to understand, conducive to ease in retaining their meaning, and orderly in the sequence of their exposition. They are able to reveal the contents of his own case while refuting the theories of others. His speech is free of the four erroneous types of reasoning and is equipped with the four major types of correct reasoning. Using well-adorned types of discourse such as these, he is fearless when speaking before a great assembly.

5) FEAR OF ILL REPUTE AND FEAR OF BEING DISPARAGED

As for “having no fear of ill repute” and “having no fear of cursing and scolding,” these are a consequence of having no craving for gain and offerings and due to maintaining pure physical, verbal, and mental conduct.

6) FEAR OF IMPRISONMENT, SHACKLES, MANACLES, OR BEATINGS

As for “freedom from fear of imprisonment, shackles, manacles, or beatings,” this is because one remains free of karmic offenses, because one feels kindness and sympathy for all beings, because one is able to endure all the many different sorts of sufferings and afflictions, and because one relies on karmic actions entailing their results and retributions. [Hence one reflects], “Because it is I who previously performed this act, I am now bound to undergo such retribution in return.”

It is for reasons such as these that this bodhisattva has no fear of not surviving, nor does he have any of the other such sorts of fear.

e. REALIZING NONEXISTENCE OF SELF AS THE BASIS OF FEARLESSNESS

Then again, he delights in contemplating all dharmas as having nothing constituting a self. Therefore he remains free of all fear, for all types of fear are born from the view that assumes the existence of a self. The view that assumes the existence of a self is in every case the root of all sufferings associated with worry about loss. Because this bodhisattva possesses sharp wisdom and because he penetrates deeply into the true character of all dharmas doing so in a manner that accords with

正
體
字

諸法實相故則無有我。我無故
 028b28 || 何從有怖畏。問曰。是菩薩云何無有我心。
 028b29 || 答曰。樂空法故。菩薩觀身離我我所故。如
 028c01 || 說。
 028c02 || 我心因我所 我所因我生
 028c03 || 是故我我所 二性俱是空
 028c04 || 我則是主義 我所是主物
 028c05 || 若無有主者 主所物亦無
 028c06 || 若無主所物 則亦無有主
 028c07 || 我即是我見 我物我所見
 028c08 || 實觀故無我 我無無非我
 028c09 || 因受生受者 無受無受者
 028c10 || 離受者無受 云何因受成
 028c11 || 若受者成受 受則為不成
 028c12 || 以受不成故 不能成受者
 028c13 || 以受者空故 不得言是我
 028c14 || 以受是空故 不得言我所
 028c15 || 是故我非我 亦我亦非我
 028c16 || 非我非無我 是皆為邪論

簡
體
字

诸法实相故则无有我。我无故何从有怖畏。问曰。是菩萨云何无
 有我心。答曰。乐空法故。菩萨观身离我我所故。如说。
 我心因我所 我所因我生
 是故我我所 二性俱是空
 我则是主义 我所是主物
 若无有主者 主所物亦无
 若无主所物 则亦无有主
 我即是我见 我物我所见
 实观故无我 我无无非我
 因受生受者 无受无受者
 离受者无受 云何因受成
 若受者成受 受则为不成
 以受不成故 不能成受者
 以受者空故 不得言是我
 以受是空故 不得言我所
 是故我非我 亦我亦非我
 非我非无我 是皆为邪论

reality, he remains free of any concept of a self. Since he has no self, how could he continue to be fearful?

1) Q: WHY DOES THIS BODHISATTVA HAVE NO CONCEPTION OF A SELF?

Question: How is it that this bodhisattva has no thoughts of a self?

2) A: HE DELIGHTS IN EMPTINESS AND SEES THE BODY AS NOT SELF (VERSE)

Response: This is because he delights in the dharma of emptiness and because the bodhisattva contemplates the body as apart from any “self” or anything belonging to a self. This is as explained here:

The thought of “self” is caused by that of “mine.”

That of “mine” is produced from that of “self.”

Therefore, as for “self” and “mine,”

the nature of both of these is complete emptiness.

As for “self,” it has the meaning of “subject.”

As for “mine,” this refers to whatever belongs to that subject.

If no “subject” exists,

whatever belongs to a subject is also nonexistent [as such].

If there is nothing that belongs to a subject,

then there is no subject, either.

As for “self,” it is just the view imputing existence of a “self.”

As for “a self’s possessions,” it is just the view imputing “mine.”

Contemplating in accordance with reality, there is no “self.”

In the absence of a self, there is no “non-self.”

Because of “experiencing,” “one who experiences” is produced.

In the absence of experiencing, there is no “one who experiences.”

Apart from “one who experiences,” there is no experiencing.

How then could it be established based on “experiencing”?

If it were so that “one who experiences” established “experiencing,” then experiencing could not be established.

Because experiencing is thus not established,

then one cannot establish “one who experiences.”

Because an “one who experiences” is empty [of inherent existence], one cannot speak of it as constituting a self.

Because “experiencing” is empty [of inherent existence],

One cannot speak of it as something belonging to a self.

Therefore “self,” “non-self,”

“both self and non-self,”

and “neither self nor non-self”—

These are all fallacious concepts.

正 體 字	028c17 我所非我所 亦我非我所
	028c18 非我非我所 是亦為邪論
	028c19 菩薩如是常樂修空無我故。離諸怖畏。所
	028c20 以者何。空無我法能離諸怖畏。[8]故菩薩在
	028c21 歡喜地。有如是等相貌。
簡 體 字	我所非我所 亦我非我所 非我非我所 是亦為邪論
	菩薩如是常樂修空無我故。離諸怖畏。所以者何。空無我法 能離諸怖畏。故菩薩在歡喜地。有如是等相貌。

“Mine,” “not mine,”
“both mine and not mine,”
and “neither mine nor not mine”—
These too are fallacious concepts.

It is because the bodhisattva always delights in this way in the cultivation of emptiness and nonexistence of self that he abandons all types of fear. And why is this so? This is because the dharmas of emptiness and nonexistence of self are able to cause one to abandon all types of fear.

The bodhisattva who dwells on the Ground of Joyfulness is possessed of characteristics such as these.

The End of Chapter Three

正
體
字

028c22 || [9]淨地品第四
 028c23 || 問曰。菩薩已得初地。應云何修治。答曰。
 028c24 || 信力轉增上 深行大悲心
 028c25 || 慈愍眾生類 修善心無倦
 028c26 || 喜樂諸妙法 常近善知識
 028c27 || 慚愧及恭敬 柔軟和其心
 028c28 || 樂觀法無著 一心求多聞
 028c29 || 不貪於利養 離姦欺諂誑
 029a01 || 不污諸佛家 不毀戒欺佛
 029a02 || 深樂薩婆若 不動如大山
 029a03 || 常樂修習行 轉上之妙法
 029a04 || 樂出世間法 不樂世間法
 029a05 || 即治歡喜地 難治而能治
 029a06 || 是故常一心 勤行此諸法
 029a07 || 菩薩能成就 如是上妙法
 029a08 || 是則為安住 菩薩初地中

簡
體
字

淨地品第四

問曰。菩薩已得初地。應云何修治。答曰。
 信力轉增上 深行大悲心
 慈愍眾生類 修善心無倦
 喜樂諸妙法 常近善知識
 慚愧及恭敬 柔軟和其心
 樂觀法無著 一心求多聞
 不貪於利養 離姦欺諂誑
 不污諸佛家 不毀戒欺佛
 深樂薩婆若 不動如大山
 常樂修習行 轉上之妙法
 樂出世間法 不樂世間法
 即治歡喜地 難治而能治
 是故常一心 勤行此諸法
 菩薩能成就 如是上妙法
 是則為安住 菩薩初地中

CHAPTER 4

Purification of the Ground

IV. CHAPTER FOUR: PURIFICATION OF THE GROUND

A. Q: HOW SHOULD THE 1ST GROUND BODHISATTVA CULTIVATE ITS PURIFICATION?

Question: In the case of the bodhisattva who has already gotten to the first ground, how should he go about cultivating its purification?

B. A: ONE CULTIVATES 27 DHARMAS (VERSE)

Response:

The power of faith becomes ever more superior
as one practices deeply the mind of great compassion.
One acts with kindness toward all types of beings
and tirelessly cultivates the mind of goodness.

One finds joyous delight in sublime dharmas,
always draws close to the good spiritual guide,
maintains a sense of shame, dread of blame, and reverence,
and makes one's mind gentle and harmonious.

One delights in contemplating dharmas and stays free of attachment,
single-mindedly strives to acquire abundant learning,
refrains from coveting offerings of benefits and support,
while staying far from treacherous cheating, flattery, and deception.

One does not defile the family of the Buddhas
and does not damage moral precepts or cheat the Buddhas.
One deeply delights in all-knowledge,⁵⁹
and remains as unmoving as an immense mountain.

One always delights in cultivating and practicing
ever more superior sublime dharmas.

One delights in the world-transcending dharmas
and does not delight in worldly dharmas.

Even as one cultivates the Ground of Joyfulness,
one is able to cultivate what is difficult to cultivate.
Therefore one is always single-minded
in the diligent practice of these dharmas.

The bodhisattva is able to perfect
such supremely sublime dharmas as these.
It is this then that constitutes secure abiding
in the bodhisattva's first ground.

正
體
字

029a09 || 菩薩以是二十七法淨治初地。信力^[1]增上
 029a10 || 者。信名有所聞見必受無疑。增上名殊
 029a11 || 勝。問曰。有二種增上。一者多二者勝。今說
 029a12 || 何者。答曰。此中二事俱說。菩薩入初地。得
 029a13 || 諸功德味故信力轉增。以是信力籌量諸
 029a14 || 佛功德無量深妙能信受。是故此心亦多亦
 029a15 || 勝。深行大悲者。愍念眾生徹入骨髓故名
 029a16 || 為深。為一切眾生求佛道故名為大。慈心
 029a17 || 者。常求利事安隱眾生。慈有三種。後當廣
 029a18 || 說。修善心無倦者。善法名可親近修習能
 029a19 || 與愛果。修如是法時心不懈墮。善法因緣
 029a20 || 名四攝法十善道六波羅蜜菩薩十地等及
 029a21 || 諸功德。

簡
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字

菩薩以是二十七法淨治初地。信力增上者。信名有所聞見必
 受無疑。增上名殊勝。問曰。有二種增上。一者多二者勝。今說
 何者。答曰。此中二事俱說。菩薩入初地。得諸功德味故信力轉
 增。以是信力籌量諸佛功德無量深妙能信受。是故此心亦多亦
 勝。深行大悲者。愍念眾生徹入骨髓故名為深。為一切眾生求佛
 道故名為大。慈心者。常求利事安隱眾生。慈有三種。後當廣
 說。修善心無倦者。善法名可親近修習能與愛果。修如是法時心
 不懈墮。善法因緣名四攝法十善道六波羅蜜菩薩十地等及諸功
 德。

The bodhisattva relies on these twenty-seven dharmas in the purifying cultivation of the first ground.

1. "THE POWER OF FAITH BECOMES EVER MORE SUPERIOR"

As for "the power of faith becomes ever more superior," "faith" refers here to definitely accepting, without doubts, what one learns and perceives. "Superiority" refers here to "exceptional supremacy."

a. Q: OF THE TWO TYPES OF SUPERIORITY, OF WHICH DO YOU SPEAK?

Question: There are two sorts of "superiority." In the case of the first, it refers to having a greater amount of something. In the case of the second, it refers to being of superior quality. Which is it that you now discuss?

b. A: BOTH "MORE" AND "BETTER QUALITY"

Response: We speak here of both definitions. When the bodhisattva enters the first ground, because he experiences the flavor of the meritorious qualities, his power of faith becomes ever greater. Because of this power of faith, having assessed all buddhas' meritorious qualities and their measurelessly many extremely sublime aspects, he is able then to have faith in and accept them. Hence this mind [of faith] becomes both greater in its extensiveness and more superior in its quality.

2. "ONE PRACTICES DEEPLY THE MIND OF GREAT COMPASSION"

As for "one practices deeply the mind of great compassion," it is because one's sympathetic mindfulness of beings penetrates to one's very marrow that its practice is described as "deep." It is because one seeks to realize the Buddha path for the sake of all beings that [the practice of compassion as] is described as "great."

3. "THE MIND OF KINDNESS"

As for "the mind of kindness," one always strives to benefit beings and promote their peace and security. There are three kinds of kindness. This should be more extensively discussed later on.

4. "TIRELESSLY CULTIVATING THE MIND OF GOODNESS"

As for "tirelessly cultivating the mind of goodness," the dharma of goodness is what one draws near to and cultivates, and it is what yields desirable results. As one cultivates dharmas such as these, one's mind does not fall into indolence. As for the causes and conditions comprising good dharmas, this refers to the dharmas comprising the four means of attraction, the ten courses of good karmic action, the six *pāramitās*, the ten bodhisattva grounds, and all of the meritorious qualities.

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喜樂妙法者。常思惟修習深得法

029a22 || 味久則生樂。如人在花林與愛色相娛樂。

029a23 || 常近善知識者。菩薩有四種善知識。後當

029a24 || 廣說。此中善知識者。諸佛菩薩是。常以正心

029a25 || 親近能令歡悅。慚愧名為喜羞恥。恭敬名

029a26 || 念其功德尊重其人。柔軟名其心和悅同止

029a27 || 安樂樂觀法者。法名五陰十二入十八界空

029a28 || 無相無作等。以正憶念常觀此法。無著者。

029a29 || 著名心歸趣三有。是眾生所歸。有人言。五

029b01 || 欲諸邪見是所歸趣。何以故。眾生心常繫著

029b02 || 故。菩薩利智心無貪著。一心名貴重佛法

029b03 || 心無餘^[2]想。

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喜乐妙法者。常思惟修习深得法味久则生乐。如人在花林与爱色相娱乐。常近善知识者。菩萨有四种善知识。后当广说。此中善知识者。诸佛菩萨是。常以正心亲近能令欢悦。惭愧名为喜羞耻。恭敬名念其功德尊重其人。柔软名其心和悦同止安乐乐观法者。法名五阴十二入十八界空无相无作等。以正忆念常观此法。无著者。著名心归趣三有。是众生所归。有人言。五欲诸邪见是所归趣。何以故。众生心常系着故。菩萨利智心无贪着。一心名貴重佛法心无余想。

5. "ONE FINDS JOYOUS DELIGHT IN SUBLIME DHARMAS"

As for "one finds joyous delight in sublime dharma," this means that, if one always reflects on them, cultivates them, and deeply experiences the flavor of these dharma, after a long while, this produces happiness. This is just as when someone amidst flowers and forest groves takes pleasure in sights he finds lovely.

6. "ALWAYS DRAWING CLOSE TO THE SPIRITUAL GUIDE"

As for "always drawing close to the good spiritual guide," the bodhisattva has four different types of good spiritual guides, a matter that shall be discussed extensively later on. As for the "good spiritual guides" that are intended here, it refers to buddhas and bodhisattvas. One always draws close to them with a mind that is correct and with which one is able to please them.

7. "A SENSE OF SHAME" AND "A DREAD OF BLAME"

"A sense of shame and a dread of blame" refers to that mind which happily subjects itself to feeling self-consciously abashed.

8. "REVERENCE"

"Reverence" refers to bearing in mind someone else's meritorious qualities and revering him for that reason.

9. "GENTLE AND HARMONIOUS"

"Gentle and harmonious" refers to having a mind that is congenially pleased in dwelling together with others.

10. "DELIGHTING IN CONTEMPLATING DHARMAS"

In "delighting in contemplating dharma," "dharma" refers to the five aggregates, the twelve sense bases, the eighteen sense realms, emptiness, signlessness, wishlessness, and so forth. One always contemplates these dharma with right mindfulness.

11. "STAYING FREE OF ATTACHMENT"

In "staying free of attachment," "attachment" refers to the tendency of the mind to take refuge in the three realms of existence. This is where beings take refuge. There are those who explain that it is the five desires and all manner of erroneous views that constitute the places in which beings take refuge. Why is this? This is because the minds of beings always become bound up in attachment to them. The sharp wisdom of the bodhisattva is such that his mind has no such desire-based attachments.

12. "SINGLE-MINDEDNESS"

As for "single-mindedness," this means that one so esteems the Buddha's Dharma that he does not think of anything else.

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求多^[3]名聞者。佛說九部經。能

029b04 || 盡推尋修學明了若少不盡。不貪利養者。

029b05 || 利名得飲食財物等。養名恭敬禮拜施設床

029b06 || 座迎來送去。菩薩應以是事施與眾生不

029b07 || 自貪著。姦欺名斗秤邪偽衣物不真。諂名心

029b08 || 不端直。誑名五邪命法。一名矯異。二名自

029b09 || 親。三名激動。四名抑揚。五名因利求利。

029b10 || 矯異者。有人貪求利養故。若作阿練若著

029b11 || 納衣。若常乞食若一坐食。若常坐。若中後不

029b12 || 飲漿。受如是等頭陀行。作是念。他作是

029b13 || 行。得供養恭敬。我作是行或亦得之。為

029b14 || 利養故改易威儀名為矯異。

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求多名聞者。佛說九部經。能盡推尋修學明了若少不尽。不貪利養者。利名得飲食財物等。養名恭敬禮拜施設床座迎來送去。菩薩應以是事施與眾生不自貪著。姦欺名斗秤邪偽衣物不真。諂名心不端直。誑名五邪命法。一名矯異。二名自親。三名激動。四名抑揚。五名因利求利。矯異者。有人貪求利養故。若作阿練若著納衣。若常乞食若一坐食。若常坐。若中後不飲漿。受如是等頭陀行。作是念。他作是行。得供養恭敬。我作是行或亦得之。為利養故改易威儀名為矯異。

13. "STRIVING TO ACQUIRE ABUNDANT LEARNING"

"Striving to acquire abundant learning"⁶⁰ refers to the ability to exhaustively investigate, cultivate, study, and entirely comprehend the nine categories of scripture set forth by the Buddha, [realizing that] if one learns but little, one will never completely fathom them.

14. "REFRAINING FROM COVETING OFFERINGS OF BENEFITS AND SUPPORT"

In "refraining from coveting offerings of benefits and support," "benefits" refers to the acquisition of food and drink, wealth, material possessions, and so forth. "Support" refers to others' reverential respect, ceremonial obeisance, arrangement of a place for one to rest and sit, welcoming one upon one's arrival, and escorting one off when one departs. The bodhisattva should be inclined to provide such assistance to other beings and should not covet and become attached to such things for himself.

15. "STAYING FAR FROM CHEATING, FLATTERY, AND DECEPTION"

"Cheating" refers to deception in weights and measures and to dealing in clothing and other goods that are not genuine.

"Flattery," means one's mind is not upstanding and direct.

"Deception" refers to taking up dharmas associated with the five sorts of wrong livelihood:

a. THE FIVE TYPES OF WRONG LIVELIHOOD

The first is feigning uniqueness;
 The second is taking advantage of a close relationship;
 The third is inducement through instigation;
 The fourth is [manipulation] through praising and blaming;
 And the fifth is seeking to gain benefits based on one's benefits.

1) FEIGNING UNIQUENESS

As for "feigning uniqueness," there are those persons who, because they covet benefit and support, may wear the patched robes of the forest hermitage dweller, may take up the practice of only accepting food obtained on the alms round, may take up the practice of limiting all food intake to that consumed in but a single sitting, may take up the practice of always sitting [and never lying down,] or may take up the practice of not taking any sort of beverage other than water after mid-day. They take on the practice of such *dhūta* austerities as these, thinking, "Others who have adopted these practices have been able to come by offerings and reverence. If I take up these practices, perhaps I too shall be able to obtain them." This alteration of one's outward appearance and demeanor for the sake of acquiring benefit and support is what is meant by "feigning uniqueness."

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自親者。有人

029b15 || 貪利養故。詣檀越家語言。如我父母兄弟
 029b16 || 姊妹親戚無異。若有所須我能相與。欲有
 029b17 || 所作我能為作。我不計遠近能來問訊。我
 029b18 || 住此者正相為耳。為求供養貪著檀越。能
 029b19 || 以口辭牽引人心。如是等名為自親。激動
 029b20 || 者。有人不計貪罪欲得財物。作得物相
 029b21 || 如是言。是鉢好若衣好若戶鉤好若尼師^[4]檀
 029b22 || 好。若我得者則能受用。又言。隨意能施此
 029b23 || 人難得。又至檀越家作是言。汝家羹飯餅
 029b24 || 肉香美。衣服復好。常供養我。^[5]我以親舊必
 029b25 || 當見與。如是示現貪相。是名激動抑揚者。
 029b26 || 有人貪利養故語檀越言。汝極慳惜。尚不
 029b27 || 能與父母兄弟姊妹妻子親戚。誰能得汝
 029b28 || 物者。檀越愧恥俛仰施與。又至餘家作是
 029b29 || 言。汝有福德受人身不空。阿羅漢常入出
 029c01 || 汝家。

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自亲者。有人贪利养故。诣檀越家语言。如我父母兄弟姊妹亲戚
 无异。若有所须我能相与。欲有所作我能为作。我不计远近能来
 问讯。我住此者正相为耳。为求供养贪着檀越。能以口辞牵引人
 心。如是等名为自亲。激动者。有人不计贪罪欲得财物。作得物
 相如是言。是钵好若衣好若户钩好若尼师檀好。若我得者则能受
 用。又言。随意能施此人难得。又至檀越家作是言。汝家羹饭饼
 肉香美。衣服复好。常供养我。我以亲旧必当见与。如是示现贪
 相。是名激动抑扬者。有人贪利养故语檀越言。汝极悭惜。尚不
 能与父母兄弟姊妹妻子亲戚。谁能得汝物者。檀越愧耻俯仰施
 与。又至余家作是言。汝有福德受人身不空。阿罗汉常入出汝
 家。

2) TAKING ADVANTAGE OF A CLOSE RELATIONSHIP

As for “taking advantage of a close relationship,” there are those persons who, because they covet benefit and support, therefore visit the households of benefactors⁶¹ and say to them, “You are to me just like and no different from my father, mother, brother, sister, or other close relative. If there is anything at all that you need, I will be able to assist you with it. If there’s anything you need done, I will be able to see that it is done. No matter how far away I might be, I will be able to come and greet you. Actually, if I were to live right here, then that would really be the right course of action for us.” Thus, because he seeks offerings, and because he has a covetous attachment to a benefactor, he resorts to particular phrasings that manipulate the minds of other people. Such behaviors as these exemplify what is meant by “taking advantage of a close relationship.”

3) INDUCEMENT THROUGH INSTIGATION

As for “inducement through instigation,” there are those who pay no heed to incurring the karmic offense of covetousness, desire to obtain valuable possessions, and so indicate an interest in obtaining material possessions by saying such things as, “This bowl is a fine one,” or “This robe is a fine one,” or “This house is a fine one,” or “This sitting mat⁶² is a fine one” or “If I were to somehow obtain such a thing, I would be able to put it to use.” They may then add the statement, “It is a rare person who is able to give spontaneously.”

He may also go to some benefactor’s home and speak in this fashion: “Your household’s stew, rice, cakes, and meats are so fragrant and exquisite and your clothes are finer yet. If you were to make a regular practice of making offerings to me, based on the long-standing nature of our close relationship, I would certainly accept your gifts.”

And so, in just this sort of fashion, he makes his desires apparent to others. This is what is meant by “inducement through instigation.”

4) MANIPULATION THROUGH PRAISING AND BLAMING

As for “manipulation through praising and blaming,” there are those who, because they covet benefit and support, speak to a benefactor, saying, “You are the most extremely miserly person. You don’t even make gifts to your father or mother, your brothers, your sisters, your wife, your children, or your relatives. Just who is it that might ever be able to receive anything at all from you?” Thereupon the benefactor, feeling ashamed and embarrassed, immediately gives him gifts.

He may then go to yet another household and speak in this fashion: “You have such merit that, indeed, you have not taken on this human rebirth in vain. Even arhats always come and go from your home so

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汝與坐起語言作是念想檀越或生

029c02 || 是心。更無餘人入出我家必謂我。是名為

029c03 || 抑揚。因利求利者。有人以衣若鉢^[6]僧伽梨

029c04 || 若尼師^[*]檀等資生之物。持示人言。若王王

029c05 || 等及餘貴人與我是物。作是念。檀越或能生

029c06 || 心。彼諸王貴人尚能供養。況我不與是人。

029c07 || 因以此利更求餘利故名因利求利。是故

029c08 || 應當^[7]遠離如此諂偽。不污諸佛家者。何

029c09 || 等為污諸佛家。有人言。若人發求無上道

029c10 || 心已。後迴向聲聞辟支佛道。不能住世繼

029c11 || 三寶種。是名污諸佛家。是義不然。何以故。

029c12 || 是人能度生死。又得諸無漏根力覺道。亦是

029c13 || 佛子。云何言污諸佛家。如經說。佛告比丘。

029c14 || 汝是我子。從我心生口生得法分者。又聲

029c15 || 聞人言諦捨滅慧處。

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汝与坐起语言作是念想檀越或生是心。更无余人入出我家必谓我。是名为抑扬。因利求利者。有人以衣若钵僧伽梨若尼师檀等资生之物。持示人言。若王王等及余贵人与我是物。作是念。檀越或能生心。彼诸王贵人尚能供养。况我不与是人。因以此利更求余利故名因利求利。是故应当远离如此谄伪。不污诸佛家者。何等为污诸佛家。有人言。若人发求无上道心已。后回向声闻辟支佛道。不能住世继三宝种。是名污诸佛家。是义不然。何以故。是人能度生死。又得诸无漏根力觉道。亦是佛子。云何言污诸佛家。如经说。佛告比丘。汝是我子。从我心生口生得法分者。又声闻人言谛舍灭慧处。

that you are able to sit down and converse with them.” He does this thinking: “Perhaps the benefactor shall now reflect on this and think: ‘Nobody else comes and goes from my home,’ thereby concluding that this must certainly be referring to me.”

These are examples of what is meant by “manipulation through praising and blaming.”

5) SEEKING TO GAIN BENEFITS BASED ON ONE’S BENEFITS

As for “seeking to gain benefits based on one’s benefits,” there are those who take up some item of clothing, a bowl, a *saṃghāṭī* robe, a sitting mat, or other such requisite, hold them in hand, and then say to someone, “This item was given to me by the king,” or “by the equal of a king,” or “by others among the nobility.” He speaks in this fashion, thinking, “Perhaps the benefactor will now be able to conclude, ‘If he is one to whom even the king and members of the nobility make offerings, how much the less could someone like me fail to present gifts to this man?’”

It is because he seeks by means of this previously acquired benefit to gain additional benefits that this practice is referred to as “seeking to gain benefits based on one’s benefits.”

One should therefore leave these sorts of obsequious and fraudulent behaviors far behind.

16. “ONE DOES NOT DEFILE THE FAMILY OF THE BUDDHAS”

In “One does not defile the family of the Buddhas,” just what sorts of things constitute “defilement of the family of the Buddhas”?

There are those who say that if someone who has brought forth the resolve to seek the unsurpassable path then later reverts to the *śrāvaka*-disciple or *pratyekabuddha* paths so that he is unable to remain in the world to see to the continuance of the lineage of the Three Jewels, this is what constitutes “defiling the family of the Buddhas.” However, this is a wrong explanation of its meaning. How is this so? The person referenced herein is one who is still able to achieve liberation from *saṃsāra*. Moreover, he is able to achieve a state of realization of the [five] root faculties, [five] powers, [seven] limbs of enlightenment and [eightfold] path that is free of the contaminants. Moreover, he is still “a son of the Buddha.” How then can assert that this amounts to “defiling the family of the Buddhas”?

As stated in a sutra: “The Buddha told the bhikshus, ‘You are my sons who are born from my mind, are born from my mouth, and who are heirs to the Dharma.’”⁶³

Furthermore, *śrāvaka* disciples claim that it is the [four] bases [of meritorious qualities] consisting of truth, relinquishment, quiescence,

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名諸佛家。何以故。從

029c16 || 是四事出生諸佛故。若污此四法名污諸

029c17 || 佛家。是故若人虛妄慳貪狂亂愚癡。是污佛

029c18 || 家。若正行此四。則不污諸佛家。有人言。六

029c19 || 波羅蜜是諸佛家。從此生諸佛故。若違此

029c20 || 六事。是污佛家。有人言。般若波羅蜜是諸佛

029c21 || 母。方便為父。是名諸佛家。以此二法出生

029c22 || 諸佛。若違此法是污佛家。復次偈中自說

029c23 || 污不污相。所謂不毀戒不欺佛。若受佛戒

029c24 || 不能護持則欺諸佛。是污佛家。何以故。受

029c25 || 戒時生佛家中。破戒則欺諸佛。名污佛家。

029c26 || 問曰。必定菩薩有破戒耶。答曰。不斷煩惱

029c27 || 是事可畏未久入必定菩薩或有破戒。如

029c28 || 大勝佛法中^[8]說。難陀故破戒。我說

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名諸佛家。何以故。從是四事出生諸佛故。若污此四法名污諸佛家。是故若人虛妄慳貪狂亂愚癡。是污佛家。若正行此四。則不污諸佛家。有人言。六波羅蜜是諸佛家。從此生諸佛故。若違此六事。是污佛家。有人言。般若波羅蜜是諸佛母。方便為父。是名諸佛家。以此二法出生諸佛。若違此法是污佛家。復次偈中自說污不污相。所謂不毀戒不欺佛。若受佛戒不能護持則欺諸佛。是污佛家。何以故。受戒時生佛家中。破戒則欺諸佛。名污佛家。問曰。必定菩薩有破戒耶。答曰。不斷煩惱是事可畏未久入必定菩薩或有破戒。如大勝佛法中說。難陀故破戒。我說

and wisdom that constitute the basis for abiding within the family of the Buddhas. How so? It is because all buddhas are born from these four factors. If one defiles these four dharmas, then this is what constitutes “defiling the family of the Buddhas.”

Therefore, if a person acts in a false, miserly, covetous, manically deranged or foolish fashion, this is what constitutes “defiling the family of the Buddhas.” If one is correct in his implementation of these four bases, then one does not “defile the family of the Buddhas.”

There are others who claim that the six *pāramitās* constitute the bases for belonging to the family of the Buddhas doing so because these are the dharmas that give birth to the Buddhas. Consequently they infer that, if one acts in a manner that contradicts these six sorts of endeavors, this is what constitutes “defiling the family of the Buddhas.”

Then again, there are yet others who state that *prajñāpāramitā* serves as the mother of the Buddhas whereas skillful means serve as the father of the Buddhas. They hold that these are the factors that serve as the basis for belonging to the family of the Buddhas. They claim that, because these two dharmas give birth to all buddhas, if one transgresses against these dharmas, this constitutes “defilement of the family of the Buddhas.”

17. “NOT DAMAGING MORAL PRECEPTS” AND “NOT CHEATING THE BUDDHAS”

Then again, the verse itself explains what constitutes the marks of defilement and non-defilement, in particular referring to “not damaging the moral precepts” and “not cheating the Buddhas.”

If one takes on the Buddha’s moral precepts yet remains unable to guard and uphold them, it is this that constitutes “cheating the Buddhas” and “defiling the family of the Buddhas.” How is this the case? It is because, when one takes on the moral precepts, one is born into the family of the Buddhas. If one then breaks the precepts, it is this then that constitutes “cheating the Buddhas” and it is this, then that constitutes “defiling the family of the Buddhas.”

a. MIGHT A BODHISATTVA AT THE STAGE OF CERTAINTY BREAK PRECEPTS?

Question: Is it possible that the bodhisattva who has reached the stage of certainty may have instances in which he breaks the moral precepts?

b. THIS IS POSSIBLE IF HE HAS NOT YET CUT OFF THE AFFLICTIONS

Response: So long as one has not yet cut off the afflictions, this remains as a circumstance to be feared. Thus, when it has still not been long since he achieved entry into the stage of certainty, the bodhisattva may still have instances in which he breaks the precepts. This is as described in “the Dharma of Greatly Supreme Buddha”⁶⁴ wherein it states, “Nanda deliberately broke precepts. I declare that

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029c29 || 以為畏。但以經有此說。信佛語故心則信
 030a01 || 受。若受戒不破不欺諸佛。名為不污佛
 030a02 || 家。復次戒名三學。戒學心學慧學。破此學
 030a03 || 名污佛家。如法受戒而後毀破名為欺佛。
 030a04 || 如是二句各有義趣。欺佛者。空自發願不
 030a05 || 如說行。欺誑眾生是名欺佛。復次一切法
 030a06 || 中不如說行。名為欺佛。堅住薩婆若不
 030a07 || 動如^[1]大山者。是菩薩一切發願求薩婆若
 030a08 || 種種因緣。乃至大地獄苦心不移動。如須彌
 030a09 || 山王吹不可動。常修轉上法者。從初發心
 030a10 || 常求索勝法。入初地中更修上法。如是展
 030a11 || 轉心無厭足。樂出世間法不樂世間^[2]者。
 030a12 || 世間法名隨順世^[3]間事增長生死。六趣三
 030a13 || 有五陰十二入

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此事猶以為畏。但以經有此說。信佛語故心則信受。若受戒不破不欺諸佛。名為不污佛家。復次戒名三學。戒學心學慧學。破此學名污佛家。如法受戒而後毀破名為欺佛。如是二句各有義趣。欺佛者。空自發願不如說行。欺誑眾生是名欺佛。復次一切法中不如說行。名為欺佛。堅住薩婆若不動如大山者。是菩薩一切發願求薩婆若種種因緣。乃至大地獄苦心不移動。如須彌山王吹不可動。常修轉上法者。從初發心常求索勝法。入初地中更修上法。如是展轉心無厭足。樂出世間法不樂世間者。世間法名隨順世間事增長生死。六趣三有五陰十二入

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this possibility still remains as something to be feared.” It is only on the basis of the sutras that there is this claim. Because one has faith in the words of the Buddha, one’s mind believes and accepts this.

If, having taken on the moral precepts, one does not break them and does not cheat the Buddhas, it is this that qualifies as “not defiling the family of the Buddhas.”

Then again, the moral precepts are synonymous with the three trainings, namely: the training in the moral precepts, the training of the mind [in *dhyaṇa* meditation], and the training in wisdom. If one breaks with these trainings, then this is “defiling the family of the Buddhas.” If one takes on the precepts in a context that accords with the Dharma and yet later damages or breaks them, this is “cheating the Buddhas.”

Thus, when one explains the matter in this fashion, these two phrases each possesses a particular meaning and implication. As for “cheating the Buddhas,” if one’s making of vows has been merely an empty exercise and thus one does not carry them out in practice in a manner according to one’s declarations, one thereby cheats and deceives beings. It is this then that constitutes “cheating the Buddhas.”

Then again, if one fails to practice any of the dharmas in accordance with the way it was taught, this is “cheating the Buddhas.”

18. “DEEPLY DELIGHTING IN ALL-KNOWLEDGE” AND “REMAINING UNMOVING”

As for “deeply delighting in all-knowledge” and “remaining unmoving like a great mountain,” in every vow that he makes, this bodhisattva seeks the goal of all-knowledge so that, no matter what causes and conditions he encounters, even if it entails having to undergo the sufferings of the Great Hells, his resolve is still never shaken. In this, he is just like Sumeru, the king of the mountains, that cannot be moved by the blowing of the winds.

19. “ALWAYS CULTIVATING EVER MORE SUPERIOR DHARMAS”

As for “always cultivating ever more superior dharmas,” from that very time when one first brings forth the resolve, one always strives to acquire supreme dharmas. Upon entering the first ground, one is even more involved in cultivating superior dharmas. One’s resolve then continues insatiably onward in this manner.

20. “DELIGHTING IN WORLD-TRANSCENDING DHARMAS,” “NOT WORLDLY ONES”

As for “delighting in world-transcending dharmas” and “not delighting in worldly dharmas,” “worldly dharmas” refers to endeavors that follow along and accord with worldly affairs and prolong one’s involvement in *saṃsāra*. These include the six rebirth destinies, the three realms of existence, the five aggregates, the twelve sense bases,

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十八界十二因緣諸煩惱有漏

030a14 || 業等出世間法名隨所用法能出三界。所
030a15 || 謂五根五力七覺八道四念處四正勤四如意
030a16 || 足空無相無作解脫門戒律儀多聞無貪恚癡
030a17 || [4]善根厭離心不放逸等。是菩薩利根故。不
030a18 || 樂世間虛妄法。但樂出世間真實法。即治
030a19 || 歡喜地。難治而能治者。治名通達無礙。如
030a20 || 人破竹初節為難餘者皆易。初地難治治已
030a21 || 餘皆自易。何以故。菩薩在初地。勢力未足
030a22 || 善根未厚。修習善法未久故。眼等諸根猶
030a23 || 隨諸塵心未調伏。是故諸煩惱猶能為患。
030a24 || 如人勢力未足逆水則難。又此地中魔及魔
030a25 || 民多為障礙故。以方便力勤行精進。是故
030a26 || 此地名為難治。如是信力轉增上為首。不
030a27 || 樂世間法為後。修此二十七法。治菩薩初
030a28 || 歡喜地。是故說菩薩應常修行此法。修行
030a29 || 名一心

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十八界十二因緣諸煩惱有漏業等出世間法名隨所用法能出三界。所謂五根五力七覺八道四念處四正勤四如意足空無相無作解脫門戒律儀多聞無貪恚癡善根厭離心不放逸等。是菩薩利根故。不樂世間虛妄法。但樂出世間真實法。即治歡喜地。難治而能治者。治名通達無礙。如人破竹初節為難餘者皆易。初地難治治已余皆自易。何以故。菩薩在初地。勢力未足善根未厚。修習善法未久故。眼等諸根猶隨諸塵心未調伏。是故諸煩惱猶能為患。如人勢力未足逆水則難。又此地中魔及魔民多為障礙故。以方便力勤行精進。是故此地名為難治。如是信力轉增上為首。不樂世間法為後。修此二十七法。治菩薩初歡喜地。是故說菩薩應常修行此法。修行名一心

the eighteen sense realms, the twelve-fold chain of causes and conditions, the afflictions, contaminated karmic actions, and so forth.

As for “world-transcending dharmas,” this means that, whatever dharmas one puts to use are able to bring about transcendence of the three realms of existence. These include the five root faculties, the five powers, the seven limbs of enlightenment, the eight-fold path, the four stations of mindfulness, the four right efforts, the four bases of psychic power, the gates of liberation consisting of emptiness, signlessness, and wishlessness, the moral precept codes, extensive learning, the roots of goodness consisting of non-greed, non-aversion, and non-delusion, the mind of renunciation, non-neglectfulness, and so forth.

Because this bodhisattva possesses sharp faculties, he does not delight in the false dharmas of the world. Rather, he delights only in true world-transcending dharmas.

21. “CULTIVATING WHAT IS DIFFICULT TO CULTIVATE”

As for “Even as one cultivates the Ground of Joyfulness, one is able to cultivate what is difficult to cultivate,” this “cultivation” is a reference to reaching an utterly penetrating unimpeded understanding. Just as when someone splits bamboo, the first section is difficult, but the rest are easy, so too, the first ground is difficult to cultivate, but after one has cultivated it, the rest are naturally easy to cultivate.

How is this the case? This is because, when the bodhisattva abides on the first ground, his strength has not yet become completely developed and his roots of goodness have not yet grown thick, for he has not yet cultivated the dharmas of goodness over a long time. Hence the eye sense faculty and the other sense faculties are all still prone to follow their respective sense objects and the mind has not yet become well controlled. Therefore the afflictions are still able to cause trouble for him. This is just as when someone’s strength has not yet become fully developed, one finds it difficult to swim upstream, against the current.

Moreover, because Māra and Māra’s minions create more of an obstacle on this ground, one is therefore compelled to use the power of skillful means and be diligent in the practice of vigor. It is for these reasons that this ground is said to be “difficult to cultivate.”

So it is that, beginning with “the power of faith becomes ever more superior” as the foremost factor and “does not delight in worldly dharmas” as the last, one proceeds with the practice of these twenty-seven dharmas, carrying out one’s cultivation of the bodhisattva’s first ground, the Ground of Joyfulness.

It is therefore stated that the bodhisattva ought to always cultivate these dharmas. “Cultivation” refers here to single-mindedness and

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不放逸。常行常觀除諸過惡。故名

030b01 || 為治。如人所行道路治令清淨。是諸法不

030b02 || 但修治初地。一切諸地皆以此法。問曰。汝

030b03 || 已說^[5]得初地方便及淨治法。菩薩云何安

030b04 || 住而不退失。答曰。常行成就。如是信力轉

030b05 || 增上等法。名為安住初地。菩提名上道。薩

030b06 || 埵名深心。深樂菩提故名為菩提薩埵。復

030b07 || 次眾生名薩埵。為眾生修集菩提故名菩

030b08 || 提薩埵。上法者。信等法能令人成佛^[6]道故

030b09 || 名為上法。

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不放逸。常行常觀除諸過惡。故名為治。如人所行道路治令清淨。是諸法不但修治初地。一切諸地皆以此法。問曰。汝已說得初地方便及淨治法。菩薩云何安住而不退失。答曰。常行成就。如是信力轉增上等法。名為安住初地。菩提名上道。薩埵名深心。深樂菩提故名為菩提薩埵。復次眾生名薩埵。為眾生修集菩提故名菩提薩埵。上法者。信等法能令人成佛道故名為上法。

non-neglectfulness in always practicing them, in always contemplating them, and in getting rid of all transgressions and evils. It is for this reason that it refers here to “cultivation.” This is just as when one maintains a walking path and thereby causes it to remain clean.

As for all of these dharmas, they are not cultivated solely on the first ground. Rather, one uses these dharmas on all the grounds.

22. Q: HOW DOES ONE “SECURELY ABIDE” AND NOT RETREAT?

Question: You have now completed the discussion of the skillful means and purification dharmas used to attain the first ground. How then does the bodhisattva “securely abide” in it so that he does not retreat from it and lose it?

23. A: BY ALWAYS PRACTICING AND COMPLETELY DEVELOPING THESE DHARMAS

Response: This is a matter of always practicing and completely developing dharmas such as these consisting of “the power of faith becomes ever more superior,” and so forth. This is what constitutes the basis for “secure abiding” in the first ground.

24. THE MEANING OF “BODHISATTVA” AND “SUPERIOR DHARMAS”

Now, as for the “*bodhi*” of bodhisattva, this is a reference to the superior path. “*Sattva*,” refers to [a being] that is possessed of resolute intentions. Hence it is because someone deeply delights in bodhi that he is referred to as a “bodhisattva.” Then again, one may explain that “*sattva*” refers to “beings.” Hence it is on the basis of a person’s cultivating and accumulating [the bases for realization of] bodhi, doing so for the sake of other beings, that one is referred to as a “bodhisattva.” “Superior dharmas,” refers to dharmas such as “faith” and the others. It is because they enable a person to realize buddhahood that they are referred to as “superior dharmas.”

The End of Chapter Four

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030b10 || 釋願品第五
 030b11 || 已說入初地方便及淨治法。菩薩因願故得
 030b12 || 入諸地。又成就信力增上等功德故安住
 030b13 || 其地。今當分別此願。
 030b14 || 願供養奉給 恭敬一切佛
 030b15 || 願皆守護持 一切諸佛法
 030b16 || 此是諸菩薩初願。從初發心乃至得阿耨多
 030b17 || 羅三藐三菩提。於其中間所有諸佛。盡當
 030b18 || 供養奉給恭敬。供養名花香瓔珞幡蓋燈明
 030b19 || 起塔廟等。奉給名衣服臥具所須之物。恭敬
 030b20 || [7]名尊重禮拜迎來送去合掌[8]親侍。復次以
 030b21 || 小乘法教化眾生名為供養。以辟支佛法
 030b22 || 教化眾生名為奉給。以大乘法教化眾生
 030b23 || 名為恭敬。是第一願。護持一切諸佛法者。
 030b24 || 菩薩作是念。

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释愿品第五

已说入初地方便及净治法。菩萨因愿故得入诸地。又成就信力增上等功德故安住其地。今当分别此愿。

愿供养奉给 恭敬一切佛
 愿皆守护持 一切诸佛法

此是诸菩萨初愿。从初发心乃至得阿耨多罗三藐三菩提。于其中间所有诸佛。尽当供养奉给恭敬。供养名花香瓔珞幡盖灯明起塔庙等。奉给名衣服卧具所须之物。恭敬名尊重礼拜迎来送去合掌亲侍。复次以小乘法教化众生名为供养。以辟支佛法教化众生名为奉给。以大乘法教化众生名为恭敬。是第一愿。护持一切诸佛法者。菩萨作是念。

CHAPTER 5

The Explanation of the Vows

V. CHAPTER FIVE: EXPLANATION OF THE VOWS

We have now finished explaining the skillful means that are used in entering the first ground and the dharmas that are used in its purification. It is because of his vows that the bodhisattva gains entry into all of the grounds. It is also due to completely developing the meritorious qualities associated with the [above-discussed dharmas beginning with] “the power of faith becoming ever more superior” that one is able to securely abide on one’s ground. We shall now proceed with a differentiating discussion of these vows:

A. THE FIRST BODHISATTVA VOW

I vow to make offerings to, supply the needs of,
and extend reverence to all buddhas.

I vow that in every case I shall protect and uphold
the Dharma of all buddhas.

This [“making of offerings”] is what that constitutes the bodhisattva’s first vow.⁶⁵ During the interim period between the time when one first brings forth the resolve up until the time one gains *anuttarasamyaksambodhi*, one should make offerings to, supply the needs of, and extend reverence to all buddhas.

“Making offerings” refers to offerings of flowers, incense, strings of jewels, banners, canopies, lamplight, the erecting of stupas with shrines, and so forth. “Supplying needs,” refers to providing them with robes, bedding, and necessities. “Reverence” refers to honoring them, treating them as important, making full reverential bows to them, welcoming them on arrival, seeing them off when leaving, placing the palms together, and serving them personally.

Then again, [it may be explained that] “making offerings” refers to using the dharmas of the Small Vehicle to teach beings, “supplying needs” refers to using the dharmas of the Pratyekabuddha Vehicle to teach beings, and “extending reverence” refers to using the dharmas of the Great Vehicle to teach beings.

These constitute the bases of the first vow.

B. THE SECOND BODHISATTVA VOW

As for [the second vow], “protecting and upholding the Dharma of all buddhas,” the bodhisattva has this thought, “I should guard and

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一切過去未來現在十方三世
 030b25 || 諸佛法我應守護。問曰。過去諸佛已滅法亦
 030b26 || 隨滅。未來諸佛未出法亦未有。尚無初轉
 030b27 || 法輪。何況餘法。云何當得守護。正可守護
 030b28 || 現在諸佛法。以諸佛現在故。答曰。過去未
 030b29 || 來現在諸佛法。皆是一體一相。是故若守護
 030c01 || 一佛法。則為守護三世諸佛法。如經說。佛
 030c02 || 告諸比丘。毘婆尸佛法出家受戒著衣持鉢
 030c03 || 禪定智慧說法教化亦如我也。是故汝難不
 030c04 || 然。是第二願也。復次。
 030c05 || 諸佛從兜^[9]術 退來在世間
 030c06 || 乃至教化訖 永入無餘界
 030c07 || 處胎及生時 出家趣道場
 030c08 || 降魔成佛道 初轉妙法輪
 030c09 || 奉迎諸如來 ^[10]及於餘時中
 030c10 || 願我悉當得 盡心而供養
 030c11 || 諸佛始從兜^[11]術天上退下世間。終至無餘
 030c12 || 涅槃。於其中間入^[12]胎時大設供養。^[13]及生
 030c13 || 時出家趣道場。降魔王

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一切过去未来现在十方三世诸佛法我应守护。问曰。过去诸佛已
 灭法亦随灭。未来诸佛未出法亦未有。尚无初转法轮。何况余
 法。云何当得守护。正可守护现在诸佛法。以诸佛现在故。答
 曰。过去未来现在诸佛法。皆是一体一相。是故若守护一佛法。
 则为守护三世诸佛法。如经说。佛告诸比丘。毗婆尸佛法出家受
 戒着衣持钵禅定智慧说法教化亦如我也。是故汝难不然。是第二
 愿也。复次。

诸佛从兜术 退来在世間
 乃至教化訖 永入无余界
 处胎及生时 出家趣道場
 降魔成佛道 初转妙法輪
 奉迎诸如来 及于余時中
 愿我悉当得 尽心而供養

诸佛始从兜术天上退下世間。終至无余涅槃。于其中間入胎
 時大设供養。及生時出家趣道場。降魔王

protect the Dharma of all past, future, and present buddhas of the ten directions.”⁶⁶

Question: All buddhas of the past have already entered nirvāṇa and their Dharma has subsequently also become extinct. The buddhas of the future have not yet come forth and their Dharma does not yet even exist. They have not yet even initiated their turning of the wheel of Dharma, how much the less have they brought forth any other dharmas. How then could one succeed in protecting it? That which one might rightly be able to protect is the Dharma of the buddhas of the present, this because all of those buddhas are still present.

Response: The Dharma of all buddhas of the past, future and present is in every case of a single substance and of a single character. Hence, if one protects the Dharma of a single buddha, then this constitutes protection of the Dharma of all buddhas of the three periods of time. This is as stated in a sutra that reads, “The Buddha informed the bhikshus: ‘The Dharma of Vipāśyin Buddha—the leaving of the home life, the taking on of the moral precepts, the wearing of the robes, the holding of the bowl, the *dhyāna* absorptions, the wisdom, the proclamation of Dharma, and their transformative teaching—it is all the same as mine.’” Thus the challenge you have posed is invalid. This [protection of the Dharma] is what constitutes the second of the vows.

Next, we have the following:

C. THE THIRD BODHISATTVA VOW

From that time when all buddhas depart from the Tuṣita Heaven
and come back to abide in the world,
on forward to the conclusion of their teaching
and their eternal entry into the realm [of nirvāṇa] without residue,
including when they abide in the womb, take birth,
leave the home life, proceed to the *bodhimaṇḍa*,
conquer Māra, achieve buddhahood,
and begin turning the wheel of the sublime Dharma—

From the time when I respectfully welcome them
and on through to the other occasions throughout their lives,
I vow that in all cases I shall completely
devote my mind to making offerings to them.⁶⁷

This refers to that entire time beginning with the buddhas’ withdrawal from the Tuṣita Heaven and descent into the world on up to their entry into the nirvāṇa without residue. During that entire interval, commencing with their entry into the womb, I shall arrange grand presentations of offerings to them, including as well those times when they are born, leave the home life, proceed to the *bodhimaṇḍa*, conquer Māra,

成佛道轉法輪

030c14 || 奉迎如來。餘時者。現大神通人天大會廣
 030c15 || 度眾生。爾時當以華香幡蓋伎^[14]樂歌頌稱
 030c16 || 讚。出家受法如說修行。以第一供養之具
 030c17 || 供養諸佛。是第三願。復次。
 030c18 || 願教化眾生 令悉入諸道
 030c19 || 教名^[15]教他以善法。化名遠離惡法。我當
 030c20 || 以此二法令無量阿僧祇眾生。住聲聞辟
 030c21 || 支佛道。是第四願。復次。
 030c22 || 願一切眾生 成就佛菩提
 030c23 || 有人向聲聞 辟支佛道者
 030c24 || 是人修集聲聞辟支佛法未入法位。我當
 030c25 || 教化令趣佛道。有人不向聲聞辟支佛道。
 030c26 || 我當教化令向無上佛道。有人向無上佛
 030c27 || 道者。我當示教利喜令其功德轉更增益。如
 030c28 || 是教化一切眾生。是第五願。

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成佛道转法轮奉迎如来。余时者。现大神通人天大会广度众生。
 尔时当以华香幡盖伎乐歌颂称赞。出家受法如说修行。以第一供
 养之具供养诸佛。是第三愿。复次。

愿教化众生 令悉入诸道

教名教他以善法。化名远离恶法。我当以此二法令无量阿僧
 祇众生。住声闻辟支佛道。是第四愿。复次。

愿一切众生 成就佛菩提

有人向声闻 辟支佛道者

是人修集声闻辟支佛法未入法位。我当教化令趣佛道。有人
 不向声闻辟支佛道。我当教化令向无上佛道。有人向无上佛道
 者。我当示教利喜令其功德转更增益。如是教化一切众生。是第
 五愿。

简
体
字

the king of the demons, realize buddhahood, and turn the wheel of Dharma. I shall respectfully serve the Tathāgatas at these times.

As for “and on through to the other occasions throughout their lives,” this refers to when they manifest great spiritual powers, abide in great assemblies of humans and devas, and engage in the extensive liberation of beings. [He vows]: “On such occasions, I shall make offerings to them of flowers, incense, banners, canopies, music, songs, verses, and praises. I shall leave behind the home life, take on the Dharma, and cultivate its practice in accordance with the way it has been taught. And I shall make offerings to the Buddhas of the foremost sorts of offering gifts.” This is what constitutes the third vow.

D. THE FOURTH BODHISATTVA VOW

Next, we have the following:

I vow to engage in the transformative teaching of beings,
causing them all to enter the paths.⁶⁸

“Teaching” refers here to the teaching of good dharmas. “Transformation” refers to influencing them to abandon evil dharmas. [One resolves]: “Using these two types of dharmas I shall cause an incalculable number of *asaṃkhyeyas* of beings to abide in the paths of *śrāvaka* disciples and *pratyekabuddhas*.” This is what constitutes the fourth of the vows.

E. THE FIFTH BODHISATTVA VOW

Next, we have the following:

I vow to enable all beings’
complete realization of the Buddha’s bodhi
even where there are those tending toward *śrāvaka*-disciple
or *pratyekabuddha* paths—⁶⁹

In instances where these persons cultivating the paths of the *śrāvaka* disciples and the *pratyekabuddhas* have not yet entered the [right and fixed] Dharma position,⁷⁰ I shall teach and transform them, inducing them to instead proceed toward the path to buddhahood. Where there are those who have not taken up the paths of *śrāvaka* disciples or *pratyekabuddhas*, I shall teach and transform them in a manner that influences them to proceed toward the unsurpassable path to buddhahood. In instances where others have already begun to proceed toward the unsurpassable path to buddhahood, I shall reveal [aspects of Dharma], instruct, benefit, and delight them,⁷¹ thereby causing their meritorious qualities to progressively increase. The fifth vow consists of adopting these means in the teaching and transforming of all beings.

復次。

- 030c29 || 願使一切法 信解入平等
- 031a01 || 一切法者。凡所有法。度法非度法。攝覺意法。
- 031a02 || 非攝覺意法。助道法非助道法。聖道所攝法
- 031a03 || 非聖道所攝法。應修法不應修法。應近法不
- 031a04 || 應近法。應生法不應生法。生法不生法。現在
- 031a05 || 法非現在法。因緣生法非因緣生法。因緣法
- 031a06 || 非因緣法。從思惟生法不從思惟生法。麤法
- 031a07 || 細法。受法不受法。內法外法。內入所攝法非
- 031a08 || 內入所攝法。外入所攝法非外入所攝法。五
- 031a09 || 陰所攝法非五陰所攝法。五受陰所攝法非
- 031a10 || 五受陰所攝法。

正
體
字

復次。

願使一切法 信解入平等

一切法者。凡所有法。度法非度法。攝覺意法。非攝覺意法。助道法非助道法。聖道所攝法非聖道所攝法。應修法不應修法。應近法不應近法。應生法不應生法。生法不生法。現在法非現在法。因緣生法非因緣生法。因緣法非因緣法。從思惟生法不從思惟生法。粗法細法。受法不受法。內法外法。內入所攝法非內入所攝法。外入所攝法非外入所攝法。五陰所攝法非五陰所攝法。五受陰所攝法非五受陰所攝法。

簡
體
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F. THE SIXTH BODHISATTVA VOW

Next, we have the following:

Through resolute faith, I vow
to cause all dharmas to enter [a state of] uniform equality.⁷²

“All dharmas” is a general reference to all dharmas whatsoever, including:

- Dharmas conducing to liberation and dharmas not conducing to liberation;
- Dharmas subsumed within the limbs of enlightenment and dharmas not subsumed within the limbs of enlightenment;
- Dharmas constituting provisions assisting the path and dharmas not constituting provisions assisting the path;
- Dharmas subsumed within the paths of the Āryas and dharmas not subsumed within the paths of the Āryas;
- Dharmas that should be cultivated and dharmas that should not be cultivated;
- Dharmas to which one should draw near and dharmas to which one should not draw near;
- Dharmas one should bring forth and dharmas one should not bring forth;
- Dharmas that are produced and dharmas that are unproduced;
- Dharmas of the present and dharmas not of the present;
- Dharmas that are the product of causes and conditions and dharmas that are not the product of causes and conditions;
- Dharmas constituting causes and conditions and dharmas not constituting causes and conditions;
- Dharmas produced through meditative contemplation and dharmas not produced through meditative contemplation;
- Dharmas that are coarse and dharmas that are subtle;
- Dharmas associated with feeling and dharmas not associated with feeling;
- Inward dharmas and outward dharmas;
- Dharmas belonging to the inward sense bases and dharmas not belonging to inward sense bases;
- Dharmas belonging to outward sense bases and dharmas not belonging to outward sense bases;
- Dharmas subsumed within the five aggregates and dharmas not subsumed within the five aggregates;
- Dharmas subsumed within the five appropriated aggregates and dharmas not subsumed within the five appropriated aggregates;

正
體
字

四諦所攝法非四諦所攝法。

031a11 || 助世法非助世法。依貪法依出法。顛倒法非

031a12 || 顛倒法。變法非變法。悔法非悔法。大法小法。

031a13 || 受處法非受處法。可斷法不可斷法。知見法

031a14 || [1]不知見法。有漏法無漏法。有繫法無繫法。

031a15 || 有淨法無淨法。有上法無上法。有覺法無覺

031a16 || 法。有觀法無觀法。可喜法[*]不可喜法。相應

031a17 || 法不相應法。有分別法無分別法。行法無行

031a18 || 法。有緣法無緣法。有次第法無次第法。可見

031a19 || 法不可見法。有對法無對法。可見有對法不

031a20 || 可見無對法。

簡
體
字

四諦所攝法非四諦所攝法。助世法非助世法。依貪法依出法。顛倒法非顛倒法。變法非變法。悔法非悔法。大法小法。受處法非受處法。可斷法不可斷法。知見法不知見法。有漏法無漏法。有系法無系法。有淨法無淨法。有上法無上法。有覺法無覺法。有觀法無觀法。可喜法不可喜法。相應法不相应法。有分別法無分別法。行法無行法。有緣法無緣法。有次第法無次第法。可見法不可見法。有對法無對法。可見有對法不可見無對法。

- Dharmas subsumed by the four truths and dharmas not subsumed by the four truths;
- Dharmas assisting the world and dharmas not assisting the world;
- Dharmas dependent on covetousness and dharmas dependent on transcendence;
- Dharmas associated with inverted views and dharmas not associated with inverted views;
- Dharmas associated with transformations and dharmas not associated with transformations;
- Dharmas associated with regret and dharmas not associated with regret;
- Dharmas that are great and dharmas that are small;
- Dharmas based in the feeling aggregate and dharmas not based in the feeling aggregate;
- Dharmas subject to severance and dharmas not subject to severance;
- Dharmas associated with knowledge and vision and dharmas not associated with knowledge and vision;
- Dharmas associated with the contaminants and dharmas not associated with the contaminants;
- Dharmas involving the bonds and dharmas free of the bonds;
- Dharmas characterized by purity and dharmas devoid of purity;
- Dharmas that are surpassable and dharmas that are unsurpassable;
- Dharmas involving initial ideation (*vitarka*) and dharmas not involving initial ideation;
- Dharmas involving mental discursion (*vicāra*) and dharmas not involving mental discursion;
- Dharmas in which one can delight and dharmas in which one cannot delight;
- Dharmas that are associated [with the mind] and dharmas not associated [with the mind];
- Dharmas involving the making of discriminations and dharmas not involving the making of discriminations;
- Dharmas associated with formative factors (*saṃskāra*) and dharmas not associated with formative factors;
- Dharmas involving conditions and dharmas not involving conditions;
- Dharmas involving sequence and dharmas devoid of sequence;
- Dharmas that are visible and dharmas that are not visible;
- Dharmas that may be opposed [as objective conditions] and dharmas that cannot be opposed [as objective conditions];
- Dharmas that are visible and opposable [as objective conditions] and dharmas that are invisible and not opposable;

正
體
字

有相法無相法。可行法不可行

031a21 || 法有為法無為法。險法非險法。有本法無本

031a22 || 法。有出法無出法。眾生法非眾生法。苦者法

031a23 || 非苦者法。惱法非惱法。有法非有法。逆法非

031a24 || 逆法。樂報法非樂報法。苦報法非苦報法。憶

031a25 || 生法非憶生法。智首行法非智首行法。信首

031a26 || 行法非信首行法。思惟首行法非思惟首行

031a27 || 法。願首行法非願首行法。色法非色法。教法

031a28 || 非教法。變化法非變化法。如意遊行法非如

031a29 || 意遊行法。欲本法非欲本法。

簡
體
字

有相法无相法。可行法不可行法有为法无为法。险法非险法。有
本法无本法。有出法无出法。众生法非众生法。苦者法非苦者
法。恼法非恼法。有法非有法。逆法非逆法。乐报法非乐报法。
苦报法非苦报法。忆生法非忆生法。智首行法非智首行法。信首
行法非信首行法。思惟首行法非思惟首行法。愿首行法非愿首行
法。色法非色法。教法非教法。变化法非变化法。如意游行法非
如意游行法。欲本法非欲本法。

- Dharmas possessing characteristic signs and dharmas that are signless;
- Dharmas that can be implemented in practice and dharmas that cannot be implemented in practice;
- Dharmas that are conditioned and dharmas that are unconditioned;
- Dharmas that are dangerous and dharmas that are not dangerous;
- Dharmas possessed of a foundation and dharmas not possessed of any foundation;
- Dharmas conducive to transcendence and dharmas not conducive to transcendence;
- Dharmas associated with beings and dharmas not associated with beings;
- Dharmas of one who is suffering and dharmas of one who is not suffering;
- Dharmas associated with the afflictions and dharmas not associated with the afflictions;
- Dharmas associated with existence and dharmas not associated with existence;
- Dharmas that are contrary and dharmas that are not contrary;
- Dharmas associated with the karmic result of happiness and dharmas not associated with the karmic result of happiness;
- Dharmas associated with the karmic result of suffering and dharmas not associated with the karmic result of suffering;
- Dharmas produced through recollection and dharmas not produced through recollection;
- Practice dharmas in which knowledge is foremost and practice dharmas in which knowledge is not foremost;
- Practice dharmas in which faith is foremost and practice dharmas in which faith is not foremost;
- Practice dharmas in which meditative contemplation is foremost and practice dharmas in which meditative contemplation is not foremost;
- Practice dharmas in which vows are foremost and practice dharmas in which vows are not foremost;
- Form dharmas and dharmas not associated with form;
- Teaching dharmas and non-teaching dharmas;
- Dharmas associated with transformationally created phenomena and dharmas unassociated with transformationally created phenomena;
- Dharmas associated with roaming wherever one wishes and dharmas unassociated with roaming wherever one wishes;
- Dharmas rooted in zeal and dharmas not rooted in zeal;

因善法非因善

031b01 || 法。因善根法非因善根法。定法非定法。身法

031b02 || 非身法。口法非口法。意法非意法。有對觸生

031b03 || 法非有對觸生法。意觸生法非意觸生法。惡

031b04 || 法非惡法。善法非善法。能生法非能生法。念

031b05 || 念滅法非念念滅法。攝聚法非攝聚法。明分

031b06 || 法非明分法。因法非因法。緣法非緣法。因

031b07 || 緣法非因緣法。因生法非因生法。有因法非

031b08 || 有因法。一法異法。滅法非滅法。攝根法非攝

031b09 || 根法。共心法非共心法。

正
體
字

因善法非因善法。因善根法非因善根法。定法非定法。身法非身法。口法非口法。意法非意法。有对触生法非有对触生法。意触生法非意触生法。恶法非恶法。善法非善法。能生法非能生法。念念灭法非念念灭法。摄聚法非摄聚法。明分法非明分法。因法非因法。缘法非缘法。因缘法非因缘法。因生法非因生法。有因法非有因法。一法异法。灭法非灭法。摄根法非摄根法。共心法非共心法。

简
体
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- Dharmas in which the cause is goodness and dharmas in which the cause is not goodness;
- Dharmas in which the cause is roots of goodness and dharmas in which the cause is not roots of goodness;
- Dharmas that are fixed and dharmas that are unfixed;
- Dharmas associated with the physical body and dharmas not associated with the physical body;
- Dharmas associated with speech and dharmas not associated with speech;
- Dharmas associated with the mind faculty and dharmas not associated with the mind faculty;
- Dharmas arising through contact with opposable objects and dharmas not arising through contact with opposable objects;
- Dharmas arising through mind faculty contact and dharmas not arising through mind faculty contact;
- Evil dharmas and dharmas that are not evil;
- Good dharmas and dharmas that are not good;
- Dharmas that are able to initiate production and dharmas that are not able to initiate production;
- Dharmas destroyed in each successive mind-moment and dharmas not destroyed in each successive mind-moment;
- Dharmas that are accumulated and dharmas that are not accumulated;
- Dharmas associated with the factors conducing to clear understanding⁷³ and dharmas not associated with the factors conducing to clear understanding;
- Dharmas that are causal and dharmas that are not causal;
- Dharmas associated with conditions and dharmas not associated with conditions;
- Dharmas associated with causes and conditions and dharmas not associated with causes and conditions;
- Dharmas produced through causes and dharmas not produced through causes;
- Dharmas that are caused and dharmas that are not caused;
- Dharmas associated with singular identity and dharmas associated with difference;
- Dharmas associated with cessation and dharmas unassociated with cessation;
- Dharmas associated with restraint of the sense faculties and dharmas not associated with restraint of the sense faculties;
- Dharmas occurring in conjunction with the mind and dharmas not occurring in conjunction with the mind;

	心法非心法。心數法
031b10	非心數法。共觸五法非共觸五法。共得十六
031b11	法非共得十六法。細法麤法。迴向法非迴向
031b12	法。善法不善法。無記法見諦所斷法思惟所
031b13	斷法不斷法。學法無學法。非學非無學法等。
031b14	無量千萬種諸法。皆令入空無相無作門平
031b15	等無二。以信解力故。是第六願。[2]復次。
正體字	031b16 十住毘婆沙論卷第二
	031b19 十住毘婆沙論卷第三 031b20
	031b21 [*]聖者龍樹造
	031b22 [*]後秦龜茲國三藏鳩摩羅什譯
	031b23 [3]釋願[4]品之[5]餘
	031b24 願淨佛土故 滅除諸雜惡
	031b25 殺生偷盜邪淫妄語兩舌惡口綺語。貪恚邪
	031b26 命飲酒等。有如是惡名為不淨。復次國土
	031b27 中有地獄畜生餓鬼等諸惡道名為不淨。復
	031b28 次眾生
	心法非心法。心數法非心數法。共觸五法非共觸五法。共得十六 法非共得十六法。細法粗法。回向法非回向法。善法不善法。无 记法见谛所断法思惟所断法不断法。学法无学法。非学非无学法 等。无量千万种诸法。皆令入空无相无作门平等无二。以信解力 故。是第六愿。 十住毗婆沙论卷第三 释愿品第五之余
简体字	复次。
	愿净佛土故 灭除诸杂恶
	杀生偷盗邪淫妄语两舌恶口绮语。贪恚邪命饮酒等。有如是 恶名为不净。复次国土中有地狱畜生饿鬼等诸恶道名为不净。复 次众生

Mind dharmas and dharmas that are not mind;
 Dharmas associated with the mind and dharmas unassociated with the mind;
 The five dharmas associated with contact and dharmas that are not the five dharmas associated with contact;
 Sixteen dharmas the acquisition of which is held in common and dharmas unassociated with the sixteen dharmas the acquisition of which is held in common;
 Subtle dharmas and coarse dharmas;
 Dharmas associated with dedication of merit and dharmas not associated with dedication of merit;
 Good dharmas and dharmas that are not good;
 Neutral dharmas;
 Dharmas severed on the path of seeing the truths;
 Dharmas severed on the path of meditation;
 Dharmas that are not severed;
 Dharmas of those still in training;
 Dharmas of those already beyond training;
 Dharmas neither of those still in training nor of those beyond training;
 And all of the other incalculably many thousands of myriads of types of dharmas.

In every case one causes all of these dharmas to enter into the gates of emptiness, signlessness, and wishlessness so that they are realized to be uniformly equal and beyond duality. This is accomplished through the power of resolute faith. This is the sixth of the vows.

G. THE SEVENTH BODHISATTVA VOW

Next, we have the following:

Having vowed to purify the buddhalands,
 I shall therefore extinguish all the various forms of evil.⁷⁴

1. AN EXHAUSTIVE LIST OF THE CHARACTERISTICS OF EVIL AND IMPURITY

“[The various forms of evil]” refers to killing beings, stealing, sexual misconduct, false speech, divisive speech, harsh speech, frivolous or lewd speech, greed, anger, wrong livelihood, consumption of intoxicants, and so forth. Wherever evils of these sorts are present, it is these places that are referred to as “impure.”

Additionally, where a land includes the wretched destinies of the hells, animals, hungry ghosts, and such, these too are deemed to be “impure.” Then again, it is also the case that “impurity” refers to circumstances in which beings have become covered over by such qualities as the following:

無信懈怠亂心愚癡諂曲慳嫉忿恨重
031b29 || 邪見慢憍慢大慢我慢邪慢。矯異自親激動
031c01 || 抑揚。因利求利貴於世樂。放逸自恣多欲
031c02 || 惡欲邪貪邪淫。不識父母沙門婆羅門。不
031c03 || 忍辱破威儀難與語。邪覺觀貪欲瞋恚睡眠
031c04 || 調戲^[6]疑所覆蔽名為不淨。

正
體
字

无信懈怠乱心愚痴谄曲慳嫉忿恨重邪见慢憍慢大慢我慢邪慢。矫异自亲激动抑扬。因利求利贵于世乐。放逸自恣多欲恶欲邪贪邪淫。不识父母沙门婆罗门。不忍辱破威仪难与语。邪觉观贪欲瞋恚睡眠调戏疑所覆蔽名为不净。

简
体
字

Absence of faith;
 Indolence;
 Mental scatteredness;
 Stupidity;
 Flattery;
 Deviousness;
 Miserliness;
 Jealousy;
 Rage;
 Enmity;
 Gravely erroneous views;
 Pride;
 Arrogance;
 Pride based on estimations of greatness;
 Pride based on the view of a self;
 Deviancy-based pride;
 Feigning uniqueness;
 Manipulation of feelings of close relationship;
 Inducement through instigation;
 Manipulation through praising and blaming;
 Seeking to gain benefits based on one's benefits;⁷⁵
 Esteeming worldly pleasures;
 Negligence;
 Absence of self-restraint;
 Abundant desires;
 Evil desires;
 Deviant types of desire;
 Sexual misconduct;
 Failing to acknowledge [indebtedness to] one's father or mother,
 śramaṇas, or brahmins;
 Failing to practice patience;
 Breaking with the awesome deportment [required by the monastic
 moral code];
 Making oneself difficult to remonstrate with;
 Indulging in erroneous forms of initial ideation and secondary men-
 tal discursion;
 Sensual desire;
 Ill will;
 [Lethargy and] sleepiness;
 Agitated excitedness;
 Or doubtfulness.⁷⁶

復次惡鳥獸多

031c05 || 怨賊。無水漿飢饉災疫人畏非人畏。內反
031c06 || 逆^[7]外賊寇。若多雨若亢旱諸衰惱小劫盡諸
031c07 || 苦惱等名為不淨。復次眾生短命惡色無力
031c08 || 多諸憂苦。少膽幹多疾病少威力。少眷屬
031c09 || 惡眷屬易壞眷屬。小居家儻劣邪出家名為
031c10 || 不淨。復次僧佉榆伽^[8]憂樓迦王那波羅他毘
031c11 || 佉那^[9]蒺莎王。那吉略仙人象仙人

正
體
字

復次惡鳥獸多怨賊。無水漿飢饉災疫人畏非人畏。內反逆外賊寇。若多雨若亢旱諸衰惱小劫盡諸苦惱等名為不淨。復次眾生短命惡色無力多諸憂苦。少胆干多疾病少威力。少眷屬惡眷屬易壞眷屬。小居家儻劣邪出家名為不淨。復次僧佉榆伽憂樓迦王那波羅他毗佉那蒺莎王。那吉略仙人象仙人

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Yet again, “impurity” is present in circumstances where there are manifestations such as the following:

Vicious birds and beasts;
 An abundance of hostile bandits;
 An absence of water or other things to drink;
 Hunger;
 Famine;
 Disasters;
 Pestilence;
 Terror wrought by humans;
 Terror wrought by non-humans;
 Rebellion from within [the state];
 Pillaging invaders from beyond [the borders];
 Excessive rains;
 Drought;
 Distress associated with [societal] decline;
 Or all of the various sorts of suffering and affliction typical of the ending of minor kalpas.

Then again, “impurity” is also present in circumstances where beings are beset by manifestations such as:

A short lifespan;
 A horribly ugly physical body;
 Weakness;
 An abundance of every sort of worry and suffering;
 Insufficient courage or ability;
 An abundance of sickness;
 Inferior charismatic power;
 A small retinue;
 An evil retinue;
 A retinue that is easily brought to ruin;
 Small residences;
 Or weak-willed, base, and deviant mendicants.

Also, “impurity” is present wherever there manifest among the householders or renunciates any of the wrong views and wrong practices exemplified by the following:

Seng-qu-yu-jia-you-lou-jia kings;
Na-bo-luo-ta-pi-qu-na-ping-sha kings;
Na-ji-liao rishis;⁷⁷
 Elephant rishis;

斷淫人上

- 031c12 || 弟子行者。放羊者。大心者。忍辱者。喬曇摩鳩
 031c13 || 蘭陀磨活人者。度人者。[10]緣水者。婆羅沙伽
 031c14 || 那頗羅墮闍。著衣者。無衣者。韋索衣者。皮衣
 031c15 || 者。草衣者。著下衣者。角鷄毛衣者。木皮衣
 031c16 || 者。三洗者。隨順者。事梵王者。事究摩羅
 031c17 || 者。事毘舍闍者。事金翅鳥者。事乾闥婆
 031c18 || 者。事閻羅王者。事毘沙門王者。事密迹
 031c19 || 神者。事浮陀神者。事龍者。裸形沙門。白衣
 031c20 || 沙門。染衣沙門。末迦梨沙門。毘羅哆子者。迦
 031c21 || 旃延[11]尼子者。薩耆遮子者。持牛戒者。鹿戒
 031c22 || 者。狗戒者。馬戒者。

正
體
字

斷淫人上弟子行者。放羊者。大心者。忍辱者。乔曇摩鳩蘭陀磨
 活人者。度人者。緣水者。婆羅沙伽那頗羅墮闍。著衣者。无衣
 者。韦索衣者。皮衣者。草衣者。着下衣者。角鷄毛衣者。木皮
 衣者。三洗者。隨順者。事梵王者。事究摩羅者。事毗舍闍者。
 事金翅鳥者。事乾闥婆者。事閻羅王者。事毗沙門王者。事密迹
 神者。事浮陀神者。事龍者。裸形沙門。白衣沙門。染衣沙門。
 末迦梨沙門。毗羅哆子者。迦旃延尼子者。薩耆遮子者。持牛戒
 者。鹿戒者。狗戒者。馬戒者。

簡
體
字

Those [whose path is merely] celibacy;
 Those whose practice is that of “the superior disciple”;
 The sheep herders;
 The “great-mind” practitioners;
 The “patient ones”;
 The *qiao-tan-mo-jiu-lan-to-mo* “live ones”;
 The “deliverers”;
 The “swimmers”;
 The *po-luo-sha-jia-na-po-luo-duo-she* practitioners;
 The “robe-wearers”;
 The “robeless ones”;
 Those wearing leather robes;
 Those who dress in skins;
 Those who dress in grass;
 Those who dress in the lower robe;
 Those who dress in horned-owl feathers;
 Those who dress in tree bark;
 Those who wash three times;
 The “adapters”;
 Those who serve the king of the Brahma Heaven;
 Those who serve the *kumāra* virgins;
 Those who serve the *piśācī* ghosts;
 Those who serve the golden-winged *garuḍa* bird;
 Those who serve the *gandharvas*;
 Those who serve King Yāma;
 Those who serve Vaiśravaṇa;
 Those who serve the *guhyapāda* vajra spirits;
 Those who serve the *bhūta* spirits;
 Those who serve the dragons;
 The naked *śramaṇas*;⁷⁸
 The white-robed *śramaṇas*;⁷⁹
 The dyed-robe *śramaṇas*;
 The Maskarī Gośālīputra *śramaṇas*;⁸⁰
 The followers of Piluochizi;⁸¹
 The followers of Jiazhangyannizi;⁸²
 The followers of Saqizhezi;⁸³
 Those practicing cow morality;
 Those practicing deer morality;
 Those practicing dog morality;
 Those practicing horse morality;

正
體
字

象戒者。乞戒者。究摩羅

031c23 || 戒者。諸天戒者。上戒者。淫欲戒者。淨潔戒

031c24 || 者。[12]火戒者。說色滅涅槃者。說聲滅涅槃

031c25 || 者。說香滅涅槃者。說味滅涅槃者。說觸滅

031c26 || 涅槃者。說覺觀滅涅槃者。說[13]喜滅涅槃

031c27 || 者。說苦樂滅涅槃者。水衣為鬘者。水淨者。

031c28 || 食淨者。生淨者。執杵臼者。打石者。喜洗者。

031c29 || 浮沒者。空地住者。臥刺棘者。世性者。大者

032a01 || 我者。色等者。聲等者。香等者。味等者。觸等

032a02 || 者。地知者。水知者。火知者。

簡
體
字

象戒者。乞戒者。究摩羅戒者。諸天戒者。上戒者。淫欲戒者。
 淨潔戒者。火戒者。說色滅涅槃者。說聲滅涅槃者。說香滅涅槃
 者。說味滅涅槃者。說觸滅涅槃者。說覺觀滅涅槃者。說喜滅涅
 槃者。說苦樂滅涅槃者。水衣為鬘者。水淨者。食淨者。生淨
 者。執杵臼者。打石者。喜洗者。浮沒者。空地住者。臥刺棘
 者。世性者。大者我者。色等者。聲等者。香等者。味等者。觸
 等者。地知者。水知者。火知者。

Those practicing elephant morality;
 Those whose morality consists in begging;
 Those whose morality is that of the *kumāra* virgins;
 Those whose morality is that of devas;
 Those whose practice is the “superior” precepts;
 Those whose moral code is defined by indulgence of sexual desire;
 Those whose moral code is remaining pristinely immaculate;
 Those who practice the “fire” morality;
 Those who declare nirvāṇa to derive from the extinction of visually-perceived forms;
 Those who declare nirvāṇa to derive from the extinction of sounds;
 Those who declare nirvāṇa to derive from the extinction of smells;
 Those who declare nirvāṇa to derive from the extinction of tastes;
 Those who declare nirvāṇa to derive from the extinction of touchables;
 Those who declare nirvāṇa to derive from the extinction of initial ideation and mental discursion;
 Those who declare nirvāṇa to derive from the extinction of joy;
 Those who declare nirvāṇa to derive from the extinction of pain and pleasure;⁸⁴
 Those who wear the water-robe headdress;
 Those whose practice is rooted in purity of water;
 Those whose practice is rooted in purity of food;
 Those whose practice is rooted in purity of caste;
 Those who carry about the mortar and pestle;
 Those who are breakers of rocks;
 Those who delight in bathing;
 Those who float and then sink;
 Those who abide out on the open ground;
 Those who lie down on sharp thorns;
 Those of a worldly nature;
 Those who are “the Great Ones”;
 Those whose practice is rooted in the self;
 Those who posit identity with forms;
 Those who posit identity with sounds;
 Those who posit identity with smells;
 Those who posit identity with tastes;
 Those who posit identity with touchables;
 The earth-realizers;
 The water-realizers;
 The fire-realizers;

正
體
字

風知者。虛空知

032a03 || 者。和合知者。變知者。眼知者。耳知者。鼻知

032a04 || 者。舌知者。身知者。意知者。神知者。如是等

032a05 || 在家出家種種邪見邪行名為不淨。復次其

032a06 || 地高下坑坎^[1]埤阜榛叢刺棘多所妨^[2]閼。塵

032a07 || 土坳穢泥潦白陷。惡山巉巖屈曲隈障。重嶺

032a08 || 隔塞峻峭難上。鹹鹵乾燥沙礫瓦石。眾果少

032a09 || 味色香不具。藥草不良。勢力薄少^[3]少有妙

032a10 || 色聲香味觸。

簡
體
字

风知者。虚空知者。和合知者。变知者。眼知者。耳知者。鼻知者。舌知者。身知者。意知者。神知者。如是等在家出家种种邪见邪行名为不净。复次其地高下坑坎埤阜榛丛刺棘多所妨阂。尘土坳秽泥潦白陷。恶山巉岩屈曲隈障。重岭隔塞峻峭难上。碱卤干燥沙砾瓦石。众果少味色香不具。药草不良。势力薄少少有妙色声香味触。

The wind realizers;
 The space realizers;
 The unity realizers;
 The transformation realizers;
 The eye-faculty realizers;
 The ear-faculty realizers;
 The nose-faculty realizers;
 The tongue-faculty realizers;
 The physical-body realizers;
 The mind faculty realizers;
 The spirit realizers.

All such instances of the many different sorts of wrong views and wrong practices on the part of householders and renunciates qualify as “impure.”

Then again, “impurity” is involved wherever the lands are characterized by the following:

Precipitous terrain;
 Abysses;
 Steep coastlines;
 Dense thickets;
 Brambles and thorns;
 Many sorts of obstacles;
 Lands characterized by dustiness, dirtiness, muddiness, flooding, or quicksand pits;
 Fearsome mountains with precipitous terrain and peaks;
 Twisting defiles;
 Deep obstructing inlets;
 Rows of mountain peaks obstructing travel;
 Towering cliffs;
 Places that are difficult to ascend;
 Saline waters;
 Parched sands;
 Terrains marked by stones, rubble, and rocks;
 The various fruits characterized by merely weak flavor and deficient appearance and fragrance;
 Unbeneficial herbs and plants possessing only scant and feeble potency;
 A relative rarity of marvelous forms, sounds, smells, tastes, and touchables;

園林樓閣流水浴池小山土嶺。

- 032a11 || 登緣遠望娛樂之處皆悉鮮少。郡縣聚落不
 032a12 || 相接近。地多丘荒人民希少。多^[4]見無福貧
 032a13 || 窮下劣諸城。宰牧大官貴人諸賈客主。巧匠
 032a14 || 工師學讀之人。亦復甚^[5]少。衣服臥具醫藥便
 032a15 || 身之具甚為難得。雖得非妙名為不淨。不
 032a16 || 淨略說有二種。一以眾生因緣。二以行業因
 032a17 || 緣。眾生因緣者。眾生過惡故。行業因緣者。諸
 032a18 || 行過惡故。此二事上已說。轉此二事則有
 032a19 || 眾生功德行業功德。此二功德名為淨土。是
 032a20 || 淨國土當知隨諸菩薩本願因緣。諸菩薩能
 032a21 || 行種種大精進故。所願無量不可說盡。是
 032a22 || 故今但略說開示事端。其餘諸事應如是
 032a23 || 知。略說淨土相。所謂

正
體
字

园林楼阁流水浴池小山土岭。登缘远望娱乐之处皆悉鲜少。郡县聚落不相接近。地多丘荒人民希少。多见无福贫穷下劣诸城。宰牧大官贵人诸贾客主。巧匠工师学读之人。亦复甚少。衣服卧具医药便身之具甚为难得。虽得非妙名为不净。不净略说有二种。一以众生因缘。二以行业因缘。众生因缘者。众生过恶故。行业因缘者。诸行过恶故。此二事上已说。转此二事则有众生功德行业功德。此二功德名为净土。是净国土当知随诸菩萨本愿因缘。诸菩萨能行种种大精进故。所愿无量不可说尽。是故今但略说开示事端。其余诸事应如是知。略说净土相。所谓

简
体
字

Only rare encounters with parks and groves, viewing towers, freely running streams, bathing ponds, small mountains and buttes to ascend for distant views, or other enjoyable places;
 Provinces, counties, and villages that are not in favorable proximity to each other;
 Lands full of desolate hills;
 Scant populations;
 Cities of inferior character where one frequently encounters poverty-stricken people bereft of merit;
 Cities of inferior character;
 Very few representatives of governing officialdom, magistrates, high ministers, members of the nobility, leaders among the merchant and professional classes, artists, craftsmen, and scholars;
 Or extreme difficulties in coming by clothing, bedding, medicines, and conveniences providing enhancement of one's physical existence, and, in instances where they are obtainable, they are not particularly fine.

Places such as these qualify as impure. As a general statement, "impurity" is of two types. Those of the first type arise due to the beings' own causes and conditions. Those of the second type arise due to the causes and conditions of the karma of their actions.

In the case of those that arise due to beings' own causes and conditions, this is because of beings' faults and evils.

As regards that type of impurity that arises due to the causes and conditions of the karma of their karmic actions, these originate with the transgressions and evils of karmic actions. These two matters were already discussed earlier on.

Where one transforms these two types of circumstances, then there are beings with meritorious qualities and karmic actions that are meritorious. These two types of meritorious qualities constitute the bases for lands being referred to as "pure."

One should realize that this purifying of the lands is associated with the causes and conditions of bodhisattvas' original vows. Because the bodhisattvas are able to implement immense vigor many ways, what they vow to bring about is itself so measurelessly vast as to be impossible to fully describe. Consequently we shall now only provide a summary description explaining the main points of the matter. As for the remaining aspects, one should be able to understand them as of essentially the same sort.

2. A DESCRIPTION OF THE CHARACTERISTICS OF PURE LANDS

As for a general description of the characteristics of pure lands, they include:

[6] 菩薩善得阿耨多羅

032a24 || 三藐三菩提。佛功德力法具足。聲聞具足。菩
 032a25 || 提樹具足。世界莊嚴眾生善利。可度者多大
 032a26 || 眾集會佛力具足。善得菩提者以十事莊
 032a27 || 嚴。一離諸苦行。二無厭劣心。三速疾得。四
 032a28 || 無求外道師。五菩薩具足。六無有魔怨。七
 032a29 || 無諸留難。八諸天大會。九希有事具足。十時
 032b01 || 具足。離諸苦行者。若菩薩為阿耨多羅三
 032b02 || 藐三菩提出家。不行諸苦行。所謂若四日
 032b03 || 若六日若八日。若半月若一月。乃至食一麻
 032b04 || 一米一果。或但飲水或但服氣。不以如是
 032b05 || 苦行求道。安坐道場。而成佛道。無厭劣
 032b06 || 心者。若菩薩少得厭離心即時出家。速疾
 032b07 || 得者。若菩薩出家已即得阿耨多羅三藐三
 032b08 || 菩提。不求外道師者。若菩薩出家已時。有
 032b09 || 外道大師。有名稱者。

正
體
字

菩薩善得阿耨多羅三藐三菩提。佛功德力法具足。聲聞具足。菩
 提樹具足。世界莊嚴眾生善利。可度者多大眾集會佛力具足。善
 得菩提者以十事莊嚴。一離諸苦行。二無厭劣心。三速疾得。四
 無求外道師。五菩薩具足。六無有魔怨。七無諸留難。八諸天大
 會。九希有事具足。十時具足。離諸苦行者。若菩薩為阿耨多羅
 三藐三菩提出家。不行諸苦行。所謂若四日若六日若八日。若半
 月若一月。乃至食一麻一米一果。或但飲水或但服氣。不以如是
 苦行求道。安坐道場。而成佛道。無厭劣心者。若菩薩少得厭離
 心即時出家。速疾得者。若菩薩出家已即得阿耨多羅三藐三菩
 提。不求外道師者。若菩薩出家已時。有外道大師。有名稱者。

簡
體
字

A bodhisattva who has thoroughly realized *anuttarasamyakṣambodhi*;
 The complete presence of the dharmas associated with a buddha's
 meritorious qualities and powers;
 The complete presence of the Dharma;
 The complete presence of *śrāvaka* disciples;
 The completeness of the bodhi tree;
 A world that is adorned;
 Beings that are well endowed with good fortune;
 The abundant presence of beings capable of achieving liberation;
 The gathering of an immense congregation;
 And completeness in the powers of a buddha.

“Thorough realization of bodhi” refers to the presence of ten enhancing factors:

First, the abandonment of asceticism.
 Second, the absence of weak thoughts of renunciation.
 Third, the rapid achievement of realization.
 Fourth, the absence of anything sought from non-Buddhist gurus.
 Fifth, the complete presence of bodhisattvas.
 Sixth, the absence of demon adversaries.
 Seventh, the absence of any of the entangling difficulties.
 Eighth, the presence of immense deva congregations.
 Ninth, the complete presence of rarely encountered phenomena.
 And tenth, its occurrence at the perfect time.

“Abandonment of ascetic practices” means that, when the bodhisattva leaves the home life for the sake of realizing *anuttarasamyakṣambodhi*, he does not undertake ascetic practices.⁸⁵ In particular, this refers to practices such as going four days, six days, eight days, a half month, or even a month during which one eats as little as a single sesame seed, a single rice grain, or a single piece of fruit, drinks only water, or only ingests subtle energy. He does not resort to ascetic practices of this sort in striving to reach enlightenment. He sits peacefully in the *bodhimaṇḍa* and thereby realizes buddhahood.

“Absence of weak thoughts of renunciation” means that, when a bodhisattva is able to bring forth even a minor thought of renunciation, he immediately abandons the home life.

“Rapid achievement of realization” means that, once the bodhisattva has left the home life, he soon reaches *anuttarasamyakṣambodhi*.

“Refraining from seeking anything from non-Buddhist gurus” means that, once the bodhisattva has left behind the home life, even if there is a great non-Buddhist guru, one who has become very famous,

正
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不往諮求。汝等說何

032b10 || 法論何事以何為利。亦不於四方求索。菩
032b11 || 薩具足者。菩薩欲成佛道時。三千大千世
032b12 || 界中諸菩薩及他方諸菩薩。各持供養具來
032b13 || 圍繞已。待佛成道放大光明各共供養。從
032b14 || 佛聞法皆是不退轉一生補處。無魔怨者。
032b15 || 若菩薩垂成佛時。無有魔軍能來破者。無
032b16 || 諸留難者。菩薩垂成佛時。乃至無有毫釐
032b17 || 煩惱來入其心。[7]諸大眾集會者。若菩薩垂
032b18 || 成佛時。四天王諸天忉利諸天夜摩天兜率
032b19 || 陀天化樂天他化自在天梵天乃至阿迦膩吒
032b20 || 天。諸龍神夜叉乾闥婆阿修羅迦樓羅緊那
032b21 || 羅摩睺羅伽等一切諸神。十方無量世界。各
032b22 || 持第一上妙供養之具來供養菩薩。名為
032b23 || 大眾集會。又聲聞人言。十世界諸天盡來。名
032b24 || 為諸天大會。希有行具足者。若菩薩得佛
032b25 || 時。地六種震動。十方無量三千大千世界諸
032b26 || 魔王宮殿。皆變壞無色光不復現。無量須彌
032b27 || 山皆悉動搖。

簡
體
字

不往咨求。汝等说何法论何事以何为利。亦不于四方求索。菩萨具足者。菩萨欲成佛道时。三千大千世界中诸菩萨及他方诸菩萨。各持供养具来围绕已。待佛成道放大光明各共供养。从佛闻法皆是不退转一生补处。无魔怨者。若菩萨垂成佛时。无有魔军能来破者。无诸留难者。菩萨垂成佛时。乃至无有毫厘烦恼来入其心。诸大众集会者。若菩萨垂成佛时。四天王诸天忉利诸天夜摩天兜率陀天化乐天他化自在天梵天乃至阿迦膩吒天。诸龙神夜叉乾闥婆阿修罗迦楼罗紧那罗摩睺罗伽等一切诸神。十方无量世界。各持第一上妙供养之具来供养菩萨。名为大众集会。又声闻人言。十世界诸天尽来。名为诸天大会。希有行具足者。若菩萨得佛时。地六种震动。十方无量三千大千世界诸魔王宫殿。皆变坏无色光不复现。无量须弥山皆悉动摇。

still, he does not go to consult him, inquiring “What dharma is it that you proclaim? What topics do you discuss? What is it that you set forth as beneficial?” Nor does he wander off in any of the four directions searching out [such gurus].

“The complete presence of bodhisattvas” means that, when the bodhisattva is on the verge of realizing buddhahood, all of the bodhisattvas throughout the great trichiliocosm as well as the bodhisattvas from other regions—they each take up offerings and they all come and surround him. Then, having waited until that buddha has realized buddhahood and emanated great radiance, they each present their offerings. They have heard the Dharma from the buddhas, have all become irreversible on the path, and have reached the stage of having but one life remaining prior to realizing buddhahood.

“Absence of demon adversaries” means that, when that bodhisattva is about to achieve buddhahood, there are no armies of Māra able to come forth and destroy him.

As for there being “the absence of any entangling difficulties,” when the bodhisattva is about to attain the realization of buddhahood, there is not even the most infinitesimally minor degree of affliction that enters his mind.⁸⁶

As for there being “immense congregations that convene,” when the bodhisattva is about to gain buddhahood, the devas from the Heaven of the Four Heavenly Kings, the devas from the Trāyastriṃśa Heaven, and the devas from the Yāma Heaven, the Tuṣita Heaven, the Nirmāṇarati Heaven, the Paranirmita Vaśavartin Heaven, the Brahma Heaven, and the others up to and including the Akaniṣṭha Heaven—these, together with the dragons, the spirits, the *yakṣas*, the *gandharvas*, the *asuras*, the *garuḍas*, the *kinṇaras*, the *mahoragas*, and all of the other sorts of spirits from all of the immeasurably many worlds throughout the ten directions—each of them takes up the most superior and marvelous of offerings and comes forth to make offerings to the bodhisattva. It is this that constitutes the convening of an immense congregation.

Then again, the *śrāvaka* disciples explain that, when all the devas abiding in ten world systems come forth, it is this that constitutes an immense congregation of devas.

As for there being “the complete presence of rarely encountered phenomena,”⁸⁷ when the Bodhisattva realizes buddhahood, rarely encountered phenomena occur: The earth moves and shakes in six ways; throughout the worlds of the ten directions’ countless great trichiliocosms, all of the Māras’ palaces deteriorate and no longer shine forth with radiance; the countless Sumeru mountains shake; the

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無量大海皆悉振蕩。一切世界

- 032b28 || 出非時華。雨栴檀末香及諸天名^[8]華諸希
 032b29 || 有事。時具足者。時無疾疫飢饉刀兵流離逃
 032c01 || 迸。雨澤隨時無諸災^[9]橫。諸國王等如法治
 032c02 || 化。人民安樂壽命延長。無有怨賊諸惡鳥獸
 032c03 || 毒虫鬼神惱害眾生。佛功德力者。一切去來
 032c04 || 今佛威力。功德智慧無量深法。等無差別。但
 032c05 || 隨諸佛本願因緣。或有壽命無量。或有見
 032c06 || 者即得必定。聞名者亦得必定。女人見者
 032c07 || 即成男子身。若聞名者亦轉女身。或有聞
 032c08 || 名者即得往生。或有無量光明眾生遇者
 032c09 || 離諸障蓋。或以光明即入必定。或以光明
 032c10 || 滅一切苦惱。無量壽命者。壽命無量劫過諸
 032c11 || 算數。一劫百劫千劫萬劫億劫百千萬億那
 032c12 || 由他阿僧祇劫。如是久住為利益憐愍眾
 032c13 || 生故。一切諸佛雖力能無量壽。以本願故。
 032c14 || 有久住世者。有不久住者。

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无量大海皆悉振荡。一切世界出非时华。雨栴檀末香及诸天名华
 诸希有事。时具足者。时无疾疫饥饉刀兵流离逃迸。雨泽随时无
 诸灾横。诸国王等如法治化。人民安乐寿命延长。无有怨贼诸恶
 鸟兽毒虫鬼神恼害众生。佛功德力者。一切去来今佛威力。功德
 智慧无量深法。等无差别。但随诸佛本愿因缘。或有寿命无量。
 或有见者即得必定。闻名者亦得必定。女人见者即成男子身。若
 闻名者亦转女身。或有闻名者即得往生。或有无量光明众生遇者
 离诸障盖。或以光明即入必定。或以光明灭一切苦恼。无量寿命
 者。寿命无量劫过诸算数。一劫百劫千劫万劫亿劫百千万亿那由
 他阿僧祇劫。如是久住为利益怜愍众生故。一切诸佛虽力能无量
 寿。以本愿故。有久住世者。有不久住者。

measurelessly vast seas are all roiled; throughout all worlds, the blossoms bloom out of season; a rain of powdered sandalwood incense descends; and there is a rain of the most renowned celestial flower blossoms.

As for “it occurs at a perfect time,” this refers to a time when there is no pestilence, famine, war, or fleeing refugees. It is free of torrential rains and flooding. There are never any disasters. All the kings and other [authorities] govern in accordance with the Dharma. The people are at peace and their lives are long. There are no enemy insurgents, terrible birds and beasts, poisonous insects, or ghosts and spirits that harass and harm beings.

As for [complete presence of the dharmas associated with] “a buddha’s meritorious qualities and powers,” the awesome powers, meritorious qualities, wisdom, and immeasurably many profound dharmas of the buddhas of the past, the future, and the present are the same and no different. There are only [distinctions] in accordance with the causes and conditions of each buddha’s original vows. Thus, in some cases, he may possess an immeasurably long lifespan. In other cases, if one but sees him, one immediately gains the stage of certainty. Or it may be that, upon hearing his name, one also becomes able in that way to gain the stage of certainty. Or it may be that when women see him, they are able to immediately gain the body of a man. Or it may be that on hearing his name, they are immediately able to transform that woman’s body. It may be as well that, upon hearing his name, they are immediately able to go off to rebirth [in accordance with their wishes].

In some cases, he has measureless radiance that, when beings encounter it, they leave behind all impeding hindrances. In some cases, due to encountering such light, beings immediately enter the stage of certainty. It may also happen that, on encountering such light, they extinguish all suffering and afflictions.

As for the possession of “an immeasurably long lifespan,” it may be that his lifespan extends in its duration to immeasurably many kalpas beyond counting, extending for a kalpa, a hundred kalpas, a thousand kalpas, a myriad kalpas, a *koṭi* of kalpas, or even a hundred thousand myriads of *koṭis* of *nayutas* of *asaṃkhyeyas* of kalpas. He may abide for such a long time in order to benefit beings and because of his pity for beings.

Although all buddhas possess the power to extend their lifespans for an immeasurably long time, due to differences in their original vows, there are those who do dwell in the world for a long time and those who do not dwell in the world for a long time.

見時得入必

032c15 || 定者。有眾生見佛即住阿耨多羅三藐三
 032c16 || 菩提阿惟越致地。何以故。是諸眾生見佛身
 032c17 || 者。心大歡喜清淨悅樂。其心即攝得如是菩
 032c18 || 薩三昧。以是三昧力通達諸法實相。能直
 032c19 || 入阿耨多羅三藐三菩提必定地。是諸眾生
 032c20 || 長夜深心種見佛入必定善根。以大悲心為
 032c21 || 首。善妙清淨。為通達一切佛法故。為度
 032c22 || 一切眾生故。是善根成就時至。是故得值
 032c23 || 此佛。又以諸佛本願因緣二事和合故此事
 032c24 || 得成。聞佛名入必定者。佛有本願。若聞
 032c25 || 我名者即入必定。如見佛聞亦如是。女人
 032c26 || [10]見得轉女形者。若有一心求轉女形。深
 032c27 || 自厭患。有信解力誓願男身。如是女人得
 032c28 || 見佛者即轉女形。若女人無有如是業因
 032c29 || 緣。又女身業未盡。不得值如是佛。女人
 033a01 || 聞佛名轉女形者。

正
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見時得入必定者。有眾生見佛即住阿耨多羅三藐三菩提阿惟越致地。何以故。是諸眾生見佛身者。心大歡喜清淨悅樂。其心即攝得如是菩薩三昧。以是三昧力通達諸法實相。能直入阿耨多羅三藐三菩提必定地。是諸眾生长夜深心種見佛入必定善根。以大悲心為首。善妙清淨。為通達一切佛法故。為度一切眾生故。是善根成就時至。是故得值此佛。又以諸佛本願因緣二事和合故此事得成。聞佛名入必定者。佛有本願。若聞我名者即入必定。如見佛聞亦如是。女人見得轉女形者。若有一心求轉女形。深自厭患。有信解力誓願男身。如是女人得見佛者即轉女形。若女人無有如是業因緣。又女身業未盡。不得值如是佛。女人聞佛名轉女形者。

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As for “being able to gain the stage of certainty on seeing [a buddha],” there are beings who, upon seeing a buddha, become immediately able to dwell on the ground of the *avaivartika*’s [irreversibility] with respect to the attainment of *anuttarasamyaksambodhi*. How is this the case? It is because, when these beings see the body of a buddha, their minds are filled with great delight, joy, and pure happiness. Their minds immediately become focused and acquire a bodhisattva samādhi of this sort. Due to the power of this samādhi, they achieve a penetrating understanding of the true character of all dharmas. They then become able to immediately enter the ground of certainty with respect to the attainment of *anuttarasamyaksambodhi*. Due to their resolute intentions that have persisted during the long night [of previous lifetimes], beings of this sort have planted those roots of goodness whereby, upon seeing a buddha, they enter the stage of certainty.

This is because they have taken the mind of great compassion as foremost, because their goodness is sublime and pure, because they have sought to achieve a penetrating understanding of all the dharmas of a buddha, because they have sought to liberate all beings, and because the time has arrived for the perfection of these roots of goodness that they therefore succeed in meeting this buddha. Additionally, it is due to the particular causes and conditions of that buddha’s original vows. It is because of the coming together of these two factors that this circumstance is then able to occur.

As for “entering the stage of certainty upon hearing the name of a buddha,” a buddha may have made an original vow, declaring, “If there be anyone who so much as hears my name, then he shall immediately enter the stage of certainty.” Hence, just as with the case of seeing a buddha, so too it is in this case of hearing a buddha’s name.

As for a woman “being able to transform the woman’s body as a result of having seen a buddha,” if there be someone who single-mindedly wishes to change away from her female form and who has herself developed a profound renunciation for the troubles it involves, and who, based on the power of resolute faith has vowed to seek instead the physical form of a male—when a woman of this sort succeeds in seeing such a buddha, she immediately transforms and leaves behind the female body.

In the event that a woman does not have karmic causal conditions of this sort and also has not yet exhausted the karma that brings about birth in a female body, she will remain unable to encounter a buddha of this sort.

As for a woman “being able to transform and leave behind the female form upon hearing the name” of a given buddha, the causal

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此事因緣如見^[1]佛中

033a02 || 說。聞佛名得往生者。若人信解力多。諸善
033a03 || 根成就。業障礙已盡。如是之人得聞佛名。
033a04 || 又是諸佛本願因緣便得往生。無量光明者。
033a05 || 一切佛光明所照。隨意遠近。此說無量者
033a06 || 是其常光。常光明不^[2]可由旬里數以為限
033a07 || 量。遍滿東方若干百千萬億由旬。不可得
033a08 || 量。南西北方四維上下亦復如是。但知其
033a09 || 無量而莫知邊際。遇光明得除諸蓋者。
033a10 || 是諸佛本願力所致。貪欲瞋恚睡眠調悔^[3]疑
033a11 || 除此障蓋。眾生遇光即能念佛。念佛因緣
033a12 || 故念法。念法故諸蓋得除。光明觸身苦惱
033a13 || 皆滅者。若眾生墮地獄畜生餓鬼非人^[4]之
033a14 || 中。多諸苦惱。以佛本願神通之力光觸其
033a15 || 身即得離苦。法具足者。一切諸佛法悉皆
033a16 || 具足。無有具足不具足者。諸佛

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此事因緣如見佛中說。聞佛名得往生者。若人信解力多。諸善根成就。業障礙已盡。如是之人得聞佛名。又是諸佛本願因緣便得往生。無量光明者。一切佛光明所照。隨意遠近。此說無量者是其常光。常光明不可由旬里數以為限量。遍滿東方若干百千萬億由旬。不可得量。南西北方四維上下亦復如是。但知其無量而莫知邊際。遇光明得除諸蓋者。是諸佛本願力所致。貪欲瞋恚睡眠調悔疑除此障蓋。眾生遇光即能念佛。念佛因緣故念法。念法故諸蓋得除。光明觸身苦惱皆滅者。若眾生墮地獄畜生餓鬼非人之中。多諸苦惱。以佛本願神通之力光觸其身即得離苦。法具足者。一切諸佛法悉皆具足。無有具足不具足者。諸佛

conditions for this are just as explained with regard to achieving this by seeing a buddha.

As for “being enabled to go forth to rebirth” upon hearing the name of a buddha, if a person is possessed of much power arising from his resolute faith, if his roots of goodness have become completely developed, and if his karmic obstacles have already become exhausted, where this corresponds to the causes and conditions of the original vows of buddhas, when such a person hears the name of one of these buddhas, he will then be able to go forth to rebirth [in accordance with his wishes].

As for “measureless light,” the illumination from the light of all buddhas is such that the distance it reaches accords with their wishes. The “measureless light” we speak of here is the illumination that they always emanate. Their always-emanated illumination is not limited to any given number of *yojanas* of distance whereby one might say of it that it extends universally in the eastern direction a given number of hundreds of thousands of myriads of *koṭis* of *yojanas*. It is not even amenable to calculation. This applies as well to its reach to the south, west, north, the four midpoints, the zenith, and the nadir. One may only know of it that it is measureless and no one knows its bounds.

As for “becoming able to get rid of all hindrances due to encountering this light,” this is an effect brought about by the power of the original vows made by buddhas. Sensual desire, ill will, lethargy-and-sleepiness, excitedness-and-regretfulness, and doubtfulness—one gets rid of these hindrances.

When beings encounter such light, they immediately become able to abide in mindfulness of the Buddha. Due to this mindfulness of the Buddha, they then become mindful of the Dharma. Due to becoming mindful of the Dharma, they then become able to rid themselves of these hindrances.

When it is said that the contact of such illumination with the body brings about “the extinguishing of suffering and affliction,” this refers to instances in which beings who have descended into the hell realms, animal realms, hungry ghost realms, and other non-human realms undergo the manifold sufferings and afflictions characteristic of these realms. Due to the power produced by a buddha’s original vows and spiritual superknowledges, when that buddha’s light touches their bodies, they immediately become able to abandon such sufferings.

As for there being “the complete presence of the Dharma,” there is the complete presence of the Dharma of all buddhas. There is no such thing as [there being buddhas who] completely possess it as opposed to those who do not completely possess it. Because all buddhas are

說法同故法

033a17 || 俱具足。但以本願因緣故差別不同。或有
 033a18 || 久住不久住耳。何謂法具足。法有略說有
 033a19 || 廣說。有略廣說。有具足聲聞乘。有具足辟
 033a20 || 支佛乘。有具足大乘。以諸神通力守護。令
 033a21 || 不為外道所壞。不為諸魔所破。久住於
 033a22 || 世。略說者。以少言辭包含多義。利根之人
 033a23 || 聞則開悟。廣說者。於一事一義種種因緣。
 033a24 || 為諸鈍根樂分別者敷演解說。若略廣說
 033a25 || 者。亦以一言包舉廣義。又亦種種演散一
 033a26 || 義。有具足聲聞乘具足辟支佛乘具足大乘
 033a27 || 者。此義後當說。神力護法者。以佛神力護
 033a28 || 念是法。以諸佛印印之。諸佛印者。所謂四
 033a29 || 大因離四黑因。不為外道所壞者。一切沙
 033b01 || 門婆羅門外道

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说法同故法俱具足。但以本愿因缘故差别不同。或有久住不久住耳。何谓法具足。法有略说有广说。有略广说。有具足声闻乘。有具足辟支佛乘。有具足大乘。以诸神通力守护。令不为外道所坏。不为诸魔所破。久住于世。略说者。以少言辞包含多义。利根之人闻则开悟。广说者。于一事一义种种因缘。为诸钝根乐分别者敷演解说。若略广说者。亦以一言包举广义。又亦种种演散一义。有具足声闻乘具足辟支佛乘具足大乘者。此义后当说。神力护法者。以佛神力护念是法。以诸佛印印之。诸佛印者。所谓四大因离四黑因。不为外道所坏者。一切沙门婆罗门外道

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identical as regards the Dharma that they proclaim, the Dharma of each of them is therefore perfectly complete. It is solely a function of the causal conditions specific to their original vows that there are differences whereby their Dharma may remain for a long time or not remain for a long time. That's all.

What is meant by “the complete presence of the Dharma”? [When it is completely present], the Dharma includes:

- Concise explanations;
- Extensive explanations;
- Explanations that are both concise and extensive;
- Complete presence of the Śrāvaka Disciple Vehicle;
- Complete presence of the Pratyekabuddha Vehicle;
- Complete presence of the Great Vehicle;
- Protection by the power of the spiritual superknowledges;
- Prevention of ruination by non-Buddhist traditions;
- Invulnerability to destruction by *māras*;
- And long endurance in the world.

In “concise explanations” one uses but a few words and phrases that embrace an abundance of meanings. When those with sharp faculties hear it, they immediately become awakened.

In “extensive explanations,” for the sake of those with dull faculties or those who delight in making distinctions, one presents a lengthy explanation of all of the causes and conditions associated with a single matter or single meaning.

In “explanations that are both concise and extensive,” one both uses single statements to comprehensively include a wide range of meanings and also uses many different explanations to spread forth [the nuances of] a single meaning.

As for “complete presence of the Śrāvaka Disciple Vehicle, complete presence of the Pratyekabuddha Vehicle, and complete presence of the Great Vehicle,” these are matters that shall be extensively discussed later on.

“Protection by the power of the spiritual superknowledges” refers to the use of the Buddha’s spiritual powers in providing his protective mindfulness of this Dharma and it also refers to its being sealed with the seal of the Buddhas.

“The seal of the Buddhas” refers to [the Dharma’s] association with the four great causal factors and its abandonment of the four black causes.

“Prevention of ruination by non-Buddhist traditions” refers to [the Dharma’s countering of] all the deviant views of non-Buddhist

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論師。所有邪見。說生滅味患

033b02 || 出。又覺一切善。說破壞因緣。不為一切魔

033b03 || 所壞者。諸佛有無量無邊功德智慧方便神

033b04 || 通力故。魔雖有力而不能壞。又諸菩薩力

033b05 || 故魔不能壞。法久住者。若一劫若減一劫。

033b06 || 若^[5]過數百劫千劫萬劫十萬劫百萬劫千萬

033b07 || 劫萬萬劫無量千萬億那由他阿僧祇劫乃至

033b08 || 無量無邊劫。聲聞具足者。一切諸佛悉皆具

033b09 || 足聲聞僧。但諸佛本願因緣故。有少多差別。

033b10 || 何謂具足。所謂如來聲聞眾。具足持戒禪定

033b11 || 智慧解脫解脫知見。同等清淨悉是利根。^[6]益

033b12 || 諸菩薩形色嚴淨。具足持戒者。遠離殺生

033b13 || 偷盜邪淫妄語兩舌惡口綺語飲酒邪命等諸

033b14 || 惡法。又毘尼所制皆悉遠離。又能成就無漏

033b15 || 戒故。具足禪定者。四禪

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论师。所有邪见。说生灭味患出。又觉一切善。说破坏因缘。不为一切魔所坏者。诸佛有无量无边功德智慧方便神通力故。魔虽有力而不能坏。又诸菩萨力故魔不能坏。法久住者。若一劫若减一劫。若过数百劫千劫万劫十万劫百万劫千万劫万万劫无量千万亿那由他阿僧祇劫乃至无量无边劫。声闻具足者。一切诸佛悉皆具足声闻僧。但诸佛本愿因缘故。有少多差别。何谓具足。所谓如来声闻众。具足持戒禅定智慧解脱解脱知见。同等清静悉是利根。益诸菩萨形色严净。具足持戒者。远离杀生偷盗邪淫妄语两舌恶口绮语饮酒邪命等诸恶法。又毗尼所制皆悉远离。又能成就无漏戒故。具足禅定者。四禅

śramaṇas, brahmins, and treatise masters by presenting [correct] teachings on arising, passing away, enjoyment, danger, and escape.⁸⁸

Additionally, it refers to instigating awareness of all forms of goodness and explaining the causes and conditions that could bring about their ruination.

As for “invulnerability to destruction by *māras*,” because the Buddhas possess a measureless and boundless number of meritorious qualities, wisdom, skillful means, and the powers of the spiritual superknowledges, even though *māras* are themselves possessed of powers, they still cannot destroy [the Dharma].

It is also because of the powers possessed by the bodhisattvas that the *māras* cannot destroy [the Dharma].

As for the Dharma’s “long endurance,” it may even be for so long as an entire kalpa or somewhat less than an entire kalpa, and in fact it may even extend for even longer to a hundred kalpas, a thousand kalpas, a myriad kalpas, ten myriads of kalpas, a hundred myriads of kalpas, a thousand myriads of kalpas, a myriad myriads of kalpas, for an immeasurable number of thousands of myriads of *koṭis* of *nayutas* of *asaṃkhyeyas* of kalpas, and so forth on up to a measureless and boundless number of kalpas during which it continues to endure.

As for “the complete presence of the Śrāvaka Disciple [Vehicle],” all buddhas are attended by a perfectly complete *śrāvaka*-disciple sangha. The fact that there are a lesser or greater number of distinctions between one instance and another instance is solely a reflection of the original vows of each respective buddha.

What then is it that is meant here by “complete presence”? This is to say that the Tathāgata’s *śrāvaka*-disciple congregation is perfectly complete as regards observance of the moral prohibitions and accomplishment in the *dhyāna* absorptions, wisdom, liberation, and the knowledge and vision of liberation. They are identical in their equality, are pure, and are all possessed of sharp faculties. They benefit the bodhisattvas and are possessed of physical forms that are dignified and pure.

“Completeness in the observance of the moral prohibitions,” means that they have abandoned any killing of beings, stealing, sexual misconduct, false speech, divisive speech, harsh speech, frivolous or lewd speech, consumption of intoxicants, wrong livelihood, and all of the other sorts of evil dharmas. Moreover, they have abandoned whatever is restricted by the *vinaya* and they are also able to completely develop their observance of the moral precepts so that is free of the contaminants.

As for “completeness in the *dhyāna* absorptions,” this refers to such accomplishments as acquisition of the four *dhyānas*, the four

四無量心四無色

033b16 || 定八解脫八背捨八勝處十一切入等。及得
 033b17 || 無漏諸禪定故。具足智慧者。成就四種智
 033b18 || 慧。從多聞生從思惟生。從修集生從先
 033b19 || 世業因緣果報生。具足解脫者。於一切煩
 033b20 || 惱得解脫。又於一切障^[7]闕得解脫。具足
 033b21 || 解脫知見者。知名識其事。見名明了其事。
 033b22 || 於解脫中了了知見無疑。又知名盡智。見
 033b23 || 名見四諦。同等者。諸入須陀洹果。悉皆同
 033b24 || 等。乃至阿羅漢亦如是。清淨者成就三種清
 033b25 || 淨。身清淨口清淨意清淨。利智者。但聞少
 033b26 || 語能廣解了通達義趣。略能作廣廣能作
 033b27 || 略。義理微隱能令易解。利益菩薩者。念諸
 033b28 || 菩薩乃至初發心者亦不輕慢。深愛敬故。常
 033b29 || 開示善惡為說佛道方便因緣。形色嚴淨
 033c01 || 者。身體姝美姿容具足兼有相好。

正體字

四无量心四无色定八解脱八背舍八胜处十一切入等。及得无漏诸
 禅定故。具足智慧者。成就四种智慧。从多闻生从思惟生。从修
 集生从先世业因缘果报生。具足解脱者。于一切烦恼得解脱。又
 于一切障碍得解脱。具足解脱知见者。知名识其事。见名明了其
 事。于解脱中了了知见无疑。又知名尽智。见名见四谛。同等
 者。诸入须陀洹果。悉皆同等。乃至阿罗汉亦如是。清净者成就
 三种清净。身清净口清净意清净。利智者。但闻少语能广解了通
 达义趣。略能作广广能作略。义理微隐能令易解。利益菩萨者。
 念诸菩萨乃至初发心者亦不轻慢。深爱敬故。常开示善恶为说佛
 道方便因缘。形色严净者。身体姝美姿容具足兼有相好。

简体字

immeasurable minds, the four formless absorptions, the eight liberations (*aṣṭā vimokṣa*),⁸⁹ [otherwise known as] the eight abandonments, the eight bases of mastery (*abhibhāvāyatana*), and the ten universal meditation bases (*daśa kṛtsnāyatana*)⁹⁰ as well as the acquisition of the *dhyāna* absorptions free of the contaminants.

“Completeness in wisdom” refers to bringing the four types of wisdom to completion: that which arises through extensive learning; that which arises through meditative reflection; that which arises through cultivation and accumulation; and that which arises as the result of the karmic causes and conditions of previous lives.

“Completeness in liberation” refers to having gained liberation from all afflictions. Additionally, it refers to becoming liberated from all the hindrances.

In “completeness in the knowledge and vision of liberation,” “knowledge” refers to the cognitive awareness of phenomena whereas “vision” refers to a complete understanding of those matters. Thus, in one’s liberation, one gains a complete and utter knowledge and vision that is entirely free of doubts. Then again, one may also explain that “knowledge” refers to the knowledge of the destruction [of the contaminants], whereas “vision” refers to the seeing of the four truths.

As for “identical in their equality,” all those who attain the fruit of a stream enterer are entirely equal. So too, all those [who attain the higher fruits of the path] on up to arhatship are just the same.

“Purity” refers to having completely developed the three types of purity, namely purity in physical actions, purity in verbal actions, and purity in mental actions.

“Sharp wisdom,”⁹¹ means that, when one merely hears a few words, one is able to gain a vast understanding through which one penetrates a meaning’s import. Thus one is able to provide extensive presentations of concise [teachings], is able to provide concise presentations of extensive [teachings], and in an instance where the principle is subtle and obscure, one is able to render it easily understandable.

As for “benefiting the bodhisattvas,” they remain mindful of the bodhisattvas, including even those who have only initially produced the resolve, and have no slighting arrogance toward them, this because they have a deep affection and respect for them. They always provide instruction in [the distinctions] between good and bad and explain for them the causes and conditions of the Buddha path’s skillful means.

As for their having “physical forms that are dignified and pure,” this means their bodies have an especially fine presence and their appearance is complete with the major marks and secondary characteristic signs. Consequently, those who observe them are filled with

正體字

見者歡

033c02 || [8]喜如辟支佛。行來進止坐臥寐寤。飲食澡
 033c03 || 浴著衣持鉢。威儀庠序無所闕少。若人見者
 033c04 || 心則清淨。菩提樹具足者。所有大樹娑羅樹
 033c05 || 多羅樹提羅迦樹多摩羅樹婆求羅樹瞻蔔樹
 033c06 || 阿輸迦樹娑呵迦羅樹分那摩樹[10]那摩樹那
 033c07 || 迦樹尸[11]利沙樹涅槃陀樹阿輸陀樹波勒叉
 033c08 || 樹[*]憂曇鉢羅樹等。於此諸大樹中隨取一
 033c09 || 樹。在平地者高廣具足根莖枝葉滋潤茂盛。
 033c10 || 華色鮮明無有傷缺。其樹舉高五十由旬。端
 033c11 || 直平澤無有[12]盤節。皮膚細軟色白鮮淨。無
 033c12 || 有刺閼內不朽腐。又不空中[13]虫蝎傷齧。
 033c13 || 其根深固連編相次。其華嚴飾如鬘瓔珞。枝
 033c14 || 葉[14]蔚茂猶如圓蓋。次第分布功殊人造。其
 033c15 || 葉青鮮猶如寶色。枝無絞戾萎黃枯葉。無
 033c16 || 有虫[15]蟻蚊蚋虻蟻。其下清淨布諸金沙。種
 033c17 || 種光明周匝炤耀。栴檀香水以灑其地。平坦
 033c18 || 柔軟清涼快樂。牛頭栴檀細末布上。諸天常
 033c19 || 雨曼陀羅華。燒黑沈香芬馨流溢。五色天
 033c20 || 繒參羅垂列。清風微動猗靡隨順。鳥獸遊側
 033c21 || 寂然無聲。

簡體字

見者歡喜如辟支佛。行來進止坐臥寐寤。飲食澡浴着衣持鉢。威儀庠序無所闕少。若人見者心則清淨。菩提樹具足者。所有大樹娑羅樹多羅樹提羅迦樹多摩羅樹婆求羅樹瞻蔔樹阿輸迦樹娑呵迦羅樹分那摩樹那摩樹那迦樹尸利沙樹涅槃陀樹阿輸陀樹波勒叉樹憂曇鉢羅樹等。于此諸大樹中隨取一樹。在平地者高廣具足根莖枝葉滋潤茂盛。華色鮮明無有傷缺。其樹舉高五十由旬。端直平澤無有盤節。皮膚細軟色白鮮淨。無有刺閼內不朽腐。又不空中虫蝎傷齧。其根深固連編相次。其華嚴飾如鬘瓔珞。枝葉蔚茂猶如圓蓋。次第分布功殊人造。其葉青鮮猶如寶色。枝無絞戾萎黃枯葉。無有虫蚊蚋虻蟻。其下清淨布諸金沙。種種光明周匝炤耀。栴檀香水以灑其地。平坦柔軟清涼快樂。牛頭栴檀細末布上。諸天常雨曼陀羅華。燒黑沉香芬馨流溢。五色天繒參羅垂列。清風微動猗靡隨順。鳥獸游側寂然無聲。

delight in the same way as when they behold a *pratyekabuddha*. Thus, in their walking forth, their advancing, stopping, sitting, lying down, sleeping, awakening, partaking of food and drink, bathing, donning the robe, and holding the bowl, their awesome deportment accords with the correct sequence and remains free of any defects or omissions. Thus, when a person observes this, his mind is then purified.

As for “completeness of the bodhi tree,” the rest of all the great trees there such as the *sala* tree, the *tāla* tree, the *tiluoja* tree, the *duo-moluo* tree, the *poqiuluo* tree, the *campaka* tree, the *āsoka* tree, the *suohe-jialuo* tree, the *fennamo* tree, the *namo* tree, the *nāga* tree, the *śirīṣa* tree, the *niequtuo* tree, the *āśvattha*, the *bolecha* tree, the *udumbara* tree, and so forth—no matter which of these great trees we speak of, when growing out on level land, they are tall, broad, perfect in the growth of their roots, trunk, branches, and leaves, and are perfect in their luster and luxuriant fullness. The coloration of their blossoms is fresh, bright, and free of any defects from damage.

His [bodhi] tree rises to a height of fifty *yojanas*. It is perfectly erect and level. It is lustrously smooth and free of any contorted branches. Its bark is fine and soft and its coloration is white, fresh, and clean. It has no thorns and is free of any internal decay. Additionally, it is not hollow and is free of any injury or gnawing by insects. Its roots are deep in their penetration, solid, and orderly in their interwoven plaiting. Its flowers gracefully adorn it, just as when one is graced by a floral garland and gemstone necklace.

Its branches and leaves are luxuriant and full in their growth and are comparable to a circular pavilion in their shape. It is orderly and sequential in the way that it spreads out and, in its gracefulness, it is more distinctive than anything made by man. Its leaves are green and fresh and comparable in color to jewels. Its branches are free of any distorting crisscrossing, yellowness caused by withering, or dried-out leaves, and it has no insects such as moths,⁹² mosquitoes, midges, horseflies, or ants.

The ground below is pure and spread with golden sands. It emanates all manner of illumination and sends forth shining brightness all around. Sandalwood-scented waters are sprinkled over its grounds that are themselves level, soft, cool, and pleasing. Fine powders of ox-head sandalwood are spread over it. The devas always rain down *māṇḍārava* flowers. The fragrance of burning aloe wood incense wafts all about. Five-colored celestial banners are suspended at intermittent intervals. A subtle breeze gently moves them, causing them to ripple and flutter in response to it. Birds and animals quietly roam about off to the sides, making no sounds.

正
體
字

其樹左右天常雨華。眾妙雜色自
 033c22 || 然間錯垂以為^[16]璚猶如龍身身上往往懸
 033c23 || 以金色華貫。四面大枝垂寶羅網。眾寶莊嚴
 033c24 || 猶紫金山。^[17]巍巍姝妙如帝釋幢。斯由菩薩
 033c25 || 百千萬億阿僧祇劫修集善行功德所致。種
 033c26 || 種妙寶化為師子王。四師子頂上有廣大寶
 033c27 || 床敷諸天繒。四天王天忉利諸天夜摩天兜
 033c28 || 率陀天化樂天他化自在天梵天乃至阿迦膩
 033c29 || 吒天。乘琉璃^[18]車璩馬瑙大青寶帝青寶金剛
 034a01 || ^[1]頗梨眾寶宮殿。其色無比光明遠照。俱集
 034a02 || 寶樹圍繞供養。又十方無量世界諸菩薩
 034a03 || ^[2]眾隨本所願備諸供具。雨眾寶物花香幡
 034a04 || 蓋種種伎樂等。是名具足菩提樹。世間莊嚴
 034a05 || 者。菩薩觀察十方清淨國土最上妙者而發
 034a06 || 大願。^[3]我修集功德所得國土。復勝於此
 034a07 || 第一無比。眾生善利者。眾生端正無諸疾患
 034a08 || 無有老病。^[4]壽無量阿僧祇劫悉皆化生。身
 034a09 || 無眾穢具足三十二相。光明無量。煩惱

簡
體
字

其樹左右天常雨華。眾妙雜色自然間錯垂以為璚猶如龍身身上往往懸以金色華貫。四面大枝垂寶羅網。眾寶莊嚴猶紫金山。巍巍姝妙如帝釋幢。斯由菩薩百千萬億阿僧祇劫修集善行功德所致。種種妙寶化為師子王。四師子頂上有广大寶床敷諸天繒。四天王天忉利諸天夜摩天兜率陀天化樂天他化自在天梵天乃至阿迦膩吒天。乘琉璃車璩馬瑙大青寶帝青寶金剛頗梨眾寶宮殿。其色无比光明远照。俱集寶樹圍繞供養。又十方无量世界諸菩薩眾隨本所願備諸供具。雨眾寶物花香幡蓋種種伎樂等。是名具足菩提樹。世間莊嚴者。菩薩觀察十方清淨國土最上妙者而發大願。我修集功德所得國土。復勝于此第一无比。眾生善利者。眾生端正无諸疾患无有老病。寿无量阿僧祇劫悉皆化生。身无众穢具足三十二相。光明无量。烦恼

To its left and right, devas are always sprinkling down flowers of the many marvelous and varied colors that naturally intersperse as they descend like strands of jewels like the golden flower garlands worn on the bodies of the dragons. A jeweled net hangs down from the larger branches on all four sides. The many sorts of jewels adorn it, making it appear like a purple-golden mountain. It stands there in awe-inspiring grandeur, distinctive and sublime, like Indra's canopy.

This is an effect brought about as a result of the Bodhisattva's hundreds of thousands of myriads of *koṭis* of *asaṃkhyeyas* of kalpas of cultivating and accumulating meritorious qualities deriving from the practice of goodness. The many different sorts of marvelous jewels have been used to create the appearance of the king of lions. On the crowns of four lions, there rests a broad and grand jeweled platform cushioned with celestial tapestries. The devas from the Heaven of the Four Heavenly Kings, the Trāyastriṃśa heaven, the Yāma Heaven, the Tuṣita Heaven, the Nirmāṇarati Heaven, the Paranirmita Vaśavartin Heaven, the Brahma Heaven, and so forth all the way up to the Akaniṣṭha Heaven—all of them appear riding along in their palaces composed of the many sorts of precious jewels consisting of such jewels as lapis lazuli, *musāra-galva*, carnelian, *mahānīla* sapphires, *indranīla* sapphires, vajra, and *sphaṭika*. They emanate an incomparable colored light that illuminates even to a great distance. They all assemble at the bejeweled tree, circumambulating it and presenting offerings.

Additionally, in accordance with their original vows, all of the congregations of bodhisattvas from the countless worlds throughout the ten directions, having prepared in abundance all of the various sorts of offerings, rain down the many sorts of precious gifts, including flowers, incense, banners, canopies, the many different sorts of music, and other such offerings. This is what is meant by “completeness of the bodhi tree.”

As for “a world that is adorned,” the bodhisattvas contemplate the most marvelous among all the pure lands throughout the ten directions and then make a great vow, “The land that I acquire through the cultivation of meritorious qualities shall even be superior to these. It shall be foremost and incomparable.”

As for “the beings being well-endowed with good fortune,”⁹³ the beings there are fine in appearance, free of any sort of physical afflictions or calamities, and are not troubled by aging and sickness. Their lifespans extend for a measureless number of *asaṃkhyeyas* of kalpas. In all cases, they are born there transformationally. Their bodies are free of the many sorts of defilement. They are possessed of the thirty-two major marks. They radiate measureless light. Their afflictions are

正
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字

微

034a10 || 薄易可化度。可度具足者。一坐說法恒河
 034a11 || 沙眾生同時得度自有餘佛演說法時度
 034a12 || 一人二人。是諸眾生宿種善根。結使微薄聞
 034a13 || 說即悟。大眾集會者。有佛大會滿一由旬。
 034a14 || 或十由旬。有百千萬億由旬。有滿三千大千
 034a15 || 世界。此中大集會者。十方恒河沙世界以為
 034a16 || 大會。又其會中但是福德之人。及諸天八部。
 034a17 || 初地菩薩乃至十住悉共[5]來會。唯除諸佛。
 034a18 || 佛力具足者。諸佛所行四十不共法。是一一
 034a19 || 法所行處。一切無量無邊。是第七願。復次。
 034a20 || 俱行於一事 願無有怨競
 034a21 || 若菩薩所作福德。若布施持戒忍辱精進禪
 034a22 || 定智慧。若諦捨滅慧四功德處。若因諸大願。
 034a23 || 求佛道時應作是願。若有餘人同我行
 034a24 || 此六波羅蜜四功德處

簡
體
字

微薄易可化度。可度具足者。一坐说法恒河沙众生同时得度自有
 余佛演说法时度一人二人。是诸众生宿种善根。结使微薄闻说即
 悟。大众集会者。有佛大会满一由旬。或十由旬。有百千万亿由
 旬。有满三千大千世界。此中大集会者。十方恒河沙世界以为大
 会。又其会中但是福德之人。及诸天八部。初地菩萨乃至十住悉
 共来会。唯除诸佛。佛力具足者。诸佛所行四十不共法。是一一
 法所行处。一切无量无边。是第七愿。复次。

俱行于一事 愿无有怨竞

若菩萨所作福德。若布施持戒忍辱精进禅定智慧。若谛舍灭
 慧四功德处。若因诸大愿。求佛道时应作是愿。若有余人同我行
 此六波罗蜜四功德处

merely subtle and slight and they are easily taught and led across to liberation.

As for being “complete in those capable of achieving liberation,” during but a single sitting in which he teaches the Dharma, beings as numerous as the sands of the Ganges all simultaneously attain liberation. [This may be contrasted with the circumstance of] other buddhas for whom, in a single instance of proclaiming Dharma, they bring one or two people across to liberation. These beings have all planted roots of goodness in previous lives. Their fetters are but slight and scant, so much so that, when hearing an explanation, they awaken immediately.

As for “the gathering of an immense congregation,” there are buddhas whose great assemblies fill up an area one *yojana* across, or in some cases, ten *yojanas*, or in some cases a hundred thousand myriads of *kotīs* of *yojanas*, or in some cases, they fill the worlds of an entire great trichiliocosm.

As for the “immense congregation” referred to here, it is one equal in scope to world systems as numerous as the sands in all the Ganges rivers throughout the ten directions. This is what constitutes a “an immense congregation.” Moreover, the people in his assembly are only those who have accumulated merit. Also included in the congregations are all the devas, the beings in the eight divisions [of ghosts and spirits], and the bodhisattvas from the first through the tenth grounds. They have all come together there, with the sole exception of the buddhas themselves.

“Completeness in the powers of a buddha,” refers to the forty dharma exclusive to the buddhas that all buddhas practice. For each and every one of these dharmas, the places in which they have been practiced are all measurelessly and boundlessly many. This is the seventh vow.

H. THE EIGHTH BODHISATTVA VOW

Next, we have:

When joining together with others in doing any single endeavor,
I vow that there will be no enmity or contentiousness.⁹⁴

In all merit-generating deeds a bodhisattva does, whether it be through the practice of giving, upholding moral precepts, patience, vigor, *dhyāna* meditation, or wisdom, whether it be through the four bases of meritorious qualities consisting of truth, relinquishment, quiescence, and wisdom, or whether it be through other endeavors in which, due to one’s great vows, one pursues the attainment of buddhahood, one should make this vow: “In circumstances where others join with me in practicing the six *pāramitās* or the four bases of meritorious qualities,

正
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字

求佛道者。願我以

034a25 || 此福德因緣。不於餘人而生怨競。何以故。

034a26 || 同行一事。諸有智者說有怨相。世間亦復

034a27 || 現有此事。除此過故發是大願。是第八願。

034a28 || 復次。

034a29 || 願行菩薩道 轉不退轉輪

034b01 || 令除諸煩惱 得入信清淨

034b02 || 輪者法輪。不退轉者無人能壞。菩薩應如

034b03 || 是發願。我當如說行道。必轉不退法輪。轉

034b04 || 此法輪除諸眾生三毒煩惱。轉捨生死入

034b05 || 佛法眾。苦集滅道中使得清淨。是第九願。

034b06 || 復次。

034b07 || 願一切世界 皆示成菩提

034b08 || 隨諸世界應有佛事處。盡於其中示得

034b09 || 阿耨多羅三藐三菩提。安樂一切眾生故。

034b10 || 滅度一切眾生故。以阿耨多羅三藐三菩提

034b11 || 大故^[6]獨說。其餘入胎出胎生長在家出家受

034b12 || 戒苦行。降伏魔眾梵王勸請及轉法輪。大

034b13 || 眾集會廣度眾生。現大神力示大滅度。如

034b14 || 此諸事悉皆如是應作。

簡
體
字

求佛道者。愿我以此福德因缘。不于余人而生怨竞。何以故。同行一事。诸有智者说有怨相。世间亦复现有此事。除此过故发是大愿。是第八愿。复次。

愿行菩萨道 转不退转轮

令除诸烦恼 得入信清淨

轮者法轮。不退转者无人能坏。菩萨应如是发愿。我当如说行道。必转不退法轮。转此法轮除诸众生三毒烦恼。转舍生死入佛法众。苦集灭道中使得清淨。是第九愿。复次。

愿一切世界 皆示成菩提

随诸世界应有佛事处。尽于其中示得阿耨多罗三藐三菩提。安乐一切众生故。灭度一切众生故。以阿耨多罗三藐三菩提大故独说。其余入胎出胎生长在家出家受戒苦行。降伏魔众梵王劝请及转法轮。大众集会广度众生。现大神力示大灭度。如此诸事悉皆如是应作。

doing so with the aim of attaining buddhahood, I vow that I shall not create enmity or contention with others over the causes and conditions involved in such creation of merit.” Why? The wise say that, among those jointly carrying out a single endeavor, the signs of enmity may develop. So, too, these sorts of circumstances appear in the world even now. It is in order to do away with such transgressions as these that one brings forth this great vow. This is the eighth vow.

I. THE NINTH BODHISATTVA VOW

Next, we have:

I vow to practice the bodhisattva path
and set turning the irreversible wheel,
thereby enabling the dispelling of all afflictions
and the entry into faith that is pure.⁹⁵

“The wheel” is a reference to the wheel of Dharma. That it is “irreversible” signifies that there is no one who is able to interfere [with its continuing to turn]. The bodhisattva should bring forth a vow such as this: “I shall practice the path just as it has been taught and will certainly set turning the irreversible wheel of Dharma. I shall turn this wheel of Dharma to dispel beings’ afflictions born of the three poisons, to cause them to turn away from *saṃsāra* and enter the domain of the Buddha, the Dharma, and the Sangha, and to cause them to accomplish their own purification through [the teaching of] suffering, origination, cessation, and the path.” This is the ninth vow.

J. THE TENTH BODHISATTVA VOW

Next, we have:

I vow that, in all worlds,
I shall manifest the realization of bodhi.⁹⁶

In whichever worlds that are appropriate as places for the appearance of the works of a buddha, one manifests the realization of *anuttarasamyakṣaṃbodhi* in all of them, doing so for the sake of bringing peace and happiness to all beings and for the sake of leading all beings to nirvāṇa. It is due to the greatness of *anuttarasamyakṣaṃbodhi* that its attainment is the only one [of a buddha’s deeds] that is mentioned here. As for all the other deeds including entering the womb, taking birth, growing up in the home, leaving behind the home life, taking on the moral precepts, taking up the practice of austerities, conquering Māra’s demon hordes, accepting the entreaties of the Brahma Heaven King, turning the wheel of Dharma, assembling an immense congregation, liberating beings on a vast scale, displaying great spiritual powers, and manifesting the great passing into final nirvāṇa, one should accomplish all such deeds as these in this same way.

正
體
字

是知有如是無量
 034b15 || 力。能利無量無邊眾生。不應但於一國示
 034b16 || 成佛道。有人言。於一佛國所有四天下。諸
 034b17 || 閻浮提是一佛土。過此^[7]已外唯佛能知。而
 034b18 || 實不爾。是第十願。復次。
 034b19 || 如是諸菩薩 十大願為首
 034b20 || 廣大如虛空 盡於未來際
 034b21 || 及餘無量願 亦各分別說
 034b22 || 願名心所貪樂求欲。必成十者有十種門。
 034b23 || 廣大如虛空者。願所緣方如所有虛空處
 034b24 || 願亦如是。盡未來際者。願時所住盡一切眾
 034b25 || 生未來生死際。有人言。阿耨多羅三藐三菩
 034b26 || 提。是未來世生死際。若諸佛入無餘涅槃。是
 034b27 || 生死後際。菩薩志願無盡而實成佛則止。一
 034b28 || 切十方世界諸大菩薩。皆有是願。餘無量願
 034b29 || 者。諸菩薩成就無量希有功德故。諸所有願
 034c01 || 不可盡說。復次。
 034c02 || 菩薩發如是 十大願究竟

簡
體
字

是知有如是無量力。能利無量无边众生。不应但于一国示成佛
 道。有人言。于一佛国所有四天下。诸阎浮提是一佛土。过此已
 外唯佛能知。而实不尔。是第十愿。复次。
 如是诸菩萨 十大愿为首
 广大如虚空 尽于未来际
 及余无量愿 亦各分别说
 愿名心所贪乐求欲。必成十者有十种门。广大如虚空者。愿
 所缘方如所有虚空处愿亦如是。尽未来际者。愿时所住尽一切众
 生未来生死际。有人言。阿耨多罗三藐三菩提。是未来世生死
 际。若诸佛入无余涅槃。是生死后际。菩萨志愿无尽而实成佛则
 止。一切十方世界诸大菩萨。皆有是愿。余无量愿者。诸菩萨成
 就无量希有功德故。诸所有愿不可尽说。复次。
 菩萨发如是 十大愿究竟

One knows from this that, where one possesses immeasurable powers such as these whereby one is capable of benefiting an incalculable and boundless number of beings, one should not merely manifest the realization of buddhahood in but a single land. There are those who state that, within a single buddha's domain consisting of the four continents, it is the entirety of the continent of Jambudvīpa that constitutes that single buddha's buddha land and anything beyond that is a matter comprehensible only to a buddha. However, this is not actually the case. This is the tenth vow.

K. THE INFINITELY VAST SCOPE AND DURATION OF THE TEN BODHISATTVA VOWS

Next, we have:

For all such bodhisattvas as these,
it is the ten great vows that are foremost.
They are as vast as empty space
and exhaust even the bounds of the future.
This extends to all of their other measurelessly many vows
as well as to their distinguishing and explanation of each of them.

"Vows" is a reference to what the mind wishes for and what it is determined to definitely achieve. "Ten" is a reference to the existence of ten such gateways.

"They are as vast as empty space" refers to the fact that the regions taken as the objective focus of the vows are equal in their extensiveness to all of empty space. The scope of the vows is so very vast as this.

"Exhausting even the bounds of the future" means that the length of time during which these vows shall abide will exhaust the bounds of the future births and deaths of all beings.

There are others who claim that *anuttarasamyaksambodhi* itself is what sets the bounds of future births and deaths. Or they may assert that, when buddhas enter the nirvāṇa without residue, it is this that constitutes the bounds of future births and death. Or they may say that, although the bodhisattva's vows may be endless, in fact, they end with the realization of buddhahood.

All of the great bodhisattvas throughout the worlds of the ten directions have made these vows. "All of their other measurelessly many vows" refers to the fact that, because all bodhisattvas perfect measurelessly many rare meritorious qualities, one could never exhaustively describe all the vows that they have made.

Next, we have:

As the bodhisattva makes ten great vows such as these,
[he does so in ways by which] they are ultimately enduring.

正
體
字

034c03 || 是十大願。有十究竟事。何等為十。答曰。
034c04 || 眾生性世性 虛空性法性
034c05 || 涅槃佛生性 諸佛智性竟
034c06 || 一切心所緣 諸佛行處智
034c07 || 世間法智轉 是名十究竟
034c08 || 初眾生性竟。二世間性竟。三虛空性竟。四法
034c09 || 性^[8]性竟。五涅槃性竟。六佛生性竟。七諸佛
034c10 || 智性竟。八一切心所緣竟。九諸佛行處智竟。
034c11 || 十世間法智轉竟。是名十究竟。問曰。汝言
034c12 || 竟何者為竟。此義應分別。答曰。
034c13 || 眾生性若竟 我願亦復竟
034c14 || 如眾生等竟 如是諸願竟
034c15 || 竟義名無竟 我善根無竟
034c16 || 眾生性竟者。若眾生都盡滅。我願便應息。隨
034c17 || 世間性盡。

簡
體
字

是十大愿。有十究竟事。何等为十。答曰。
众生性世性 虚空性法性
涅槃佛生性 诸佛智性竟
一切心所缘 诸佛行处智
世间法智转 是名十究竟

初众生性竟。二世间性竟。三虚空性竟。四法性性竟。五涅槃性竟。六佛生性竟。七诸佛智性竟。八一切心所缘竟。九诸佛行处智竟。十世间法智转竟。是名十究竟。问曰。汝言竟何者为竟。此义应分别。答曰。
众生性若竟 我愿亦复竟
如众生等竟 如是诸愿竟
竟义名无竟 我善根无竟
众生性竟者。若众生都尽灭。我愿便应息。随世间性尽。

These ten great vows have ten ways in which they are caused to be ultimately enduring.

Question: What then are those ten ways?

Response:

They are made until the end of realms of beings, of realms of worlds, of realms of empty space, of the Dharma realm, of the realm of nirvāṇa, of the realms in which buddhas are born, of the realms of all buddhas' knowledge—⁹⁷

Until the end of anything taken as an object of mind, the end of the knowledge associated with buddhas' range of actions, and of the permutations of their knowledge of worldly dharmas.

These are the ten ways they are ultimately enduring. [Hence these vows are made]:

- First, until the end of the realms of beings;
- Second, until the end of the realms of worlds;
- Third, until the end of the realms of empty space;
- Fourth, until the end of the Dharma realm;
- Fifth, until the end of the realm of nirvāṇa;
- Sixth, until the end of the realms in which buddhas are born;
- Seventh, until the end of the realms of all buddhas' knowledge;
- Eighth, until the end of everything that can be taken as an object of mind;
- Ninth, until the end of the knowledge associated with all buddhas' range of actions;⁹⁸
- And tenth, until the end of the permutations of their knowledge of worldly dharmas.

These are the ten ways they are ultimately enduring.

Question: You speak of an ultimate “end.” What is it that constitutes an ultimate “end”? You should distinguish what is meant by this.

Response:

If the realms of beings were to come to an end, only then would my vows also come to an end. Just as it is with the ending of beings and the other things, so too it is with the ending of these vows. The meaning of “end” then is that there is no end, hence my roots of goodness are endless.

As for “if the realms of beings were to come to an end,” this is to say: “If all beings became entirely extinct, my vows should then also cease.” Thus, if even the realms of the world were to come to an end,

正
體
字

虛空性盡。諸法性盡。涅槃性盡。諸
 034c18 || 佛生性盡。[9]諸智性盡。一切眾生心所緣性
 034c19 || 盡。入佛法智性盡。世間轉法轉智轉盡。我此
 034c20 || 十願爾乃盡息。但是眾生性等十事實不盡。
 034c21 || 我是福德善根亦不盡不息。不息義者。無量
 034c22 || 無邊不可思議。過諸算數名為不息。如此
 034c23 || 三千大千世界。十方無量無邊過諸算數故
 034c24 || 名為世間無邊。是諸世界中三界六趣眾生
 034c25 || 無邊故名為眾生性無邊。是一切世界中內
 034c26 || 外二種虛空性無邊故名為虛空性無邊。是
 034c27 || 諸世界中。欲色無色無漏性所攝有為法無
 034c28 || 邊故名為法性無邊。若一切眾生滅度涅槃
 034c29 || 性不增不減。是故涅槃性無邊。若過去十
 035a01 || 方諸佛無量無邊。今現在十方諸佛亦無量
 035a02 || 無邊。未來十方世界諸佛亦無量無邊。是故
 035a03 || 佛[1]生性無邊。諸佛智無量。不可稱不可量無
 035a04 || 等無等等無對無比故。諸佛智性亦無量無
 035a05 || 邊。如佛告阿難。

簡
體
字

虛空性盡。諸法性盡。涅槃性盡。諸佛生性盡。諸智性盡。一切
 眾生心所緣性盡。入佛法智性盡。世間轉法轉智轉盡。我此十願
 爾乃盡息。但是眾生性等十事實不尽。我是福德善根亦不尽不
 息。不息義者。無量无边不可思議。過諸算數名為不息。如此三
 千大千世界。十方無量无边過諸算數故名為世間无边。是諸世界
 中三界六趣眾生无边故名為眾生性无边。是一切世界中內外二種
 虛空性无边故名為虛空性无边。是諸世界中。欲色无色无漏性所
 攝有為法无边故名為法性无边。若一切眾生滅度涅槃性不增不
 減。是故涅槃性无边。若過去十方諸佛無量无边。今現在十方諸
 佛亦無量无边。未來十方世界諸佛亦無量无边。是故佛生性无
 边。諸佛智無量。不可稱不可量无等等无對無比故。諸佛智
 性亦無量无边。如佛告阿難。

if even the realms of empty space were to come to an end, if even the Dharma realm were to come to an end, if even the realm of nirvāṇa were to come to an end, if even the realms in which buddhas are born were to come to an end, if even the realms of all buddhas⁹⁹ knowledge were to come to an end, if even the realms of conditions taken by all beings as objects of mind were to come to an end, if even the realms of the knowledge that fathoms the Buddha's Dharma were to come to an end, and if even the permutations of worlds, permutations of dharmas, and permutations of knowledge were to come to an end, then and only then would my ten vows finally come to an end.

However, as a matter of fact, these ten phenomena consisting of "the realms of beings" and so forth will never come to an end. Hence my merit and roots of goodness will never come to an end and will never cease.

As for the meaning of "will not cease," it refers to never ceasing even after a period of time that is immeasurable, boundless, inconceivable, and beyond calculation. It is because, throughout the ten directions, worlds of the sort that exist in this great trichiliocosm are measurelessly, boundlessly, and incalculably numerous that worlds are said to be boundless. It is because the beings within all of these worlds' three realms of existence and six rebirth destinies are boundlessly numerous that the realms of beings are said to be boundlessly many.

It is because the realms of the two types of empty space both within and beyond all these worlds are boundless that we refer here to the boundlessness of the realms of empty space.

It is because of the boundlessness of the conditioned dharmas contained within all these worlds' desire realms, form realms, formless realms, and uncontaminated realms that we refer here to the boundlessness of the Dharma realm.

Even if all beings attained nirvāṇa, still the realm of nirvāṇa would neither increase nor decrease. Therefore the realm of nirvāṇa is boundless.

Because the buddhas of the past throughout the ten directions were immeasurably and boundlessly many, because the buddhas of the present throughout the ten directions are immeasurably and boundlessly many, and because the buddhas of the future throughout the ten directions will be immeasurably and boundlessly many, the realms into which buddhas are born are therefore boundlessly many.

Because the buddhas' knowledge is measurelessly vast, indescribable, immeasurable, unequalled, equal to the unequalled, unrivaled, and incomparable, therefore the realms of all buddhas' knowledge are also measureless and boundless. This is just as stated by the Buddha

是聲聞人諸佛智無量。是

035a06 || 故諸佛智性無量無邊。於過去世一一眾生

035a07 || 無量無邊心。是諸心皆有緣生。未來世亦如

035a08 || 是。現在世一切眾生心。亦無量無邊皆有緣

035a09 || 生。是故心所緣亦無量無邊。諸佛力略說有

035a10 || 四十不共法。是四十不共法。一一法行處無

035a11 || 量無邊。行處無量無邊故智亦無量無邊。是

正 035a12 || 故說佛行處智無量無邊。世間轉法轉智轉

體 035a13 || 者。轉名以此法有所轉。世間者。世間有二

字 035a14 || 種。國土世間眾生世間。此中說眾生世間。諸

035a15 || 佛及諸菩薩。以無量無邊方便力引導眾

035a16 || 生。法轉者。以無量無邊善根福德攝取諸

035a17 || 佛法。智轉者。無量諸善法六波羅蜜十地等

035a18 || 攝取佛智。是故智^[2]轉無邊。此三同轉故合

035a19 || 為一願。是菩薩一一願牢堅故。成是十無盡

035a20 || 願。

是声闻人诸佛智无量。是故诸佛智性无量无边。于过去世一一众生无量无边心。是诸心皆有缘生。未来世亦如是。现在世一切众生心。亦无量无边皆有缘生。是故心所缘亦无量无边。诸佛力略说有四十不共法。是四十不共法。一一法行处无量无边。行处无量无边故智亦无量无边。是故说佛行处智无量无边。世间转法转智转者。转名以此法有所转。世间者。世间有二种。国土世间众生世间。此中说众生世间。诸佛及诸菩萨。以无量无边方便力引导众生。法转者。以无量无边善根福德摄取诸佛法。智转者。无量诸善法六波罗蜜十地等摄取佛智。是故智转无边。此三同转故合为一愿。是菩萨一一愿牢坚故。成是十无尽愿。

简
体
字

when he told Ānanda, “The knowledge possessed by these *śrāvaka* disciples and by all buddhas is measureless.” Therefore the realms of the knowledge possessed by the Buddhas are measureless and boundless.

The mind states produced by each and every one of all beings throughout the past were measurelessly and boundlessly many. All of these mind states had corresponding objective conditions serving as the bases of their arising. So too shall this be so of the mind states produced by the beings of the future. So too, the mind states produced by all the beings of the present era are measurelessly and boundlessly many. In every case, they have corresponding objective conditions that serve as the bases of their arising. Therefore the objective conditions taken as the object of those mind states are themselves also measurelessly and boundlessly many.

As for the powers of all buddhas, briefly speaking, they are manifested in the forty dharmas exclusive [to buddhas]. As for these forty exclusive dharmas, the range of implementation of each and every one of these dharmas is measureless and boundless. Because their range of implementation is measureless and boundless, so too then, their corresponding knowledge is also measureless and boundless. It is for this reason that it is stated here that the knowledge associated with the range of all buddhas’ actions is itself measureless and boundless.

As for the permutations of worlds, the permutations of dharmas, and the permutations of wisdom, this “permutation” is a designation used to refer to the fact that each of these dharmas has transformational permutations.

As for the reference here to “worlds,” worlds are of two types, namely the world that consists of lands and the world that consists of beings themselves. We speak here of the world of beings wherein all buddhas as well as all bodhisattvas guide beings by using the power of a measureless and boundless number of skillful means.

“Permutations of dharmas” refers to the use of measurelessly and boundlessly voluminous roots of goodness and merit in gathering together and acquiring all dharmas of a buddha.

As for “permutations of knowledge,” one uses an incalculable number of good dharmas associated with the six *pāramitās* and ten grounds to gather together and acquire the knowledge of a buddha. Hence the permutations of knowledge are boundless. Because these three factors [of worlds, dharmas, and knowledge] are the same in their involvement of transformational permutations, they are therefore gathered together in a single pledge.

Because each and every [one of the ten great] vows of this bodhisattva is firm and solid, he establishes [for each of them] these ten pledges

方如虛空時如未來際。如是以略說廣
035a21 || 說。解是十願究竟。

正
體
字

方如虚空时如未来际。如是以略说广说。解是十愿究竟。

简
体
字

of endless duration, declaring those vows to be as spatially vast as empty space and as long-enduring as the bounds of future time. It is in this way that, using these condensed discussions and extensive discussions, we come to the end of this explanation of these ten vows' ultimately enduring duration.

The End of Chapter Five

正
體
字

035a22 || 發菩提心品第六
 035a23 || 問曰。初發心是諸願根本。云何為初發心。答
 035a24 || 曰。
 035a25 || 初發菩提心 或三四因緣
 035a26 || 眾生初發菩提心。或以三因緣。或以四因
 035a27 || 緣。如是和合有七因緣。發阿耨多羅三藐
 035a28 || 三菩提心。問曰。何等為七。答曰。
 035a29 || 一者諸如來 令發菩提心
 035b01 || 二見法欲壞 守護故發心
 035b02 || 三於眾生中 大悲而發心
 035b03 || 四或有菩薩 教發菩提心
 035b04 || 五見菩薩行 亦隨而發心
 035b05 || 或因布施已 而發菩提心
 035b06 || 或見佛身相 歡喜而發心
 035b07 || 以是七因緣 而發菩提心

簡
體
字

发菩提心品第六

問曰。初发心是诸愿根本。云何为初发心。答曰。
 初发菩提心 或三四因缘
 众生初发菩提心。或以三因缘。或以四因缘。如是和合有七
 因缘。发阿耨多罗三藐三菩提心。問曰。何等为七。答曰。
 一者诸如来 令发菩提心
 二见法欲坏 守护故发心
 三于众生中 大悲而发心
 四或有菩萨 教发菩提心
 五见菩萨行 亦随而发心
 或因布施已 而发菩提心
 或见佛身相 欢喜而发心
 以是七因缘 而发菩提心

CHAPTER 6

On Producing the Bodhi Resolve

VI. CHAPTER SIX: ON PRODUCING THE BODHI RESOLVE

A. THE SEVEN BASES FOR PRODUCING THE BODHI RESOLVE

Question: The initial production of the resolve [to attain buddhahood] is the root of all vows. What then is meant by this “initial production of resolve”?

Response:

The initial resolve to attain bodhi
May involve three reasons or four reasons.

When beings initially produce the resolve to attain bodhi, this may find its origin in [one of] three reasons or else in [one of] four reasons.¹⁰⁰ Thus, when one combines them, there are a total of seven causes and conditions associated with producing the resolve to attain *anuttarasamyaksambodhi*.

Question: What then are those seven?

Response:

In the case of the first, a Tathāgata
may influence one to bring forth the resolve to attain bodhi.
As for the second, seeing that the Dharma is about to be destroyed,
one produces the resolve in order to guard and protect it.

In the case of the third, with respect to beings,
one feels great compassion for them and thus produces the resolve.
As for the fourth, there may be a bodhisattva
who instructs one in the production of the resolve to attain bodhi.

In the case of the fifth, one may observe the conduct of a bodhisattva
and also then consequently produce the resolve.
Or, alternatively, following upon an act of giving,
one may produce the resolve to attain bodhi [based on that].

Or else, having observed the marks of a buddha’s body,
one may feel delight and then proceed to produce the resolve.
Thus it may be due to [any one of] these seven causes and conditions
that one produces the resolve to attain bodhi.

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035b08 || 佛令發心者。佛以佛眼觀眾生。知其善根
 035b09 || 淳熟堪任能得阿耨多羅三藐三菩提。如是
 035b10 || 人者。佛教令發心作是言。善男子來。今可
 035b11 || 發心當度苦惱眾生。或復有人生在惡世。
 035b12 || 見法欲壞。為守護故。發心作是念。咄哉
 035b13 || 從無量無邊百千萬億阿僧祇劫來。唯一
 035b14 || 人二處行出三界。四聖諦大導師。知五種法
 035b15 || 藏脫於六道。有七種正法大寶。深行八解
 035b16 || 脫。以九部經教化。有十大力說十一種功
 035b17 || 德。善轉十二因緣相續。說十三助聖道法。
 035b18 || 有十四覺意大寶。除十五種貪欲。并得十
 035b19 || 六心無礙解脫。出十六地獄眾生。

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佛令发心者。佛以佛眼观众生。知其善根淳熟堪任能得阿耨多罗三藐三菩提。如是人者。佛教令发心作是言。善男子来。今可发心当度苦恼众生。或复有人生在恶世。见法欲坏。为守护故。发心作是念。咄哉从无量无边百千万亿阿僧祇劫来。唯一人二处行出三界。四圣谛大导师。知五种法藏脱于六道。有七种正法大宝。深行八解脱。以九部经教化。有十大力说十一种功德。善转十二因缘相续。说十三助圣道法。有十四觉意大宝。除十五种贪欲。并得十六心无碍解脱。出十六地狱众生。

1. THE INFLUENCE OF A BUDDHA

In the case where a buddha “influences one to bring forth the resolve,” a buddha uses the buddha eye to observe beings. He may then realize that a person’s roots of goodness have become so completely ripe that he is capable of taking on this endeavor and that he will be able to realize *anuttarasamyaksambodhi*. For a person such as this, the Buddha instructs him and enjoins him to bring forth the resolve, saying to him, “Son of good family, come forth. You may now bring forth that resolve by which you should bring suffering and afflicted beings across to liberation.”

2. THE MOTIVATION TO PROTECT THE DHARMA

Or then again there may be a person born into a dreadful era who, on observing that the Dharma is on the verge of destruction, then, for the sake of protecting it, brings forth the resolve, reflecting as follows:

Alas! From a time in the past an immeasurable and boundless number of hundreds of thousands of myriads of *kotis* of *asaṃkhyeyas* of kalpas ago on forth to the very present, there has only been:

A single person;

On two bases;

Whose practice has transcended the three realms;

Who has served as the great guide to the four truths of the Āryas;

Who is that one who has known the five-fold treasury of Dharma;

Who has gained liberation from the six destinies of rebirth;

Who has taken possession of the great jewel of the seven kinds of right Dharma;¹⁰¹

Who has deeply practiced the eight liberations;

Who uses the nine categories of sutra text in teaching;

Who has taken possession of the ten great powers;

Who has described the eleven kinds of meritorious qualities;¹⁰²

Who has skillfully set forth the continuous cycle of the twelve causes and conditions;

Who has explained the thirteen dharmas assisting realization of the path of the Āryas;

Who has taken possession of the great jewel of the fourteen factors fundamental to awakening;

Who has dispelled the fifteen kinds of craving;

Who has both attained the realization of the sixteen mind states involved in unimpeded liberation and has also extricated beings from the sixteen kinds of hells;

及身十七

035b20 || 具足十八不共法。善分別十九住果人。善知
 035b21 || 分別學人阿羅漢辟支佛諸佛二十根是。大
 035b22 || 悲心者。是大將主大眾主大醫王大導師大
 035b23 || 船師。久乃得是法。行難行苦行。乃得是法。
 035b24 || 而今欲壞。我當發阿耨多羅三藐三菩提心。
 035b25 || 厚種善根得成佛道。令法久住無數阿僧
 035b26 || 祇劫。又行菩薩道時。護持無量諸佛法故
 035b27 || 勤行精進。或復有人見眾生苦惱。可愍無
 035b28 || 救無歸無所依止。流轉生死險難惡道。有
 035b29 || 大怨賊諸惡虫獸生死恐怖諸惡鬼等。常有
 035c01 || 憂悲苦惱刺棘。恩愛別離怨會深坑。喜樂之
 035c02 || 水甚為難得。大寒大熱獨行其中。曠絕無
 035c03 || 蔭難得度脫。眾生於中多諸怖畏。

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及身十七具足十八不共法。善分別十九住果人。善知分別學人阿
 羅漢辟支佛諸佛二十根是。大悲心者。是大將主大眾主大醫王大
 導師大船師。久乃得是法。行難行苦行。乃得是法。而今欲壞。
 我當發阿耨多羅三藐三菩提心。厚種善根得成佛道。令法久住無
 數阿僧祇劫。又行菩薩道時。護持無量諸佛法故勤行精進。或復
 有人見眾生苦惱。可愍無救無歸無所依止。流轉生死險難惡道。
 有大怨賊諸惡虫獸生死恐怖諸惡鬼等。常有憂悲苦惱刺棘。恩愛
 別離怨會深坑。喜樂之水甚為難得。大寒大熱獨行其中。曠絕無
 蔭難得度脫。眾生於中多諸怖畏。

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Who has also mastered the seventeen physical dharmas;¹⁰³
 Who has completely perfected the eighteen dharmas exclusive
 [to the buddhas];
 Who has skillfully distinguished the nineteen stations of persons who have gained the fruits [of the path];
 And who has well known and distinguished the twenty kinds of faculties [consisting of five each] for those still in training, the arhats, the *pratyekabuddhas*, and all buddhas.¹⁰⁴

This greatly compassionate one, this great lord of generals, this great lord of assemblies, this great king of physicians, this great guide, this great captain of the ship—only after a very long time then acquired this Dharma, and only after cultivating those ascetic practices so difficult to practice then acquired this Dharma. But now, it is on the verge of destruction. I should bring forth the resolve to attain *anuttarasamyaksambodhi*, should plant thick roots of goodness, should thus attain buddhahood, and thus should cause the Dharma to abide for a long time, enduring even for countless *asamkhyeyas* of kalpas.

[Of this same sort are those who], while cultivating the bodhisattva path, strive with diligence and vigor to guard and uphold the Dharma of the incalculably many buddhas.

3. COMPASSION FOR THE SUFFERING OF BEINGS

Or, alternatively, there may be those who observe:

That beings, beset as they are by bitter afflictions, are pitiful;
 That they have no one to rescue them, no refuge, and no one on whom they can rely;
 That they flow along in *samsāra*'s dangerous and difficult wretched destinies;
 That they are afflicted by great enemies, by all manner of fearsome insects and animals, by the terrors involved in births and deaths, by all manner of fearsome ghosts, and so forth;
 That they are always beset by the piercing thorns of worry, sadness, pain, and distress;
 That they fall into the deep pit of [sufferings associated with] separation from those they love and encounters with those they detest;
 That the waters of joy and happiness are only very rarely encountered;
 That they travel alone in the midst of intense cold and intense heat;
 That they are stranded without shade in the vast wilderness and find it difficult to make their way across to liberation;
 That beings in the midst of all this are possessed by every sort of terror and fear;

無有救

035c04 || 護將導之者。見如是眾生。入此生死險惡
 035c05 || 道中受諸苦惱。以大悲故發阿耨多羅三
 035c06 || 藐三菩提心。作是言。我當為無救作救無
 035c07 || 歸作歸無依作依。我得度已當度眾生。
 035c08 || 我得脫已當脫眾生。我得安已當安眾生。
 035c09 || 復有人但從人聞以信樂心等。發無上道
 035c10 || 心。作是念。我^[3]當修善法不斷絕故。或墮
 035c11 || 必定得無生法忍。集諸^[4]福德善根淳熟故。
 035c12 || 或值諸佛或值大菩薩。能知眾生諸根利
 035c13 || 鈍深心本末性欲差別。善知方便為般若
 035c14 || 波羅蜜所護。能作佛事者知我發願。善根
 035c15 || 成熟故令住必定。若無生^[5]法忍。是諸菩薩。
 035c16 || 在第七第八第九第十地。如佛善知眾生心
 035c17 || 力教令發心。不以但有信樂力等教令發
 035c18 || 心。復有人

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无有救护将导之者。见如是众生。入此生死险恶道中受诸苦恼。以大悲故发阿耨多罗三藐三菩提心。作是言。我当为无救作救无归作归无依作依。我得度已当度众生。我得脱已当脱众生。我得安已当安众生。复有人但从人闻以信乐心等。发无上道心。作是念。我当修善法不断绝故。或墮必定得无生法忍。集诸福德善根淳熟故。或值诸佛或值大菩萨。能知众生诸根利钝深心本末性欲差别。善知方便为般若波罗蜜所护。能作佛事者知我发愿。善根成熟故令住必定。若无生法忍。是诸菩萨。在第七第八第九第十地。如佛善知众生心力教令发心。不以但有信乐力等教令发心。复有人

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And that they have no one to rescue them, protect them, or serve as guides for them.

Having observed that beings have entered in this manner into the dangerous and wretched destinies involved in *saṃsāra*, that they undergo all manner of suffering and affliction, such a person, because of the great compassion, may then bring forth the resolve to attain *anuttarasamyaksambodhi* and may then proclaim, “I shall become a rescuer for those who have no one to rescue them. I shall become a refuge for those who have no refuge. I will become a support for those with no one to rely on.

“Once I have gained liberation, I shall strive to liberate other beings as well. Once I have gained liberation, I shall then also liberate these beings. Once I have gained peace, I shall also bring peace to other beings.”

4. THE INSTRUCTIVE INFLUENCE OF A BODHISATTVA

Then again, there are also those persons who need only hear of this matter from others and then, due to thoughts of resolute belief¹⁰⁵ and other such factors, they produce the resolve to achieve the unsurpassed enlightenment and reflect:

By always¹⁰⁶ and ceaselessly cultivating wholesome dharmas, I may reach the stage of certainty and realize the unproduced-dharmas patience.¹⁰⁷ Due to accumulating all manner of merit and due to the ripening of roots of goodness, I may then encounter buddhas or may encounter great bodhisattvas who are able to know the relative acuity or dullness of beings’ faculties, are able to know from root to branch their deep-seated inclinations and the differences in their individual natures and aspirations, who thoroughly understand the use of skillful means, and who are under the protection of the *prajñāpāramitā*.

Those [beings such as these] who are able to carry on the works of a buddha will realize that I have brought forth the vow. Then, because of the ripening of my roots of goodness, they may influence me to abide in the stage of certainty or the unproduced-dharmas patience.¹⁰⁸

These bodhisattvas [to which he refers] are those who abide on the seventh, eighth, ninth, or tenth bodhisattva grounds. They are those who, like a buddha, thoroughly know the strengths of beings’ minds and thereby teach them to produce the resolve.

5. THE ASPIRATION TO EMULATE THE CONDUCT OF BODHISATTVAS

But it is not solely through their possession of the power of resolute belief and other such factors that they are taught to bring forth the resolve. In addition, there are those persons who [bring forth the

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見餘菩薩行道修諸善根大悲

035c19 || 所護。具足方便教化眾生。不惜身命多
035c20 || 所利益。廣博多聞世間奇特人中標勝。疲苦
035c21 || 眾生為作蔭覆。安住布施持戒忍辱精進禪
035c22 || 定智慧慚愧質直柔軟調和。其心清淨深樂
035c23 || 善法。見如是人而作是念。是人所行我亦
035c24 || 應行所修願行我亦應修。我為得是法故
035c25 || 當發是願。作是念已發無上道心。復有人
035c26 || 行大布施。施佛及僧或但施佛以飲食衣
035c27 || 服等。是人因是布施。念過去諸菩薩能行
035c28 || 施者。韋藍摩韋首多羅薩婆檀尸毘王等。即
035c29 || 發菩提心。以此施福迴向阿耨多羅三藐
036a01 || 三菩提。復有人若見若聞佛三十二相。足
036a02 || 下平。手足輪。指網縵。手足柔軟。七處滿。

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見余菩薩行道修諸善根大悲所護。具足方便教化眾生。不惜身命多所利益。廣博多聞世間奇特人中标勝。疲苦眾生為作蔭覆。安住布施持戒忍辱精進禪定智慧慚愧質直柔軟調和。其心清淨深樂善法。見如是人而作是念。是人所行我亦應行所修願行我亦應修。我為得是法故當發是願。作是念已發無上道心。复有人行大布施。施佛及僧或但施佛以飲食衣服等。是人因是布施。念過去諸菩薩能行施者。韦蓝摩韦首多罗萨婆檀尸毗王等。即发菩提心。以此施福回向阿耨多罗三藐三菩提。复有人若见若闻佛三十二相。足下平手足轮指网縵手足柔软七处满

resolve] by observing other bodhisattvas practicing the path, cultivating all manner of roots of goodness, proceeding under the protection of the great compassion, and perfecting skillful means as they teach and transform beings. [They observe that]:

They accomplish an abundance of beneficial deeds without indulging any cherishing regard for their own bodies or lives;
 They develop vastly extensive learning;
 They become especially distinctive people in the world;
 They become the most emblematically superior people;
 They serve as a source of shade for weary and suffering beings;
 They become securely established in the practices of giving, moral virtue, patience, vigor, *dhyāna* concentration, wisdom, a sense of shame, a dread of blame, straightforwardness in character, mental pliancy, and congeniality;
 Their minds are pure;
 And they deeply delight in good dharmas.

By observing persons such as these, they are inspired to reflect, “I too should practice what these people practice. I too should cultivate the vows and conduct that they cultivate. I should bring forth this vow for the sake of acquiring this Dharma.” Having had this thought, they then bring forth the resolve to attain the unsurpassable enlightenment.

6. INSPIRATION PROVOKED BY AN ACT OF GIVING

Yet again, there are those persons who engage in acts of great giving, acts whereby they present gifts to a buddha or to his sangha, or acts whereby they simply offer food, drink, or robes to a buddha. Due to such acts of giving, these persons may then call to mind those bodhisattvas of the past who were able to practice giving, bodhisattvas such as Velāma,¹⁰⁹ Viśvantara,¹¹⁰ Sarvadā, and King Śibi. [Having called them to mind], they may then immediately bring forth the resolve to attain bodhi and then dedicate the merit from their act of giving to [their future attainment of] *anuttarasamyaksambodhi*.

7. INSPIRATION ARISING FROM OBSERVING A BUDDHA’S PHYSICAL MARKS

Yet again, there may be those persons who directly observe or merely hear about the thirty-two marks of the Buddhas, namely such marks as:

The evenness of their soles;
 The wheel-marks on the hands and feet;
 The webbing at the roots of their fingers;
 The softness of their hands and feet;
 The fullness in seven places;

纖長指。

036a03 || 足跟廣。身傭直。足趺高平。毛上旋。伊泥[跳-兆+專]>[跳-兆+專]。臂長

036a04 || 過膝。陰馬藏。身金色。皮軟薄。一一孔一毛生。眉

036a05 || 間白毫。上身如師子。肩圓大。腋下滿。得知妙味。

036a06 || 身方如尼拘樓陀樹。頂有肉髻。廣長舌。梵音

036a07 || 聲。師子頰。四十齒。齊白密緻。眼睛紺青色。睫如

正 036a08 || 牛王等相。心則歡喜作是念。我亦當得如

體 036a09 || 是相。如是相人所得諸法我亦當得。即發

字 036a10 || 阿耨多羅三藐三菩提心。以是七因緣發菩

036a11 || 提心。問曰。汝說七因緣發菩薩心。為皆當

036a12 || 成有成有不成。答曰。是不必盡成。或有成

036a13 || 有不成。問曰。若爾者應解說。

纤长指足跟广身傭直足趺高平毛上旋伊泥[跳-兆+專]臂长过膝阴
马藏身金色皮软薄一一孔一毛生眉间白毫上身如师子肩圆大腋下
满得知妙味身方如尼拘楼陀树顶有肉髻广长舌梵音声师子颊四十
齿齐白密致眼睛紺青色睫如牛王等相。心则欢喜作是念。我亦当
得如是相。如是相人所得诸法我亦当得。即发阿耨多罗三藐三菩
提心。以是七因缘发菩提心。问曰。汝说七因缘发菩萨心。为皆
当成有成有不成。答曰。是不必尽成。或有成有不成。问曰。若
尔者应解说。

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The slenderness and length of their fingers;
 The breadth of their heels;
 The straightness of their bodies;
 Their high and even ankles;
 The vertical swirling shape of their bodily hairs;
 Their thighs resembling those of the *aiṇeya* antelope;
 Their arms whereby the fingers reach even below the knees;
 Their genital ensheathment like that of a stallion;
 The gold color of their bodies;
 The softness and thinness of their skin;
 The placement of but a single hair in each and every pore;
 Their white “hair-mark” between their brows;
 Their lion-like bodies;
 Their round and large shoulders;
 The fullness of the axillary region;
 Their ability to distinctly know sublime flavors;
 Their physical girth like that of the *nyagrodha* tree;
 Their fleshy prominence atop the crown of their heads;
 Their vast and long tongues;
 Their voices possessed of the sound like Brahmā;
 Their lion-like jaws;
 Their forty teeth which are straight, white, and closely set;
 Their blue eyes;
 And their eyelashes like those of the king of the bulls.

[Having observed or heard of these marks of a buddha’s body], they may then become delighted and think, “I too should strive to gain these physical marks and I too should strive to gain those dharmas gained by those who possess such physical marks.” They may then immediately produce the resolve to attain *anuttarasamyaksambodhi*.

Thus it may be because of any of these seven causes and conditions that one then brings forth the resolve to attain bodhi.

B. THE RELATIVE PROBABILITY OF SUCCESS IN THESE SEVEN BASES

Question: You stated that there are these seven reasons for a person’s generation of the bodhisattva’s resolve. Will they all result in success or is it instead the case that some will result in success but others will not?

Response: It is not necessarily the case that they will all result in success. They may result in success or they may not result in success.

Question: If that is so, you should explain this.

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答曰。

- 036a14 || 於七發心中 佛教令發心
- 036a15 || 護法故發心 憐愍故發心
- 036a16 || 如是三心者 必定得成就
- 036a17 || 其餘四心者 不必皆成就
- 036a18 || 是七心中佛觀其根本。教令發心必得成。
- 036a19 || 以不空言故。若為尊重佛法為欲守護。
- 036a20 || 若於眾生有大悲心。如是三心必得成就。
- 036a21 || 根本深故。餘菩薩教令發心。見菩薩所行
- 036a22 || 發心。因大布施發心。若見若聞佛相發心。
- 036a23 || 是四心多不成。或有成者。根本微弱故。[1]
- 036a24 || 十住毘婆沙論卷第三

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答曰。

- 于七发心中 佛教令发心
- 护法故发心 怜愍故发心
- 如是三心者 必定得成就
- 其余四心者 不必皆成就

是七心中佛观其根本。教令发心必得成。以不空言故。若为尊重佛法为欲守护。若于众生有大悲心。如是三心必得成就。根本深故。余菩萨教令发心。见菩萨所行发心。因大布施发心。若见若闻佛相发心。是四心多不成。或有成者。根本微弱故。

Response:

Of the seven reasons for generating the resolve,
 where the Buddha has instructed one to produce the resolve,
 where one produces the resolve in order to protect the Dharma,
 and where one produces the resolve out of pity for others—

those who have the three motivations such as these
 will certainly find success in this.

As for the other four types of motivation,

It is not certain that they will all be successful in this.

Among these seven reasons for generating the resolve, in a circumstance where a buddha has contemplated one's origins and then instructed one in a way that one is caused to produce the resolve, that will certainly result in success. This is because [buddhas] do not speak in vain.

So too is this true of those instances where [one's production of the resolve occurs] because one reveres and esteems the Dharma of the buddhas and one is motivated by the determination to protect it.

So too is this true of those instances where [one's production of the resolve occurs] because one has the mind of great compassion for beings. These three reasons for generating the resolve will definitely result in success, for the roots [of such resolve] are deeply anchored.

In instances where other bodhisattvas have provided instruction which has influenced one to produce the resolve, in instances where one has observed the practices of bodhisattvas and therefore produced the resolve, in instances where one has produced the resolve due to an act of great giving, and in instances where one has produced the resolve because of seeing or hearing about the physical marks of a buddha—for the most part, these four instances of generating the resolve do not result in success, though it may be that there are still those that do succeed. [When these do not result in success], it is due to the relative weakness of the foundations [of their practice].

The End of Chapter Six

正
體
字

036b02 || 十住毘婆沙論卷第四 036b03 ||
 036b04 || 聖者龍樹造
 036b05 || 後秦龜茲國三藏鳩摩羅什譯
 036b06 || [2]調伏心品第七
 036b07 || 問曰。如上品說。三發心必成。餘四不必成。
 036b08 || 云何為成。云何不成。答曰。若菩薩發菩提
 036b09 || 心行。失菩提心法。是則不成。若行不失菩
 036b10 || 提心法。是則必成。是故偈說。
 036b11 || 菩薩應遠離 失菩提心法
 036b12 || 應一心修行 不失菩提法
 036b13 || 遠離名除滅惡法不令入心。若入疾滅。失
 036b14 || 名若今世若後世忘菩提心。不復隨順修
 036b15 || 行。應遠離如是法。若不失菩提法。不忘
 036b16 || 菩提心。應常一心勤行。問曰。何等法失菩
 036b17 || 提心。答曰。
 036b18 || 一不敬重法 二有憍慢心
 036b19 || 三妄語無實 四不敬知識

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字

調伏心品第七

問曰。如上品說。三發心必成。余四不必成。云何為成。云何不成。答曰。若菩薩發菩提心行。失菩提心法。是則不成。若行不失菩提心法。是則必成。是故偈說。

菩薩應遠離 失菩提心法
 應一心修行 不失菩提法

遠離名除滅惡法不令入心。若入疾滅。失名若今世若後世忘菩提心。不復隨順修行。應遠離如是法。若不失菩提法。不忘菩提心。應常一心勤行。問曰。何等法失菩提心。答曰。

一不敬重法 二有憍慢心
 三妄語無實 四不敬知識

CHAPTER 7

On Training the Mind

VII. CHAPTER SEVEN: ON TRAINING THE MIND

A. Q: WHAT ARE THE BASES OF SUCCESS OR FAILURE OF ONE'S BODHI RESOLVE?

Question: According to the explanation in the previous chapter, there are three cases where production of the resolve [to attain buddhahood] will definitely result in success whereas, in the remaining four cases, it is not necessarily the case that they will result in success. Why is it that some of these result in success and why is it that some of these do not result in success?

B. A: PRACTICING DHARMAS RESULTING IN FAILURE ENTAILS LOSS

Response: If a bodhisattva has brought forth the bodhi resolve yet practices dharmas conducing to loss of the bodhi resolve, this will not meet with success. If he practices the dharmas not conducing to losing bodhi resolve, this will certainly bring success. Hence this verse says:

The bodhisattva should abandon
any dharmas conducing to loss of the bodhi resolve
and should single-mindedly cultivate
those dharmas that prevent loss of bodhi.

By "abandonment," it is meant that one entirely extinguishes those dharmas that are bad and thus prevents them from entering one's mind. If they do enter, one swiftly extinguishes them. "Loss" refers to the forgetting, either in the present life or the future life, of one's resolve to realize bodhi whereupon one would no longer pursue it through cultivation of the practices. One must leave such dharmas far behind. If one is to succeed in avoiding losing those dharmas facilitating the realization of bodhi, and if one is to avoid forgetting the resolve to realize bodhi, then one should always pursue single-minded and diligent practice.

1. Q: WHICH DHARMAS RESULT IN LOSS

Question: Which sorts of dharmas result in loss of the bodhi resolve?

2. A: THERE ARE FOUR SUCH DHARMAS (VERSE)

Response:

The first is failing to revere and esteem the Dharma.
The second is possessing an arrogant mind.
The third is false speech or being untruthful.
The fourth is failing to revere spiritual guides.

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036b20 || 有是四法者。若於今世死時。若次後世。則
 036b21 || 忘失菩提心。不能自知我是菩薩。不復
 036b22 || [3]發願。菩薩行法不復在前。不恭敬法者。法
 036b23 || 名諸佛所說上中下乘。取要言之。是諸佛
 036b24 || 如來所用教法。於此法中不恭敬供養尊重
 036b25 || 讚歎。不生希有想難得想寶物想滿願想。是
 036b26 || 法能失菩提心。慢心者。自高其心。未得謂
 036b27 || 得未證謂證。空無相無願。若無生忍法。若
 036b28 || 六波羅蜜。若菩薩十地。如是等及諸餘從修
 036b29 || 生者。於此法中未得謂得。妄語者。有屬
 036c01 || 突吉羅。有屬波夜提。有屬偷蘭遮。有屬
 036c02 || 僧伽婆尸沙。有屬波羅夷。或有人言。有第
 036c03 || 六妄語。是妄語心生懺悔。上五妄語初輕後
 036c04 || 重。第六者最輕。屬波羅夷者。自無過人法。
 036c05 || 若口言若形示。趣以方便現有此德。

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有是四法者。若于今世死时。若次后世。则忘失菩提心。不
 能自知我是菩萨。不复发愿。菩萨行法不复在前。不恭敬法者。
 法名诸佛所说上中下乘。取要言之。是诸佛如来所用教法。于此
 法中不恭敬供养尊重赞叹。不生希有想难得想宝物想满愿想。是
 法能失菩提心。慢心者。自高其心。未得谓得未证谓证。空无相
 无愿。若无生忍法。若六波罗蜜。若菩萨十地。如是等及诸余从
 修生者。于此法中未得谓得。妄语者。有属突吉罗。有属波夜
 提。有属偷兰遮。有属僧伽婆尸沙。有属波罗夷。或有人言。有
 第六妄语。是妄语心生忏悔。上五妄语初轻后重。第六者最轻。
 属波罗夷者。自无过人法。若口言若形示。趣以方便现有此德。

Those possessed of any of these four dharmas—whether it be at the time of death in this present lifetime or whether it be in a subsequent lifetime—they will forget and lose their bodhi resolve. Thus they will become unable to realize, “I am a bodhisattva,” and so they will no longer bring forth the vow. Thus the dharmas of bodhisattva practice will no longer manifest before them.

As for “failing to revere and esteem the Dharma,” “Dharma” refers to the superior, middling, and lesser vehicles set forth by all buddhas. To take up what is essential here, it refers to all of those dharmas that all buddhas, all *tathāgatas*, have used in providing instruction. If, with respect to these dharmas, one does not revere them, does not make offerings to them, does not honor and esteem them, does not praise them, does not produce thoughts regarding them as rare, does not think of them as difficult to encounter, does not think of them as precious objects, or does not think of them as the means for the fulfillment of one’s aspirations, these very dharmas [of disesteem] can bring about the loss of one’s bodhi resolve.

As for an “arrogant mind,” this refers to elevating the status of one’s own mind and then claiming to have gained what one has not yet gained and claiming to have realized what one has not yet realized, claiming for instance that one has realized emptiness, signlessness, or wishlessness or the unproduced-dharmas patience, the six *pāramitās*, the ten bodhisattva grounds or any of the other dharmas that arise through cultivation. With regard to these dharmas, even though one has not yet attained them, one nonetheless claims to have attained them.

As for “false speech,” there are instances that constitute *duṣkṛta* offenses, those that constitute *pāyantika* offenses, those that constitute *sthūlātyaya* offenses, those that constitute *saṃghāvaśeṣa* offenses, and those that constitute *pārājika* offenses.¹¹¹ There may be others who claim that there exists a sixth category of false speech. This refers to when one brings forth repentance with a mind that itself involves an instance of false speech.

Among the above five categories of false speech, the first is the lightest form of offense whereas the last is the most severe form of offense. The sixth category is the lightest of them all.

In the case of the *pārājika* offense, this is an instance where one does not in fact possess any of the superhuman dharmas but nonetheless tends to use various means to create the impression that he possesses such qualities, whether this impression be created through what is spoken by the mouth or what is signaled by the body.

屬僧

036c06 || 伽婆尸沙者。若口言若形示。於彼比丘四事
 036c07 || 中。以一一有根無根事謗。屬偷蘭遮者。欲
 036c08 || 以有根無根事謗而說不成。屬波夜提者。
 036c09 || 以無根僧伽婆尸沙事謗。屬突吉羅者。除
 036c10 || 入四種罪餘妄語是。自心除滅者。若說戒
 036c11 || 時自知有小罪。不得^[4]向他說。即自心悔。
 036c12 || 問曰。是妄語者。但在比丘不在白衣。而此
 036c13 || 論通在家出家。答曰。凡知事實爾。而異知
 036c14 || 說者。此論中說是總相妄語。以有眾生分別
 036c15 || 故。事分別故。時分別故。五眾罪分別故。住處
 036c16 || 分別故。則有輕重。雖輕妄語習久則^[5]重。能
 036c17 || 失^[6]菩提心。眾生分別者。斷善根邪見者。及
 036c18 || 餘深煩惱者。是則為重。事分別者。若說過
 036c19 || 人法破僧是。

正
體
字

屬僧伽婆尸沙者。若口言若形示。于彼比丘四事中。以一一有根
 无根事謗。属偷兰遮者。欲以有根无根事謗而说不成。属波夜提
 者。以无根僧伽婆尸沙事謗。属突吉罗者。除入四种罪余妄语
 是。自心除灭者。若说戒时自知有小罪。不得向他说。即自心
 悔。问曰。是妄语者。但在比丘不在白衣。而此论通在家出家。
 答曰。凡知事实尔。而异知说者。此论中说是总相妄语。以有众
 生分别故。事分别故。时分别故。五众罪分别故。住处分别故。
 则有轻重。虽轻妄语习久则重。能失菩提心。众生分别者。断善
 根邪见者。及余深烦恼者。是则为重。事分别者。若说过人法破
 僧是。

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As for the *saṃghāvaśeṣa* offense, this refers to an instance where, with respect to any one of those four circumstances [constituting *pārājika* offenses] for a bhikshu, whether through spoken words or physical signs, [a fully-ordained bhikshu or bhikshuni] commits a slander [of another bhikshu or bhikshuni] by [testifying to the existence of] any one of the bases [for a *pārājika* offense] when in fact there was no such basis [for such an accusation].

As for the *sthūlātyaya* offense, this refers to an instance where, wishing to slander someone, one brings forth either a plausible or baseless allegation, but that allegation is then not established [as truthful].¹¹²

As for the *pāyantika* offense, this refers to when one commits a slander in a circumstance involving a baseless *saṃghāvaśeṣa* allegation.

As for the *duṣkṛta* offense, this refers to any instance of false speech not subsumed among the other four categories of false speech.

As for those instances [of abandonment] where one is able to extinguish [bad dharmas] from one's own mind,¹¹³ this refers to when, at the time when the precepts are being recited [each half month], one realizes that one has committed a minor offense but cannot bring oneself to declare it to anyone else, yet one nonetheless immediately repents of it in one's own mind.

Question: These types of “false speech” are exclusive to bhikshus and irrelevant to laity and yet this treatise is ostensibly intended to address both laity and monastics.

Response: Whenever anyone knows that some circumstance is actually this particular way and yet speaks of it in a manner that differs from what one knows to be the case, that is what we refer to in this treatise as generally constituting a lie. Due to distinctions in types of beings, distinctions in circumstances, distinctions in the time of commission, distinctions in five classes of transgressions, and distinctions in dwelling place, the transgression may be either minor or grave.

Also, although a given transgression may be relatively minor, when it is repeated for a long time, then it qualifies as grave and may cause one to lose the resolve to attain bodhi.

“Distinctions in types of beings” refers to instances involving lying transgressions committed by those with wrong views who have severed their roots of goodness or lying transgressions committed by others who are beset with heavy afflictions. These are grave transgressions.

“Distinctions in circumstances” refers for instance to untruthful claims to possess superhuman attainments and to those that create a schism in the monastic sangha.

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時分別者。出家人妄語則重。

036c20 || 五眾罪分別者。如波羅夷僧伽婆尸沙罪則

036c21 || 重。住處分別者。僧中妄語若證時則重。不

036c22 || 恭敬善知識者。不生恭敬畏難想。多行此

036c23 || 四法。則失菩提心。問曰。但是四法能失菩

036c24 || 提心。更有餘法。答曰。

036c25 || 憫惜最要法 貪樂於小乘

036c26 || 謗毀諸菩薩 輕賤坐禪者

036c27 || 憫惜要法者。師所知甚深難得之義。多所

036c28 || 利者。貪著利養恐與己等故。祕惜不說。

036c29 || 貪樂小乘者。不得大乘滋味故。貪樂二

037a01 || 乘。謗諸菩薩者。無罪而言有罪名為謗。

037a02 || 菩薩義先已說。此人無過而妄加其罪。若實

037a03 || 有罪而論說者。此雖有罪比前為輕。何以

037a04 || 故。經說。

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時分別者。出家人妄語則重。五眾罪分別者。如波羅夷僧伽婆尸沙罪則重。住處分別者。僧中妄語若証時則重。不恭敬善知識者。不生恭敬畏難想。多行此四法。則失菩提心。問曰。但是四法能失菩提心。更有餘法。答曰。

吝惜最要法 貪樂於小乘

謗毀諸菩薩 輕賤坐禪者

吝惜要法者。師所知甚深難得之義。多所利者。貪著利養恐與己等故。祕惜不說。貪樂小乘者。不得大乘滋味故。貪樂二乘。謗諸菩薩者。無罪而言有罪名為謗。菩薩義先已說。此人無過而妄加其罪。若實有罪而論說者。此雖有罪比前為輕。何以故。經說。

As for “distinctions in the time of commission” if someone tells a lie when they are monastic, this is a grave transgression.

“Distinctions in five classes of transgressions,” if one commits either a *pārājika* or a *saṃghāvaśeṣa* offense, these are grave transgressions.¹¹⁴

Distinctions according to the location: Lies committed by monastics at times of certification are grave transgressions.¹¹⁵

“Failing to revere good spiritual guides” refers to failing to have thoughts of reverence and awe toward them.

If one often engages in these four [behavioral] dharmas, then one is bound to lose the resolve to attain bodhi.

3. Q: ARE THERE ONLY THESE FOUR OR ARE THERE MORE?

Question: Are there only these four dharmas by which one is able to lose the bodhi resolve or are there additional dharmas leading to the same outcome?

4. A: THERE ARE NUMEROUS ADDITIONAL CASES (A SERIES OF VERSES)

Response:

If one is stingy with the most essential dharmas,
if one covets and delights in the Small Vehicle,
if one slanders bodhisattvas,
or if one slights those who practice *dhyāna* meditation—

“If one is stingy with the most essential dharmas,” refers to circumstances where a teacher [of Dharma] understands an extremely profound and rare principle beneficial to many, yet, because he covets offerings and fears others might equal him [in his understanding of Dharma], he keeps that teaching secret, cherishes it as his own, and refrains from explaining it to others.

“If one covets and delights in the Small Vehicle” refers to circumstances in which, because one fails to realize and appreciate the flavor of the Great Vehicle, one instead covets and delights in [the paths taught by followers of] the Two Vehicles.¹¹⁶

In “if one slanders bodhisattvas,” “slander” refers to [maliciously] ascribing an offense to one who has not committed an offense. The meaning of “bodhisattva” has already been explained. This refers to an instance where there has been no offense at all and yet this person falsely claims [that a particular bodhisattva] has committed an offense.

If [some bodhisattva practitioner] truly *has* committed a transgression and one then discusses the matter with others, although this itself constitutes a transgression, it is relatively light compared to the former case. What is the basis for this? The scriptures state that, whether or

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諸菩薩若實有罪若無有罪。皆不

037a05 || 應說。輕賤坐禪者。若在家出家為斷諸煩

037a06 || 惱故勤行精進。[1]為遮一切煩惱集助佛

037a07 || 道法。此人或不善論議。或無才辯。或無重

037a08 || 威德。無[2]智之人而輕賤之。則得重罪。復次

037a09 || [3]若於善知識其心懷結恨。亦有諂曲心。貪

037a10 || 諸利養等。善知識義先已說。於此教化說法

037a11 || 者生嫌恨心。如嫌父母得重罪。諂者心佞

037a12 || 媚。曲者身口業現有所作。貪利養等者。貪著

037a13 || 利樂稱譽。以此法壞質直心故。不能深

037a14 || 起善根。如惡色染衣更不受好色。復次。

037a15 || 不覺諸魔事 菩提心劣弱

037a16 || 業障及法障 亦失菩提心

037a17 || 不覺魔事者。若不知諸魔事。則不能制

037a18 || 伏。若不制伏則失菩提心。問曰。何等是諸

037a19 || 魔事。

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諸菩薩若實有罪若無有罪。皆不應說。輕賤坐禪者。若在家出家為斷諸煩惱故勤行精進。為遮一切煩惱集助佛道法。此人或不善論議。或無才辯。或無重威德。無智之人而輕賤之。則得重罪。復次若於善知識其心懷結恨。亦有諂曲心。貪諸利養等。善知識義先已說。於此教化說法者生嫌恨心。如嫌父母得重罪。諂者心佞媚。曲者身口業現有所作。貪利養等者。貪著利樂稱譽。以此法壞質直心故。不能深起善根。如惡色染衣更不受好色。復次。

不覺諸魔事 菩提心劣弱

業障及法障 亦失菩提心

不覺魔事者。若不知諸魔事。則不能制伏。若不制伏則失菩提心。問曰。何等是諸魔事。

not any bodhisattva has committed a karmic offense, one should not discuss the matter in any case.

As for “If one slights those who practice *dhyāna* meditation,” this refers to a case where, for the sake of cutting off afflictions, someone, either a layperson or a monastic, practices [*dhyāna* meditation] with diligence and vigor in order to block off the arising of any of the afflictions and in order to assemble dharmas supporting progress on the path to buddhahood. Such people may not be skillful in doctrinal discourse, may be lacking in eloquence, or may have no esteem for the awe-inspiring deportment. Still, if some unwise person therefore slights or disparages them, he thereby commits a grave offense.

Next we have the following:

If one harbors enmity
toward a good spiritual guide
and also if one is possessed of flattering, devious thoughts
covetous of obtaining offerings and such,¹¹⁷

The meaning of “good spiritual guide” has already been explained. If one has thoughts of enmity toward this person when he is engaged in teaching and speaking on the Dharma, one thereby commits a grave karmic offense comparable to that of cherishing enmity toward one’s own father or mother.

“Flattering” refers to the intention to ingratiate oneself with others. “Devious” refers to instances where one displays physical and verbal actions that create the [false] impression of having accomplished something. “Covetous of obtaining offerings and such” refers to seeking for and being attached to gaining benefit, pleasures, praise, or a fine reputation. It is because such dharmas damage one’s straightforwardness of character, one becomes unable to develop deeply anchored roots of goodness. This is just as when a robe that has been dyed an ugly color cannot then be died a fine color.

Next, we have the following:

If one fails to become aware of the works of *māras*,
if one’s bodhi resolve is inferior and weak,
or if one encounters karmic obstacles or Dharma obstacles,
then, too, one is bound to lose the resolve to attain bodhi.

As for “if one fails to become aware of the works of *māras*,” if one remains unaware of the various works of *māras*, then one cannot control and overcome them. If one fails to control and overcome then, then one is bound to lose the resolve to attain bodhi.

a. Q: WHAT IS MEANT BY “THE WORKS OF *MĀRAS*”?

Question: What all is meant by “the works of *māras*”?

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答曰。說應布施持戒忍辱精進禪定智

037a20 || 慧波羅蜜時。及說大乘所攝深義時。不疾

037a21 || 樂說。若樂說於其中間餘緣散亂。若書讀解

037a22 || 說論議聽受等。傲慢自大其心散亂。緣想餘

037a23 || 事妄念戲笑。互相譏論兩不和合。不能通

037a24 || 達實義。從座而去作是念。我於此中無有

037a25 || 受記心不清淨。亦不說我城邑聚落居家

037a26 || 生處。是故不欲聞法不得滋味從座而

037a27 || 去。捨大乘所說諸波羅蜜。及於聲聞辟支佛

037a28 || 自調度經中求薩婆若。若書讀解說聽受等

037a29 || 時。欲樂說餘種種事。破散般若波羅蜜。所

037b01 || 謂說方國聚落城邑園林^[4]帥事賊事。兵甲器

037b02 || 仗憎愛苦樂父母兄弟男女妻子衣服飲食臥

037b03 || 具醫藥資生之物。心則散亂失般若波羅蜜。

037b04 || 又說貪悲癡怨家親屬好時惡時歌舞伎樂

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體
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答曰。说应布施持戒忍辱精进禅定智慧波罗蜜时。及说大乘所摄深义时。不疾乐说。若乐说于其中间余缘散乱。若书读解说论议听受等。傲慢自大其心散乱。缘想余事妄念戏笑。互相讥论两不和合。不能通达实义。从座而去作是念。我于此中无有受记心不清净。亦不说我城邑聚落居家生处。是故不欲闻法不得滋味从座而去。舍大乘所说诸波罗蜜。及于声闻辟支佛自调度经中求萨婆若。若书读解说听受等时。欲乐说余种种事。破散般若波罗蜜。所谓说方国聚落城邑园林帅事贼事。兵甲器仗憎爱苦乐父母兄弟男女妻子衣服饮食卧具医药资生之物。心则散乱失般若波罗蜜。又说贪悲痴怨家亲属好时恶时歌舞伎乐

b. A: THERE ARE NUMEROUS EXAMPLES, AS FOLLOWS: (LIST)

Response: [These are illustrated by the following examples]:

When, in explaining how one ought to take up the *pāramitās* of giving, moral virtue, patience, vigor, *dhyāna*, and wisdom or when explaining profound ideas included within the Great Vehicle, one does not readily delight in speaking about them or delights in speaking of them, but then becomes scattered and confused in discussing peripheral topics.

Whether one is involved in writing out, studying, setting forth explanations, discussing points of doctrine, or listening to and absorbing teachings, one becomes haughty, full of oneself, and one's mind becomes so scattered and disordered that one focuses one's thoughts on peripheral topics.

One mistakenly brings to mind frivolous or joking topics or becomes involved in mutually ridiculing dialogue resulting in the two people involved become disharmonious and unable to penetrate through to the actual meaning of the topic at issue.

One gets up from his seat and departs, thinking to himself, "There is no way that my capacities would be acknowledged here. Their minds are not pure and, what's more, they will not deign to engage in any discussion concerning my city, village, clan, or birthplace." Consequently one does not wish to listen to the Dharma, fails to realize its flavor, gets up from his seat, and then leaves.

One may relinquish the *pāramitās* discussed in the Great Vehicle and may even then seek all-knowledge through the scriptures of *śrāvaka* disciples and *pratyekabuddhas* that promote individual training and liberation.

When one is involved in writing out, studying, setting forth explanations, listening to absorbing teachings, and so forth, one may wish instead to delight in speaking of various other sorts of topics, thereby demolishing and scattering [discussions focused on] *prajñāpāramitā*, doing so through turning the discussion toward topics related to the country, one's village or city, parks and forests, matters to do with military commanders, matters to do with bandits, military armor or weaponry, hate and love, pain and pleasure, parents, siblings, men and women, wives and children, apparel, food and drink, bedding and cushions, medicines, or other things serving as supplementary aspects of one's life. Thus one's mind then becomes so scattered and disordered that one loses [the focus on] *prajñāpāramitā*.

It might also be that one speaks of matters involving greed, hatred, stupidity, adversaries, close relationships, when times were good, when times were bad, singing, dancing, performances, music,

憂

037b05 || 愁戲笑經書文頌往世古事國^[5]主帝王地水
 037b06 || 火風五欲富貴及利養等世間諸事。令心喜
 037b07 || 悅。若魔化作比丘比丘尼形。以聲聞辟支佛
 037b08 || 經因緣令得而作是言。汝應習學是經捨
 037b09 || 本所習。聽法之人不樂聽受。說法者其心懈
 037b10 || 怠各有餘緣。聽者須法而說者欲至餘方。
 037b11 || 說者樂說而聽者欲至餘方。說者多欲貪諸
 037b12 || 利養。聽者無有與心。聽者信心樂欲聞法。
 037b13 || 而說者不樂為說。說者樂說聽者不樂。或
 037b14 || 時有說地獄諸苦。不如此身盡苦早取涅槃
 037b15 || 是最為利。說畜生無量苦惱餓鬼阿修羅
 037b16 || 種種過惡。說諸生死多有憂患汝於此身
 037b17 || 早取涅槃是最為利。又稱讚世間尊貴富
 037b18 || 樂。

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忧愁戏笑经书文颂往世古事国主帝王地水火风五欲富贵及利养等
 世间诸事。令心喜悦。若魔化作比丘比丘尼形。以声闻辟支佛经
 因缘令得而作是言。汝应习学是经舍本所习。听法之人不乐听
 受。说法者其心懈怠各有余缘。听者须法而说者欲至余方。说者
 乐说而听者欲至余方。说者多欲贪诸利养。听者无有与心。听者
 信心乐欲闻法。而说者不乐为说。说者乐说听者不乐。或时有说
 地狱诸苦。不如此身尽苦早取涅槃是最为利。说畜生无量苦恼饿
 鬼阿修罗种种过恶。说诸生死多有忧患汝于此身早取涅槃是最为
 利。又称赞世间尊贵富乐。

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worrisome topics, playful joking and laughter, the classics, literature, poetry, ancient times, traditional stories, rulers of the state, emperors and kings, earth, water, fire, and wind, the five objects of desire, wealth and aristocratic birth, and also offerings and other such worldly matters that tend to delight one's mind.

Or it could be that a *māra* transforms himself into the appearance of a bhikshu or bhikshuni, causes one to encounter scriptures of the *śrāvaka* disciples or the *pratyekabuddhas*, and says, "You should study these scriptures and set aside what you were originally practicing."

Or it may be that those listening to explanations of Dharma do not delight in listening to or accepting the teachings. Alternatively, the Dharma teacher's mind may fall prey to indolence, or then again, each of the parties may have other conditions [to which they are drawn].

It may be that, although those who come to listen have a need to hear the Dharma, the teacher explaining it prefers instead to move on to some other place.

It might also be that, although the teacher delights in providing explanations, those listening desire to go somewhere else instead.

It may happen that someone explaining Dharma has an inordinate desire to receive offerings or that those listening do not feel any motivation to give.

Then again, it may be that those listening have faith-filled minds, delight in the Dharma, and wish to hear teachings on Dharma whereas the one who explains it does not enjoy speaking it for them. Alternatively, it may be that someone explaining Dharma delights in discussing it but those listening do not wish to hear it.

There may be times when discussions turn to the sufferings in the hells, whereupon [the Dharma teacher] may claim that nothing would be quite so fine as putting an utter end to suffering in this very life. He may then recommend that the most beneficial option would be to choose an early entry into nirvāṇa.

Or else, when the discussion turns to the measureless suffering and torments of the animal realm or turns to the many different sorts of faults associated with [rebirth in the realms of] the hungry ghosts and *asuras*, [the Dharma teacher] may explain that that all realms of *saṃsāra* are beset by misery. He may then recommend, "It would be most beneficial for you to choose, in this very life, an early entry into nirvāṇa."

Or else he may praise the wealth and happiness of the world's aristocrats.

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稱讚色無色界功德快善。生此中者是
 037b19 || 為大利。稱讚須陀洹乃至阿羅漢果功德之
 037b20 || 利。汝於此身證此諸果。是汝大利。[6]又說
 037b21 || 法者樂於眷屬。聽法者不欲隨從。說法者
 037b22 || 欲至飢亂不安隱國土。語聽者言。汝今何
 037b23 || 用隨我至此諸國。即生厭懈而不隨逐。說
 037b24 || 法者貴敬檀越數行問訊。使聽法者不得
 037b25 || 聽受。於深法中令生疑惑。此非諸佛所說
 037b26 || 經法。我所說者是佛經法。若菩薩能行是
 037b27 || 法得證實際。如是等種種因緣兩不和合。
 037b28 || 當知是等悉是魔事。取要言之於一切善
 037b29 || 法有障[7]闕者皆是魔事。菩提心劣弱者。諸
 037c01 || 煩惱有力故。道心劣弱無有勢力。於阿耨
 037c02 || 多羅三藐三菩提志願永絕。業障者[8]誰有
 037c03 || 種種業障。此中說能令求大乘人退轉者。
 037c04 || 是法障者樂行不善法。惡空無相無願及諸
 037c05 || 波羅蜜等諸深妙法。

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称赞色无色界功德快善。生此中者是为大利。称赞须陀洹乃至阿
 罗汉果功德之利。汝于此身证此诸果。是汝大利。又说法者乐于
 眷属。听法者不欲随从。说法者欲至饥乱不安隐国土。语听者
 言。汝今何用随我至此诸国。即生厌懈而不随逐。说法者贵敬檀
 越数行问讯。使听法者不得听受。于深法中令生疑惑。此非诸佛
 所说经法。我所说者是佛经法。若菩萨能行是法得证实实际。如是
 等种种因缘两不和合。当知是等悉是魔事。取要言之于一切善法
 有障闕者皆是魔事。菩提心劣弱者。诸烦恼有力故。道心劣弱无
 有势力。于阿耨多罗三藐三菩提志愿永绝。业障者谁有种种业
 障。此中说能令求大乘人退转者。是法障者乐行不善法。恶空无
 相无愿及诸波罗蜜等诸深妙法。

Or he may instead praise the meritorious qualities, bliss, and excellence of life in the form realm and formless realm [heavens], claiming then that great benefit can be realized by pursuing rebirth in those places.

Then again, he may praise the benefits associated with the qualities of the fruits of the path acquired by stream enterers and the others up to and including the arhats. He may then claim, “It would be most beneficial for you to gain these realizations in this very life.”

It might be that the teacher delights in having a retinue of followers, but those who listen to Dharma do not wish to follow him. It might also be that the speaker of Dharma decides he wishes to go to some unsafe country afflicted with famine and civil disorder, telling those who listen to his teachings, “What use would there be in your following me to such countries?” Consequently they become disenchanted with the idea and decline to follow along with him.

It could also be that the speaker of Dharma esteems benefactors and repeatedly goes off to pay his respects to them, thereby causing those who listen to Dharma teachings to no longer be able to hear and absorb them.

Then again, he may cause listeners to produce doubts regarding the most profound Dharma, saying such things as, “That is not the Dharma proclaimed by the Buddhas in the sutras. However, the Dharma as I explain it corresponds to the Dharma set forth by the Buddha in the sutras. If a bodhisattva is able to practice this version of the Dharma, he will attain the realization of ultimate reality.”

For all sorts of reasons such as these, the two parties may fail to abide in harmony. One should realize that any circumstances such as these are the work of *māras*. To sum it up, all situations in which obstacles arise to the prevalence of good dharmas—these are all the work of *māras*.

As for “if one’s bodhi resolve is inferior and weak,” this refers to circumstances wherein, due to the power of the afflictions, one’s resolve to pursue the path becomes so weak and devoid of strength that the vow to attain *anuttarasamyakṣambodhi* becomes cut off forever.

As for “karmic obstacles,” although¹¹⁸ there are many different types of karmic obstacles, this refers to those capable of causing a person in quest of the Great Vehicle to turn back from that resolve.

“Dharma obstacles” here refers to delight in the practice of unwholesome dharmas and to dislike of emptiness, signlessness, wishlessness, and the other profound and sublime dharmas associated with the *pāramitās* and other such teachings.

如是四法能失菩提心。 037c06 復次。

- 037c07 許施師而誑 其罪甚深重
 037c08 人無有疑悔 強令生疑悔
 037c09 信樂大乘者 [9]深加重瞋恚
 037c10 呵罵說惡名 處處廣流布
 037c11 於諸共事中 心多行諂曲
 037c12 如此四黑法 則失菩提心
 037c13 施師不與者。應施師物若許若未許而後
 037c14 不與。若與非時與非處與不如法與。此是
 037c15 世間外道法。佛法中從師得經法。若有財
 037c16 物供養法故則以與師。若無無咎無有疑
 037c17 悔。令生疑悔者。此人實不破戒。有少罪
 037c18 相而言大罪。若破正命威儀若破正見皆
 037c19 令生疑悔。瞋大乘人者。有人乘大乘無
 037c20 上乘如來乘大人乘一切智人乘。乃至初發心
 037c21 者於此人中深生瞋恚呵罵譏[10]論。

正
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如是四法能失菩提心。復次。

- 許施師而誑 其罪甚深重
 人無有疑悔 強令生疑悔
 信樂大乘者 深加重瞋恚
 呵罵說惡名 處處廣流布
 于諸共事中 心多行諂曲
 如此四黑法 則失菩提心

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施師不與者。應施師物若許若未許而后不與。若與非時與非處與不如法與。此是世間外道法。佛法中從師得經法。若有財物供養法故則以與師。若無無咎無有疑悔。令生疑悔者。此人實不破戒。有少罪相而言大罪。若破正命威儀若破正見皆令生疑悔。瞋大乘人者。有人乘大乘无上乘如來乘大人乘一切智人乘。乃至初發心者於此人中深生瞋恚呵罵譏論。

Dharmas of the same sort as the above four¹¹⁹ are able to bring about loss of the resolve to attain bodhi.

Next, we have the following:

If one pledges a gift to a teacher, but deceives him,
the karmic offense incurred is extremely grave.

If someone is free of doubts
but one then forcefully causes him to develop doubts and regrets—

If one directs an extreme degree of intense hatred and anger
toward someone who has resolute faith in the Great Vehicle,
vilifying him and speaking in a way that gives him a bad reputation,
spreading such talk broadly about in place after place—

Or if, when participating in joint endeavors,
one's mind is much given to flattery and deviousness—

If one's actions resemble any of these four black dharmas,
then one is bound to lose the resolve to attain bodhi.

As for “pledging a gift to a teacher” but then not giving it, this refers to something that, whether or not one has already pledged it, one should nonetheless bestow it on one's teacher and yet, even so, one ends up not giving it. Also, if in giving, one gives at the wrong time, gives at the wrong place, or gives in a manner not according with the Dharma, these are methods typical of the world's non-Buddhist traditions.

Within the Buddha's Dharma, it is from one's teacher that one obtains the Dharma of the sutras. If one is possessed of some measure of wealth, then, in order to make offerings to the Dharma, one gives to one's teacher. If one has nothing to give, then there is no fault in that.

As for “if someone is free of doubts, but one then forcefully causes him to develop doubts and regrets—,” this refers to an instance where someone has not actually broken any precept but merely appears to have committed some minor transgression and yet one claims he has committed a major offense against the moral code. Whether someone has departed from standard deportment in regard to right livelihood or has committed some infraction with regard to right doctrinal views, one then causes him to give birth to doubts and regrets.

“Hatred toward someone [with firm belief] in the Great Vehicle” refers to directing hatred toward those who have taken up the practice of the Great Vehicle, the unsurpassable vehicle, the vehicle of the Tathāgata, the vehicle of the great men, the vehicle of those possessed of omniscience, doing so even with regard to those who have only just brought forth the initial resolve to pursue that path. One feels intense hatred toward these people, rebuking and ridiculing them,

說其惡

037c22 || 名令廣流布。共事諂曲心者。於和^[11]上阿闍

037c23 || 梨諸善知識所。不以直心親近。習行曲心

037c24 || 故。乃至未曾所識亦行諂曲。四黑法者。黑

037c25 || 名垢穢不淨。能失菩提心。如說。

037c26 || 轉此五四法 世世^[12]修善行

037c27 || 如是則不失 無上菩提心

正體字 037c28 || 五四合為二十法。是失菩提心。轉此法修

037c29 || 習行。世世不忘阿耨多羅三藐三菩提心。轉

038a01 || 者轉上五四法。所謂恭敬法破慢心遠離

038a02 || 妄語。深尊重善知識。餘應如是知。問曰。以

038a03 || 何等法世世增長菩提願。又後復能更發大

038a04 || 願。答曰。

038a05 || 乃至失身命 轉輪聖王位

038a06 || 於此尚不應 妄語行諂曲

说其恶名令广流布。共事谄曲心者。于和上阿闍梨诸善知识所。不以直心亲近。习行曲心故。乃至未曾所识亦行谄曲。四黑法者。黑名垢秽不净。能失菩提心。如说。

转此五四法 世世修善行

如是则不失 无上菩提心

五四合为二十法。是失菩提心。转此法修习行。世世不忘阿耨多罗三藐三菩提心。转者转上五四法。所谓恭敬法破慢心远离妄语。深尊重善知识。余应如是知。问曰。以何等法世世增长菩提愿。又后复能更发大愿。答曰。

乃至失身命 转轮圣王位

于此尚不应 妄语行谄曲

简体字

and spreading claims about them that give them a bad reputation that is then caused to circulate widely.

“Flattery and deviousness in the midst of joint endeavors” refers to failing to use a straightforward mind, resorting instead to devious means to establish close relations with monastic preceptors, monastic Dharma teachers,¹²⁰ and good spiritual guides, even going so far as to use flattery and deviousness to curry favor with those one has never met.

In “the four black dharmas,” “black” refers here to something dirty and impure that is capable of causing one to lose one’s resolve to attain bodhi. This is as described here:

If one turns away from these five sets of four dharmas
and cultivates wholesome actions in life after life,
one will thereby prevent the loss
of one’s resolve to attain the unsurpassable bodhi.

Five sets of four dharmas make twenty dharmas. It is because of these that one loses one’s bodhi resolve. If one turns away from these dharmas in one’s cultivation of the practices, then, even across the course of lifetimes, one will not forget one’s resolve to attain *anuttarasamyaksambodhi*.

“Turning away from” refers to turning away from the above five sets of four dharmas, doing so as follows:

By revering and esteeming the Dharma,
by doing away with arrogance,
by abandoning false speech,
and by deeply revering and esteeming good spiritual guides.

As for the rest, one should understand them in this same manner.

C. Q: WHICH DHARMAS CAUSE ONE TO MAKE THE VOWS AGAIN IN EACH LIFE?

Question: Through which dharmas might one cause increase and growth in one’s vow to attain bodhi, doing so across the course of lifetimes while also additionally causing one later on to be able to bring forth the great vows yet again?

D. A: THEY ARE AS FOLLOWS: (VERSE)

Response:

Even at the cost of losing one’s life
or of losing the throne of a wheel-turning king—
even in such instances as these—one still should not
commit false speech or engage in flattery or deviousness.

正
體
字

038a07 || 能令諸世間 一切眾生類
038a08 || 於諸菩薩眾 而生恭敬心
038a09 || 若有人能行 如是之善法
038a10 || 世世得增長 無上菩提願
038a11 || 菩薩以是法世世增長菩提願。[1]又[2]復能
038a12 || 生清淨大願。若以實語故。死失轉輪王位。
038a13 || 及失天王位。猶應實說不應妄語。況小因
038a14 || 緣而不實語。又於眷屬及諸外人離於諂
038a15 || 曲。又從初發心已來。一切菩薩生恭敬心。
038a16 || 尊重稱讚如佛無異。又當隨力令[3]住大
038a17 || 乘。[4]

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字

能令诸世间 一切众生类
于诸菩萨众 而生恭敬心
若有人能行 如是之善法
世世得增长 无上菩提愿

菩萨以是法世世增长菩提愿。又复能生清净大愿。若以实语故。死失转轮王位。及失天王位。犹应实说不应妄语。况小因缘而不实语。又于眷属及诸外人离于谄曲。又从初发心已来。一切菩萨生恭敬心。尊重称赞如佛无异。又当随力令住大乘。

One is able through this to cause the entire world,
including all the beings within it,
to develop thoughts of reverence
toward the community of bodhisattvas.

If there is anyone able to practice
such good dharmas as these,
in each successive lifetime, he will succeed in increasing
[the strength of] his vows to realize the unsurpassable bodhi.

Employing these dharmas, the bodhisattva increases [the strength of] his vows to attain bodhi and also becomes able yet again to bring forth these pure and great vows. If, due to telling the truth, one thereby dies or loses the position of the wheel-turning king or even loses a position as one of the deva kings, even then, he should speak the truth and should not engage in false speech. How much the less might one fail to tell the truth in matters of only minor consequence.

In addition, one abandons flattery and deviousness in interactions with one's own retinue and with outsiders as well.

Furthermore, one brings forth thoughts of reverence toward all bodhisattvas from the very moment they bring forth their initial resolve, honoring, esteeming, and praising them no differently than if they were buddhas.

One should also do whatever is in one's powers to influence others to abide in the Great Vehicle.

The End of Chapter Seven

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038a18 || [5]阿惟越致相品第八
 038a19 || 問曰。是諸菩薩有二種。一惟越致。二阿惟越
 038a20 || 致應說其相。是惟越致是阿惟越致。答曰。
 038a21 || 等心於眾生 不嫉他利養
 038a22 || 乃至失身命 不說法師過
 038a23 || 信樂深妙法 不貪於恭敬
 038a24 || 具足此五法 是阿惟越致
 038a25 || 等心眾生者。眾生六道所攝。於上中下心
 038a26 || 無差別。是名阿惟越致。問曰。如說於諸佛
 038a27 || 菩薩應生第一敬心。餘則不爾。又言親近
 038a28 || 諸佛菩薩恭敬供養。餘亦不爾。云何言
 038a29 || 於一切眾生等心無二。答曰。說各有義不
 038b01 || 應疑難。於眾生等心者。若有眾生視菩
 038b02 || 薩如怨賊。有視如父母。

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十住毗婆沙论卷第四
 阿惟越致相品第八

問曰。是諸菩薩有二種。一惟越致。二阿惟越致應說其相。
 是惟越致是阿惟越致。答曰。
 等心於眾生 不嫉他利養
 乃至失身命 不說法師過
 信樂深妙法 不貪於恭敬
 具足此五法 是阿惟越致
 等心眾生者。眾生六道所攝。於上中下心無差別。是名阿惟
 越致。問曰。如說於諸佛菩薩應生第一敬心。余則不爾。又言親
 近諸佛菩薩恭敬供養。余亦不爾。云何言於一切眾生等心無二。
 答曰。說各有義不應疑難。於眾生等心者。若有眾生視菩薩如怨
 賊。有視如父母。

CHAPTER 8

On the Avaivartika

VIII. CHAPTER EIGHT: ON THE AVAIVARTIKA

A. Q: WHAT ARE THE DISTINGUISHING CHARACTERISTICS OF AN AVAIVARTIKA?

Question: These bodhisattvas are of two kinds: First, those who are *vaivartika* (reversible), and second, those who are *avaivartika* (irreversible). One should explain the characteristics that determine whether one is a *vaivartika* or an *avaivartika*.

B. A: THERE ARE FIVE DEFINING DHARMAS, AS FOLLOWS: (VERSE)

Response:

He maintains a mind of equal regard toward beings,
does not envy the benefits and support obtained by others,
and, even at the cost of his own body and life,
does not speak of a Dharma master's transgressions.

He has resolute faith in the profound and sublime Dharma
and does not crave to be the object of others' reverence.
One who embodies these five dharmas
Is an *avaivartika*.

1. MAINTAINING A MIND OF EQUAL REGARD TOWARD BEINGS

As for "maintaining a mind of equal regard toward beings," beings are those within the six rebirth destinies. One's mind remains free of discriminating judgments by which one might regard them as either superior, middling, or inferior. This is a defining quality of an *avaivartika*.

Question: As has been explained, one should bring forth a mind of supreme reverence for buddhas and bodhisattvas. As for the other beings, this is not the case. Moreover, it has been stated that one should draw close to buddhas and bodhisattvas, revere them, and making offerings to them. As for the other beings, they are not to be treated in this way. Why then do you claim here that one maintains a mind of equal regard toward all beings and refrains from any duality in this?

Response: Each of these statements is principled and such as one should neither doubt nor challenge.

As for "maintaining a mind of equal regard toward beings," there are beings who look upon the bodhisattva as if he were an enemy, those who look upon him as if he were a father or mother, and those

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有視如中人。於

038b03 || 此三種眾生中。等心利益欲度脫故無有
038b04 || 差別。是故汝不應致難。不嫉他利養者。
038b05 || 若他得衣服飲食臥具醫藥房舍產業金銀
038b06 || 珍寶^[6]村邑聚落國城男女等。於此施中不
038b07 || 生嫉妬。又不懷恨而心欣悅。不說法師
038b08 || 過^[7]者。若有人說應大乘空無相無作法若
038b09 || 六波羅蜜若四功德處若菩薩十地等諸大乘
038b10 || 法。乃至失命因緣。尚不出其過惡。何況加
038b11 || 諸惡事。信樂深妙法者。深法^[8]名空無相無
038b12 || 願及諸深經。如般若波羅蜜菩薩藏等。於此
038b13 || 法一心信樂無所疑惑。於餘事中無如是
038b14 || 樂。於深經中得滋味故。不貪恭敬者。通
038b15 || 達諸法實相故。於名譽毀辱利與不利等無
038b16 || 有異。具此五法者。如上所說。於阿耨多
038b17 || 羅三藐三菩提不退轉不懈廢。是名阿惟
038b18 || 越致。與此相違名惟越致。

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有視如中人。于此三种众生中。等心利益欲度脱故无有差别。是故汝不应致难。不嫉他利养者。若他得衣服饮食卧具医药房舍产业金银珍宝村邑聚落国城男女等。于此施中不生嫉妒。又不怀恨而心欣悦。不说法师过者。若有人说应大乘空无相无作法若六波罗蜜若四功德处若菩萨十地等诸大乘法。乃至失命因缘。尚不出其过恶。何况加诸恶事。信乐深妙法者。深法名空无相无愿及诸深经。如般若波罗蜜菩萨藏等。于此法一心信乐无所疑惑。于余事中无如是乐。于深经中得滋味故。不贪恭敬者。通达诸法实相故。于名誉毁辱利与不利等无有异。具此五法者。如上所说。于阿耨多罗三藐三菩提不退转不懈废。是名阿惟越致。与此相违名惟越致。

who look upon him as a neutral person. It is because he maintains a mind of equal regard toward these three categories of beings as he benefits and strives to liberate them that he does not indulge any notions of differences among them. Hence you should not pose any challenge on this account.

2. NOT ENVYING BENEFITS AND SUPPORT OBTAINED BY OTHERS

As for “not envying the benefits and support obtained by others,” in a case where someone else obtains robes, food-and-drink, bedding, medicines, dwellings, property, gold, silver, precious gems, villages, towns, states, cities, male and female attendants, and so forth, one does not feel envy toward them. Not only does one refrain from harboring any hostility toward them, one’s mind is instead pleased by this.

3. NOT SPEAKING OF A DHARMA MASTER’S TRANSGRESSIONS

As for “He does not speak of a Dharma master’s transgressions,” in a case where someone is teaching the Great Vehicle dharmas of emptiness, signlessness, and wishlessness, the six *pāramitās*, the four bases of meritorious qualities, the bodhisattva’s ten grounds, or any other such Great Vehicle dharmas, even if it would cost one his own life to do this, one still refrains from exposing any of that person’s transgressions or negative aspects. How much the less might one create a bad situation for him.

4. RESOLUTE FAITH IN THE PROFOUND AND SUBLIME DHARMA

As for “he has a resolute faith in the profound and sublime Dharma,” “profound Dharma” refers to emptiness, signlessness, wishlessness, and all of the abstruse scriptures such as the *Prajñāpāraimitā*, the *Bodhisattvapiṭaka*, and other such scriptures. One maintains a single-minded resolute faith in this Dharma and has no doubts about it. Because one has obtained the flavor of the profound scriptures, one does not find this sort of delight in anything else.

5. NOT CRAVING TO BE THE OBJECT OF OTHERS’ REVERENCE

As for “not craving to be the object of others’ reverence,” because one has reached a penetrating understanding of the true character of dharmas,¹²¹ one sees no difference between esteem and disgrace, gain and absence of gain, and so forth.¹²²

As for “embodying these five dharmas,” they are those just listed above.

6. ONE DOES NOT RETREAT FROM COMPLETE ENLIGHTENMENT

One does not retreat from *anuttarasamyaksambodhi*, nor does one allow one’s efforts in pursuit of it to deteriorate through indolence. These are the factors that characterize one who is an *avaivartika* (irreversible). The opposite qualities characterize one who is *vaivartika* (reversible).

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是惟越致菩薩

038b19 || 有二種。或敗壞者。或漸漸轉進得阿惟越

038b20 || 致。問曰。所說敗壞者其相云何。答曰。

038b21 || 若無有志幹 好樂下劣法

038b22 || 深^[9]著名利養 其心不端直

038b23 || 悋護於他家 不信樂空法

038b24 || 但貴諸言說 是名敗壞相

038b25 || 無有志幹者。顏貌無色威德淺薄。問曰。非

038b26 || 以身相^[10]威德是阿惟越致相。而作^[11]此說

038b27 || 是何謂耶。答曰。斯言有謂不應致疑。我說

038b28 || 內有功德故身有威德。不但說身色顏貌

038b29 || 端正而已。志幹者所謂威德勢力。若有人能

038c01 || 修集善法除滅惡法。於此事中有力名為

038c02 || 志幹。雖復身若天王光如日月。若不能

038c03 || 修集善法除滅惡法者。名為無志幹也。

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是惟越致菩薩有二種。或敗壞者。或漸漸轉進得阿惟越致。問曰。所說敗壞者其相云何。答曰。

若無有志干 好樂下劣法

深著名利養 其心不端直

吝護於他家 不信樂空法

但貴諸言說 是名敗壞相

無有志干者。顏貌無色威德淺薄。問曰。非以身相威德是阿惟越致相。而作此說是何謂耶。答曰。斯言有謂不應致疑。我說內有功德故身有威德。不但說身色顏貌端正而已。志干者所謂威德勢力。若有人能修集善法除滅惡法。於此事中有力名為志干。雖復身若天王光如日月。若不能修集善法除滅惡法者。名為無志干也。

C. TWO TYPES OF REVERSIBLE BODHISATTVAS, RUINED VERSUS PROGRESSING

Among those who are *vaivartika* (reversible) bodhisattvas, there are two types, those who fall into ruination and those who gradually develop and advance until they become *avaivartikas* (irreversible).

1. Q: WHAT ARE THE SIGNS OF A “RUINED” REVERSIBLE BODHISATTVA?

Question: As for those described as having fallen into ruination, what are their characteristic qualities?

2. A: SEVEN CHARACTERISTICS, AS FOLLOWS: (VERSE)

Response:

In a case where one has no determination and ability,
delights in inferior dharmas,
is deeply attached to fame and offerings,
or has a mind that is not upright and straight—

Where one feels a miserly cherishing toward others’ households,¹²³
does not have a resolute belief in the dharma of emptiness,
and only esteems all manner of verbal discourse—
These are the marks of one fallen into ruination.

a. ABSENCE OF DETERMINATION AND ABILITY

In the case of “one who has no determination and ability,” his countenance is lackluster in appearance and whatever awe-inspiring personal qualities he might have are only shallow and scant.

Question: It is not on the basis of a dignified physical appearance that one is an *avaivartika*. That being the case, what meaning is there in making such a statement?

Response: This is a meaningful statement and should not be a cause for doubt. I am saying that, because, inwardly, one possesses meritorious qualities, the body manifests a correspondingly awe-inspiring personal presence. This is not simply a case of claiming that, [independent of these causes], he has a handsome physical appearance and countenance.

As for “determination and ability,” this is what may be referred to as the power of one with an awe-inspiring personal presence.

If a person is able to cultivate and accumulate good dharmas while ridding himself of bad dharmas and then develops strength in accomplishing this endeavor, he then becomes one who possesses this “determination and ability.” Even though one might possess a body like that of a king of the devas and radiance comparable to the sun and moon, so long as one is unable to cultivate and accumulate good dharmas and entirely rid oneself of bad dharmas, one is still a person who is devoid of “determination and ability.”

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038c04 || 雖復身色醜陋形如餓鬼。能修善除惡乃
 038c05 || 名^[12]為志幹耳。是故汝難非也。好樂下劣法
 038c06 || 者。除佛乘已餘乘比於佛乘。小劣不如故
 038c07 || 名為下。非以惡也。其餘惡事亦名為下。二
 038c08 || 乘所得於佛為下耳。^[13]俱出世間入無餘涅
 038c09 || 槃故不名為惡。是故若人遠離佛乘信樂
 038c10 || 二乘。是為樂下法。是人雖樂上事。以信
 038c11 || 樂二乘遠離大乘故亦名樂下法。復次下
 038c12 || 名惡事。所謂五欲又斷常等六十二見一切
 038c13 || 外道論議。一切增長生死。是為下法。行此
 038c14 || 法故名為樂下法。深著名利者。於布施財
 038c15 || 利供養稱讚事中。深心繫念善為方便。不
 038c16 || 得清淨法味故貪樂此事。心不端直者。其
 038c17 || 性諂曲喜行欺誑。

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虽复身色丑陋形如饿鬼。能修善除恶乃名为志干耳。是故汝难非也。好乐下劣法者。除佛乘已余乘比于佛乘。小劣不如故名为下。非以恶也。其余恶事亦名为下。二乘所得于佛为下耳。俱出世间入无余涅槃故不名为恶。是故若人远离佛乘信乐二乘。是为乐下法。是人虽乐上事。以信乐二乘远离大乘故亦名乐下法。复次下名恶事。所谓五欲又断常等六十二见一切外道论议。一切增长生死。是为下法。行此法故名为乐下法。深著名利者。于布施财利供养称赞事中。深心系念善为方便。不得清净法味故贪乐此事。心不端直者。其性谄曲喜行欺诳。

[On the other hand], even though one's physical appearance might be ugly and one might have the physique of a hungry ghost, if he is able to cultivate the good and get rid of the bad, he then becomes one who possesses "determination and ability."

It is for these reasons that the challenge you have posed here has no merit.

b. DELIGHTING IN INFERIOR DHARMAS

As for "delighting in inferior dharmas," when compared to the Buddha Vehicle, with the exception of the Buddha Vehicle, all other vehicles are small in scope, inferior, and incapable of measuring up to it. It is for these reasons that they are referred to as "inferior," not because they are "bad" *per se*. Still, any other peripheral unwholesome factors would indeed also qualify as "inferior."

Whatever has been achieved by adherents of the Two Vehicles is relatively inferior when compared with the Buddha, that's all. Still, because they have entirely escaped the world and have entered the *nirvāṇa* without residue, this cannot be said to be "bad."

It is for reasons such as these that, if someone distances himself from the Buddha Vehicle and instead has a resolute belief in the Two Vehicles, this amounts to delighting in inferior dharmas. Although such people do delight in superior endeavors, because they have anchored their resolute faith in the teachings of the Two Vehicles and have abandoned the Great Vehicle, they are still referred to as "delighting in inferior dharmas."

Then again, "inferior" refers as well to matters that are themselves "bad," namely the five objects of desire,¹²⁴ annihilationism, eternalism, and the rest of the sixty-two wrong views, all of the doctrinal tenets typical of non-Buddhist traditions, and any preoccupations that would increase one's entanglement in *saṃsāra*. These are "inferior dharmas." It is due to practicing these sorts of dharmas that one is said to delight in inferior dharmas.

c. BEING DEEPLY ATTACHED TO FAME AND OFFERINGS

Being "deeply attached to fame and offerings" refers to having deep-seated inclinations to focus one's thoughts on skillfully arranging ways to receive gifts of material wealth and other sorts of offerings and praises. It is due to failing to experience the flavor of the pure Dharma that one may then covet and delight in such matters.

d. HAVING A MIND THAT IS NOT UPRIGHT AND STRAIGHT

As for "the mind not being upright and straight," this refers to someone whose nature is given over to flattery and deviousness and who delights in being deceptive.

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悋護他家者。是人隨所

038c18 || 入家。見有餘人得利養恭敬讚歎。即生嫉

038c19 || 妬憂愁不悅。心不清淨計我深故。貪著利

038c20 || 養生嫉妒心嫌恨檀越。不信樂空法者。

038c21 || 諸佛三種說空法。所謂三解脫門。於此空

038c22 || 法不信不樂不以為貴。心不通達故。但

038c23 || 貴言說者。但樂言辭不能如說修行。但

038c24 || 有口說不能信解諸法得其趣味。是名

038c25 || 敗壞相。若人發菩提心。有如是相者。當知

038c26 || 是敗壞菩薩。敗壞名不調順。譬如最弊惡馬

038c27 || 名為敗壞。但有馬名無有馬用。敗壞菩薩

038c28 || 亦如是。但有空名無有實行。若人不欲

038c29 || 作敗壞菩薩者。當除惡法隨法受名。問

039a01 || 曰。汝說在惟越致地中。有二種菩薩。一者

039a02 || 敗壞菩薩。二者

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吝护他家者。是人随所入家。见有余人得利养恭敬赞叹。即生嫉妒忧愁不悦。心不清净计我深故。贪着利养生嫉妒心嫌恨檀越。不信乐空法者。诸佛三种说空法。所谓三解脱门。于此空法不信不乐不以为贵。心不通达故。但贵言说者。但乐言辞不能如说修行。但有口说不能信解诸法得其趣味。是名败坏相。若人发菩提心。有如是相者。当知是败坏菩萨。败坏名不调顺。譬如最弊恶马名为败坏。但有马名无有马用。败坏菩萨亦如是。但有空名无有实行。若人不欲作败坏菩萨者。当除恶法随法受名。问曰。汝说在惟越致地中。有二种菩萨。一者败坏菩萨。二者

e. FEELING A MISERLY CHERISHING TOWARD OTHERS' HOUSEHOLDS

In the case of one who “feels a miserly cherishing toward others’ households,” this person, no matter which household he enters, whenever he witnesses others receiving offerings, reverence, or praise, he immediately becomes envious, saddened, and displeased. Because his mind is impure and because he is deeply habituated to conceiving of the existence of a self, he is covetous of and attached to offerings, has thoughts of jealousy, and harbors resentment toward others’ benefactors.

f. NOT HAVING A RESOLUTE BELIEF IN THE DHARMA OF EMPTINESS

As for “not having a resolute belief in the dharma of emptiness,” the buddhas have three ways in which they discuss the dharma of emptiness, namely the three gates to liberation. As for these dharmas associated with emptiness, this person does not believe in them, does not delight in them, and does not esteem them as precious. This is because his mind has not achieved a penetrating comprehension of them.

g. ONLY ESTEEMING ALL MANNER OF VERBAL DISCOURSE

As for “only esteeming all manner of verbal discourse,” this means that one only delights in words and phrases, but cannot practice in accordance with them. One is only able in such a case to carry on verbal discourse, but still cannot develop a resolute belief in these dharmas to the degree that one realizes their true import and flavor.

h. THESE ARE THE MARKS OF ONE FALLEN INTO RUINATION

As for “these are the marks of one fallen into ruination,” if someone has formerly brought forth the bodhi resolve but then displays signs such as these, one should realize that this is a bodhisattva who has fallen into ruination.

“Fallen into ruination” designates the quality of not being well trained or compliant. For instance, a poorly-bred, ill-tempered horse might appropriately be thought of as “ruined.” It merely bears the name “horse” without having any of a horse’s uses.

A bodhisattva fallen into ruination is just like this, bearing only an empty designation while not carrying on any genuine practice. If one wishes to avoid becoming a bodhisattva fallen into ruination, one should rid himself of bad dharmas and accord with the Dharma in a manner worthy of one’s name.

3. Q: WHAT ARE THE TRAITS OF THE REVERSIBLE BODHISATTVA WHO SUCCEEDS?

Question: You stated that there are two kinds of bodhisattvas still on the grounds of the *vaivartika* (reversible) bodhisattva: First, the bodhisattva fallen into ruination and, second, someone who, after the

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漸漸精進後得阿惟越致。敗
 039a03 || 壞菩薩已解說。漸漸精進後得阿惟越致者。
 039a04 || 今可解說。答曰。
 039a05 || 菩薩不得我 亦不得眾生
 039a06 || 不分別說法 亦不得菩提
 039a07 || 不以相見佛 以此五功德
 039a08 || 得名大菩薩 成阿惟越致
 039a09 || 菩薩行此五功德。直至阿惟越致。不得我
 039a10 || 者。離我著故。是菩薩於內外五陰十二入
 039a11 || 十八界中求我不可得。作是念。
 039a12 || 若陰是我者 我即生滅相
 039a13 || 云何當以受 而即作受者
 039a14 || 若離陰有我 陰外應可得
 039a15 || 云何當以受 而異於受者
 039a16 || 若我有五陰 我即離五陰
 039a17 || 如世間常言 牛異於牛主
 039a18 || 異物共合故 此事名為有
 039a19 || 是故我有陰 我即異於陰

簡體字

漸漸精進後得阿惟越致。敗壞菩薩已解說。漸漸精進後得阿惟越致者。今可解說。答曰。
 菩薩不得我 亦不得眾生
 不分別說法 亦不得菩提
 不以相見佛 以此五功德
 得名大菩薩 成阿惟越致
 菩薩行此五功德。直至阿惟越致。不得我者。離我著故。是菩薩於內外五陰十二入十八界中求我不可得。作是念。
 若陰是我者 我即生滅相
 云何當以受 而即作受者
 若離陰有我 陰外應可得
 云何當以受 而異於受者
 若我有五陰 我即離五陰
 如世間常言 牛異於牛主
 異物共合故 此事名為有
 是故我有陰 我即異於陰

consistent application of vigor gradually becomes an *avaivartika* (irreversible) bodhisattva. Having already explained what is meant by “the bodhisattva fallen into ruination,” you could now explain what is meant by the one who, after consistent application of vigor gradually becomes *avaivartika* (irreversible).

4. A: HE HAS FIVE QUALITIES, AS FOLLOWS: (VERSE)

Response:

The bodhisattva does not apprehend the existence of any self and also does not apprehend the existence of any being. He does not engage in discriminations as he discourses on Dharma, nor does he apprehend the existence of bodhi.

He does not see a buddha by his signs. It is because of these five meritorious qualities that he can be referred to as a great bodhisattva who is bound to become an *avaivartika*.

If a bodhisattva implements these five meritorious qualities, he thereby proceeds directly to the stage of the *avaivartika*.

a. NOT APPREHENDING THE EXISTENCE OF ANY “SELF”

As for “not apprehending the existence of any ‘self,’” this is due to having abandoned attachment to the existence of any self. When this bodhisattva searches among the inwardly related and outwardly related five aggregates, twelve sense bases, and eighteen sense realms, he cannot apprehend the existence of a self anywhere among them. He contemplates thus:¹²⁵

If it were the case that the aggregates constituted a self, then that “self” would be characterized by birth and destruction. How could one, merely on the basis of feelings, immediately create some entity that experiences feelings?

If a self were to exist apart from the aggregates, one should be able to apprehend it apart from the aggregates. But how could one take it that feelings are something separate from what experiences feelings?

If it were the case that the self possessed the five aggregates, that self would be something apart from the five aggregates in the same way that it is commonly said in worldly parlance that an ox is different from the ox-herder.

It is on the basis of the conjunction of different things that this phenomenon is said to exist. Therefore, if it were the case that some self possessed the aggregates, that self would be something different from the aggregates.

正體字

039a20 || 若陰中有我 如房中有人
 039a21 || 如床上聽者 我應異於陰
 039a22 || 若^[1]我中有陰 如器中有果
 039a23 || 如乳中有蠅 陰則異於我
 039a24 || 如可然非然 不離可然然
 039a25 || 然無有可然 然可然中無
 039a26 || 我非陰離陰 我亦無有陰
 039a27 || 五陰中無我 我中無五陰
 039a28 || 如是染染者 煩惱煩惱者
 039a29 || 一切瓶衣等 皆當如是知
 039b01 || 若說我有定 及諸法異相
 039b02 || 當知如是人 不得佛法味
 039b03 || 菩薩如是思惟即離我見。遠離我見故則
 039b04 || 不得我。不得眾生者。眾生名異於菩薩
 039b05 || 者。離貪我見故作是念。若他人實有我者。
 039b06 || 彼可為他因有我故以彼為他。而實求我
 039b07 || 不可得。彼亦不可得故無彼亦無我。是故菩
 039b08 || 薩亦不得彼。

簡體字

若阴中有我 如房中有人
 如床上听者 我应异于阴
 若我中有阴 如器中有果
 如乳中有蝇 阴则异于我
 如可然非然 不离可然然
 然无有可然 然可然中无
 我非阴离阴 我亦无有阴
 五阴中无我 我中无五阴
 如是染染者 烦恼烦恼者
 一切瓶衣等 皆当如是知
 若说我有定 及诸法异相
 当知如是人 不得佛法味

菩薩如是思惟即離我見。遠離我見故則不得我。不得眾生者。眾生名異於菩薩者。離貪我見故作是念。若他人實有我者。彼可為他因有我故以彼為他。而實求我不可得。彼亦不可得故無彼亦無我。是故菩薩亦不得彼。

If it were the case that the self existed within the aggregates,
then this is just like there being a person inside of a room
or like there being someone there on a couch, listening.
The self then should be something different from the aggregates.

If it were the case that the aggregates existed within a self,
this would be analogous to fruit being contained in a bowl
or like milk in which there are flies.
The aggregates then would be different from the self.

This is just as with a combustible not being the burning itself
even as burning cannot occur apart from a combustible.
Combustion does not possess its combustible
nor does combustion itself abide within what is combustible.

A self isn't identical with nor separate from the aggregates,
nor does a self possess the aggregates.
There is no self within the five aggregates
and there are no five aggregates within a self.

Similarly analogous are dye and that which is dyed,
the afflictions and whoever is affected by the afflictions,
a vase [and its clay], cloth [and its threads], and so forth.
All of these phenomena should be understood in this same way.

If someone asserts that the self exists as a fixed entity
or that dharmas are possessed of differentiating characteristics,
one should realize that such a person
has not realized the flavor of the Buddha's Dharma.

When the bodhisattva carries out such contemplations, he immediately abandons any view imputing the existence of a self. Because he abandons any view conceiving of the existence of a self, he becomes unable to apprehend the existence of any self at all.

b. NOT APPREHENDING THE EXISTENCE OF ANY "BEING"

As for his being unable "to apprehend the existence of any being," the term "being" here refers to any entity other than this bodhisattva. Because he has abandoned any view clinging to the existence of a self, he contemplates thus: "If others truly had a self, then they would constitute an 'other.' It is based on the existence of a self that one is able to regard someone else as constituting an 'other.' However, in reality, when one seeks to find some 'self,' it cannot be apprehended. Because an 'other' cannot be apprehended, either, then there is neither any 'other' nor any 'self.'" It is in this manner that the bodhisattva remains unable to apprehend any [being that is] "other," either.

正
體
字

不分別說法者。是菩薩信解
 039b09 || 一切法不二故無差別故一相故作是念。
 039b10 || 一切法皆從邪憶想分別生虛妄欺誑。是菩
 039b11 || 薩滅諸分別無諸衰惱。即入無上第一義
 039b12 || 因緣法不隨他慧。
 039b13 || 實性則非有 亦復非是無
 039b14 || 非亦有亦無 非非有非無
 039b15 || 亦非有文字 亦不離文字
 039b16 || 如是實義者 終不可得說
 039b17 || 言者可言言 是皆寂滅相
 039b18 || 若性寂滅者 非有亦非無
 039b19 || 為欲說何事 為以何言說
 039b20 || 云何有智^[2]人 而與言者言
 039b21 || 若諸法性空 諸法即無性
 039b22 || 隨以何法空 是法不可說
 039b23 || 不得不有言 假言以說空
 039b24 || 實義亦非空 亦復非不空
 039b25 || 亦非空不空 非非空不空
 039b26 || 非虛亦^[3]非實 非說非不說

簡
體
字

不分別说法者。是菩萨信解一切法不二故无差别故一相故作是
 念。一切法皆从邪忆想分别生虚妄欺诳。是菩萨灭诸分别无诸衰
 恼。即入无上第一义因缘法不随他慧。
 实性则非有 亦复非是无
 非亦有亦无 非非有非无
 亦非有文字 亦不离文字
 如是实义者 终不可得说
 言者可言言 是皆寂灭相
 若性寂灭者 非有亦非无
 为欲说何事 为以何言说
 云何有智人 而与言者言
 若诸法性空 诸法即无性
 随以何法空 是法不可说
 不得不有言 假言以说空
 实义亦非空 亦复非不空
 亦非空不空 非非空不空
 非虚亦非实 非说非不说

C. NOT ENGAGING IN DISCRIMINATIONS WHILE SPEAKING ON DHARMA

As for, “he does not engage in discriminations as he discourses on Dharma,” because this bodhisattva has a resolute belief in the non-duality of all dharmas, in the nonexistence of any distinctions among them, and in their being characterized by a singular character, he contemplates thus, “All dharmas arise from erroneous perceptions and discriminations. They are false and deceptive.” This bodhisattva extinguishes all discriminations, becomes free of all distress, immediately enters into the unsurpassable supreme meaning’s dharma of conditioned origination, and then no longer needs to rely upon the wisdom imparted by others.

The nature of reality is not something that exists,
nor is it the case that it does not exist,
nor does it both exist and not exist,
nor does it neither exist nor not exist.¹²⁶

Nor does it abide in verbal expressions,
nor is it something apart from verbal expressions.
So it is that the meaning of ultimate reality
can never be expressed by resort to speech.

The speaker and the words that can be spoken—
—these are all characterized by quiescent cessation.
Whatsoever has the nature of quiescent cessation
is neither existent nor nonexistent.

No matter what one might wish to speak about
and no matter which means one might choose to speak,
how could there be someone who is wise and yet [still conceives]
of there being any “speaking” that takes place with some “speaker.”

If the nature of all dharmas is emptiness,
then dharmas are devoid of any [inherently existent] nature.
Consequently whatever dharmas are empty [of inherent existence],
those very dharmas are ineffable.

One cannot fail to have words that one speaks,
hence we borrow words to speak about emptiness.
The true meaning is neither empty
nor non-empty,

nor both empty and not empty,
nor neither empty nor not empty.
It is not false nor is it true,
nor is it spoken, nor is it not spoken.

正
體
字

039b27	而實無所有	亦非無所有
039b28	是為悉捨離	諸所有分別
039b29	因及從因生	如是一切法
039c01	皆是寂滅相	無取亦無捨
039c02	無灰衣不淨	灰亦還污衣
039c03	非言不宣實	言說則有過
039c04	菩薩如是觀信解通達於說法中。無所分	
039c05	別。不得菩提者。是菩薩信解空法故。如	
039c06	凡夫所得菩提。不如是得作是念。	
039c07	佛不得菩提	非佛亦不得
039c08	諸果及餘法	皆亦復如是
039c09	有佛有菩提	佛得即為常
039c10	無佛無菩提	不得即斷滅
039c11	離佛無菩提	離菩提無佛
039c12	若 ^[4] 一異不成	云何有和 ^[5] 合
039c13	凡諸一切法	以異故有合
039c14	菩提不異佛	是故二無合
039c15	佛及與菩提	異共俱不成
039c16	離二更無三	云何而得成

簡
體
字

而实无所有	亦非无所有
是为悉舍离	诸所有分别
因及从因生	如是一切法
皆是寂灭相	无取亦无舍
无灰衣不净	灰亦还污衣
非言不宣实	言说则有過
菩薩如是觀信解通達于說法中。無所分別。不得菩提者。是	
菩薩信解空法故。如凡夫所得菩提。不如是得作是念。	
佛不得菩提	非佛亦不得
諸果及余法	皆亦復如是
有佛有菩提	佛得即為常
无佛无菩提	不得即斷灭
离佛无菩提	离菩提无佛
若一异不成	云何有和合
凡诸一切法	以异故有合
菩提不异佛	是故二无合
佛及与菩提	异共俱不成
离二更无三	云何而得成

And yet, in truth, there is nothing that exists,
and yet it is not the case that nothing exists at all.
This constitutes the complete relinquishment
of the discrimination of anything at all as existent.

Causes as well as whatever arises from causes—
All such dharmas as these
are in every case characterized by quiescent cessation.
There is neither any seizing on them nor any relinquishing of them.

Without ash-soap, a robe cannot be made clean,
But still, ashes may have the contrary effect of staining a robe.
[So too], were it not for words, one could not proclaim the truth.
Still, if one uses words and speech, that too may have its faults.¹²⁷

It is in this manner that the bodhisattva contemplates, develops resolute belief in, and then achieves a penetrating understanding whereby, in his discoursing on the Dharma, “he does not engage in discriminations.”

d. NOT APPREHENDING THE EXISTENCE OF BODHI

As for being “unable to apprehend the existence of bodhi,” because this bodhisattva possesses a resolute belief in the dharma of emptiness, his “apprehension” here is not of the same sort as the common person’s apprehension of bodhi. He contemplates in this manner:

The buddhas have not apprehended bodhi
and those who are not buddhas do not apprehend it, either.
As for the fruits of the path and the other related dharmas,
in every case, this also applies in the same way to them.

Where there is a buddha, there is bodhi.
but to hold that a buddha has “apprehended” it is just eternalism.
Without a buddha, there is no bodhi,
but to hold that it cannot be apprehended is just annihilationism.

Apart from a buddha, there is no bodhi
and apart from bodhi, there is no buddha.
If they are singular, their difference cannot be established.
So how could there be any sort of conjoining of them?

In general, as regards all dharmas,
it is because they are different that they may be conjoined.
But bodhi is not something distinctly different from a buddha.
Therefore, in the case of these two, there is no conjoining.

In the case of a buddha and bodhi,
neither their difference nor their conjoining can be established.
There is no third alternative apart from these two.
How then could [such concepts] be validly established?

正
體
字

039c17	是故佛寂滅	菩提亦寂滅
039c18	是二寂滅故	一切皆寂滅
039c19	不以相見佛者。是菩薩信解通達無相法。	
039c20	作是念。	
039c21	一切若無相	一切即有相
039c22	寂滅是無相	即為是有相
039c23	若觀無相法	無相即為相
039c24	若言修無相	即非修無相
039c25	若捨諸貪著	名之為無相
039c26	取是捨貪相	則為無解脫
039c27	凡以有取故	因取而有捨
039c28	誰取取何事	名之以為捨
039c29	取者所用取	及以可取法
040a01	共離俱不有	是皆名寂滅
040a02	若法相因成	是即為無性
040a03	若無有性者	此即無有相
040a04	若法無有性	此即無相者
040a05	云何言無性	即為是無相
040a06	若用有與無	亦遮亦應聽
040a07	雖言心不著	是則無有過

簡
體
字

是故佛寂滅	菩提亦寂滅
是二寂滅故	一切皆寂滅
不以相見佛者。是菩薩信解通达无相法。作是念。	
一切若无相	一切即有相
寂滅是无相	即为是有相
若观无相法	无相即为相
若言修无相	即非修无相
若舍诸贪著	名之为无相
取是舍贪相	则为无解脱
凡以有取故	因取而有舍
谁取取何事	名之以为舍
取者所用取	及以可取法
共离俱不有	是皆名寂滅
若法相因成	是即为无性
若无有性者	此即无有相
若法无有性	此即无相者
云何言无性	即为是无相
若用有与无	亦遮亦应听
虽言心不着	是则无有过

Therefore buddhas are characterized by quiescent cessation.
 So too is bodhi characterized by quiescent cessation.
 Because these two are characterized by quiescent cessation,
 everything is characterized by quiescent cessation.

e. NOT SEEING A BUDDHA BY HIS SIGNS

As for “he does not see a buddha by his signs,” this bodhisattva has a resolute belief in and an utterly penetrating understanding of the dharma of signlessness. He reflects thus:¹²⁸

If everything is signless,
 then everything is identical with whatever possesses signs.
 Quiescent cessation is signless
 and is identical with whatever is possessed of signs.¹²⁹

If one contemplates the dharma of signlessness,
 whatever is signless is [seen to be] the same as what possesses signs.
 If one says that one is cultivating signlessness,
 that is just a non-cultivation of signlessness.

Were one to relinquish all covetousness¹³⁰
 and designate that as constituting signlessness,
 such seizing on this sign of having relinquished covetousness¹³¹
 then becomes the very absence of liberation.

In general, it is because of the existence of grasping
 that then, because of that grasping, there then is relinquishing.
 There is someone who grasps and something that is grasped¹³²—
 It is on this basis that one then refers to “relinquishing.”

As for the one who grasps, the grasping to which he resorts,
 and also that dharma that is subject to being grasped—
 whether as conjoined or separate, they all do not exist,¹³³
 for these are all synonymous with quiescent cessation.

If a dharma’s signs are established on the basis of causes,
 this is just something devoid of any [inherently existent] nature.
 Whatever is devoid of any [inherently existent] nature—
 this is just something devoid of any [inherently existent] signs.

If a dharma has no [inherently existent] nature—
 this is just something that is signless.
 How can one assert that it has no [inherently existent] nature?
 It is precisely because it is signless.¹³⁴

If one uses [such terms as] “existence” and “nonexistence,”
 “both” and “neither” should be permissible as well,¹³⁵ for,
 although one may speak thus, so long as one’s mind is not attached,
 one thereby remains free of any fault in doing so.

正
體
字

040a08 || 何處先有法 而後不滅者
 040a09 || 何處先有然 而後有滅者
 040a10 || 是有相寂滅 同無相寂滅
 040a11 || 是故寂滅語 及寂滅語者
 040a12 || 先亦非寂滅 亦非不寂滅
 040a13 || 亦非寂不寂 非非寂不寂
 040a14 || 是菩薩如是通達無相慧故無有疑悔。不
 040a15 || 以色相見佛。不以受想行識相見佛。問
 040a16 || 曰。云何不以色相見佛。不以受想行識
 040a17 || 相見佛。答曰。非色是佛。非受想行識是佛。
 040a18 || 非離色有佛。非離受想行識有佛。非佛
 040a19 || 有色。非佛有受想行識。非色中有佛。非
 040a20 || 受想行識中有佛。非佛中有色。非佛中有
 040a21 || 受想行識。菩薩於此五種中不取相。得至
 040a22 || 阿惟越致地。問曰。已知得此法是阿惟越
 040a23 || 致。阿惟越致有何相貌。

簡
體
字

何处先有法 而后不灭者
 何处先有然 而后有灭者
 是有相寂灭 同无相寂灭
 是故寂灭语 及寂灭语者
 先亦非寂灭 亦非不寂灭
 亦非寂不寂 非非寂不寂
 是菩萨如是通达无相慧故无有疑悔。不以色相见佛。不以受
 想行识相见佛。问曰。云何不以色相见佛。不以受想行识相见
 佛。答曰。非色是佛。非受想行识是佛。非离色有佛。非离受想
 行识有佛。非佛有色。非佛有受想行识。非色中有佛。非受想行
 识中有佛。非佛中有色。非佛中有受想行识。菩萨于此五种中不
 取相。得至阿惟越致地。问曰。已知得此法是阿惟越致。阿惟越
 致有何相貌。

Where has there ever first existed some dharma
that, afterward, was not destroyed?
Wherever there has first existed some fire
that, afterward, was then extinguished,
the quiescent cessation of these existent signs
is identical to the quiescent cessation of whatsoever is signless.

Therefore, as for these words about quiescent cessation
as well as the one who speaks about quiescent cessation,
from the beginning, too, they have not been quiescent¹³⁶
nor have they been non-quiescent,
nor have they been both quiescent and non-quiescent,
nor have they been neither quiescent nor non-quiescent.

Because this bodhisattva has such a penetrating comprehension of the wisdom of signlessness, he is free of any doubts or regrets. He does not see a buddha in terms of the signs of his physical form, nor does he see a buddha in terms of feelings, perceptions, formative factors, or consciousness.

Question: How is it that he does not see a buddha by the signs of his physical form? And how is it that he does not see a buddha in terms of feelings, perceptions, formative factors, or consciousness?

Response: It is not the case that physical form is a buddha, nor is it the case that feelings, perceptions, formative factors, or consciousness are what constitute a buddha.¹³⁷

Nor is it the case that a buddha exists apart from physical form, nor is it the case that he exists apart from feelings, perceptions, formative factors, or consciousness.

Nor is it the case that a buddha possesses physical forms, nor is it the case that a buddha possesses feelings, perceptions, formative factors, or consciousness.

Nor is it the case that a buddha exists within physical form. Nor is it the case that a buddha exists within feelings, perceptions, formative factors, or consciousness.

Nor is it the case that physical form resides within a buddha. Nor is it the case that feelings, perceptions, formative factors, or consciousness reside within a buddha.

The bodhisattva who does not seize on any signs of these five aggregates succeeds in reaching the ground of the *avaivartika*.

D. Q: WHAT ARE THE CHARACTERISTIC SIGNS OF AN AVAIVARTIKA?

Question: Now that we already know that one who acquires these dharmas is an *avaivartika*, what characteristic signs does the *avaivartika* possess?

答曰。

040a24 || 般若已廣說 阿惟越致相
 040a25 || 若菩薩觀凡夫地聲聞地辟支佛地佛地。不
 040a26 || 二不分別無有疑悔。當知是阿惟越致。阿
 040a27 || 惟越致。有所言說皆有利益。不觀他人長
 040a28 || 短好醜。不憊望外道沙門有所言說。應知
 040a29 || 即知應見便見。不禮事餘天。不以華香幡
 040b01 || 蓋供養。不宗事餘師。不墮惡道不受女
 040b02 || 身。常自修十善道。亦教他令行。常以善法
 040b03 || 示教利喜。乃至夢中不捨十善道。不行十
 040b04 || 不善道。身口意業所種善根。皆為安樂度
 040b05 || 脫眾生。所得果報與眾生共。若聞深法不
 040b06 || 生疑悔。少於語言利安語和悅語柔軟語。
 040b07 || 少於眠睡行來進止心不散亂。威儀^[1]庠雅
 040b08 || 憶念堅固。身無諸虫。衣服臥具淨潔無垢。
 040b09 || 身心清淨閑靜少事。

正
體
字

答曰。

般若已广说 阿惟越致相

若菩薩觀凡夫地聲聞地辟支佛地佛地。不二不分別無有疑
 悔。當知是阿惟越致。阿惟越致。有所言說皆有利益。不觀他人
 長短好丑。不憊望外道沙門有所言說。應知即知應見便見。不禮
 事余天。不以華香幡蓋供養。不宗事余師。不墮惡道不受女身。
 常自修十善道。亦教他令行。常以善法示教利喜。乃至夢中不舍
 十善道。不行十不善道。身口意業所種善根。皆為安樂度脫眾
 生。所得果報與眾生共。若聞深法不生疑悔。少于語言利安語和
 悅語柔軟語。少于眠睡行來進止心不散亂。威儀庠雅憶念堅固。
 身無諸虫。衣服臥具淨潔無垢。身心清淨閑靜少事。

簡
體
字

E. A: THE AVAIVARTIKA HAS NUMEROUS CHARACTERISTICS, AS FOLLOWS:

Response:

The *Prajñāpāramitā* has already extensively explained the characteristic signs of the *avaivartika*.

If, in contemplating the ground of the common person, the grounds of the *śrāvaka* disciple, the ground of the *pratyekabuddha*, and the ground of a buddha, a bodhisattva does not engage in duality-based perceptions, does not engage in discriminating thoughts, and has no doubts or regrets, one should realize that this is an *avaivartika*.

Whenever an *avaivartika* speaks, it is beneficial in some way.

He does not contemplate others' relative strengths and shortcomings or good and bad aspects.

He does not long to hear the discourses of non-Buddhist *śramaṇas*.

What should be known, he immediately learns. Whatever should be seen, he then sees.

He does not revere or serve others' deities, nor does he make offerings to them of flowers, incense, banners, or canopies. Nor does he venerate or serve the gurus of those other traditions.

He does not fall into the wretched destinies nor, when reborn, does he take on a female body.

He always cultivates the ten courses of good karmic action himself while also teaching them to others, thereby causing them to practice them.

He always uses good dharmas in revealing [truths], instructing, benefiting, and delighting others. Even in his dreams, he never relinquishes the ten courses of good karmic action and never engages in any of the ten courses of bad karmic action.

The roots of goodness that he plants through physical, verbal, and mental actions are all done in order to facilitate beings' peace and happiness and their liberation [from *saṃsāra*]. He shares with other beings the karmic rewards that result from his endeavors.

Whenever he hears discussions of profound dharmas, he does not develop either doubts or regrets.

He tends to be a man of relatively few words. His discourse is beneficial and peaceful, agreeable and pleasing, soft and pliant.

He sleeps but little and, whether going or coming, moving along or stopping, his mind is not scattered. He is refined in his deportment and his thoughts are stable and resolute.

His body is free of parasites. His robes and mat are clean and unstained. He is pure in both body and mind and he is serene and uninvolved in extraneous matters.

正
體
字

心不諂曲不懷慳嫉。

040b10 || 不貴利養衣服飲食臥具醫藥資生之物。於

040b11 || 深法中無所諍競。一心聽法常欲在前。

040b12 || 以此福德具足諸波羅蜜。於世技術與眾

040b13 || 殊絕。觀一切法皆順法性。乃至惡魔變現

040b14 || 八大地獄化作菩薩而語之言。汝若不捨

040b15 || 菩提心者當生此中。見是怖畏而心不捨。

040b16 || 惡魔復言。摩訶衍經非佛所說。聞是語時

040b17 || 心無有異。常依法相不隨於他。於生死

040b18 || 苦惱而無驚畏。[2]聞菩薩於阿僧祇劫修集

040b19 || 善根而退轉者。其心不沒。又聞菩薩退為

040b20 || 阿羅漢得諸禪定說法度人心亦不退。常

040b21 || [3]能覺知一切魔事。若聞薩[4]波若空大乘十

040b22 || 地亦空[5]可度眾生亦空諸法無所有亦如

040b23 || 虛空。若聞如是惑亂其心欲令退轉疲厭

040b24 || 懈廢。而[6]是菩薩倍加精進深行慈悲。

簡
體
字

心不諂曲不懷慳嫉。不貴利養衣服飲食臥具医药資生之物。于深法中无所諍競。一心听法常欲在前。以此福德具足诸波罗蜜。于世技术与众殊绝。观一切法皆顺法性。乃至恶魔变现八大地狱化作菩萨而语之言。汝若不舍菩提心者当生此中。见是怖畏而心不舍。恶魔复言。摩诃衍经非佛所说。闻是语时心无有异。常依法相不随于他。于生死苦恼而无惊畏。闻菩萨于阿僧祇劫修集善根而退转者。其心不没。又闻菩萨退为阿罗汉得诸禅定说法度人心亦不退。常能觉知一切魔事。若闻萨波若空大乘十地亦空可度众生亦空诸法无所有亦如虚空。若闻如是惑乱其心欲令退转疲厌懈怠。而是菩萨倍加精进深行慈悲。

His mind is free of flattery and deviousness nor does it tend toward miserliness or jealousy.

He does not prize offerings, robes, food and drink, mats, medicines, or other physical necessities.

He has no tendency to engage in disputation over profound dharmas. He listens single-mindedly to explanations of the Dharma and always wishes to be in front [wherever it is taught].

Through the merit gained in these various ways, he succeeds in perfecting his practice of the *pāramitās*.

He excels over others in mastery of the world's cultural skills and arts.

He contemplates all dharmas in accordance with the nature of dharmas.

Even if Māra, the Evil One, were to manifest an apparition of the eight great hells while transformationally appearing before him as a bodhisattva, saying, "If you do not relinquish the resolve to attain bodhi, you will be reborn here"—even when witnessing such a terrifying circumstance as this, his mind would still refuse to relinquish its resolve.

Should Māra, the Evil One, then also say, "The sutras of the Mahāyāna were not spoken by the Buddha"—even when hearing this declaration, his resolve would remain unchanged. He continues to rely on the characteristic aspects of the Dharma and does not follow others.

He is not terrorized by the sufferings of *saṃsāra*. Even were he to hear of bodhisattvas who finally fell back and retreated [from the bodhi resolve] after *asaṃkhyeyas* of kalpas of cultivating and accumulating roots of goodness, his resolve would still not sink away as a result.

Also, were he to hear of a bodhisattva that had retreated to become an arhat, even then, he would still not retreat from his resolve to acquire the *dhyāna* absorptions, proclaim the Dharma, and liberate others [from *saṃsāra*].

He is always able to become aware of and recognize all actions of *māras*. Even if he were to be informed that omniscience is empty, that the Great Vehicle's ten grounds are empty, that the beings amenable to liberation [from *saṃsāra*] are empty, and that all dharmas are nonexistent and like empty space—were he to be told such things by someone attempting to throw his mind into confusion, someone wishing thereby to influence him to turn back due to weariness and diminishing intensity of effort—this bodhisattva would still respond by redoubling his practice of vigor and his deep practice of kindness and compassion.

正體字

意若 040b25 || 欲入初禪第二第三第四禪而不隨禪生
 040b26 || 還起欲界法。除破憍慢不貴稱讚心無瞋
 040b27 || [7]礙。若在居家不染著五欲。以厭離心受
 040b28 || 如病服藥。不以邪命自活。不以自活因
 040b29 || 緣惱亂於他。但為眾生得安樂故處在居
 040c01 || 家。密迹金剛常隨侍衛人及非人不能壞亂。
 040c02 || 諸根具足無所缺少。不為呪術惡藥伏人
 040c03 || 害物。不好鬪諍不自高身[8]不卑他人。不
 040c04 || 占相吉凶不樂說眾事。所謂帝王臣民國
 040c05 || 土[9]疆界。戰鬥器仗衣物酒食。女人事古昔事
 040c06 || 大海中事。如是等事悉不樂說。不[10]往觀聽
 040c07 || 歌舞伎樂。但樂說應諸波羅蜜義。樂說應諸
 040c08 || 波羅蜜法令得增益。離諸鬪訟常願見
 040c09 || 佛。聞他方現在有佛願欲往生。常生中國
 040c10 || 終不自疑我是阿惟越致非阿惟越致。決定
 040c11 || 自知是阿惟越致。種種魔事覺而不隨。乃至
 040c12 || 轉身不生聲聞

簡體字

意若欲入初禪第二第三第四禪而不隨禪生還起欲界法。除破憍慢
 不貴稱讚心無嗔碍。若在居家不染著五欲。以厭离心受如病服
 药。不以邪命自活。不以自活因缘恼乱于他。但为众生得安乐故
 处在居家。密迹金刚常随侍卫人及非人不能坏乱。诸根具足无所
 缺少。不为咒术恶药伏人害物。不好斗谍不自高身不卑他人。不
 占相吉凶不乐说众事。所谓帝王臣民国土疆界。战斗器仗衣物酒
 食。女人事古昔事大海中事。如是等事悉不乐说。不往观听歌舞
 伎乐。但乐说应诸波罗蜜义。乐说应诸波罗蜜法令得增益。离诸
 斗讼常愿见佛。闻他方现在有佛愿欲往生。常生中国终不自疑我
 是阿惟越致非阿惟越致。决定自知是阿惟越致。种种魔事觉而不
 随。乃至转身不生声闻

Whenever he wishes to enter the first *dhyāna*, second *dhyāna*, third *dhyāna*, or fourth *dhyāna* meditation states, though he may do so, he nonetheless refrains from taking rebirth in those corresponding *dhyāna* [heavens], but rather returns and takes up dharmas suitable for practice within the desire realm.

He crushes and expels any potential arrogance, does not prize the praise of others, and keeps his mind free of the hindrance of hatred.

In lives spent as a householder, he remains unstained by the five objects of desire, merely taking them on with a mind of renunciation just as one would take medicine when beset with disease.

He does not live by wrong livelihoods and does not live in a manner that disrupts others' lives.

It is only for the sake of bringing peace and happiness to beings that he might abide in the role of a householder.

Traceless vajra-wielding dharma protectors¹³⁸ always follow him, serving and protecting him and ensuring that he cannot be harmed or interfered with by any human or non-human being.

All of his faculties are normally intact and free of defect. He does not use magical spells or noxious elixirs to subdue people or harm beings.

He is not fond of disputation, and does not elevate himself or degrade others.

He does not perform divinations to determine auspiciousness or misfortune.

He is not fond of discussing manifold topics, topics such as: kings, ministers and the people, the state and its frontier lands, wars and battles, weaponry, clothing, possessions, alcoholic beverages and cuisine, matters associated with women, historical happenings, or maritime matters. He does not delight in discussing any matters such as these.

He does not attend, watch, or listen to singing, dancing, or music.

He only wishes to discuss the meaning of the *pāramitās* and only wishes to discuss dharmas related to the *pāramitās*, seeking thereby to cause those listening to gain increased benefit from this.

He abandons all disputation and always wishes to see the Buddha. If he hears of there now being a buddha in some other region, he wishes to take rebirth there. He is always reborn in a country central [to the presence of Dharma]. He never entertains doubts in himself whereby he wonders, "Am I or am I not an *avaivartika*?" He knows with complete certainty that he is an *avaivartika*.

He recognizes the various works of the *māras*, but does not accord with them. [His resolve is so solid that], even after he has taken rebirth, he does not then generate any aspiration to follow the paths of *śrāvaka*

正
體
字

辟支佛心。乃至惡魔現作

040c13 || 佛身。語言汝應證阿羅漢。我今為汝說法。

040c14 || 即於此中成阿羅漢。亦不信受。為護法故

040c15 || 不惜身命常行精進。若說法時無有疑

040c16 || 難。無有闕失。如是等事名阿惟越致相。能

040c17 || 成就此相者。當知是阿惟越致。或有未具

040c18 || 足者。何者是未久入阿惟越致地者。隨後

040c19 || 諸地修集善根。隨善根轉深故。得是阿惟

040c20 || 越致相。[11]

040c21 || 十住毘婆沙論卷第四

簡
體
字

辟支佛心。乃至惡魔現作佛身。語言汝應證阿羅漢。我今為汝說法。即于此中成阿羅漢。亦不信受。為護法故不惜身命常行精進。若說法時無有疑難。無有闕失。如是等事名阿惟越致相。能成就此相者。當知是阿惟越致。或有未具足者。何者是未久入阿惟越致地者。隨後諸地修集善根。隨善根轉深故。得是阿惟越致相。

disciples or *pratyekabuddhas*. Even if Māra, the Evil One, were to manifest before him in the body of a buddha, telling him, “You must attain arhatship. I shall now speak the Dharma for you so that you may immediately achieve arhatship right here,” even then, he would refuse to believe or accept this.

He does not spare even his own body or life in his efforts to preserve the Dharma and always practices vigor.

When explaining the Dharma, he is free of doubt or uncertainty and does so in a manner that is free of any deficiencies or errors.

It is factors such as these that constitute the characteristic signs of an *avaivartika*. One should realize that whoever is able to perfect these signs is an *avaivartika*. It might also happen that one encounters those who have not yet completely developed these signs. What sort of individual is this? This individual will, before long, ascend to the ground of the *avaivartika*. He is one who, after having cultivated and accumulated roots of goodness on later grounds and after having developed ever deeper roots of goodness, shall then acquire these characteristic signs of the *avaivartika*.

The End of Chapter Eight

正
體
字

040c24 || 十住毘婆沙論卷第五 040c25 ||
040c26 || 聖者龍樹造
040c27 || 後秦龜茲國三藏鳩摩羅什譯
040c28 || [12]易行品第九
040c29 || 問曰。是阿惟越致菩薩初事如先說。至阿惟
041a01 || 越致地者。行諸難行久乃可得。或墮聲聞
041a02 || 辟支佛地。若爾者是大衰患。如助道法中說。
041a03 || 若墮聲聞地 及辟支佛地
041a04 || 是名菩薩死 則失一切利
041a05 || 若墮於地獄 不生如是畏
041a06 || 若墮二乘地 則為大怖畏
041a07 || 墮於地獄中 畢竟得至佛
041a08 || 若墮二乘地 畢竟遮佛道
041a09 || 佛自於經中 解說如是事
041a10 || 如人貪壽者 斬首則大畏
041a11 || 菩薩亦如是 若於聲聞地
041a12 || 及辟支佛地 應生大怖畏
041a13 || 是故若諸佛所說有易行道疾得至阿惟越
041a14 || 致地方便者。願為說之。

簡
體
字

易行品第九

問曰。是阿惟越致菩薩初事如先說。至阿惟越致地者。行諸
難行久乃可得。或墮聲聞辟支佛地。若爾者是大衰患。如助道法
中說。

若墮聲聞地 及辟支佛地
是名菩薩死 則失一切利
若墮於地獄 不生如是畏
若墮二乘地 則為大怖畏
墮於地獄中 畢竟得至佛
若墮二乘地 畢竟遮佛道
佛自於經中 解說如是事
如人貪壽者 斬首則大畏
菩薩亦如是 若於聲聞地
及辟支佛地 應生大怖畏

是故若諸佛所說有易行道疾得至阿惟越致地方便者。願為說
之。

CHAPTER 9

On the Easy Practice

IX. CHAPTER NINE: ON THE EASY PRACTICE

A. Q: HOW DIFFICULT! IS THERE AN EASIER PATH TO THE AVAIVARTIKA GROUND?

Question: Given that this *avaivartika* bodhisattva's initial endeavors are such as previously discussed, one aspiring to reach the ground of the *avaivartika* would have to practice all manner of difficult practices for a long time and only then be able to reach it. [This being the case], he might become prone then to fall down onto the grounds of the *śrāvaka* disciples or *pratyekabuddhas*. If that were the case, this would be for him an immensely ruinous calamity. As stated in the Dharma of *The Provisions Essential for Bodhi (Bodhisambhāra Śāstra)*:¹³⁹

If one were to fall onto the ground of the *śrāvaka* disciples
or onto the ground of the *pratyekabuddhas*,
this amounts to "death" for a bodhisattva,
for he then loses all beneficial effects [of his bodhisattva practice].

If one faced the prospect of falling into the hells,
he would not become filled with such fear as this.
If one were to [contemplate] falling onto the Two Vehicles' ground,
then this would bring about great terror.

If one were to fall into the hells,
he could still ultimately succeed in reaching buddhahood.
If one were to fall onto the grounds of the Two Vehicles, however,
this would ultimately block the realization of buddhahood.

In the scriptures, the Buddha himself
explained matters such as these, stating that
this is just as with a person who covets a long lifespan:
If he is faced with decapitation, he is then filled with great fear.

The bodhisattva is also just like this.
If [confronted with the prospect of] the *śrāvaka* disciples' ground
or the *pratyekabuddhas*' ground,
he should react with great terror.

Therefore, if, as a skillful means, the Buddhas have mentioned the existence of an easily-practiced path by which one might rapidly succeed in arriving at the ground of the *avaivartika*, then please explain it for me.

正
體
字

答曰。如汝所說是

041a15 || 懦弱怯劣無有大心。非是丈夫志幹之言
041a16 || 也。何以故。若人發願欲求阿耨多羅三藐三
041a17 || 菩提。未得阿惟越致。於其中間應不惜
041a18 || 身命。晝夜精進如救頭燃。如助道中說。
041a19 || 菩薩未得至 阿惟越致地
041a20 || 應常勤精進 猶如救頭燃
041a21 || 荷負於重擔 為求菩提故
041a22 || 常應勤精進 不生懈怠心
041a23 || 若求聲聞乘 辟支佛乘者
041a24 || 但為成己利 常應勤精進
041a25 || 何況於菩薩 自度亦度彼
041a26 || 於此二乘人 億倍應精進
041a27 || 行大乘者佛如是說。發願求佛道。重於
041a28 || 舉三千大千世界。汝言阿惟越致地是法甚
041a29 || 難久乃可得。若有易行道疾得至阿惟越
041b01 || 致地者。是乃怯弱下劣之言。非是大人志幹
041b02 || 之說。汝若必欲聞此方便今當說之。佛法
041b03 || 有無量門。如世間道

簡
體
字

答曰。如汝所说是懦弱怯劣无有大心。非是丈夫志干之言也。何以故。若人发愿欲求阿耨多罗三藐三菩提。未得阿惟越致。于其中间应不惜身命。昼夜精进如救头燃。如助道中说。

菩薩未得至 阿惟越致地
應常勤精進 猶如救頭燃
荷負於重擔 為求菩提故
常應勤精進 不生懈怠心
若求聲聞乘 辟支佛乘者
但為成己利 常應勤精進
何況於菩薩 自度亦度彼
於此二乘人 億倍應精進

行大乘者佛如是说。发愿求佛道。重于举三千大千世界。汝言阿惟越致地是法甚难久乃可得。若有易行道疾得至阿惟越致地者。是乃怯弱下劣之言。非是大人志干之说。汝若必欲闻此方便今当说之。佛法有无量门。如世间道

B. A: HOW WEAK & INFERIOR! BUT, IF YOU WANT THAT, I WILL EXPLAIN

Response: Statements such as you have just made are symptomatic of a weak, pusillanimous, and inferior mind devoid of the great resolve. These are not the words of a heroic man possessed of determination and ability.

How is this so? If a person has brought forth the vow to strive for the realization of *anuttarasamyaksambodhi*, during that interim period in which he has not yet gained the *avaivartika* stage, he must not be sparing of even his own body or life. Rather he should strive with vigor both day and night, acting with the same urgency to save himself as someone whose turban has just caught fire. This is as stated in the *Bodhisambhara Śāstra*:

So long as the bodhisattva has not yet succeeded in reaching
the ground of the *avaivartika*,
he should always diligently practice vigor,
acting with the urgency of one whose turban has caught fire.

Taking up the heavy burden
for the sake of striving to attain bodhi,
he should always act with diligent vigor,
refraining from developing an indolent mind.¹⁴⁰

Even were one to seek the *śrāvaka* disciples' vehicle
or the *pratyekabuddha*'s vehicle,
thus seeking only to perfect one's own benefit,
even then, one should always diligently practice vigor.

How much the more should this be so in the case of the bodhisattva,
one who strives to liberate both himself and others.
Compared to these men of the Two Vehicles,
he should be a *koṭi*'s number of times more vigorous than they are.¹⁴¹

In speaking of the practice of the Great Vehicle, the Buddha described it thus: "As for generating the vow to attain buddhahood, it is a challenge heavier than lifting all of the worlds in a great trichiliocosm."

As for your saying, "This dharma of the *avaivartika* ground is so extremely difficult to accomplish that one can only reach it after a long time" and "If there were only some easily-traveled path by which one could swiftly reach the *avaivartika* ground," these are the words of those who are weak and inferior. These are not statements of a great man possessed of determination and ability. Still, if you definitely do wish to hear of this skillful means, then I shall now explain it for you.

1. THE PRACTICE OF CALLING ON TEN BUDDHAS, ONE IN EACH DIRECTION

The Dharma of the Buddha has measurelessly many gateways. This is just as with the world's various routes among which there are those

正體字

有難有易。陸道步行
 041b04 || 則苦。水道乘船則樂。菩薩道亦如是。或有
 041b05 || 勤行精進。或有以信方便易行疾至阿惟
 041b06 || 越致者。如偈說。
 041b07 || 東方善德佛 南栴檀德佛
 041b08 || 西無量明佛 北方相德佛
 041b09 || 東南無憂德 西南寶施佛
 041b10 || 西北華德佛 東北三^[1]行佛
 041b11 || 下方明德佛 上方廣眾德
 041b12 || 如是諸世尊 今現在十方
 041b13 || 若人疾欲至 不退轉地者
 041b14 || 應以恭敬心 執持稱名號
 041b15 || 若菩薩欲於此身得至阿惟越致地成
 041b16 || [2]就阿耨多羅三藐三菩提者。應當念是十
 041b17 || 方諸佛稱其名號。如寶月童子所問經阿惟
 041b18 || 越致品中說。佛告寶月。東方去此過無量
 041b19 || 無邊不可思議恒河沙等佛土有世界名無
 041b20 || 憂。其地平坦七寶合成。紫磨金縷交絡^[3]其
 041b21 || 界。寶樹羅列以為莊嚴。無有地獄畜生餓
 041b22 || 鬼阿修羅道及諸難處。清淨無穢無有沙礫
 041b23 || 瓦石山陵^[4]堆阜深坑幽壑。天常雨華以布 041b24 || 其地。

簡體字

有难有易。陆道步行则苦。水道乘船则乐。菩萨道亦如是。或有
 勤行精进。或有以信方便易行疾至阿惟越致者。如偈说。

东方善德佛 南栴檀德佛
 西无量明佛 北方相德佛
 东南无忧德 西南宝施佛
 西北华德佛 东北三行佛
 下方明德佛 上方广众德
 如是诸世尊 今现在十方
 若人疾欲至 不退转地者
 应以恭敬心 执持称名号

若菩萨欲于此身得至阿惟越致地成就阿耨多罗三藐三菩提者。应当念是十方诸佛称其名号。如宝月童子所问经阿惟越致品中说。佛告宝月。东方去此过无量无边不可思议恒河沙等佛土有世界名无忧。其地平坦七宝合成。紫磨金缕交络其界。宝树罗列以为庄严。无有地狱畜生饿鬼阿修罗道及诸难处。清净无秽无有沙砾瓦石山陵堆阜深坑幽壑。天常雨华以布其地。

that are difficult and those that are easy. When taking overland routes, the traveling may involve suffering, whereas in the case of water routes where one boards a boat, it may instead be pleasurable.

So too it is in the case of the bodhisattva path. In some instances, one is diligently devoted to the practice of vigor, whereas in others that involve faith and skillful means, one adopts an easy practice by which one swiftly arrives at the station of the *avaivartika*. This is as described in the following verse:

In the East, there is Meritorious Qualities Buddha.
 In the South, there is Candana Qualities Buddha.
 In the West, there is Measureless Light Buddha.
 In the North, there is Emblematic Qualities Buddha.
 In the Southeast, there is Sorrowless Qualities Buddha.
 In the Southwest, there is Giver of Jewels Buddha.
 In the Northwest, there is Floral Qualities Buddha.
 In the Northeast, there is Three Vehicles' Practices Buddha.¹⁴²

Toward the Nadir, there is Brilliant Qualities Buddha.
 Toward the Zenith, there is Vast Multitude of Qualities Buddha.
Bhagavats such as these
 now abide throughout the ten directions.

If a person wishes to swiftly reach
 the ground of irreversibility,
 he should, with a reverential mind,
 take up and maintain the practice of invoking these buddhas' names.

If a bodhisattva wishes in this very body to succeed in reaching the ground of the *avaivartika* and then attain *anuttarasamyaksambodhi*, then he should bear in mind these buddhas of the ten directions and invoke their names. This is just as explained in the "Avaivartika Chapter" of the *Sutra Spoken in Response to the Questions of the Youth Precious Moon*,¹⁴³ in which the Buddha told Precious Moon:

Off in the East, going beyond a number of buddha lands equal to the sands in a measureless, boundless, and inconceivable number of Ganges Rivers, there is a world system named Sorrowless. Its ground is level and composed of the seven precious things. Strands of purple powdered gold are woven throughout that realm and rows of jeweled trees serve as adornments there.

There are no destinies of the hells, animals, hungry ghosts, or *asuras*, nor are there any places beset by difficulties. It is pure, free of any filth, and also free of gravel, ceramic shards, stones, mountains, hillocks, deep pits, and dark ravines. The devas' always rain down flowers that cover its ground.

正
體
字

時世有佛號曰善德如來應^[5]供正遍

041b25 || 知明行足善逝世間解無上士調御丈夫天人

041b26 || 師佛世尊。大菩薩眾恭敬圍繞。身相光色如

041b27 || 燃大金山如大珍寶聚。為諸大眾^[6]廣說

041b28 || 正法。初中後善有辭有義。所說不雜具足

041b29 || 清淨如實不失。何謂不失不失地水火風。

041c01 || 不失欲界色界無色界。不失色受想行識。

041c02 || 寶月。是佛成道已來過六十億劫。又其佛國

041c03 || 晝夜無異。但以此間閻浮提日月歲數說

041c04 || 彼劫壽。其佛光明常照世界。於一說法令

041c05 || 無量無邊千萬億阿僧祇眾生住無生法忍。

041c06 || 倍此人數得住初忍第二第三忍。寶月。其

041c07 || 佛本願力故。若有他方眾生。於先佛所種

041c08 || 諸善根。是佛但以光明觸身。即得無生法

041c09 || 忍。寶月。若善男子善女人聞是佛名能信受

041c10 || 者。即不退阿耨多羅三藐三菩提。餘九佛事

041c11 || 皆亦如是。今當解說諸佛名號及國土名 041c12 || 號。

簡
體
字

时世有佛号曰善德如来应供正遍知明行足善逝世间解无上士调御丈夫天人师佛世尊。大菩萨众恭敬围绕。身相光色如燃大金山如大珍宝聚。为诸大众广说正法。初中后善有辞有义。所说不杂具足清淨如實不失。何谓不失不失地水火风。不失欲界色界无色界。不失色受想行识。宝月。是佛成道已来过六十亿劫。又其佛国昼夜无异。但以此间阎浮提日月岁数说彼劫寿。其佛光明常照世界。于一说法令无量无边千万亿阿僧祇众生住无生法忍。倍此人数得住初忍第二第三忍。宝月。其佛本愿力故。若有他方众生。于先佛所种诸善根。是佛但以光明触身。即得无生法忍。宝月。若善男子善女人闻是佛名能信受者。即不退阿耨多罗三藐三菩提。余九佛事皆亦如是。今当解说诸佛名号及国土名号。

That world now has a buddha named Meritorious Qualities Tathāgata, Worthy of Offerings, of Right and Universal Enlightenment, Perfect in Knowledge and Conduct, Well-Gone One, Knower of the Worlds, Unsurpassable One, Tamer of Those to Be Tamed, Teacher of Devas and Humans, Buddha, Bhagavat. He is respectfully surrounded by an assembly of great bodhisattvas. His body's characteristic radiance and appearance are like a great flaming gold mountain and like a great aggregation of precious jewels.

For the sake of everyone in that great assembly, he extensively proclaims the right Dharma that is good in the beginning, middle, and end, that is eloquently presented and meaningful. Whatever he proclaims is free of admixture, perfect in its purity, accordant with reality, and free of error.

What is meant by “free of error”? It is free of any error with respect to the [four great elements of] earth, water, fire, and wind, is free of any error with respect to the desire realm, the form realm, and the formless realm and is free of error with respect to [the five aggregates of] form, feelings, perceptions, formative factors, and consciousness.

Precious Moon, from the time this buddha achieved buddhahood until the present, sixty *koṭis* of kalpas have passed. Moreover, in that buddha's country, there is no difference between the day and the night. It is only by reference to the enumeration of days, months and years of Jambudvīpa that one describes his lifetime in terms of a particular number of kalpas.

The light from that buddha always illuminates that world. In the course of a single discourse on Dharma, he causes a measureless and boundless number of thousands of myriads of *koṭis* of *asaṃkhyeyas* of beings to abide in the unproduced-dharmas patience. Twice this number of people are thereby caused to abide in the first, second, and third type of patience.

Precious Moon, the power of that buddha's original vows is such that, if there are any beings in other regions who have planted roots of goodness under a previous buddha, he need only be touched by this buddha's light in order to immediately attain the unproduced-dharmas patience.

Precious Moon, if there is a son or daughter of good family who but hears this buddha's name and is then able to have faith and accept him, such a person will immediately achieve irreversibility with respect to the attainment of *anuttarasamyaksaṃbodhi*.

The circumstances related to the other nine buddhas are just like this. Now we shall explain the names of those Buddhas as well as the names of their lands.

正
體
字

善德者。其德淳善但有安樂。非如諸天
 041c13 || 龍神福德[7]惑惱眾生。栴檀德者。南方去此
 041c14 || 無量無邊恒河沙等佛土有世界名歡喜。
 041c15 || 佛號栴檀德。今現在說法。譬如栴檀香而
 041c16 || 清涼。彼佛名稱遠聞如香流布。滅除眾生三
 041c17 || 毒火熱令得清涼。無量明佛者。西方去此
 041c18 || 無量無邊恒河沙等佛土有世界名[8]善。佛
 041c19 || 號無量明。今現在說法。其佛身光及智慧明
 041c20 || 照無量無邊。相德佛者。北方去此無量無邊
 041c21 || 恒河沙等佛土有世界名不可動。佛名相
 041c22 || 德。今現在說法。其佛福德高顯猶如幢相。
 041c23 || 無憂德者。東南方去此無量無邊恒河沙等
 041c24 || 佛土有世界名月明。佛號無憂德。今現在
 041c25 || 說法。其佛神德令諸天人無有憂愁。寶施
 041c26 || 佛者。西南方去此無量無邊恒河沙等佛土
 041c27 || 有世界名眾相。佛號寶施。今現在說法。其
 041c28 || 佛以諸無漏根力覺道等寶常施眾生。華德
 041c29 || 佛者。西北方去此無量無邊恒河沙等佛土

簡
體
字

善德者。其德淳善但有安樂。非如諸天龍神福德惑惱眾生。栴檀
 德者。南方去此無量無邊恒河沙等佛土有世界名歡喜。佛號栴檀
 德。今現在說法。譬如栴檀香而清涼。彼佛名稱遠聞如香流布。
 滅除眾生三毒火熱令得清涼。無量明佛者。西方去此無量無邊恒
 河沙等佛土有世界名善。佛號無量明。今現在說法。其佛身光及
 智慧明照無量無邊。相德佛者。北方去此無量無邊恒河沙等佛土
 有世界名不可動。佛名相德。今現在說法。其佛福德高顯猶如幢
 相。無憂德者。東南方去此無量無邊恒河沙等佛土有世界名月
 明。佛號無憂德。今現在說法。其佛神德令諸天人無有憂愁。寶
 施佛者。西南方去此無量無邊恒河沙等佛土有世界名眾相。佛號
 寶施。今現在說法。其佛以諸無漏根力覺道等寶常施眾生。華德
 佛者。西北方去此無量無邊恒河沙等佛土

As for “Meritorious Qualities Buddha,” his qualities are associated with pure goodness and the possession of peace and happiness. They are unlike the meritorious qualities of devas, dragons, and spirits which delude and trouble beings.

As for “Candana Qualities Buddha,” in the South, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named Delightful. The name of the buddha there is Candana Qualities. He is right now proclaiming the Dharma that is as fragrant and cooling as *candana*.¹⁴⁴ The fame of that buddha’s name is heard afar, circulating and spreading about like the fragrance of incense. It extinguishes the heat from the fire of beings’ three poisons and thereby causes them to experience refreshing coolness.

As for “Measureless Light Buddha,” off in the West, at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named “Excellence.” That buddha is named Measureless Light. He is at this very time proclaiming the Dharma. The light from that buddha’s body and the brilliant illumination from his wisdom reach an incalculable and boundless distance.

As for “Emblematic Qualities Buddha,” off in the North, at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Immovable.” Its buddha is known as Emblematic Qualities. He is right now proclaiming the Dharma. That buddha’s meritorious qualities are lofty and prominently displayed, appearing like a banner.

As for “Sorrowless Qualities Buddha,” in the Southeast, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named “Lunar Brilliance.” The buddha who abides there is named Sorrowless Qualities. He is even now proclaiming the Dharma. That buddha’s spiritual qualities are such that they cause all of the devas and men there to be free of any sort of sorrow.

As for “Giver of Jewels Buddha,” in the Southwest, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named “Multitude of Signs.” The buddha who abides there is known as Giver of Jewels. Even now he is proclaiming the Dharma. That buddha always bestows on beings the jewels of the uncontaminated root-faculties, powers, limbs of enlightenment, the path, and so forth.

As for “Floral Qualities Buddha,” in the Northwest, off at a distance from here of buddha lands as numerous as the sands in incalculably

正
體
字

042a01 || 有世界名眾音。佛號華德。今現在說法。其
 042a02 || 佛色身猶如妙華其德無量。三乘行佛者。東
 042a03 || 北方去此無量無邊恒河沙等佛土有世界
 042a04 || 名安隱。佛號三乘行。今現在說法。其佛常
 042a05 || 說聲聞行辟支佛行諸菩薩行。有人言。說上
 042a06 || 中下精進故。號為三乘行。明德佛者。下方
 042a07 || 去此無量無邊恒河沙等佛土有世界名
 042a08 || 廣大。佛號明德。今現在說法。明名身明智
 042a09 || 慧明寶樹光明。是三種明常照世間。廣眾德
 042a10 || 者。上方去此無量無邊恒河沙等佛土有世
 042a11 || 界名眾月。佛號廣眾德。[1]今現在說法。其
 042a12 || 佛[2]弟子福德廣大故號廣眾德。[3]今是十方
 042a13 || 佛善德為初。廣眾德為後。若人一心稱其
 042a14 || 名號。即得不退於阿耨多羅三藐三菩提。
 042a15 || 如[4]偈說。
 042a16 || 若有人得聞 說是諸佛名
 042a17 || 即得無量德 如為寶月說

簡
體
字

有世界名众音。佛号华德。今现在说法。其佛色身犹如妙华其德
 无量。三乘行佛者。东北方去此无量无边恒河沙等佛土有世界名
 安隐。佛号三乘行。今现在说法。其佛常说声闻行辟支佛行诸菩
 萨行。有人言。说上中下精进故。号为三乘行。明德佛者。下方
 去此无量无边恒河沙等佛土有世界名广大。佛号明德。今现在说
 法。明名身明智慧明宝树光明。是三种明常照世间。广众德者。
 上方去此无量无边恒河沙等佛土有世界名众月。佛号广众德。今
 现在说法。其佛弟子福德广大故号广众德。今是十方佛善德为
 初。广众德为后。若人一心称其名号。即得不退于阿耨多罗三藐
 三菩提。如偈说。
 若有人得闻 说是诸佛名
 即得无量德 如为宝月说

and boundlessly many Ganges Rivers, there is a world known as “Multitude of Sounds.” The Buddha who abides there is known as Floral Qualities. Even now, he is proclaiming the Dharma. That buddha’s physical body is like a marvelous flower and his meritorious qualities are incalculably numerous.

As for “Three Vehicles’ Practices Buddha,” in the Northeast, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Peaceful and Secure.” The buddha who abides there is known as Three Vehicles’ Practices Buddha. Even now, he is proclaiming the Dharma. That buddha always explains the practices of the *śrāvaka* disciples, the practices of the *pratyekabuddhas*, and the practices of the bodhisattvas. There are those who state that it is because he explains the superior, the middling, and the lesser levels of vigor that he is named Three Vehicles’ Practices.

As for “Brilliant Qualities Buddha,” in the Nadir, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Expansive.” The buddha who abides there is known as Brilliant Qualities. Even now he is proclaiming the Dharma. “Brilliant” refers to the light that shines from his body, the light of his wisdom, and the light that shines from his jeweled tree. These three kinds of brilliance always illuminate that world.

As for “Vast Multitude of Qualities Buddha,” in the Zenith, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Many Moons.” The buddha who abides there is known as Vast Multitude of Qualities. Even now he is proclaiming the Dharma. It is because the meritorious qualities of that buddha’s disciples are vast that he is known as Vast Multitude of Qualities.

Now, as for these buddhas of the ten directions, beginning with Meritorious Qualities Buddha and concluding with Vast Multitude of Qualities Buddha, if a person single-mindedly invokes their names, he will thereby immediately succeed in gaining irreversibility with respect to the attainment of *anuttarasamyaksambodhi*. This is as described in a verse:

If there is a person who is able to hear
the utterance of all these buddhas’ names,
he will immediately acquire countless meritorious qualities,
just as was explained for Precious Moon.

正體字

042a18	我禮是諸佛	今現在十方
042a19	其有稱名者	即得不退轉
042a20	東方無憂界	其佛號善德
042a21	色相如金山	名聞無邊際
042a22	若人聞名者	即得不退轉
042a23	我今合掌禮	願悉除憂惱
042a24	南方歡喜界	佛號栴檀德
042a25	面淨如滿月	光明無有量
042a26	能滅諸眾生	三毒之熱惱
042a27	聞名得不退	是故稽首禮
042a28	西方善世界	佛號無量明
042a29	身光智慧明	所照無邊際
042b01	其有聞名者	即得不退轉
042b02	我今稽首禮	願盡生死際
042b03	北方無動界	佛號為相德
042b04	身具眾相好	而以自莊嚴
042b05	摧破魔怨眾	善化諸 ^[5] 人天
042b06	聞名得不退	是故稽首禮
042b07	東南月明界	有佛號無憂
042b08	光明踰日月	遇者滅 ^[6] 煩惱

簡體字

我礼是诸佛	今现在十方
其有称名者	即得不退转
东方无忧界	其佛号善德
色相如金山	名闻无边际
若人闻名者	即得不退转
我今合掌礼	愿悉除忧恼
南方欢喜界	佛号栴檀德
面净如满月	光明无有量
能灭诸众生	三毒之热恼
闻名得不退	是故稽首礼
西方善世界	佛号无量明
身光智慧明	所照无边际
其有闻名者	即得不退转
我今稽首礼	愿尽生死际
北方无动界	佛号为相德
身具众相好	而以自庄严
摧破魔怨众	善化诸人天
闻名得不退	是故稽首礼
东南月明界	有佛号无忧
光明踰日月	遇者灭烦恼

I bow in reverence to these buddhas
presently abiding throughout the ten directions.
Whosoever invokes their names
immediately attains irreversibility.

Off in the East, in the realm known as Sorrowless,
that buddha named Meritorious Qualities
has a form resembling a mountain of gold.
The reach of his fame is boundless.

If a person so much as hears his name,
he immediately attains irreversibility.
With palms pressed together, I now bow in reverence to him
and pray that worries and afflictions may be entirely dispelled.

Off in the South, in the realm known as Delightful,
there is a buddha named Candana Qualities.
His countenance is as pristine as the full moon
and the radiance of his light is measureless.

He is able to bring about the extinguishing of beings'
fiery afflictions produced by the three poisons.
If one but hears his name, he then attains irreversibility.
I therefore bow down in reverence to him.

Off in the West, in a realm known as Excellence,
there is a buddha known as Limitless Light.
The light from his body and the brilliance of his wisdom
are boundless in the range of their illumination.

If there be anyone who but hears his name
he will immediately attain irreversibility.
I now bow down in reverence to him,
praying that I may put an end to the limits imposed by *saṃsāra*.

Off in the North, in a realm known as Immovable,
there is a buddha named Emblematic Qualities.
His body is replete with the many signs and minor characteristics
with which he is personally adorned.

He utterly defeats the hordes of Māra, the enemy,
and skillfully teaches both humans and devas.
Those who hear his name attain irreversibility.
I therefore bow down in reverence to him.

Off in the Southeast, in a world known as Lunar Brilliance,
there is a buddha named Sorrowless.
His illumination surpasses that of the sun and moon.
Those who encounter it are thus able to extinguish their afflictions.

正體字

042b09	常為眾說法	除諸內外苦
042b10	十方佛稱讚	是故稽首禮
042b11	西南眾相界	佛號為寶施
042b12	常以諸法寶	廣施於一切
042b13	諸天頭面禮	寶冠在足下
042b14	我今以五體	歸命寶施尊
042b15	西北眾音界	佛號為華德
042b16	世界眾寶樹	演出妙法音
042b17	常以七覺華	莊嚴於眾生
042b18	白毫相如月	我今頭面禮
042b19	東北安隱界	諸寶所合成
042b20	佛號 ^[7] 三乘行	無量相嚴身
042b21	智慧光無量	能破無明闇
042b22	眾生無憂惱	是故稽首禮
042b23	上方眾月界	眾寶所莊嚴
042b24	大德聲聞眾	菩薩無有量
042b25	諸聖中師子	號曰廣眾德
042b26	諸魔所怖畏	是故稽首禮
042b27	下方廣世界	佛號為明德
042b28	身相妙超絕	閻浮檀金山

簡體字

常為眾說法
 十方佛稱讚
 西南眾相界
 常以諸法寶
 諸天頭面禮
 我今以五體
 西北眾音界
 世界眾寶樹
 常以七覺華
 白毫相如月
 東北安隱界
 佛號三乘行
 智慧光無量
 眾生無憂惱
 上方眾月界
 大德聲聞眾
 諸聖中師子
 諸魔所怖畏
 下方廣世界
 身相妙超絕

除諸內外苦
 是故稽首禮
 佛號為寶施
 廣施於一切
 寶冠在足下
 歸命寶施尊
 佛號為華德
 演出妙法音
 莊嚴於眾生
 我今頭面禮
 諸寶所合成
 無量相嚴身
 能破無明闇
 是故稽首禮
 眾寶所莊嚴
 菩薩無有量
 號曰廣眾德
 是故稽首禮
 佛號為明德
 閻浮檀金山

He always explains the Dharma for the sake of the multitude,
thus ridding them of all inward and outward sufferings.

The buddhas of the ten directions praise him.

I therefore bow down in reverence to him.

Off in the Southwest, in a realm known as Multitude of Signs,
there is a buddha named Giver of Jewels.

He always uses all manner of Dharma jewels
to engage in extensive universal giving.

All the devas bow down in reverence to him
so that their jeweled crowns are brought low at his feet.

I now, bowing in reverence with all five extremities,
take refuge in the Bhagavat, Giver of Jewels.

Off in the Northwest, in a realm known as Multitude of Sounds,
there is a buddha named Floral Qualities.

That world is graced with an abundance of jeweled trees
that send forth sounds expounding the sublime Dharma.

He always uses the flowers of the seven limbs of enlightenment
to bestow adornments on those beings.

His mid-brow white hair tuft mark is like the moon.

I now bow down in reverence to him.

Off in the Northeast, in a world known as Peaceful and Secure,
one that is composed of all manner of jewels,

there is a buddha named Three Vehicles Practices
whose body is adorned with the measureless marks.

The light from his wisdom is measureless.

It is able to dispel the darkness of ignorance
and cause beings to become free of worry and afflictions.

I therefore bow down in reverence to him.

Off toward the Zenith, in a world known as Many Moons,
adorned with the many types of jewels,
attended by a congregation of greatly virtuous *śrāvaka* disciples
and bodhisattvas who are incalculable in number,

there is a lion among the Āryas
named Vast Multitude of Qualities.

He is feared by all the *māras*.

I therefore bow down in reverence to him.

Off toward the Nadir, there is world known as Expansive
in which there is a buddha named Brilliant Qualities.

His physical marks are far more marvelous
even than a mountain of *jambūnada* gold.

正
體
字

042b29 || 常以智慧日 開諸善根華
 042c01 || 寶土甚廣大 我遙稽首禮
 042c02 || 過去無數劫 有佛號海德
 042c03 || 是諸現在佛 皆從彼發願
 042c04 || 壽命無有量 光明照無極
 042c05 || 國土甚清淨 聞名定作佛
 042c06 || 今現在十方 具足成十力
 042c07 || 是故稽首禮 人天中最尊
 042c08 || 問曰。但聞是十佛名號執持在心。便得不
 042c09 || 退阿耨多羅三藐三菩提。為更有餘佛餘
 042c10 || 菩薩名得至阿惟越致耶。答曰。
 042c11 || [8]阿彌陀等佛 及諸大菩薩
 042c12 || 稱名一心念 亦得不退轉
 042c13 || 更有阿彌陀等諸佛。亦應恭敬禮拜稱其名
 042c14 || 號。今當具說。無量壽佛。世自在王佛。師子
 042c15 || [9]意佛。法意佛。梵相佛。世相佛。世妙佛。慈悲
 042c16 || 佛。世王佛。人王佛。月德佛。寶德佛。相德佛。
 042c17 || 大相佛。[10]珠蓋佛。師子[11]鬘佛。破無明佛。智華
 042c18 || 佛。多摩羅跋栴檀香佛。持大功德佛。

簡
體
字

常以智慧日 开诸善根华
 宝土甚广大 我遥稽首礼
 过去无数劫 有佛号海德
 是诸现在佛 皆从彼发愿
 寿命无有量 光明照无极
 国土甚清淨 闻名定作佛
 今现在十方 具足成十力
 是故稽首礼 人天中最尊
 问曰。但闻是十佛名号执持在心。便得不退阿耨多罗三藐三
 菩提。为更有余佛余菩萨名得至阿惟越致耶。答曰。
 阿弥陀等佛 及诸大菩萨
 称名一心念 亦得不退转
 更有阿弥陀等诸佛。亦应恭敬礼拜称其名号。今当具说。无
 量寿佛。世自在王佛。师子意佛。法意佛。梵相佛。世相佛。世
 妙佛。慈悲佛。世王佛。人王佛。月德佛。宝德佛。相德佛。大
 相佛。珠盖佛。师子鬘佛。破无明佛。智华佛。多摩罗跋栴檀香
 佛。持大功德佛。

He always uses the sun of his wisdom
to open the blossoms of beings' roots of goodness.
His land of jewels is extremely vast.
From afar, I bow down in reverence to him.

In the past, countless kalpas ago,
there was a buddha named Oceanic Meritorious Qualities.
These buddhas of the present era
all made their vows under him.

His lifespan was incalculably long
and the reach of his light's illumination was endless.
His country was extremely pure.
Those hearing his name became definitely bound for buddhahood.

These [buddhas] who now abide in the ten directions
are completely equipped with the ten powers.
I therefore bow down in reverence to them,
these most venerable ones among all humans and devas.

2. Q: CAN ONE INSTEAD CALL ON OTHER BUDDHAS AND BODHISATTVAS?

Question: Is it the case that one may only be able to reach irreversibility with respect to *anuttarasamyakṣambodhi* through hearing these ten buddhas' names and bearing them in mind? Or is it the case that there are yet other buddhas' and other bodhisattvas' names through which one may succeed in reaching the station of the *avaivartika*?

3. A: YES, THERE IS AMITĀBHA AS WELL AS OTHER SUCH BUDDHAS

Response:

There is Amitābha and also other such buddhas
as well as the great bodhisattvas.
If one invokes their names and single-mindedly bears them in mind,
one will also thereby attain irreversibility.

In addition, there is Amitābha as well as other buddhas to whom one should also respectfully bow down in reverence and utter their names. I shall now set forth their names in full:

Limitless Life Buddha, King of Sovereign Mastery in the World Buddha, Lion Mind Buddha, Dharma Mind Buddha, Brahman Signs Buddha, World Signs Buddha, Sublimity of the World Buddha, Kindness and Compassion Buddha, World King Buddha, King Among Men Buddha, Moon-like Virtues Buddha, Precious Virtues Buddha, Qualities of the Marks Buddha, Great Marks Buddha, Jeweled Canopy Buddha, Lion Mane Buddha, Destroyer of Ignorance Buddha, Flower of Wisdom Buddha, Tamālapattra Candana Fragrance Buddha, and Upholder of Great Meritorious Qualities Buddha.

正
體
字

雨七寶 042c19 || 佛。超勇佛。離瞋恨佛。大莊嚴佛。無相佛。寶
 042c20 || 藏佛。德頂佛。多伽羅香佛。栴檀香佛。蓮華香
 042c21 || 佛。莊嚴道路佛。龍蓋佛。雨華佛。散華佛。華
 042c22 || 光明佛。日音聲佛。蔽日月佛。琉璃藏佛。梵音
 042c23 || 佛。淨明佛。金藏佛。須彌頂佛。山王佛。音聲
 042c24 || 自在佛。淨眼佛。月明佛。如須彌山佛。日月
 042c25 || 佛。得眾佛。華^[12]生佛。梵音說佛。世主佛。師子
 042c26 || 行佛。妙法意師子吼佛。珠寶蓋珊瑚色佛。破
 042c27 || 癡愛闇佛。水月佛。眾華佛。開智慧佛。持雜寶
 042c28 || 佛。菩提佛。華超出佛。真琉璃明佛。蔽日明
 042c29 || 佛。持大功德佛。得正慧佛。勇健佛。離諂曲
 043a01 || 佛。除惡根栽佛。大香佛。道^[1]映佛。水光佛。海
 043a02 || 雲慧遊佛。德頂華佛。華莊嚴佛。日音聲佛。月
 043a03 || 勝佛。琉璃佛。梵聲佛。光明佛。金藏佛。山頂
 043a04 || 佛。山王佛。音王佛。龍勝佛。無染佛。淨面佛。
 043a05 || 月面佛。如須彌佛。栴檀香佛。威勢佛。燃燈
 043a06 || 佛。難勝佛。寶德佛。喜音佛。光明佛。龍勝佛。
 043a07 || 離垢明佛。師子佛。王王佛。力勝佛。華^[2]齒佛。
 043a08 || 無畏明佛。香頂佛。普賢佛。普華佛。寶相佛。

簡
體
字

雨七宝佛。超勇佛。离瞋恨佛。大庄严佛。无相佛。宝藏佛。德
 顶佛。多伽罗香佛。栴檀香佛。莲华香佛。庄严道路佛。龙盖
 佛。雨华佛。散华佛。华光明佛。日音声佛。蔽日月佛。琉璃藏
 佛。梵音佛。净明佛。金藏佛。须弥顶佛。山王佛。音声自在
 佛。净眼佛。月明佛。如须弥山佛。日月佛。得众佛。华生佛。
 梵音说佛。世主佛。师子行佛。妙法意师子吼佛。珠宝盖珊瑚色
 佛。破痴爱闇佛。水月佛。众华佛。开智慧佛。持杂宝佛。菩提
 佛。华超出佛。真琉璃明佛。蔽日明佛。持大功德佛。得正慧
 佛。勇健佛。离谄曲佛。除恶根栽佛。大香佛。道映佛。水光
 佛。海云慧游佛。德顶华佛。华庄严佛。日音声佛。月胜佛。琉
 璃佛。梵声佛。光明佛。金藏佛。山顶佛。山王佛。音王佛。龙
 胜佛。无染佛。净面佛。月面佛。如须弥佛。栴檀香佛。威势
 佛。燃灯佛。难胜佛。宝德佛。喜音佛。光明佛。龙胜佛。离垢
 明佛。师子佛。王王佛。力胜佛。华齿佛。无畏明佛。香顶佛。
 普贤佛。普华佛。宝相佛。

There are also: Rain of the Seven Precious Things Buddha, Excellent Bravery Buddha, Enmity Transcendence Buddha, Great Adornment Buddha, Signlessness Buddha, Jewel Treasury Buddha, Summit of Virtue Buddha, Tagara Fragrance Buddha, Candana Incense Buddha, Lotus Fragrance Buddha, Adorned Path Buddha, Dragon Canopy Buddha, Rain of Flowers Buddha, Scatterer of Flowers Buddha, Floral Radiance Buddha, Solar Voice Buddha, Eclipsing the Sun and Moon Buddha, Lapis Lazuli Treasury Buddha, Brahman Sound Buddha, and Pure Radiance Buddha.

There are also: Treasury of Gold Buddha, Sumeru Summit Buddha, King of the Mountains Buddha, Masterful Voice Buddha, Pure Eyes Buddha, Lunar Radiance Buddha, Mount Sumeru Likeness Buddha, Sun and Moon Buddha, Acquirer of Multitudes Buddha, Flower-born Buddha, Proclaimer of the Brahman Sounds Buddha, Lord of the Worlds Buddha, Lion-like Practice Buddha, Sublime Dharma Mind Lion's Roar Buddha, Pearl Canopy Coral Appearance Buddha, Dispeller of the Darkness of Delusion and Desire Buddha, Water Moon Buddha, Multitude of Flowers Buddha, Opener of Wisdom Buddha, and Retainer of Various Jewels Buddha.

There are also: Bodhi Buddha, Flower Transcendence Buddha, Radiance of True Lapis Lazuli Buddha, Outshining Sunlight Buddha, Retainer of Great Qualities Buddha, Realizer of Right Wisdom Buddha, Heroic Strength Buddha, Beyond Flattery and Deception Buddha, Dispensing with Planting Roots of Evil Buddha, Great Fragrance Buddha, Path Splendor Buddha, Water Light Buddha, Roamer in Oceanic Clouds of Wisdom Buddha, Virtue Summit Flower Buddha, Floral Adornment Buddha, Solar Voice Buddha, Lunar Supremacy Buddha, Lapis Lazuli Buddha, Brahmā-like Voice Buddha, and Light Buddha.¹⁴⁵

There are also: Treasury of Gold Buddha, Mountain Summit Buddha, Mountain King Buddha, Sound King Buddha, Dragon Vigor Buddha, Stainless Buddha, Pure Countenance Buddha, Lunar Countenance Buddha, Sumeru Semblance Buddha, Candana Fragrance Buddha, Awesome Strength Buddha, Blazing Lamp Buddha, Difficult to Overcome Buddha, Precious Virtue Buddha, Joyous Sound Buddha, Radiance Buddha,¹⁴⁶ Dragon Supremacy Buddha, Defilement Transcendence Light Buddha, Lion Buddha, and King Among Kings Buddha.

And there are also Supremacy of Powers Buddha, Floral Garden Buddha,¹⁴⁷ Fearless Brilliance Buddha, Fragrant Summit Buddha, Universally Worthy Buddha, Universal Flower Buddha, and Precious Signs Buddha.

正體字

043a09 || 是諸佛世尊現在十方清淨世界。皆稱名憶
 043a10 || 念。阿彌陀佛本願如是。若人念我稱名自
 043a11 || 歸。即入必定得阿耨多羅三藐三菩提。是
 043a12 || 故常應憶念以偈稱讚。
 043a13 || 無量光明慧 身如真金山
 043a14 || 我今身口意 合掌稽首禮
 043a15 || 金色妙光明 普流諸世界
 043a16 || 隨物^[3]增其色 是故稽首禮
 043a17 || 若人命終時 得生彼國者
 043a18 || 即具無量德 是故我歸命
 043a19 || 人能念是佛 無量力^[4]威德
 043a20 || 即時入必定 是故我常念
 043a21 || 彼國人命終 設應受諸苦
 043a22 || 不墮惡地獄 是故歸命禮
 043a23 || 若人生彼國 終不墮三趣
 043a24 || 及與阿修羅 我今歸命禮
 043a25 || 人天身相同 猶如金山頂
 043a26 || 諸勝所歸處 是故頭面禮
 043a27 || 其有生彼國 具天眼耳通
 043a28 || 十方普無礙 稽首聖中尊

簡體字

是諸佛世尊現在十方清淨世界。皆稱名憶念。阿彌陀佛本願如是。若人念我稱名自歸。即入必定得阿耨多羅三藐三菩提。是故常應憶念以偈稱讚。

無量光明慧 身如真金山
 我今身口意 合掌稽首禮
 金色妙光明 普流諸世界
 隨物增其色 是故稽首禮
 若人命終時 得生彼國者
 即具無量德 是故我歸命
 人能念是佛 無量力威德
 即時入必定 是故我常念
 彼國人命終 設應受諸苦
 不墮惡地獄 是故歸命禮
 若人生彼國 終不墮三趣
 及與阿修羅 我今歸命禮
 人天身相同 猶如金山頂
 諸勝所歸處 是故頭面禮
 其有生彼國 具天眼耳通
 十方普無礙 稽首聖中尊

These buddhas, *bhagavats*, abide now in pure worlds throughout the ten directions. One should invoke the names of all of them and bear them in mind.

a. AMITĀBHA'S ORIGINAL VOWS AND A PRAISE VERSE

The original vows of Amitābha are of this sort: "If any person bears me in mind, invokes my name, and takes refuge in me, he will immediately enter the stage of certainty with respect to attaining *anuttarasamyakṣāmbodhi*."

One should therefore always remain mindful of him. I set forth his praises here with a verse:

He possesses boundless illumination and wisdom
and his body is like a mountain of gold.
Paying homage to him with body, speech, and mind, I now
place my palms together and bow down in reverence to him.

His marvelous golden-colored light
everywhere streams into all worlds,
increasing in its brilliance in response to each being.
I therefore bow down in reverence to him.

If, when life's end comes, a person
succeeds in being reborn in that land,
he immediately acquires countless meritorious qualities.
I do therefore take refuge in him.

Whoever is able to bear in mind this buddha
possessed of measureless powers and awe-inspiring qualities
will immediately enter the stage of certainty.
I do therefore always bear him in mind.

That land is such that if, at the end of one's life,
one should otherwise undergo all manner of suffering,
even so, one will not then fall into those terrible hells.
Therefore, taking refuge in him, I now bow down in reverence.

If a person gains rebirth in his land,
he will never again fall into the three wretched destinies
or into the realms of the *asuras*.
Taking refuge in him, I now bow down in reverence.

Though his body is similar to that of humans and devas,
it resembles the summit of a mountain of gold.
This is the place to which all supreme [qualities] return.
I therefore bow down in reverence to him.

Those who have been reborn in his land,
gain the powers of the heavenly eye and ear
that reach unimpededly throughout the ten directions.
I bow down in reverence to the one honored among the Āryas.

正體字

043a29	其國諸眾生	神變及心通
043b01	亦具宿命智	是故歸命禮
043b02	生彼國土者	無我無我所
043b03	不生彼此心	是故稽首禮
043b04	超出三界獄	目如蓮華葉
043b05	聲聞眾無量	是故稽首禮
043b06	彼國諸眾生	其性皆柔和
043b07	自然行十善	稽首眾聖 ^[5] 王
043b08	從善生淨明	無量無邊數
043b09	二足中第一	是故我歸命
043b10	若人願作佛	心念阿彌陀
043b11	應時為現身	是故我歸命
043b12	彼佛本願力	十方諸菩薩
043b13	來供養聽法	是故我稽首
043b14	彼土諸菩薩	具足諸相好
043b15	以自莊嚴身	我今歸命禮
043b16	彼諸大菩薩	日日於三時
043b17	供養十方佛	是故稽首禮
043b18	若人種善根	疑則華不開
043b19	信心清淨者	華開則見佛

簡體字

其國諸眾生
 亦具宿命智
 生彼國土者
 不生彼此心
 超出三界獄
 聲聞眾無量
 彼國諸眾生
 自然行十善
 從善生淨明
 二足中第一
 若人願作佛
 應時為現身
 彼佛本願力
 來供養聽法
 彼土諸菩薩
 以自莊嚴身
 彼諸大菩薩
 供養十方佛
 若人種善根
 信心清淨者

神變及心通
 是故歸命禮
 無我無我所
 是故稽首禮
 目如蓮華葉
 是故稽首禮
 其性皆柔和
 稽首眾聖王
 無量無邊數
 是故我歸命
 心念阿彌陀
 是故我歸命
 十方諸菩薩
 是故我稽首
 具足諸相好
 我今歸命禮
 日日於三時
 是故稽首禮
 疑則華不開
 華開則見佛

All the beings in his land
perform supernatural transformations, know others' thoughts,
and are endowed with the knowledge of past lives as well.
Therefore, taking refuge in him, I bow down in reverence.

Those who are reborn in his land
have no conception of either "I" or "mine."
They do not have thoughts conceiving of "others" or "self."
I therefore bow down in reverence to him.

He has stepped beyond the prison of the three realms.
His eyes are like the petals of a lotus.
The assembly of *śrāvaka* disciples there is measurelessly vast.
I therefore bow down in reverence to him.

All the beings in his land
are in nature gentle and harmonious
and they naturally practice the ten good deeds.
I bow down in reverence to this king of the many *āryas*.

It is from such goodness that his pure light is produced
that, in the number of its rays, is measureless and boundless.
He is foremost among those who stand on two feet.
I do therefore take refuge in him.

If a person vows to become a buddha
and then bears in mind Amitābha,
when the time is right, he will appear for his sake.
I do therefore take refuge in him.

Through the power of that buddha's vows
the bodhisattvas of the ten directions
come to make offerings and listen to the Dharma.
I therefore bow down in reverence to him.

All the bodhisattvas in his land
are endowed with all the major marks and secondary characteristics
by which they thereby adorn their own bodies.
Taking refuge in him, I now bow down in reverence.

Three times every day,
all those great bodhisattvas
make offerings to the buddhas of the ten directions.
I therefore bow down in reverence.

If a person who has planted roots of goodness
retains doubts, then the flower will not open.
If one's mind of faith is pure,
the flower will open and one will then see the Buddha.

正體字

043b20	十方現在佛	以種種因緣
043b21	歎彼佛功德	我今歸命禮
043b22	其土 ^[6] 甚嚴飾	殊彼 ^[7] 諸天宮
043b23	功德甚深厚	是故禮佛足
043b24	佛足千輻輪	柔軟蓮華色
043b25	見者皆歡喜	頭面禮佛足
043b26	眉間白毫光	猶如清淨月
043b27	增益面光色	頭面禮佛足
043b28	本求佛道時	行諸奇妙事
043b29	如諸經所說	頭面稽首禮
043c01	彼佛所言說	破除諸罪根
043c02	美言多所益	我今稽首禮
043c03	以此美言說	救諸著樂病
043c04	已度今猶度	是故稽首禮
043c05	人天中最尊	諸天頭面禮
043c06	七寶冠摩 ^[8] 足	是故我歸命
043c07	一切賢聖眾	及諸人天眾
043c08	咸皆共歸命	是故我亦禮
043c09	乘彼八道船	能度難度海
043c10	自度亦度彼	我禮自在者

簡體字

十方现在佛
 叹彼佛功德
 其土甚严饰
 功德甚深厚
 佛足千辐轮
 见者皆欢喜
 眉间白毫光
 增益面光色
 本求佛道时
 如诸经所说
 彼佛所言说
 美言多所益
 以此美言说
 已度今犹度
 人天中最尊
 七宝冠摩足
 一切贤圣众
 咸皆共归命
 乘彼八道船
 自度亦度彼

以种种因缘
 我今归命礼
 殊彼诸天宫
 是故礼佛足
 柔软莲华色
 头面礼佛足
 犹如清淨月
 头面礼佛足
 行诸奇妙事
 头面稽首礼
 破除诸罪根
 我今稽首礼
 救诸着乐病
 是故稽首礼
 诸天头面礼
 是故我归命
 及诸人天众
 是故我亦礼
 能度难度海
 我礼自在者

For many different reasons,
the buddhas of the present throughout the ten directions
praise the qualities of that buddha.

Taking refuge in him, I now bow down in reverence.

His land is especially majestic in its adornment,
surpassing in its excellence the palaces of all the devas.

Its qualities are especially profound and abundant.

I therefore bow down in reverence at the feet of the Buddha.

The Buddha's feet carry the sign of the thousand-spoked wheel.
They are soft and, in appearance, resemble the blossoms of a lotus.

Those who see them are all filled with delight
and bow down their heads in reverence at the feet of the Buddha.

The light from the white hair tuft between his brows
appears like a pristinely shining moon,
enhancing the radiance displayed by his countenance.

I bow down in reverence at the feet of the Buddha.

When he originally sought out the path to buddhahood,
he performed all manner of distinctive and marvelous works.

These are just as described in the sutras.

I bow down in reverence to him.

That which is proclaimed by that buddha
eliminates the roots of karmic offenses.

His eloquent discourse brings benefit to many.

I now bow down in reverence to him.

By resorting to such eloquent discourse,
he rescues beings from all maladies arising by clinging to pleasures.

He has already liberated such beings and now liberates yet more.

I therefore bow down in reverence to him.

The devas bow down in reverence
to he who is the most honored of all humans and devas.

Their seven-jeweled crowns are brought low and touch his feet.

I do therefore take refuge in him.

The Sangha of all the Worthies and the Āryas
as well as the multitudes of humans and devas
all join in taking refuge in him.

Therefore I too bow down in reverence to him.

One who boards his ship of the eight-fold path,
will be able to cross beyond that sea so difficult to cross,
delivering himself to liberation while liberating others as well.

I bow in reverence to he who has achieved sovereign mastery in this.

正體字

043c11	諸佛無量劫	讚揚其功德
043c12	猶尚不能盡	歸命清淨人
043c13	我今亦如是	稱讚無量德
043c14	以是福因緣	願佛常念我
043c15	我於今先世	福德若大小
043c16	願我於佛所	心常得清淨
043c17	以此福因緣	所獲上妙德
043c18	願諸眾生類	皆亦悉當得
043c19	又亦應念毘婆尸佛。尸棄佛。毘首婆[9]伏佛。	
043c20	拘樓珊提佛。迦那迦牟尼佛。迦葉佛。釋迦牟尼佛。及未來世彌勒佛。皆應憶念禮拜以	
043c21	043c22 偈稱讚。	
043c23	毘婆尸世尊	無憂道樹下
043c24	成就一切智	微妙諸功德
043c25	正觀於世間	其心得解脫
043c26	我今以五體	歸命無上尊
043c27	尸棄佛世尊	在於邠[10]他利
043c28	道場樹下坐	成就於菩提
043c29	身色無有比	如然紫金山
044a01	我今自歸命	三界無上尊
044a02	毘首婆世尊	坐娑羅樹下
044a03	自然得通達	一切妙智慧

簡體字

諸佛無量劫	讚揚其功德
猶尚不能盡	歸命清淨人
我今亦如是	稱讚無量德
以是福因緣	願佛常念我
我於今先世	福德若大小
願我於佛所	心常得清淨
以此福因緣	所獲上妙德
願諸眾生類	皆亦悉當得
又亦應念毗婆尸佛。尸棄佛。毗首婆伏佛。拘樓珊提佛。迦那迦牟尼佛。迦葉佛。釋迦牟尼佛。及未來世彌勒佛。皆應憶念禮拜以偈稱讚。	
毗婆尸世尊	無憂道樹下
成就一切智	微妙諸功德
正觀於世間	其心得解脫
我今以五體	歸命無上尊
尸棄佛世尊	在於邠他利
道場樹下坐	成就於菩提
身色無有比	如然紫金山
我今自歸命	三界無上尊
毗首婆世尊	坐娑羅樹下
自然得通達	一切妙智慧

If, for countless kalpas, the Buddhas
proclaimed their praises of his meritorious qualities,
they would still be unable to come to the end of them.
I take refuge in he who has become such a purified person.

In this same manner, I now proclaim
the praises of his boundless qualities.
I pray that, due to the causes and conditions of this merit,
the Buddha may therefore always bear me in mind.

By whatever merit I have created in the present or previous lives,
whether it be but little or much,
I pray that my mind will become forever purified
in the very presence of the Buddha.

As for the supremely marvelous qualities that may be acquired
through the causes and conditions of such merit as this,
I pray that all of the many varieties of beings
shall all become able to acquire them as well.

4. ALSO, THE SEVEN BUDDHAS OF THE PAST AS WELL AS MAITREYA

One should also bear in mind Vipāśyin Buddha, Śikhin Buddha,
Viśvabhū Buddha, Krakucchanda Buddha, Kanakamuni Buddha,
Kāśyapa Buddha, and Śākyamuni Buddha, as well as Maitreya, the
future Buddha. One should bear them all in mind and bow down in
reverence to them. I set forth their praises here in verse:

The Bhagavat Vipāśyin
abides beneath an *aśoka* bodhi tree,¹⁴⁸
having perfected all-knowledge
and all of the subtle and marvelous meritorious qualities.

Having rightly contemplated the world,
his mind has succeeded in gaining liberation.
I now, with all five extremities, bow down in reverence,
taking refuge in that unsurpassable Honored One.

The Bhagavat, Śikhin Buddha,
sat in the *bodhimaṇḍa*
beneath a *puṇḍarīka* bodhi tree
where he then achieved the complete realization of bodhi.¹⁴⁹

His physical appearance is incomparable.
It resembles a mountain of flaming purple gold.
I now take refuge in the Honored One
who is unsurpassed by anyone in the three realms of existence.

Viśvabhū Bhagavat
sits beneath the *śāla* tree
where he naturally acquired the penetrating comprehension
of all forms of sublime wisdom.

正體字

044a04	於諸人天中	第一無有 ^[1] 比
044a05	是故我歸命	一切最勝尊
044a06	迦求村大佛	得阿耨多羅
044a07	三藐三菩提	尸利沙樹下
044a08	成就大智慧	永脫於生死
044a09	我今歸命禮	第一無比尊
044a10	迦那含牟尼	大聖無上尊
044a11	優曇鉢樹下	成就得佛道
044a12	通達一切法	無量無有邊
044a13	是故我歸命	第一無上尊
044a14	迦葉佛世尊	眼如雙蓮華
044a15	^[2] 弱拘樓陀樹	於下成佛道
044a16	三界無所畏	行步如象王
044a17	我今自歸命	稽首無極尊
044a18	釋迦牟尼佛	阿輪陀樹下
044a19	降伏魔怨敵	成就無上道
044a20	面貌如滿月	清淨無瑕塵
044a21	我今稽首禮	勇猛第一尊
044a22	當來彌勒佛	那伽樹下坐
044a23	成就 ^[3] 廣大心	自然得佛道

簡體字

于诸人天中	第一无有比
是故我归命	一切最胜尊
迦求村大佛	得阿耨多罗
三藐三菩提	尸利沙树下
成就大智慧	永脱于生死
我今归命礼	第一无比尊
迦那含牟尼	大圣无上尊
优曇鉢树下	成就得佛道
通达一切法	无量无有边
是故我归命	第一无上尊
迦葉佛世尊	眼如双莲华
弱拘楼陀树	于下成佛道
三界无所畏	行步如象王
我今自归命	稽首无极尊
释迦牟尼佛	阿轮陀树下
降伏魔怨敌	成就无上道
面貌如满月	清静无瑕尘
我今稽首礼	勇猛第一尊
当来弥勒佛	那伽树下坐
成就广大心	自然得佛道

Among all humans and devas,
he is the foremost and without peer.
I do therefore take refuge in the Honored One
who is the most supreme among them all.

Krakucchanda Buddha
succeeded in attaining
anuttarasamyaksambodhi
beneath the *śirīṣa* tree.¹⁵⁰

He perfected the great wisdom,
and became forever liberated from *saṃsāra*.
I now take refuge and bow in reverence
to that supreme and incomparable Honored One.

Kanakamuni,
the great Ārya and unsurpassable Honored One,
attained the perfect realization of buddhahood
beneath the *udumbara* tree
and reached the penetrating comprehension
of all the measurelessly and boundlessly many dharmas.
I do therefore take refuge in him,
that foremost and unsurpassable Honored One.

Kāśyapa Buddha, the Bhagavat,
with eyes like a pair of lotus blossoms,
achieved the perfect realization of buddhahood
beneath the *nyagrodha* tree.

Throughout the three realms, there is nothing he fears.
His gait is like that of the king of the elephants.
I now take refuge in him, bowing down in reverence
to that insuperable Honored One.

Śākyamuni Buddha,
beneath the *aśvattha* tree,¹⁵¹
conquered Māra, the enemy,
and perfected the unsurpassed enlightenment.

His countenance is like the full moon,
pure and free of any blemish.
I now bow down in reverence
To that heroically brave and supreme Honored One.

Maitreya, the buddha of the future,
sitting beneath the *nāga* tree,
shall attain the perfect realization of the vast resolve
and then naturally realize buddhahood.

正體字

044a24 || 功德甚堅牢 莫能有勝者
 044a25 || 是故我自歸 無比妙法王
 044a26 || 復有德勝佛。普明佛。勝敵佛。王相佛。相王
 044a27 || 佛。無量功德明自在王佛。藥王無^[4]閼佛。寶
 044a28 || 遊行佛。寶華佛。安住佛。山王佛。亦應憶念
 044a29 || 恭敬禮拜以偈稱讚。
 044b01 || 無勝世界中 有佛號德勝
 044b02 || 我今稽首禮 及法寶僧寶
 044b03 || 隨意喜世界 有佛號普明
 044b04 || 我今自歸命 及法寶僧寶
 044b05 || 普賢世界中 有佛號勝敵
 044b06 || 我今歸命禮 及法寶僧寶
 044b07 || 善淨集世界 佛號王幢相
 044b08 || 我今稽首禮 及法寶僧寶
 044b09 || 離垢集世界 無量功德明
 044b10 || 自在於十方 是故稽首禮
 044b11 || 不誑世界中 無礙藥王佛
 044b12 || 我今頭面禮 及法寶僧寶
 044b13 || ^[5]今集世界中 佛號寶遊行
 044b14 || 我今頭面禮 及法寶僧寶

簡體字

功德甚堅牢 莫能有勝者
 是故我自歸 無比妙法王
 復有德勝佛。普明佛。勝敵佛。王相佛。相王佛。無量功德
 明自在王佛。藥王無閼佛。寶遊行佛。寶華佛。安住佛。山王
 佛。亦應憶念恭敬禮拜以偈稱讚。
 無勝世界中 有佛號德勝
 我今稽首禮 及法寶僧寶
 隨意喜世界 有佛號普明
 我今自歸命 及法寶僧寶
 普賢世界中 有佛號勝敵
 我今歸命禮 及法寶僧寶
 善淨集世界 佛號王幢相
 我今稽首禮 及法寶僧寶
 離垢集世界 無量功德明
 自在於十方 是故稽首禮
 不誑世界中 無礙藥王佛
 我今頭面禮 及法寶僧寶
 今集世界中 佛號寶遊行
 我今頭面禮 及法寶僧寶

His meritorious qualities are so extremely solid and durable
that no one is able to surpass them.

I do therefore take refuge in him,
that incomparable king of the sublime Dharma.

5. ALSO, BY CALLING ON TEN OTHER BUDDHAS

Additionally, there are: Supreme in Meritorious Qualities Buddha, Universal Illumination Buddha, Victorious over Adversaries Buddha, Marks of the Sovereign¹⁵² Buddha, King of the Marks Buddha,¹⁵³ King of Measureless Qualities' Brilliance and Sovereign Mastery Buddha, Unimpeded Medicine King Buddha, Jeweled Traveler Buddha, Precious Flower Buddha, Peacefully Abiding Buddha,¹⁵⁴ and Mountain King Buddha. One should remain mindful of them as well, respectfully bowing in reverence to them. I set forth their praises here in verse:

In the world known as Invincible,
there is a buddha named Supreme in Meritorious Qualities.
I now bow down in reverence to him
as well as to his Dharma Jewel and his Sangha Jewel.

In a world known as Joy in Whatever One Wishes,
there is a buddha named Universal Illumination.
I now take refuge in him
as well as in his Dharma Jewel and his Sangha Jewel.

In the world known as Universal Excellence,
there is a buddha named Victorious over Adversaries.
I now take refuge in him and bow down in reverence to him
as well as to his Dharma Jewel and his Sangha Jewel.

In the world known as Accumulation of Goodness and Purity,
there is a buddha named Marks of the Sovereign's Banner.
I now bow down in reverence to him
as well as to his Dharma Jewel and his Sangha Jewel.

In the world known as Accumulation of Stainlessness,
there is a buddha named Measureless Qualities' Brilliance
whose sovereign mastery extends throughout the ten directions.
I therefore bow down in reverence to him.

In the world known as Undeceptive,
there is a buddha named Unimpeded Medicine King.
I now bow down in reverence to him
as well as to his Dharma Jewel and his Sangha Jewel.

In the world known as Present Accumulation,
there is a buddha named Jeweled Traveler.
I now bow down in reverence to him
as well as to his Dharma Jewel and his Sangha Jewel.

正
體
字

044b15	美音界寶花	安立山王佛
044b16	我今頭面禮	及法寶僧寶
044b17	今是諸如來	住在東方界
044b18	我以恭敬心	稱揚歸命禮
044b19	唯願諸如來	深加以慈愍
044b20	現身在我前	皆令 ^[6] 目得見
044b21	復次過去未來現在諸佛。	盡應總 ^[7] 念恭敬禮
044b22	拜以偈稱讚。	
044b23	過去世諸佛	降伏眾魔怨
044b24	以大智慧力	廣利於眾生
044b25	彼時諸眾生	盡心皆供養
044b26	恭敬而稱揚	是故頭面禮
044b27	現在十方界	不可計諸佛
044b28	其數過恒沙	無量無有邊
044b29	慈愍諸眾生	常轉妙法輪
044c01	是故我恭敬	歸命稽首禮
044c02	未來世諸佛	身色如金山
044c03	光明無有量	眾相自莊嚴
044c04	出世度眾生	當入於涅槃
044c05	如是諸世尊	我今頭面禮

簡
體
字

美音界宝花	安立山王佛
我今头面礼	及法宝僧宝
今是诸如来	住在东方界
我以恭敬心	称扬归命礼
唯愿诸如来	深加以慈愍
现身在我前	皆令目得见
复次过去未来现在诸佛。	尽应总念恭敬礼拜以偈称赞。
过去世诸佛	降伏众魔怨
以大智慧力	广利于众生
彼时诸众生	尽心皆供养
恭敬而称扬	是故头面礼
现在十方界	不可计诸佛
其数过恒沙	无量无有边
慈愍诸众生	常转妙法轮
是故我恭敬	归命稽首礼
未来世诸佛	身色如金山
光明无有量	众相自庄严
出世度众生	当入于涅槃
如是诸世尊	我今头面礼

In the Beautiful Sound World, there is Precious Flower Buddha.
[So too,] Peacefully Established and Mountain King Buddhas.
I now bow down in reverence to them
as well as to their Dharma jewels and sangha jewels.

All of these *tathāgatas* now abide
off in the regions to the East.
With a respectful mind, I spread their praises and,
taking refuge in them, bow down in reverence to them.

I only pray that the Tathāgatas
will bestow their deep kindness and sympathy
and thus manifest their bodies before me
so that I might be allowed to personally¹⁵⁵ see them all.

6. ALSO, BY CALLING ON ALL BUDDHAS OF THE THREE TIMES

Additionally, one should exhaustively and comprehensively bear in mind and respectfully bow in reverence to all buddhas of the past, the future, and the present. I set forth their praises here in verse:

All buddhas of the past
conquered the many *māras*, their adversaries
and, using the power of great wisdom,
provided vast benefit to beings.

The beings who existed in those eras
were entirely devoted to making offerings to them all,
showed them reverence, and proclaimed their praises.
I therefore bow down in reverence to them.

The incalculably many buddhas of the present
throughout the worlds of the ten directions
are so measurelessly and boundlessly many
as to surpass the number of sands in the Ganges River.

Out of kindness and pity for beings,
they always turn the wheel of the sublime Dharma.
I do therefore accord them respect,
take refuge in them, and bow down my head to them in reverence.

The buddhas of the future
shall appear with bodies resembling mountains of gold
that emanate measureless illumination
and display the self-adornment of their many characteristic signs.

They shall appear in the world and liberate beings,
after which they shall then enter nirvāṇa.
To all such *bhagavats* as these,
I do now bow down in reverence.

正體字

044c06 || 復應憶念諸大菩薩。善意菩薩。善眼菩薩。聞
 044c07 || 月菩薩。尸毘王菩薩。一切勝菩薩。知大地菩
 044c08 || 薩。大藥菩薩。鳩舍菩薩。阿離念彌菩薩。頂生
 044c09 || 王菩薩。喜見菩薩。鬱多羅菩薩。[8]薩和檀菩薩。
 044c10 || 長壽王菩薩。羴提菩薩。韋藍菩薩。睽菩薩。月
 044c11 || 蓋菩薩。明首菩薩。法首菩薩。[9]成利菩薩。彌
 044c12 || 勒菩薩。復有金剛藏菩薩。金剛首菩薩。無垢
 044c13 || 藏菩薩。無垢稱菩薩。除疑菩薩。無垢德菩薩。
 044c14 || 網明菩薩。無量明菩薩。大明菩薩。無盡意菩
 044c15 || 薩。意王菩薩。無邊意菩薩。日音菩薩。月音菩
 044c16 || 薩。美音菩薩。美音聲菩薩。大音聲菩薩。堅精
 044c17 || 進菩薩。常堅菩薩。堅發菩薩。[10]莊嚴王菩薩。
 044c18 || 常悲菩薩。常不輕菩薩。法上菩薩。法意菩薩。
 044c19 || 法喜菩薩。法首菩薩。法積菩薩。發精進菩薩。
 044c20 || 智慧菩薩。淨威德菩薩。那羅延菩薩。善思惟
 044c21 || 菩薩。法思惟菩薩。跋陀婆羅菩薩。法益菩薩。
 044c22 || 高德菩薩。師子遊行菩薩。喜根菩薩。上寶月
 044c23 || 菩薩。不虛德菩薩。龍德菩薩。文殊師利菩薩。
 044c24 || 妙音菩薩。雲音菩薩。勝意菩薩。照明菩薩。勇
 044c25 || 眾菩薩。勝眾菩薩。威儀菩薩。師子意菩薩。上
 044c26 || 意菩薩。益意菩薩。增[11]意菩薩。寶明菩薩。慧
 044c27 || 頂菩薩。樂說頂菩薩。有德菩薩。觀世自在王
 044c28 || 菩薩。陀羅尼自在王菩薩。

簡體字

复应忆念诸大菩萨。善意菩萨。善眼菩萨。闻月菩萨。尸毗王菩萨。一切胜菩萨。知大地菩萨。大药菩萨。鸠舍菩萨。阿离念弥菩萨。顶生王菩萨。喜见菩萨。郁多罗菩萨。萨和檀菩萨。长寿王菩萨。羴提菩萨。韦蓝菩萨。睽菩萨。月盖菩萨。明首菩萨。法首菩萨。成利菩萨。弥勒菩萨。复有金刚藏菩萨。金刚首菩萨。无垢藏菩萨。无垢称菩萨。除疑菩萨。无垢德菩萨。网明菩萨。无量明菩萨。大明菩萨。无尽意菩萨。意王菩萨。无边意菩萨。日音菩萨。月音菩萨。美音菩萨。美音声菩萨。大音声菩萨。坚精进菩萨。常坚菩萨。坚发菩萨。庄严王菩萨。常悲菩萨。常不轻菩萨。法上菩萨。法意菩萨。法喜菩萨。法首菩萨。法积菩萨。发精进菩萨。智慧菩萨。净威德菩萨。那罗延菩萨。善思惟菩萨。法思惟菩萨。跋陀婆罗菩萨。法益菩萨。高德菩萨。师子游行菩萨。喜根菩萨。上宝月菩萨。不虚德菩萨。龙德菩萨。文殊师利菩萨。妙音菩萨。云音菩萨。胜意菩萨。照明菩萨。勇众菩萨。胜众菩萨。威仪菩萨。师子意菩萨。上意菩萨。益意菩萨。增意菩萨。宝明菩萨。慧顶菩萨。乐说顶菩萨。有德菩萨。观世自在王菩萨。陀罗尼自在王菩萨。

7. ALSO, BY CALLING ON THE GREAT BODHISATTVAS

Additionally, one should bear in mind the great bodhisattvas, namely: Good Intentions Bodhisattva, Good Eyes Bodhisattva, Moon Hearer Bodhisattva, King Śibi Bodhisattva, Universally Supreme Bodhisattva, Knower of the Great Earth Bodhisattva, Great Medicine Bodhisattva, Kapotagrha Bodhisattva, Arenemin Bodhisattva, Summit Born King Bodhisattva, Delightful View Bodhisattva, Uttara Bodhisattva, Sarvadāna Bodhisattva, Long Life King Bodhisattva, Kṣānti Bodhisattva, Velāma Bodhisattva, Flashing Light Bodhisattva, Moon Covering Bodhisattva, Brilliant Leader Bodhisattva, Dharma Leader Bodhisattva, Perfecting Benefit Bodhisattva, and Maitreya Bodhisattva.

In addition, there are: Vajragarbha Bodhisattva, Vajra Leader Bodhisattva, Treasury of Non-defilement Bodhisattva, Vimalakīrti Bodhisattva, Dispeller of Doubts Bodhisattva, Undeified Virtue Bodhisattva, Net-like Brilliance Bodhisattva, Immeasurable Brilliance Bodhisattva, Great Brilliance Bodhisattva, Akṣayamati Bodhisattva, Mind King Bodhisattva, Boundless Mind Bodhisattva, Sun Sound Bodhisattva, Moon Sound Bodhisattva, Beautiful Sound Bodhisattva, Beautiful Voice Bodhisattva, Great Voice Bodhisattva, Solid Vigor Bodhisattva, Ever Solid Bodhisattva, and Solidly Generated Bodhisattva.

There are also: Adornment King Bodhisattva, Ever Compassionate Bodhisattva, Never slighting Bodhisattva, Dharma Superior Bodhisattva, Dharma Mind Bodhisattva, Dharma Joy Bodhisattva, Dharma Leader Bodhisattva, Dharma Accumulation Bodhisattva, Generator of Vigor Bodhisattva, Wisdom Bodhisattva, Pure Awesome Virtue Bodhisattva, Nārāyaṇa Bodhisattva, Good Meditation Bodhisattva, Dharma Meditation Bodhisattva, Bhadrāpāla Bodhisattva, Dharma Benefit Bodhisattva, Lofty Virtue Bodhisattva, Lion Traveler Bodhisattva, Joyous Faculties Bodhisattva, and Supreme Jewel Moon Bodhisattva.

There are also: Virtue Free of Falseness Bodhisattva, Dragon Virtue Bodhisattva, Mañjuśrī Bodhisattva, Wonderful Sound Bodhisattva, Cloud Sound Bodhisattva, Supreme Mind Bodhisattva, Illuminating Brilliance Bodhisattva, Brave Assembly Bodhisattva, Supreme Assembly Bodhisattva, Awesome Department Bodhisattva, Lion Mind Bodhisattva, Superior Mind Bodhisattva, Beneficial Intentions Bodhisattva, Augmented Mind Bodhisattva, Precious Brilliance Bodhisattva, Wisdom Summit Bodhisattva, Peak of Eloquence Bodhisattva, Possessed of Virtue Bodhisattva, Avalokiteśvara King Bodhisattva, and Dhāraṇī Mastery King Bodhisattva.

正體字

大自在王菩薩。無

044c29 || 憂德菩薩。不虛見菩薩。離惡道菩薩。一切勇健

045a01 || 菩薩。破闇菩薩。功德寶菩薩。花威德菩薩。金

045a02 || 瓔珞明德菩薩。離諸陰蓋菩薩。心無閼菩薩。

045a03 || 一切行淨菩薩。等見菩薩。不等見菩薩。三昧

045a04 || 遊戲菩薩。法自在菩薩。法相菩薩。明莊嚴菩

045a05 || 薩。大莊嚴菩薩。寶頂菩薩。寶印手菩薩。常舉

045a06 || 手菩薩。常下手菩薩。常慘菩薩。常喜菩薩。喜

045a07 || 王菩薩。得辯才音聲菩薩。虛空雷音菩薩。持

045a08 || 寶炬菩薩。勇施菩薩。帝網菩薩。馬光菩薩。空

045a09 || 無閼菩薩。寶勝菩薩。天王菩薩。破魔菩薩。電

045a10 || 德菩薩。自在菩薩。頂相菩薩。出過菩薩。師子

045a11 || 吼菩薩。雲蔭菩薩。能勝菩薩。山相^[1]幢王菩

045a12 || 薩。香象菩薩。大香象菩薩。白香象菩薩。常精

045a13 || 進菩薩。不休息菩薩。妙生菩薩。華莊嚴菩薩。

045a14 || 觀世音菩薩。得大勢菩薩。水王菩薩。山王菩

045a15 || 薩。帝網菩薩。寶施菩薩。破魔菩薩。莊嚴國土

045a16 || 菩薩。金髻菩薩。珠髻菩薩。如是等諸大菩

045a17 || 薩。皆應憶念恭敬禮拜求阿惟越致^[2]地。^[3]

簡體字

大自在王菩薩。無
 大自在王菩薩。無
 憂德菩薩。不虛見菩薩。離惡道菩薩。一切勇健
 菩薩。破闇菩薩。功德寶菩薩。花威德菩薩。金
 瓔珞明德菩薩。離諸陰蓋菩薩。心無閼菩薩。
 一切行淨菩薩。等見菩薩。不等見菩薩。三昧
 遊戲菩薩。法自在菩薩。法相菩薩。明莊嚴菩
 薩。大莊嚴菩薩。寶頂菩薩。寶印手菩薩。常舉
 手菩薩。常下手菩薩。常慘菩薩。常喜菩薩。喜
 王菩薩。得辯才音聲菩薩。虛空雷音菩薩。持
 寶炬菩薩。勇施菩薩。帝網菩薩。馬光菩薩。空
 無閼菩薩。寶勝菩薩。天王菩薩。破魔菩薩。電
 德菩薩。自在菩薩。頂相菩薩。出過菩薩。師子
 吼菩薩。雲蔭菩薩。能勝菩薩。山相^[1]幢王菩
 薩。香象菩薩。大香象菩薩。白香象菩薩。常精
 進菩薩。不休息菩薩。妙生菩薩。華莊嚴菩薩。
 觀世音菩薩。得大勢菩薩。水王菩薩。山王菩
 薩。帝網菩薩。寶施菩薩。破魔菩薩。莊嚴國土
 菩薩。金髻菩薩。珠髻菩薩。如是等諸大菩
 薩。皆應憶念恭敬禮拜求阿惟越致^[2]地。^[3]

There are also: Great Sovereign Mastery King Bodhisattva, Sorrowless Virtue Bodhisattva, Not Seen in Vain Bodhisattva, Beyond the Wretched Destinies Bodhisattva, Universally Brave and Strong Bodhisattva, Dispeller of Darkness Bodhisattva, Merit Jewel Bodhisattva, Floral Awesome Virtue Bodhisattva, Gold Necklace Brilliant Virtue Bodhisattva, Beyond the Aggregates and Hindrances Bodhisattva, Unimpeded Mind Bodhisattva, Pure in All Actions Bodhisattva, Equal Vision Bodhisattva, Unequaled Vision Bodhisattva, Wandering Joyfully in Samādhi Bodhisattva, Sovereign Mastery in Dharma Bodhisattva, Dharma Marks Bodhisattva, Brilliant Adornment Bodhisattva, Great Adornment Bodhisattva, and Jeweled Summit Bodhisattva.

There are also: Jeweled Mudrā Hand Bodhisattva, Ever Raised Hand Bodhisattva, Ever Lowered Hand Bodhisattva, Ever Piteous Bodhisattva, Ever Joyful Bodhisattva, Joy King Bodhisattva, Possessed of Eloquent Voice Bodhisattva, Sound of Thunder in Space Bodhisattva, Upholder of the Jeweled Torch Bodhisattva, Valiant Giving Bodhisattva, Imperial Net Bodhisattva, Horse Light Bodhisattva, Empty and Unimpeded Bodhisattva, Jeweled Supremacy Bodhisattva, Celestial King Bodhisattva, Demon Crusher Bodhisattva, Lightning Virtue Bodhisattva, Sovereign Mastery Bodhisattva, Summit Sign Bodhisattva, and Beyond Transgressions Bodhisattva.

And there are also: Lion's Roar Bodhisattva, Cloud Shade Bodhisattva, Able to Conquer Bodhisattva, Mountainous Marks Banner Bodhisattva, Fragrant Elephant Bodhisattva, Great Fragrant Elephant Bodhisattva, White Fragrant Elephant Bodhisattva, Ever Vigorous Bodhisattva, Never Resting Bodhisattva, Sublime Birth Bodhisattva, Floral Adornment Bodhisattva, Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, Water King Bodhisattva, Mountain King Bodhisattva, Indra's Net Bodhisattva, Jewel Giving Bodhisattva, Crusher of Demons Bodhisattva, Adorner of Lands Bodhisattva, Golden Topknot Bodhisattva, and Pearl Topknot Bodhisattva.

One should bear in mind all such bodhisattvas and bow down to them in reverence as one seeks to attain the ground of the *avaivartika*.

The End of Chapter Nine

045a18 || [4]除業品第十
045a19 || 問曰。但憶念阿彌陀等諸佛及念餘菩薩
045a20 || 得阿惟越致。更有餘方便耶。答曰。求阿惟
045a21 || 越致地者。非但憶念稱名禮敬而已。復應
045a22 || 於諸佛所懺悔勸請隨喜迴向。問曰。是事何
045a23 || 謂。答曰。
045a24 || 十方無量佛 所知無不盡
045a25 || 我今悉於前 發露諸黑惡
045a26 || 三三合九種 從三煩惱起
045a27 || 今身若先身 是罪盡懺悔
045a28 || 於三惡道中 若應受業報
045a29 || 願於今身償 不入惡道受
045b01 || 十方諸佛者。現在一切諸佛。命根成就未入
045b02 || 涅槃。十方名四方四維上下。

正
體
字

十住毗婆沙论卷第五
除业品第十

问曰。但忆念阿弥陀等诸佛及念余菩萨得阿惟越致。更有余方便耶。答曰。求阿惟越致地者。非但忆念称名礼敬而已。复应于诸佛所忏悔劝请随喜回向。问曰。是事何谓。答曰。

十方无量佛 所知无不尽
我今悉于前 发露诸黑恶
三三合九种 从三烦恼起
今身若先身 是罪尽忏悔
于三恶道中 若应受业报
愿于今身偿 不入恶道受

十方诸佛者。现在一切诸佛。命根成就未入涅槃。十方名四方四维上下。

简
体
字

CHAPTER 10

Getting Rid of Karma

X. CHAPTER 10: GETTING RID OF BAD KARMA

A. Q: IS BUDDHA MINDFULNESS ALL ONE MUST DO TO BECOME IRREVERSIBLE?

Question: Is it the case that, in order to become an *avaivartika*, one need only bear in mind Amitābha and those other buddhas while also bearing in mind the others, the bodhisattvas [mentioned above]? Or are there other additional skillful means [that must be used]?

B. A: ONE SHOULD ALSO REPENT, ENTREAT, REJOICE & DEDICATE MERIT

Response: For one who seeks to become an *avaivartika*, it is not the case that one must only remain mindful of them, utter their names, and make reverential obeisance to them, and that is all there is to it. In addition, one should, in the presence of the buddhas, perform repentances, entreat them, rejoice [in their meritorious deeds], and dedicate one's own merit.

1. HOW DOES ONE PERFORM THESE ENDEAVORS?

Question: How does one go about carrying out these endeavors?

2. "REPENTANCE" IS PERFORMED AS FOLLOWS:

Response:

There is nothing not exhaustively known by
the countless buddhas of the ten directions,
Now, in the presence of them all,
I reveal all of my black and evil deeds.

Three times three, nine kinds in all,¹⁵⁶
all of them have arisen from the three types of afflictions.
Whether committed in the present body or in prior births,
I repent of all of these karmic offenses.

If I should otherwise be bound to undergo karmic retribution
in the three wretched destinies,
I pray that [my offenses] may instead be repaid in this very body
so that I will not enter the wretched destinies to undergo retribution.

"The buddhas of the ten directions" refers to all of the buddhas of the present whose life faculty has become completely perfected but who have still not yet entered nirvāṇa. "Ten directions" refers to the four directions, the four midpoints, the zenith, and the nadir. "Buddhas"

佛名所應知

045b03 || 事悉知無餘。發露者。於諸佛所發露一切
 045b04 || 罪無所覆藏。後不復作如堤防水。黑惡
 045b05 || 者。無智慧明故多犯眾惡若不善法若隱沒
 045b06 || 無記。三三種者。身口意生惡現報生報後報。
 045b07 || 自作教他作隨喜作。從三種煩惱起三種
 045b08 || 煩惱。謂欲界繫色界繫無色界繫。若助貪欲
 045b09 || 煩惱。若助瞋恚煩惱。若助愚癡煩惱。若上
 045b10 || 煩惱若中煩惱若下煩惱。今身先身盡懺悔
 045b11 || 者。今世先世所作眾惡盡悔無餘。地獄者。
 045b12 || 八種熱地獄。十種寒水地獄。畜生者。若地生
 045b13 || 若水生若無足若二足若多足。餓鬼者。食唾
 045b14 || 食吐^[5]食蕩滌汁。食膿血屎尿等。若我^[6]行
 045b15 || 業應於此三惡道受者。願令是罪此身現
 045b16 || 受。若後身受莫於地獄餓鬼畜生中受。
 045b17 || 復次佛自說懺悔法。若菩薩欲懺悔罪。應
 045b18 || 作是言。

正
體
字

佛名所應知事悉知无余。发露者。于诸佛所发露一切罪无所覆藏。后不复作如堤防水。黑恶者。无智慧明故多犯众恶若不善法若隐没无记。三三种者。身口意生恶现报生报后报。自作教他作随喜作。从三种烦恼起三种烦恼。谓欲界系色界系无色界系。若助贪欲烦恼。若助嗔恚烦恼。若助愚痴烦恼。若上烦恼若中烦恼若下烦恼。今身先身尽忏悔者。今世先世所作众恶尽悔无余。地獄者。八种热地獄。十种寒冰地獄。畜生者。若地生若水生若无足若二足若多足。饿鬼者。食唾食吐食蕩滌汁。食脓血屎尿等。若我行业应于此三恶道受者。愿令是罪此身现受。若后身受莫于地獄饿鬼畜生中受。

簡
體
字

复次佛自说忏悔法。若菩萨欲忏悔罪。应作是言。

refers to those who, with regard to all things that should be known, know them all without exception.

“Reveal” means that, in the presence of all buddhas, one reveals all of one’s karmic offenses, leaving none hidden, [while also resolving] to not commit them ever again. [In so doing, one’s resolve becomes] like a dike that holds back the waters.

As for “black and evil deeds,” because one has not had the bright light of wisdom, one has often committed many types of evil deeds, in some cases practicing unwholesome dharmas, and in some cases involving oneself in obscured morally indeterminate dharmas.¹⁵⁷

“Three times three, nine kinds in all” refers to creation of evil karma on the part of body, mouth, and mind that brings about negative retribution in the present life, negative retribution in the next rebirth, and negative retribution in subsequent lives. [This retribution may arise through] directly committing the deed oneself, instructing others to commit it, or by rejoicing that others have committed it.

As for “all arisen from three types of afflictions,” the “three types of afflictions” refers to [those actions] connected to the desire realm, the form realm, or the formless realm, whether promoting the affliction of desire, the affliction of hatred, or the affliction of delusion, and whether involving a supreme degree of affliction, a middling-degree of affliction, or a lesser-degree of affliction.

As for “whether it be that committed in the present body or in prior births, I repent of all of these karmic offenses,” this means that one repents of all of the many kinds of evil deeds committed in this present life and former lives, repenting of them all without exception.

[With regard to “the three wretched destinies,”] there are the hells, namely the eight hot hells and the ten cold-and-ice hells. There are the animals, including those that are earth-born, water-born, legless, two-legged, or many-legged. And there are the hungry ghosts, in particular those who feed upon spittle, vomit, rinsings, pus-and-blood, excrement and urine, and other such things.

[The intent here is to state]: “If my karma is such that I should undergo retribution in these three wretched destinies, I pray that I will instead be allowed to undergo that retribution in this very body. If it is to be undergone in a subsequent rebirth’s body, may I not be compelled to undergo it in the hells, among hungry ghosts, or in the animal realm.”

Also, the Buddha himself explained the dharma to be used in repentance, indicating that, if a bodhisattva wishes to repent of karmic offenses, he should utter his repentance as follows:

我於今現在十方世界中諸佛得

045b19 || 阿耨多羅三藐三菩提。轉法輪雨法雨。擊

045b20 || 法鼓吹法[7]蠡建法幢。以法布施滿足眾

045b21 || 生。多所利益多所安隱。憐愍世間饒益

045b22 || 天人。我今以身口意。頭面禮現在諸佛足。

045b23 || 諸佛知者見者世間眼世間燈。我於無始生

045b24 || 死已來所起罪業。為貪欲瞋恚愚癡所逼

正體字 045b25 || 故。或不識佛不識法不識僧。或不識罪

045b26 || 福。或身口意多作眾[8]罪。或以惡心出佛身

045b27 || 血。或毀滅正法。[9]破壞眾僧。殺真人阿羅

045b28 || 漢。或自行十不善道。或教他令行。或復隨

045b29 || 喜。若於眾生有不愛語。若以斗[10]秤欺誑

045c01 || 侵人。以諸邪行惱亂眾生。或不孝父母。

045c02 || 或盜塔物及四方僧物。佛所說經戒或有毀

045c03 || 破。違逆和[11]尚阿闍梨。若人發聲聞乘辟

045c04 || 支佛乘。

我于今现在十方世界中诸佛得阿耨多罗三藐三菩提。转法轮雨法雨。击法鼓吹法蠡建法幢。以法布施满足众生。多所利益多所安隐。怜愍世间饶益天人。我今以身口意。头面礼现在诸佛足。诸佛知者见者世间眼世间灯。我于无始生死已来所起罪业。为贪欲瞋恚愚痴所逼故。或不识佛不识法不识僧。或不识罪福。或身口意多作众罪。或以恶心出佛身血。或毁灭正法。破坏众僧。杀真人阿罗汉。或自行十不善道。或教他令行。或复随喜。若于众生有不爱语。若以斗秤欺诳侵人。以诸邪行恼乱众生。或不孝父母。或盗塔物及四方僧物。佛所说经戒或有毁破。违逆和尚阿闍梨。若人发声闻乘辟支佛乘。

简体字

Facing the Buddhas of the present time throughout the worlds of the ten directions, namely those who have realized *anuttarasamyaksambodhi*, turned the Dharma wheel, rained down the Dharma rain, sounded the Dharma drum, blown the Dharma conch, planted the Dharma banner, and who have, through the giving of Dharma, fulfilled the needs of beings, benefited the many, brought peace and security to the many, taken pity on the world, and abundantly benefited devas and humans—I now, with body, mouth, and mind, make full reverential prostrations at the feet of the buddhas of the present, the buddhas who know, who see, who are the eyes of the world, and who are the lamps for the world.

[I hereby reveal] all of the karmic offenses I have created throughout the course of beginningless births and deaths due to being driven along by greed, hatred, and delusion, including:

- Sometimes failing to recognize the Buddhas, failing to recognize the Dharma, or failing to recognize the Sangha;
- Sometimes failing to distinguish between offense-generating karma and meritorious karma;
- Sometimes abundantly creating the many sorts of karmic offenses through actions of body, speech, and mind;
- Sometimes, with evil intentions, drawing the blood of a buddha;
- Sometimes contributing to the destruction of right Dharma;
- Sometimes bringing about the destruction of the Sangha;
- Sometimes murdering arhats;
- Sometimes engaging in the ten courses of bad karmic action;
- Sometimes instructing others to engage in them;
- Sometimes subjecting others to speech that displeases them;
- Sometimes cheating and deceiving others with altered weights and measures;
- Sometimes afflicting beings with immoral behavior;
- Sometimes failing in filial piety toward parents;
- Sometimes stealing belongings from stupas;
- Sometimes stealing possessions from the Sangha of the four directions;
- Sometimes destroying or transgressing against [the teachings of] sutras or moral-precept codes originally set forth by the Buddha;
- And sometimes disobeying monastic preceptors or monastic Dharma teachers.¹⁵⁸
- Sometimes, when people have set their resolve on realization of the Śrāvaka Disciple Vehicle or the Pratyekabuddha Vehicle,

正
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發大乘者。惡言毀辱輕賤嫌恨慳

045c05 || 嫉覆心故。於諸^[12]佛所或起惡口。或說是

045c06 || 法非法。說非法是法。今以是罪於現在

045c07 || 諸佛知者見者證者所。盡皆發露不敢覆藏。

045c08 || 從今已後不敢復作。若我有罪應墮地獄

045c09 || 畜生餓鬼阿修羅中。不值三尊生在諸難。

045c10 || 願以此罪今世現受。如過去諸菩薩求佛

045c11 || 道者。懺悔惡業罪。我亦如是發露懺悔不

045c12 || 敢覆藏後不復作。若今諸菩薩求佛道者。

045c13 || 懺悔惡業罪。我亦如是發露懺悔不敢覆

045c14 || 藏後不復作。如未來諸菩薩求佛道者。懺

045c15 || 悔惡業罪。我亦如是發露懺悔不敢覆藏後

045c16 || 不復作。

045c17 || 如過去未來現在諸菩薩求佛道者。懺悔

045c18 || 惡業罪。已懺悔今懺悔當懺悔。我亦如是懺

045c19 || 悔惡業罪不敢覆藏後不復作。

045c20 || 問曰。汝已說懺悔法。云何為勸請。答曰。

045c21 || 十方一切佛 現在成道者

簡
體
字

发大乘者。恶言毁辱轻贱嫌恨慳嫉覆心故。于诸佛所或起恶口。或说是法非法。说非法是法。今以是罪于现在诸佛知者见者证者所。尽皆发露不敢覆藏。从今已后不敢复作。若我有罪应堕地狱畜生饿鬼阿修罗中。不值三尊生在诸难。愿以此罪今世现受。如过去诸菩萨求佛道者。忏悔恶业罪。我亦如是发露忏悔不敢覆藏后不复作。若今诸菩萨求佛道者。忏悔恶业罪。我亦如是发露忏悔不敢覆藏后不复作。如未来诸菩萨求佛道者。忏悔恶业罪。我亦如是发露忏悔不敢覆藏后不复作。

如过去未来现在诸菩萨求佛道者。忏悔恶业罪。已忏悔今忏悔当忏悔。我亦如是忏悔恶业罪不敢覆藏后不复作。

问曰。汝已说忏悔法。云何为劝请。答曰。

十方一切佛 现在成道者

or have set their resolve on realization of the Great Vehicle, due to having a mind covered over by hatred or jealousy, I have used evil speech to vilify and slight them.

And sometimes, in the presence of buddhas, I have uttered abusive speech, have claimed right Dharma to be non-Dharma, and have claimed non-Dharma to be right Dharma.

Now, in the presence of the buddhas of the present, those who know, who see, and who have become realized, I entirely reveal all of these karmic offenses, not daring to conceal any of them, and I vow, from this point on, that I shall not dare to commit them again.

If I have committed karmic offenses through which I should fall into the hells, into the animal realm, into the hungry-ghost realm, or into the *asura* realm,¹⁵⁹ or if I ought not encounter the three objects of reverence,¹⁶⁰ but rather should be reborn in the midst of the [eight] difficulties,¹⁶¹ I pray that I may [instead be allowed to] undergo retribution for these karmic offenses in this present life.

Just as all the bodhisattvas of the past who sought realization of buddhahood did themselves repent of offenses created through bad karma, in the very same manner, I too reveal all of my offenses, repent of them, do not dare to conceal any of them, and vow not to commit them again.

Just as all the bodhisattvas of the present who seek realization of buddhahood do repent of offenses created through bad karma, in the very same manner, I too reveal all of my offenses, repent of them, do not dare to conceal any of them, and vow not to commit them again.

Just as all of the bodhisattvas of the future who shall seek realization of buddhahood shall repent of offenses created through bad karma, in the very same manner, I too reveal all of my offenses, repent of them, do not dare to conceal any of them, and vow not to commit them again.

Just as all of the past, future, and present bodhisattvas seeking realization of buddhahood did repent, do repent, and shall repent of offenses created through bad karma, in the very same manner, I too repent of offenses created through bad karma, do not dare to conceal any of them, and vow not to commit them again.

3. Q: HOW DOES ONE GO ABOUT “ENTREATING”?

Question: Having already explained the method for repentance, how does one go about “entreating”?

4. A: “ENTREATING” IS PERFORMED AS FOLLOWS:

Response:

Whenever any of the buddhas of the ten directions now attain buddhahood,

正
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字

045c22 || 我請轉法輪 安樂諸眾生
 045c23 || 十方一切佛 若欲捨壽命
 045c24 || 我今頭面禮 勸請令久住
 045c25 || 轉法輪者。說四聖諦義三轉十二相是苦諦
 045c26 || 是苦集是苦滅是至苦滅道。是名一轉四相。
 045c27 || 是苦諦應知。是苦集應斷。是苦滅應證。是
 045c28 || 至苦滅道應修。是名第二轉四相。是苦諦知
 045c29 || 已。是苦集斷已。是苦滅證已。是至苦滅道修
 046a01 || 已。是名第三轉四相。四相者。四諦中生眼
 046a02 || 智明覺。有^[1]人言聲聞乘辟支佛乘大乘。是
 046a03 || 名法輪解^[2]說。是三乘義名為轉法輪。安
 046a04 || 樂諸眾生者。五欲樂不名為安樂。為今世
 046a05 || 後世。得清淨安^[3]樂入於三乘。是名安樂。
 046a06 || 是人勸請諸佛轉法輪。令諸眾生受涅槃
 046a07 || 樂。若未得涅槃令受世間樂。是故說安
 046a08 || 樂。

簡
體
字

我請轉法輪 安樂諸眾生
 十方一切佛 若欲捨壽命
 我今頭面禮 勸請令久住

轉法輪者。說四聖諦義三轉十二相是苦諦是苦集是苦滅是至苦滅道。是名一轉四相。是苦諦應知。是苦集應斷。是苦滅應證。是至苦滅道應修。是名第二轉四相。是苦諦知己。是苦集斷已。是苦滅證已。是至苦滅道修已。是名第三轉四相。四相者。四諦中生眼智明覺。有人言聲聞乘辟支佛乘大乘。是名法輪解說。是三乘義名為轉法輪。安樂諸眾生者。五欲樂不名為安樂。為今世後世。得清淨安樂入於三乘。是名安樂。是人勸請諸佛轉法輪。令諸眾生受涅槃樂。若未得涅槃令受世間樂。是故說安樂。

I request them to turn the wheel of Dharma
and bring peace and happiness to all beings.

Whenever any of the buddhas of the ten directions
are about to relinquish their lifespans,
I now make full reverential prostrations to them,
and entreat them to remain for a long time.

As for “turning the wheel of Dharma,” this refers to the proclamation of the four truths of the Āryas in three turnings, thereby revealing their twelve aspects:

This is the truth of the existence of suffering. This is the origination of suffering. This is the extinguishing of suffering. This is the path leading to the extinguishing of suffering. This is what is meant by the four aspects of the first turning.

This truth of the existence of suffering should be known. This origination of suffering should be cut off. This extinguishing of suffering should be realized. This path leading to the extinguishing of suffering should be cultivated. This is what is meant by the four aspects of the second turning.

This truth of the existence of suffering has been known. This origination of suffering has been cut off. This extinguishing of suffering has been realized. This path leading to the extinguishing of suffering has been cultivated. This is what is meant by the four aspects of the third turning.

As for the four aspects, within the four truths, they correspond to the development of the eyes, the knowledges, the clear knowledges, and the awakenings.¹⁶²

There are those who explain that the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle are what constitute “the Dharma wheel” and that it is the explanation of the meaning of the Three Vehicles that constitutes the “the turning of the Dharma wheel.”

As for “bringing peace and happiness to all beings,” the pleasures associated with the five objects of desire do not constitute peace and happiness. Rather, it is entry into the Three Vehicles for the sake of achieving pure peace and happiness in the present and future lifetimes—this is what is meant by peace and happiness.

This person entreats the Buddhas to turn the wheel of Dharma to cause all beings to receive the bliss of nirvāṇa and, so long as they have not yet gained entry into nirvāṇa, to cause them to receive the types of happiness available in the world. It is for this reason that “peace and happiness” are mentioned here.

正
體
字

壽者。受業報因緣故。命根相續得住。如
 046a09 || 變化所作隨心業而住。心業止則滅。勸請
 046a10 || 名至誠求願。諸佛觀諸眾生巨細無異。是
 046a11 || 故求請望得從願。莫捨壽命住無量阿僧
 046a12 || 祇劫度脫眾生。
 046a13 || 復次佛自說勸請法。菩薩應作是言。我禮
 046a14 || 現在十方諸佛。始得阿耨多羅三藐三菩提
 046a15 || 未轉法輪我今求請。願轉法輪擊法鼓
 046a16 || 吹法[*]蠡建法幢。設大法祠然大法炬。以
 046a17 || 是法施滿足眾生。多所利益多所安樂。
 046a18 || 憐愍世間饒益天人。是故我今勸請。是名
 046a19 || 勸請。諸佛轉法輪久住者。亦應言現在十方
 046a20 || 諸佛。[4]是諸佛欲捨壽命我請久住。多所
 046a21 || 利益多所安樂。憐愍世間饒益天人。問
 046a22 || 曰。汝已說懺悔勸請。云何名為隨喜。答曰。
 046a23 || 所有布施福 持戒修禪行

簡
體
字

寿者。受业报因缘故。命根相续得住。如变化所作随心业而住。心业止则灭。劝请名至诚求愿。诸佛观诸众生巨细无异。是故求请望得从愿。莫舍寿命住无量阿僧祇劫度脱众生。

复次佛自说劝请法。菩萨应作是言。我礼现在十方诸佛。始得阿耨多罗三藐三菩提未转法轮我今求请。愿转法轮击法鼓吹法蠡建法幢。设大法祠然大法炬。以是法施满足众生。多所利益多所安乐。怜愍世间饶益天人。是故我今劝请。是名劝请。诸佛转法轮久住者。亦应言现在十方诸佛。是诸佛欲舍寿命我请久住。多所利益多所安乐。怜愍世间饶益天人。问曰。汝已说忏悔劝请。云何名为随喜。答曰。

所有布施福 持戒修禅行

As for this matter of a “lifespan,” it is due to the causes and conditions involved in undergoing karmic retribution that the continuity of one’s life faculty is sustained. It is comparable to an apparition created through a magical conjuration that continues to be sustained in correspondence with [the magician’s] mental actions. When those mental actions cease, [that conjuration] is then extinguished.¹⁶³

“Entreat” refers to the most ultimately sincere prayerful beseeching. The Buddhas regard all beings [equally], great and small, without treating them differently. Therefore one sets forth this earnest request, hoping that they will accede to one’s wishes and refrain from relinquishing their lifespans and instead remain in the world for *asaṃkhyeyas* of kalpas in order to liberate beings.

Then again, the Buddha himself described the method to be used in entreating the Buddhas, indicating that the bodhisattva should speak as follows: “I bow down in reverence to all buddhas of the present throughout the ten directions.” Then, at that time when they have just realized *anuttarasamyaksambodhi* but have not yet begun to turn the wheel of Dharma, [he is to say]:

I now beseech you, praying that you will turn the wheel of Dharma, sound the Dharma drum, blow the Dharma conch, plant the Dharma banner, establish the great Dharma rituals, and ignite the great Dharma torch, using these means of Dharma giving to fulfill the needs of beings so that there will be many who are benefited and many who are made happy. Have pity on the world and bestow abundant benefit on devas and humans. It is for these reasons that I now present this entreaty.

This is what is meant by “entreating.” As for entreating the buddhas who have turned the wheel of Dharma to then “remain for a long time,” in that case as well, one should address all buddhas of the present throughout the ten directions at just that time when those buddhas are about to relinquish their lifespans, saying, “I beseech you to remain for a long time so that there will be many who are benefited and many who are made happy. Have pity on the world and bestow abundant benefit on devas and humans.”

5. Q: WHAT IS MEANT BY “REJOICING”?

Question: Having already explained “repentance” and “entreating,” what is meant by “rejoicing”?

6. A: “REJOICING” IS PERFORMED AS FOLLOWS:

Response:

All of the merit produced by giving, observance of moral precepts, and *dhyāna* practice—

正
體
字

046a24 || 從身口意生 去來今所有
 046a25 || 習行三乘人 具足三乘者
 046a26 || 一切凡夫福 皆隨而歡喜
 046a27 || 布施福者。從捨慳法生。持戒福者。能伏身
 046a28 || 口業生。禪行者諸禪定是。從身口生者。因
 046a29 || 身口布施持戒迎來送去等。因意生者禪定
 046b01 || 慈悲等。去來今所有者。一切眾生三世福德。
 046b02 || 行三乘者。求聲聞乘辟支佛乘大乘。具足
 046b03 || 三乘者。成就阿羅漢乘辟支佛乘佛乘。一切
 046b04 || 者皆盡無餘。凡夫者未得四諦者是。福德
 046b05 || 者有二種業。善及不隱沒無記業是。隨喜者。
 046b06 || 他人作福心生歡喜稱以為善。
 046b07 || 問曰。汝以說懺悔勸請隨喜。云何為迴向。

簡
體
字

从身口意生 去来今所有
 习行三乘人 具足三乘者
 一切凡夫福 皆随而欢喜

布施福者。从舍慳法生。持戒福者。能伏身口业生。禅行者
 诸禅定是。从身口生者。因身口布施持戒迎来自去等。因意生者
 禅定慈悲等。去来今所有者。一切众生三世福德。行三乘者。求
 声闻乘辟支佛乘大乘。具足三乘者。成就阿罗汉乘辟支佛乘佛
 乘。一切者皆尽无余。凡夫者未得四谛者是。福德者有二种业。
 善及不隐没无记业是。随喜者。他人作福心生欢喜称为善。

问曰。汝以说忏悔劝请随喜。云何为回向。

all of it arising through body, speech, and mind,
 all of it created throughout the past, the future, and the present,
 all of it created by those who cultivate the Three Vehicles,
 by those who have fulfilled the practice of any of the Three Vehicles,
 and all of the merit created by common people—
 I rejoice in accordance with all of it.

As for “the merit produced by giving,” it is created through relinquishing the dharma of miserliness.

As for “the merit arising from observance of moral precepts,” this is created through being able to subdue the body and speech.

“*Dhyāna* practice” refers to developing all of the *dhyāna* concentrations.

As for “that arising through body and speech,” this refers to acts arising because of the body or speech such as giving, observance of the moral precepts, welcoming others when they come, escorting them off when they leave,¹⁶⁴ and other such actions.

As for “that arising through the mind,” this refers to the *dhyāna* concentration states¹⁶⁵ as well as to kindness, compassion, and so forth.¹⁶⁶

As for “all of it created in the past, the future, or the present,” this is referring to all merit produced by all beings throughout the three periods of time.

As for “those who cultivate the Three Vehicles,” this refers to those who aspire to success in the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle.

As for “those who have fulfilled the practice of any of the Three Vehicles,” this refers to those who have perfected the cultivation of either the Arhat Vehicle, the Pratyekabuddha Vehicle, or the Buddha Vehicle.

“All” means every single instance, exhaustively, excluding none.

“Common people” refers to those who have not yet realized the four truths.

With respect to “merit,” there may be two types of actions which may be involved here, namely good actions or unobscured morally indeterminate actions.¹⁶⁷

“Rejoicing in accordance with it” refers to circumstances where, when others engage in meritorious actions, one’s mind is filled with delight and one praises that deed as good.

7. Q: WHAT IS MEANT BY “DEDICATION”?

Question: Since you have already explained “repentance,” “entreating,” and “rejoicing,” what is meant by “dedication”?

正體字

046b08 || 答曰。
 046b09 || 我所有福德 一切皆和合
 046b10 || 為諸眾生故 正迴向佛道
 046b11 || 我者己身。所有福德者。若從身生。若從口
 046b12 || 生。若從意生。若因布施生。若因持戒生。
 046b13 || 若因修禪生。若因隨喜生。若因勸請生。
 046b14 || 如是等及餘所有善。皆名所有福德。一切
 046b15 || [5]皆和合者。心念諸福德合集稱[6]量知其廣
 046b16 || 大。諸眾生者三界眾生。正者如諸佛迴向。
 046b17 || 如真實迴向。[7]迴向菩提。[8]迴向菩提者。
 046b18 || 迴諸福德向阿耨多羅三藐三菩提。又隨喜
 046b19 || 迴向。此二事佛亦自說。有菩薩摩訶薩。欲
 046b20 || 隨喜迴向應念諸佛。斷三界相續道滅諸
 046b21 || 戲論。乾煩惱淤泥。滅諸刺棘除諸重擔速
 046b22 || 得己利。正智解脫心得自在盡諸有結。無
 046b23 || 量無邊不可思議阿僧祇十方世界。[9]一一世
 046b24 || 界中。亦無量無邊不可思議阿僧祇諸佛出
 046b25 || 已滅度。從初發心乃至

簡體字

答曰。
 我所有福德 一切皆和合
 為諸眾生故 正回向佛道
 我者己身。所有福德者。若从身生。若从口生。若从意生。
 若因布施生。若因持戒生。若因修禅生。若因随喜生。若因劝
 请生。如是等及余所有善。皆名所有福德。一切皆和合者。心念
 诸福德合集称量知其广大。诸众生者三界众生。正者如诸佛回
 向。如真实回向。回向菩提。回向菩提者。回诸福德向阿耨多
 罗三藐三菩提。又随喜回向。此二事佛亦自说。有菩萨摩訶
 萨。欲随喜回向应念诸佛。断三界相续道灭诸戏论。干烦恼淤
 泥。灭诸刺棘除诸重担速得己利。正智解脱心得自在尽诸有
 结。无量无边不可思议阿僧祇十方世界。一一世界中。亦无
 量无边不可思议阿僧祇诸佛出已灭度。从初发心乃至

8. A: DEDICATION IS PERFORMED AS FOLLOWS:

Response:

May all of the merit that I have acquired
 be gathered together,
 and then, for the sake of all beings,
 may it be rightly dedicated to attaining buddhahood.

“I” refers to oneself. “All of the merit,” whether produced through physical actions, produced through verbal actions, produced through mental actions, produced through giving, through upholding the moral precepts, through cultivation of *dhyaṇa* meditation, through rejoicing, or through entreating—all such goodness as this as well as any other goodness—all of these are what constitute “all of the merit.”

As for “may it all be gathered together,” this refers to a reflection whereby one envisions all of the merit being gathered together and assessed in a manner whereby one becomes aware of its expansiveness.

“All beings,” refers to all beings throughout the three realms of existence.

“Rightly” refers to performing this dedication of merit in a manner corresponding to the way it is done by all buddhas. It is that dedication that aligns itself with reality. It is dedication directed toward bodhi. This “dedication directed toward bodhi” involves dedicating all merit toward the realization of *anuttarasamyaksambodhi*.

Again, these two matters of “rejoicing” and “dedication” were explained by the Buddha himself who spoke of them as follows:

Where there is a bodhisattva *mahāsattva* who wishes to engage in rejoicing and in dedication, he should bring to mind all of the roots of goodness and merit of all buddhas, those who have cut off continuous abiding in the three realms of existence, who have extinguished all conceptual elaborations, who have dried up the mud of the afflictions, who have destroyed their piercing thorns, who have thrown off the heavy burden, who have accomplished their own benefit, who have obtained right knowledge and liberation, whose minds have achieved sovereign mastery, and who have put an end to the fetters of existence.

So too, he should bring to mind all of the measurelessly, boundlessly, and inconceivably many *asaṃkhyeyas* of buddhas in each and every one of the measurelessly, boundlessly, and inconceivably many *asaṃkhyeyas* of worlds throughout the ten directions while also bringing to mind all the roots of goodness and merit of all of these buddhas from the time they come forth [into the world] to the time they enter nirvāṇa, from the time they first brought forth their resolve to

得佛入無餘涅槃。

046b26 || 至遺法未盡於其中間是諸佛所有善根福
 046b27 || 德。應六波羅蜜及所^[10]受辟支佛記所有善
 046b28 || 根。又聲聞人善根。若布施持戒修禪。及學無
 046b29 || 學無漏善根。及諸^[11]佛戒品定品慧品^[12]解脫
 046c01 || 知見品。大慈大悲等無量功德。及諸佛有所
 046c02 || 說法。於此法中有人信解受學得此法利。
 046c03 || 是諸人等所有善根。於此法中及凡夫所種
 046c04 || 善根及諸天龍夜叉乾闥婆阿修羅迦樓羅緊
 046c05 || 那羅摩^[13]睺羅伽。得聞法已生諸善心。乃
 046c06 || 至畜生聞法生諸善心。及諸佛欲入涅槃
 046c07 || 時。眾生所種善根。是諸善根福德一切和合
 046c08 || 稱量使無遺餘。以最上最妙最勝無上無
 046c09 || 等無等等隨喜。隨喜已。以是隨喜所生福
 046c10 || 德。迴向阿耨多羅三藐三菩提。未來現在諸
 046c11 || 佛亦如是。

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得佛入无余涅槃。至遗法未尽于其中间是诸佛所有善根福德。应六波罗蜜及所受辟支佛记所有善根。又声闻人善根。若布施持戒修禅。及学无学无漏善根。及诸佛戒品定品慧品解脱知见品。大慈大悲等无量功德。及诸佛有所说法。于此法中有人信解受学得此法利。是诸人等所有善根。于此法中及凡夫所种善根及诸天龙夜叉乾闥婆阿修罗迦楼罗紧那罗摩睺罗伽。得闻法已生诸善心。乃至畜生闻法生诸善心。及诸佛欲入涅槃时。众生所种善根。是诸善根福德一切和合称量使无遗余。以最上最妙最胜无上无等等随喜。随喜已。以是随喜所生福德。回向阿耨多罗三藐三菩提。未来现在诸佛亦如是。

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realize buddhahood to the time they actually realize buddhahood on to that time when they enter the nirvāṇa without residue, and on to all of the remaining time before the Dharma they bequeath finally comes to an end.

He should bring to mind the roots of goodness associated with [bodhisattvas' practice of] the six *pāramitās* as well as the roots of goodness of those who have received the prediction that they are bound to become *pratyekabuddhas*.

He should also bring to mind the roots of goodness of the *śrāvaka* disciples, whether they are the product of giving, of upholding moral precepts, or of cultivation of *dhyāna* meditation, including in this the uncontaminated roots of goodness those in training and those beyond training.¹⁶⁸

He should also [bring to mind the roots of goodness] associated with all buddhas' measureless meritorious qualities related to moral precept observance, meditative absorptions, wisdom, liberations, knowledge and vision of liberation, great kindness, and great compassion, including as well that related to all buddhas' proclamation of Dharma, for there are those people who have consequently brought forth faith and understanding in these dharmas, who have then undertaken training in them, and who have then acquired the benefit of these dharmas. Hence he should bring to mind all the roots of goodness planted by these people in relation to these dharmas.

He should also include all the roots of goodness of all common people as well those of all the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinmaras*, and *mahoragas* who, on being able to hear the proclamation of Dharma, then brought forth thoughts of goodness. He should also include here even [those roots of goodness planted] by animals who heard the Dharma and then brought forth thoughts of goodness. And he should also include here the roots of goodness planted by beings [who gathered together] when the Buddhas were about to enter nirvāṇa.

All of these roots of goodness and all of this merit are brought together and assessed, excluding none, and are, then and there, made the object of the most superior rejoicing, of the most sublime rejoicing, of the most excellent rejoicing, of unsurpassable rejoicing, of incomparable rejoicing, and of rejoicing that is equal to the unequaled.

Having rejoiced in all of this, one then takes all of the merit arising from this rejoicing and dedicates it to the realization of *anuttarasamyaksaṃbodhi*. In precisely the same manner, one does this with respect to the merit associated with all buddhas of the future and all buddhas of the present.

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是三世諸佛福德及因諸佛所生
 046c12 || 福德心皆隨喜。迴向阿耨多羅三藐三菩提。
 046c13 || 是故偈說。
 046c14 || 罪應如是懺 勸請隨喜福
 046c15 || 迴向無上道 皆亦應如是
 046c16 || 如諸佛所^[14]說 我悔罪勸請
 046c17 || 隨喜及迴向 皆亦復如是
 046c18 || 無始世界來。有無量遮佛道罪。應於十方
 046c19 || 諸佛前懺悔。勸請諸佛隨喜迴向^[15]亦應如
 046c20 || 是。如佛所知所見所許懺悔。我亦如是懺
 046c21 || 悔勸請諸佛。隨喜迴向亦復如是。若如是
 046c22 || 懺悔勸請隨喜迴向。是名正迴向。問曰。云何
 046c23 || 名為諸佛所知所見所許懺悔勸請隨喜迴
 046c24 || 向。答曰。懺悔勸請如先說。隨喜迴向。如大
 046c25 || 品經中。須菩提白佛言。世尊。所說菩薩於
 046c26 || 過去未來現在一切諸佛及諸弟子一切眾生
 046c27 || 所有福德善根盡和合稱量。以最上隨喜。世
 046c28 || 尊。云何名為最上隨喜。

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是三世諸佛福德及因諸佛所生福德心皆隨喜。回向阿耨多羅三藐三菩提。是故偈說。
 罪應如是懺 勸請隨喜福
 回向無上道 皆亦應如是
 如諸佛所說 我悔罪勸請
 隨喜及回向 皆亦復如是
 無始世界來。有無量遮佛道罪。應於十方諸佛前懺悔。勸請諸佛隨喜回向亦應如是。如佛所知所見所許懺悔。我亦如是懺悔勸請諸佛。隨喜回向亦復如是。若如是懺悔勸請隨喜回向。是名正回向。問曰。云何名為諸佛所知所見所許懺悔勸請隨喜回向。答曰。懺悔勸請如先說。隨喜回向。如大品經中。須菩提白佛言。世尊。所說菩薩於過去未來現在一切諸佛及諸弟子一切眾生所有福德善根盡和合稱量。以最上隨喜。世尊。云何名為最上隨喜。

One's mind rejoices in all merit created by all these buddhas of the three periods of time, rejoicing as well in all merit produced by others due to the influence of all these buddhas. One then dedicates the merit [produced by this rejoicing] to the realization of *anuttarasamyaksambodhi*.

Therefore we have a verse here that states:

One should repent of karmic offenses in this manner.

As for entreating, rejoicing in merit, and
dedicating merit to the unsurpassable path,
all of these should be carried out in this manner as well.

Just as taught by the Buddhas,
I repent of karmic offenses, entreat,
rejoice, and also dedicate merit,
all in this very same manner.

Throughout the course of the beginningless time in which one has dwelt in the world, one has committed an immeasurable number of karmic offenses that obstruct one's path to buddhahood. One should repent of these offenses in the presence of all buddhas of the ten directions and, in this same way, one should also present entreaties to all buddhas, rejoice in others' merit, and dedicate one's merit accordingly, [reflecting], "Just such repentance as does accord with what is known, seen, and permitted by the Buddhas—it is in accordance with this that I repent of my own karmic offenses." One's entreaties to all buddhas and one's dedications of merit should also be performed in this way. If one repents, entreats, rejoices, and then dedicates one's merit in this manner, this is what is meant by "right dedication."

9. Q: WHICH WAYS OF PERFORMING THESE ACCORDS WITH THE BUDDHAS?

Question: Just what is meant by "repentance, entreating, rejoicing, and dedicating merit that accord with what is known, seen, and permitted by the Buddhas"?

10. A: WHICHEVER WAYS ACCORD WITH THIS PASSAGE FROM SCRIPTURE

Response: "Repentance" and "entreating" are as previously explained. As for "rejoicing in merit" and "dedicating merit," they should accord with the following statements in the large edition of the [*Great Perfection of Wisdom*] Sutra.¹⁶⁹

Subhūti addressed the Buddha, saying, "O Bhagavat, as for the aforementioned 'supreme rejoicing' brought forth by the bodhisattva after comprehensively considering and assessing all the merit and roots of goodness of all past, future, and present buddhas, of all their disciples, and of all other beings—O Bhagavat, precisely what is meant by this 'supreme rejoicing'?"

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佛告須菩提。若菩

046c29 || 薩於過去未來現在諸法。不取不念不見

047a01 || 不得不分別而能如是思惟。是諸法皆從

047a02 || 憶想分別眾緣和合有一切法實不生無

047a03 || 所從來。是中乃至無有一法已生今生當

047a04 || 生。亦無已滅今滅當滅。諸法相如是。我順

047a05 || 諸法相隨喜。隨喜已亦隨諸法實相迴向

047a06 || 阿耨多羅三藐三菩提。是名最上隨喜迴向。

047a07 || 復次須菩提。求佛道善男子善女人。不欲

047a08 || 謗佛者。應以善根如是迴向。應作是念。

047a09 || 如諸佛心佛智佛眼。知見是善根福德本末

047a10 || 體相從何而有。我亦如是隨諸佛知見隨

047a11 || 喜。如諸佛所許我亦如是以善根迴向。若

047a12 || 菩薩如是迴向。則不謗諸佛亦無過咎。深

047a13 || 心信解如實迴向。是名大迴向具足迴向。復

047a14 || 次須菩提。善男子善女人以諸善根福德應

047a15 || 如是迴向。如諸賢聖。戒品定品慧品解脫品

047a16 || 解脫知見品。

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佛告須菩提。若菩薩于过去未来现在诸法。不取不念不见不得不分別而能如是思惟。是诸法皆从忆想分別众缘和合有一切法实不生无所从来。是中乃至无有一法已生今生当生。亦无已灭今灭当灭。诸法相如是。我顺诸法相隨喜。隨喜已亦隨諸法实相回向阿耨多罗三藐三菩提。是名最上隨喜回向。

復次須菩提。求佛道善男子善女人。不欲謗佛者。应以善根如是回向。应作是念。如諸佛心佛智佛眼。知見是善根福德本末體相從何而有。我亦如是隨諸佛知見隨喜。如諸佛所許我亦如是以善根回向。若菩薩如是回向。則不謗諸佛亦无過咎。深心信解如實回向。是名大回向具足回向。復次須菩提。善男子善女人以諸善根福德應如是回向。如諸賢聖。戒品定品慧品解脫品解脫知見品。

The Buddha then told Subhūti, “It is when, with respect to all dharmas of the past, the future, and the present, a bodhisattva does not seize on them, does not retain them in mind, does not perceive them, does not apprehend them, and does not make discriminations about them, even as he is still able to reflect in this way:

All of these dharmas are supposed to exist merely due to perceptions and mental discriminations regarding the coming together of many conditions. In reality, none of these dharmas is ever produced nor do any of them have any place from which they come forth. There is not even a single dharma among them that has ever been produced, is now being produced, or ever will be produced. Nor are there any of them that have ever been destroyed, are now being destroyed, or ever will be destroyed. The character of all dharmas is precisely of this sort.

It is in accordance with the character of dharmas that I rejoice and, having rejoiced, it is then also in accordance with the true character of all dharmas that I dedicate all merit to *anuttarasamyaksambodhi*.

“It is precisely this that constitutes the most supreme rejoicing and dedication.

“Furthermore, Subhūti, a son or daughter of good family striving to follow the path to buddhahood who wishes to refrain from slandering the Buddha should dedicate their roots of goodness in this way and they should think as follows:

Just as, using the buddha mind, the buddha wisdom, and the buddha eye, all buddhas know and see from root to branch and in terms of substance and signs on which bases this merit and these roots of goodness exist—so too do I also accord with all buddhas’ knowledge and vision as I rejoice. And just as all buddhas have permitted it, so too do I also dedicate these roots of goodness.

“If a bodhisattva dedicates merit in this manner, then he will thereby refrain from slandering the buddhas. Thus he will remain free of fault by acting in this way. Dedicating merit with deep-seated aspirations and resolute faith, doing so in a manner that accords with reality—this is what is meant by “great dedication” and “perfectly complete dedication.”

“Furthermore, Subhūti, a son or daughter of good family should dedicate roots of goodness and merit in the following manner: This dedication should be done in a way that conforms to the moral precept observance, meditative absorptions, wisdom, liberation, and knowledge and vision of liberation possessed by worthies and *āryas*.

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不繫欲界不繫色界不繫

047a17 || 無色界。不在過去不在未來不在現在。

047a18 || 以不繫三界故。是迴向亦如是不繫。所

047a19 || 迴向處亦不繫。若菩薩能如是得心信解

047a20 || 如實。是名不失迴向無毒迴向法性迴向。若

047a21 || 菩薩於此迴向取相貪著是名邪迴向。是故

047a22 || 諸菩薩摩訶薩。應如諸佛所知法相。以是

047a23 || 法相迴向。能至阿耨多羅三藐三菩提。是

047a24 || 名正迴向。[1]

047a25 || 十住毘婆沙論卷第五

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不系欲界不系色界不系无色界。不在过去不在未来不在现在。以不系三界故。是回向亦如是不系。所回向处亦不系。若菩萨能如是得心信解如实。是名不失回向无毒回向法性回向。若菩萨于此回向取相贪着是名邪回向。是故诸菩萨摩訶萨。应如诸佛所知法相。以是法相回向。能至阿耨多罗三藐三菩提。是名正回向。

Those dedications are not anchored in the desire realm, are not anchored in the form realm, are not anchored in the formless realm, and are not situated in the past, the future, or the present. Just as those qualities are not anchored anywhere within the three realms, just so should this dedication of merit not be anchored there, either. Nor should the bases for the dedication of merit be anchored in any such way, either.

“If a bodhisattva is able in this way to gain aspirations and resolute faith that accord with reality, this is what is meant by dedication that is free of error, dedication that is free of the poisons, and dedication that accords with the nature of dharmas.

“If, however, in performing dedications of merit, a bodhisattva were to seize on any signs or were to have any fond attachment to them, this would constitute wrong dedication.

“Therefore, all bodhisattvas and *mahāsattvas* should understand the character of dharmas as it is known by buddhas. When one dedicates merit in a manner that accords with the character of dharmas, one becomes able to reach *anuttarasamyakṣambodhi*. This is what is meant by ‘right dedication.’”

The End of Chapter Ten

047b02 || 十住毘婆沙論卷第六

047b03 ||

047b04 || 聖者龍樹造

047b05 || 後秦龜茲國三藏鳩摩羅什譯

047b06 || [2]分別功德品第十一

047b07 || 問曰。懺悔勸請隨喜迴向。應云何作[3]於晝

047b08 || 夜中幾時行。答曰。

047b09 || 以右膝著地 偏袒於右肩

047b10 || 合掌恭敬心 晝夜各三時

047b11 || 以恭敬相故。右膝著地偏袒右肩合掌。是

047b12 || 事應初夜一時禮一切佛。懺悔勸請隨喜迴

047b13 || 向。中夜後夜皆亦如是。於日初分日中分日

047b14 || 後分亦如是。一日一夜合為六時。一心念

047b15 || 諸佛如現在前。問曰。作是行已得何果

047b16 || 報。答曰。

047b17 || 若於一時行 福德有形者

047b18 || 恒河沙世界 乃自不容受

047b19 || 若於一時中。行此事者。所得福德若有形 047b20 || [4]者。

分別功德品第十一

問曰。懺悔勸請隨喜回向。應云何作于晝夜中几時行。答曰。

以右膝着地 偏袒于右肩

合掌恭敬心 晝夜各三時

以恭敬相故。右膝着地偏袒右肩合掌。是事應初夜一時禮一切佛。懺悔勸請隨喜回向。中夜後夜皆亦如是。于日初分日中分日后分亦如是。一日一夜合為六時。一心念諸佛如現在前。問曰。作是行已得何果報。答曰。

若于一時行 福德有形者

恒河沙世界 乃自不容受

若于一時中。行此事者。所得福德若有形者。

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CHAPTER 11

Distinctions with Regard to Merit

XI. CHAPTER 11: DISTINCTIONS WITH REGARD TO MERIT

A. Q: HOW SHOULD ONE REPENT, ENTREAT, REJOICE, AND DEDICATE MERIT?

Question: In what way should one carry out repentance, entreating, rejoicing, and dedication? How many times during the course of the day and night should one perform these actions?

B. A: WITH REVERENCE AND PRESSED PALMS, THREE TIMES EACH DAY & NIGHT

Response:

With the right knee touching the ground
and with the right shoulder bared,
place the palms together and, with reverential mind,
do these three times each day and night.

Because these actions are emblematic of reverential behavior, one touches the right knee to the ground, bares the right shoulder, and presses one's palms together. This observance should be carried out at the beginning of the night as one simultaneously pays reverence to all buddhas, repents, entreats, rejoices, and dedicates merit. One does so yet again in this same way in the middle of the night and again at the end of the night.

One proceeds in this same way at the beginning of the day, again in the middle of the day, and again at the end of the day, doing so altogether six times in the day and night, doing so while single-mindedly bringing to mind all buddhas, envisioning them as if they were manifesting right before one's very eyes.

C. Q: WHAT KARMIC RESULT ENSUES FROM DOING THIS?

Question: What karmic result ensues from acting in this way?

D. A: IF ONE DID THIS BUT ONCE, THE MERIT WOULD BE INCALCULABLY GREAT

Response:

If one were to practice this but a single time
and the associated merit were to have physical form,
not even world systems as numerous as the Ganges' sands
would be capable of holding it all.

If one were to carry out this procedure even once and if the resulting merit was given physical form, that merit would be so immense that it

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恒河沙等無量無邊不可思議三千大千

047b21 || 世界所不容受。如三[5]支經除罪業品中說。

047b22 || 佛告舍利弗。若善男子善女人。以滿恒河沙

047b23 || 等三千大千世界七寶布施諸佛。若復有人

047b24 || 勸請諸佛轉法輪此福為勝。又[6]佛於般若

047b25 || 波羅蜜隨喜迴向品中說。善哉善哉須菩提。

047b26 || 汝能[7]作佛事。與諸菩薩說迴向法。若菩

047b27 || 薩作是念。如諸佛知見是善根福德本末

047b28 || 體相。何因緣故有。我亦如是隨佛所知所

047b29 || 見迴向。是人得福多。譬如恒河沙等三千

047c01 || 大千世界中眾生皆成就十善道。菩薩迴向

047c02 || 福德最上最妙最勝無比無等等。須菩

047c03 || 提。置是恒河沙等三千大千世界眾生。成就

047c04 || 十善道。若恒河沙等三千大千世界眾生皆

047c05 || 得四禪。其福比此。亦復最上最妙最勝。四

047c06 || 無量心四無色定五神通。得須陀洹果斯陀

047c07 || 含果阿那含果

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恒河沙等无量无边不可思议三千大千世界所不容受。如三支经除罪业品中说。佛告舍利弗。若善男子善女人。以满恒河沙等三千大千世界七宝布施诸佛。若复有人劝请诸佛转法轮此福为胜。又佛于般若波罗蜜随喜回向品中说。善哉善哉须菩提。汝能作佛事。与诸菩萨说回向法。若菩萨作是念。如诸佛知见是善根福德本末体相。何因缘故有。我亦如是随佛所知所见回向。是人得福多。譬如恒河沙等三千大千世界中众生皆成就十善道。菩萨回向福德最上最妙最胜无比无等等。须菩提。置是恒河沙等三千大千世界众生。成就十善道。若恒河沙等三千大千世界众生皆得四禅。其福比此。亦复最上最妙最胜。四无量心四无色定五神通。得须陀洹果斯陀含果阿那含果

could not be contained even in a measureless, boundless, and inconceivable number of great trichiliocosms equal the number of sands in the Ganges River. This is as described in the “Getting Rid of Karmic Offenses” chapter of *The Three Branches Sutra*:¹⁷⁰

The Buddha told Śāriputra, “Even if a son or daughter of good family made an offering to the Buddhas of a quantity of the seven precious things sufficient to fill up the worlds of great trichiliocosms equal in number to the sands of the Ganges, that merit would still be superseded by the amount of merit created by some other person who entreated the Buddhas to turn the wheel of Dharma.”

Moreover, in the “Rejoicing and Dedication” chapter of *The [Mahā] prajñāpāramitā [Sūtra]*, the Buddha said:¹⁷¹

It is good indeed, good indeed, Subhūti, that you are able to carry on the work of the Buddha by explaining to the bodhisattvas this dharma of dedicating [merit]. Suppose a bodhisattva were to engage in the following reflection:

Just as all buddhas know and see from root to branch and in terms of substance and signs which causes and conditions serve as the bases for the existence of this merit and these roots of goodness, so too, as I engage in this dedication [of merit], I also accord with what the buddhas know and see.

This person [who carries out dedications in this manner] thereby acquires an immense amount of merit. By way of analogy, even if beings as numerous as those in the worlds of great trichiliocosms as numerous as the Ganges’ sands were all to achieve perfect adherence to the ten courses of good karmic action, still, the merit gained by that bodhisattva [mentioned above] would be, in its magnitude, the most superior, the most sublime, and the most excellent. It would be matchless, unequaled, and equal to the unequaled.

But, Subhūti, set aside this example of all beings in the worlds of great trichiliocosms as numerous as the Ganges’ sands achieving perfect adherence to the ten courses of good karmic action. Even if beings as numerous as those in the worlds of great trichiliocosms as numerous as the Ganges’ sands were all to acquire the four *dhyānas*, when compared to the merit arising from all of this, his merit would still be the most superior, the most sublime, and the most excellent.

So too would this also be the case with regard to the merit that those beings would gain if they acquired the four immeasurable minds, if they acquired the four formless-realm absorptions, if they acquired the five spiritual superknowledges, or if they realized the fruit of the path of the stream enterer, the fruit of the path of the *sakṛdāgāmin*, the fruit of the path of the *anāgāmin*, the fruit of the path

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阿羅漢果辟支佛道亦如是。

047c08 || 如法迴向福德最上最妙最勝。須菩提。置此
047c09 || 恒河沙等三千大千世界眾生皆作辟支佛。
047c10 || 若有恒河沙等三千大千世界眾生。皆發阿
047c11 || 耨多羅三藐三菩提心。復有恒河沙等三千
047c12 || 大千世界眾生。其一菩薩以取相心。供養
047c13 || 是諸眾生衣服飲食臥具醫藥。於恒河沙等
047c14 || 劫。以一切樂具供養恭敬尊重讚歎。一一菩
047c15 || 薩皆亦如是。須菩提。於意云何。是諸菩薩
047c16 || 以此因緣。得福多不。甚多世尊。如是福德
047c17 || 算數譬喻所不能及。若是福德有形。恒河
047c18 || 沙等世界所不能受。佛告須菩提。善哉善
047c19 || 哉須菩提。是菩薩為般若波羅蜜守護。以
047c20 || 善根隨法性迴向所得福德。先諸菩薩取相
047c21 || 布施福德。百分不及一。千分萬分百千萬億
047c22 || 分。乃至算數譬喻所不能及。何以故。先諸
047c23 || 菩薩取相分別布施。皆是有量有數。

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阿罗汉果辟支佛道亦如是。如法回向福德最上最妙最胜。须菩提。置此恒河沙等三千大千世界众生皆作辟支佛。若有恒河沙等三千大千世界众生。皆发阿耨多罗三藐三菩提心。复有恒河沙等三千大千世界众生。其一菩萨以取相心。供养是诸众生衣服饮食卧具医药。于恒河沙等劫。以一切乐具供养恭敬尊重赞叹。一一菩萨皆亦如是。须菩提。于意云何。是诸菩萨以此因缘。得福多不。甚多世尊。如是福德算数譬喻所不能及。若是福德有形。恒河沙等世界所不能受。佛告须菩提。善哉善哉须菩提。是菩萨为般若波罗蜜守护。以善根随法性回向所得福德。先诸菩萨取相布施福德。百分不及一。千分万分百千万亿分。乃至算数譬喻所不能及。何以故。先诸菩萨取相分别布施。皆是有量有数。

of the arhat, or if they achieved the realization of the *pratyekabuddha's* path. In those cases as well, comparatively speaking, the merit derived from dedications of merit made in accordance with the Dharma would be the most superior, the most sublime, and the most excellent.

But, Subhūti, set aside this example of all the beings in the worlds of great trichiliocosms as numerous as the Ganges' sands achieving [all of these accomplishments up to and including] the realization of the *pratyekabuddha's* path.

Suppose instead that, on the one hand, there were a number of beings in the worlds of great trichiliocosms as numerous as the Ganges' sands who all brought forth the resolve to attain *anuttarasamyaksambodhi* while, on the other hand, there were a number of beings equivalent to those in the worlds of great trichiliocosms as numerous as the Ganges' sands. If one of those bodhisattvas [who had brought forth the resolve], relying on a mind that still seizes upon signs, were to make offerings to all those beings of clothing, food and drink, bedding, and medicines, doing so for kalpas as numerous as the Ganges' sands, using every sort of happiness enhancing gift while making offerings to them, paying reverence to them, and also praising them. Supposing that each and every one of those bodhisattvas all acted in this very same manner, what do you think, Subhūti? Would all of these bodhisattvas gain a great deal of merit because of this, or not?

[Subhūti replied:]

O Bhagavat, they would gain an extremely great amount. Such an amount of merit as this would be beyond the reach of any calculation or analogy. If such a quantity of merit were to be given physical form, it could not be contained even within worlds as numerous as the Ganges' sands.

The Buddha told Subhūti:

Good indeed, good indeed, Subhūti. [Even so], the merit of this bodhisattva guarded and protected by the *prajñāpāramitā* who performs the dedication of roots of goodness in a manner conforming to the nature of dharmas—that merit is such that the merit gained by all of those aforementioned bodhisattvas whose giving involved seizing on signs could not equal even a hundredth of it, a thousandth of it, one ten-thousandth of it, or even one billionth of a *koṭi's* part of it. This comparison would even be beyond the reach of calculation or analogy. And why is that? It is because the giving practiced by those aforementioned bodhisattvas involved mental discriminations seizing on signs. [Because of this], their merit remains confined entirely within the sphere of what is measurable and calculable.

又般若

047c24 || 波羅蜜迴向品中說。佛告淨居天子。置此恒

047c25 || 河沙等三千大千世界眾生皆發阿耨多羅三

047c26 || 藐三菩提心。餘恒河沙等三千大千世界眾

047c27 || 生。一一菩薩以取相心供養是諸眾生衣服

047c28 || 飲食臥具醫藥資生之物。隨意供養於恒河

047c29 || 沙等劫。諸天子。若是恒河沙等三千大千世

正 048a01 || 界眾生發阿耨多羅三藐三菩提心。餘恒河

體 048a02 || 沙等三千大千世界中眾生皆亦發阿耨多

字 048a03 || 羅三藐三菩提心。其一菩薩供養是諸菩薩

048a04 || 衣服飲食臥具醫藥資生之物於恒河沙等

048a05 || 劫。是布施取相分別。如是諸菩薩各於恒河

048a06 || 沙等劫。供養是諸菩薩衣服飲食臥具醫藥

048a07 || 資生之物。隨意供養恭敬尊重讚歎。皆是取

048a08 || 相布施。若菩薩為般若波羅蜜所護。過去未

048a09 || 來現在諸佛戒品定品慧品解脫品解脫知見

048a10 || 品。及聲聞五品。及諸凡^[1]夫人於中種善根。

048a11 || 已種今種當種。盡和合稱量

又般若波羅蜜迴向品中說。佛告淨居天子。置此恒河沙等三千大千世界眾生皆發阿耨多羅三藐三菩提心。余恒河沙等三千大千世界眾生。一一菩薩以取相心供養是諸眾生衣服飲食臥具醫藥資生之物。隨意供養於恒河沙等劫。諸天子。若是恒河沙等三千大千世界眾生發阿耨多羅三藐三菩提心。余恒河沙等三千大千世界中眾生皆亦發阿耨多羅三藐三菩提心。其一菩薩供養是諸菩薩衣服飲食臥具醫藥資生之物於恒河沙等劫。是布施取相分別。如是諸菩薩各於恒河沙等劫。供養是諸菩薩衣服飲食臥具醫藥資生之物。隨意供養恭敬尊重讚歎。皆是取相布施。若菩薩為般若波羅蜜所護。過去未來現在諸佛戒品定品慧品解脫品解脫知見品。及聲聞五品。及諸凡夫人於中種善根。已種今種當種。盡和合稱量

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Also, the “Dedication” of the [Mahā]prajñāpāramitā [Sūtra] records that, in speaking to the devas of the Pure Abodes Heavens, the Buddha said the following:

Let us set aside this case of there being on the one hand beings as numerous as those in the worlds of great trichilocosms as numerous as the Ganges’ sands who had brought forth the resolve to attain *anuttarasamyakṣambodhi* while on the other hand there is another group of beings as numerous as those in the worlds of great trichilocosms as numerous as the Ganges’ sands and then each and every one of these bodhisattvas [in the former group] made offerings to all these beings [in the latter group], giving clothing, food and drink, bedding, medicines, and other means of sustenance, freely making such offerings for a number of kalpas as numerous as the Ganges’ sands, but doing all of this giving with minds attached to signs.

Devas, [consider instead a case where, on the one hand, there are] all these beings in the worlds of great trichilocosms as numerous as the Ganges’ sands who had brought forth the resolve to attain *anuttarasamyakṣambodhi* while on the other hand there was yet another group of beings in the worlds of great trichilocosms as numerous as Ganges’ sands who had also brought forth the resolve to attain *anuttarasamyakṣambodhi*.

If one of that latter group of bodhisattvas made offerings to every one of that former group of bodhisattvas, making offerings of clothing, food and drink, bedding, medicines, and means of sustenance, doing so for kalpas as numerous as the Ganges’ sands, but doing so with mental discriminations seizing on signs even as, in addition, in this same manner, every one of all of the rest of those bodhisattvas [in this latter group] made offerings to all those bodhisattvas [in the former group], giving clothing, food and drink, bedding, medicines, and means of sustenance, freely making such offerings for kalpas as numerous as the Ganges’ sands while also paying reverence to them and uttering their praises, but with all of this giving also involving seizing on signs.

[Now consider yet another case, as follows:] If a bodhisattva guarded and protected by the *prajñāpāramitā* were to consider the roots of goodness of all buddhas of the past, future, and present, including that associated with their qualities of moral precept observance, meditative absorption, wisdom, liberation, and knowledge and vision of liberation, [and the roots of goodness] associated with these same five qualities as acquired by the *śrāvaka* disciples, and also [the roots of goodness of] common people—if he were to consider all these roots of goodness planted in the past, present, and future, considering them all together, and assessing them all without

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使無遺餘。最

048a12 || 上最妙最勝無等無等等不可思議隨喜福
048a13 || 德。迴向阿耨多羅三藐三菩提。作是念。我
048a14 || 是福德能至佛道。是福德於先取相福德百
048a15 || 分不及一。千^[2]分萬分億分乃至算數譬喻
048a16 || 所不能及。何以故。是諸菩薩取相分別布
048a17 || 施故。復有恒河沙等三千大千世界眾生。皆
048a18 || 發阿耨多羅三藐三菩提心。身行善業口
048a19 || 行善業意行善業。復有恒河沙等三千大
048a20 || 千世界眾生。皆發阿耨多羅三藐三菩提心。
048a21 || 若人於恒河沙等劫惡口罵詈皆能忍受。於
048a22 || 恒河沙等劫。身心精進除諸懈怠。攝心禪定
048a23 || 無諸亂想。而皆取相不如菩薩如法性迴
048a24 || 向其福為勝。是故如汝先說。作如是事得
048a25 || 何等利者。得如是大福德聚。是故若人欲
048a26 || 得如是无量無邊不可思議福德聚者。應
048a27 || 行是懺悔勸請隨喜迴向。不惜身命利養
048a28 || 名聞。於晝夜中常應勤行。

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使无遗余。最上最妙最胜无等无等等不可思议随喜福德。回向阿耨多罗三藐三菩提。作是念。我是福德能至佛道。是福德于先取相福德百分不及一。千分万分亿分乃至算数譬喻所不能及。何以故。是诸菩萨取相分别布施故。复有恒河沙等三千大千世界众生。皆发阿耨多罗三藐三菩提心。身行善业口行善业意行善业。复有恒河沙等三千大千世界众生。皆发阿耨多罗三藐三菩提心。若人于恒河沙等劫恶口骂詈皆能忍受。于恒河沙等劫。身心精进除诸懈怠。摄心禅定无诸乱想。而皆取相不如菩萨如法性回向其福为胜。是故如汝先说。作如是事得何等利者。得如是大福德聚。是故若人欲得如是无量无边不可思议福德聚者。应行是忏悔劝请随喜回向。不惜身命利养名闻。于昼夜中常应勤行。

excluding any—if with respect to all that merit he were to then perform the most supreme, the most sublime, the most excellent rejoicing, unequaled rejoicing, rejoicing that is equal to the unequaled and inconceivable—and if he were then to dedicate the merit arising from that rejoicing to *anuttarasamyaksambodhi*, reflecting, “May this merit of mine enable the realization of buddhahood,”—if one were to compare the former merit involving seizing on signs with this latter stock of merit, it could not equal even a hundredth part, a thousandth part, a ten-thousandth part, or even the smallest fraction of a *koṭi*’s part. The comparison is such that it would be beyond the reach of calculation or analogy. Why is this so? This is because the giving done by that former group of bodhisattvas involved mental discriminations seizing on signs.

Furthermore, suppose that on the one hand there was a group of beings as numerous as those in all worlds in great trichiliocosms as numerous as the Ganges’ sands who had brought forth the resolve to attain *anuttarasamyaksambodhi* and who practiced good physical karma, good verbal karma, and good mental karma, while [on the other hand] there was yet another group of beings as numerous as those in all the worlds in great trichiliocosms as numerous as the Ganges’ sands who had also brought forth the resolve to attain *anuttarasamyaksambodhi*, [doing so with such solidity of resolve that], even if they were scolded, reviled, and cursed for kalpas as numerous as the Ganges’ sands, they would still be able to endure this for kalpas as numerous as the Ganges’ sands even as they continued with physical and mental vigor to rid themselves of every form of indolence and focus their minds in *dhyāna* concentration free of scattered thoughts, but doing so while still seizing on signs. The merit of those [described in both these latter cases], would still not compare with that of the single bodhisattva who carried out his dedication of merit in a manner conforming to the nature of dharmas, for his merit would be superior.

Therefore, regarding your earlier question as to what benefit results from these practices [involving repentance, entreating, rejoicing, and dedication], one gains a mass of merit of such magnitude as this. Therefore, if someone wishes to gain such an immeasurable, boundless, and inconceivable mass of merit, he should practice this repentance, entreating, rejoicing, and dedication, not sparing even his own body and life and not caring about receiving offerings or enjoying fame, but rather always diligently devoting himself to these practices both by day and by night.

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問曰。汝但說勸

048a29 || 請隨喜迴向中福德。何故不說懺悔中福德
048b01 || 耶。答曰。於諸福德中。懺悔福德最大。除業
048b02 || 障罪故。得善行菩薩道行勸請隨喜迴向
048b03 || 與空無相無願和合無異。復次懺悔。如如
048b04 || 意珠隨願皆得。如佛說。若人欲於婆羅門
048b05 || 大姓中生。刹利大姓中生。居士大家中生。
048b06 || 應如是懺悔罪業無所覆藏後不更作。若
048b07 || 有人欲生四天王天上忉利天上夜摩天上
048b08 || 兜率陀天上化樂天上他化自在天上。亦應
048b09 || 如是懺悔罪業無所覆藏後不更作。若人
048b10 || 欲生梵世乃至非想非非想處。是人亦應
048b11 || 如是懺悔罪業無所覆藏後不更作。若人
048b12 || 欲得須陀洹果斯陀含果阿那含果阿羅漢
048b13 || 果。亦應如是懺悔罪業。若人欲得三明六
048b14 || 神通聲聞道中自在力盡聲聞功德彼岸。亦
048b15 || 應如是懺悔罪業。若人欲得辟支佛道。亦
048b16 || 應如是懺悔罪業。若人欲得一切智慧不
048b17 || 可思議智慧無礙智慧無上智慧。

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問曰。汝但說勸請隨喜回向中福德。何故不說懺悔中福德耶。答曰。于諸福德中。懺悔福德最大。除業障罪故。得善行菩薩道行勸請隨喜回向與空無相無願和合無異。復次懺悔。如如意珠隨願皆得。如佛說。若人欲于婆羅門大姓中生。刹利大姓中生。居士大家中生。應如是懺悔罪業無所覆藏後不更作。若有人欲生四天王天上忉利天上夜摩天上兜率陀天上化樂天上他化自在天上。亦應如是懺悔罪業無所覆藏後不更作。若人欲生梵世乃至非想非非想處。是人亦應如是懺悔罪業無所覆藏後不更作。若人欲得須陀洹果斯陀含果阿那含果阿羅漢果。亦應如是懺悔罪業。若人欲得三明六神通聲聞道中自在力盡聲聞功德彼岸。亦應如是懺悔罪業。若人欲得辟支佛道。亦應如是懺悔罪業。若人欲得一切智慧不可思議智慧無礙智慧無上智慧。

E. Q: WHY HAVE YOU NOT DISCUSSED THE MERIT ARISING FROM REPENTANCE?

Question: You have still only described the merit derived from entreating, rejoicing, and dedication of merit. Why have you not discussed the merit involved in repentance?

F. A: THE MERIT ARISING FROM REPENTANCE IS THE GREATEST

Response: Among all of these sources of merit, the merit associated with repentance is the greatest. Because one is thereby able to get rid of the offenses constituting one's karmic obstacles, one therefore becomes able to skillfully practice the bodhisattva path and practice entreating, rejoicing, and dedication of merit, doing so in a manner that is conjoined with and no different from the realization of emptiness, signlessness, and wishlessness.

Additionally, repentance is comparable to some wish-fulfilling jewel through which one is able to obtain whatever one wishes. As the Buddha said:

If someone wishes to be reborn within a great brahmin-caste family, within a great *kṣatriya*-caste family, or within a great *vaiśya*-caste clan, he should repent of his karmic offenses, concealing none of them, and vowing not to repeat them.

If someone wishes to be reborn in the Heaven of the Four Heavenly Kings, in the Trāyastriṃśa Heaven, in the Yāma Heaven, in the Tuṣita Heaven, in the Nirmāṇarati Heaven, or in the Paramirmita Vaśavartin Heaven, in those cases as well, he should carry out the repentance of karmic offenses, concealing none of them, and vowing not to repeat them.

If someone wishes to be reborn in the Brahma Heaven or anywhere on up to the station of neither perception nor non-perception, this person too should repent of karmic offenses in this very same way, concealing none of them, and vowing not to repeat them.

If someone wishes to gain the fruit of the stream enterer, the fruit of the *sakṛdāgāmin*, the fruit of the *anāgāmin*, or the fruit of arhatship, he too should carry out this repentance of karmic offenses.

If someone wishes to gain the three clear knowledges,¹⁷² the six types of psychic power, or the powers of sovereign mastery associated with the *śrāvaka* disciple path, or if he wishes to reach the far shore of perfection in the meritorious qualities associated with the *śrāvaka* disciple path, in these cases too, he should carry out repentance of karmic offenses in this manner.

If someone wishes to become a *pratyekabuddha*, in this case too, he should carry out repentance of karmic offenses in this manner.

If someone wishes to gain the wisdom of omniscience, inconceivable wisdom, unimpeded wisdom, or unsurpassable wisdom, in

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亦應如是

048b18 || 懺悔罪業無所覆藏後不更作。是故當知

048b19 || 懺悔有大果報。問曰。汝言懺悔除業障罪。

048b20 || 餘經中說。佛告阿難故作業必當受報。又

048b21 || 阿毘曇中說。諸業因緣不空。果報不失

048b22 || 不滅。又經說眾生皆屬業。皆從業有依止

048b23 || 於業。眾生隨業各自受報。若現報若生報若

048b24 || 後報。又業報經中閻羅王為眾生說言。咄眾

048b25 || 生。汝此罪非父母作天作沙門婆羅門作。汝

048b26 || 自作自應受報。又賢聖偈中說。

048b27 || 實法如金剛 業力將無勝

048b28 || 今我已得道 而受惡業報

048b29 || 又佛自說。

048c01 || 大海諸[3]名山 丘陵樹林木

048c02 || 地水火風等 日月諸星宿

048c03 || 若至劫燒時 皆盡無有餘

048c04 || 業於無量劫 常在而不失

048c05 || 汝遇具相者 一切智人師

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亦應如是懺悔罪業無所覆藏後不更作。是故當知懺悔有大果報。

問曰。汝言懺悔除業障罪。余經中說。佛告阿難故作業必當受

報。又阿毘曇中說。諸業因緣不空。果報不失不滅。又經說眾生

皆屬業。皆從業有依止於業。眾生隨業各自受報。若現報若生報

若後報。又業報經中閻羅王為眾生說言。咄眾生。汝此罪非父母

作天作沙門婆羅門作。汝自作自應受報。又賢聖偈中說。

實法如金剛 業力將無勝

今我已得道 而受惡業報

又佛自說。

大海諸名山 丘陵樹林木

地水火風等 日月諸星宿

若至劫燒時 皆盡無有餘

業於無量劫 常在而不失

汝遇具相者 一切智人師

these cases too, he should carry out repentance of karmic offenses in this manner, concealing none of them, and vowing not to repeat them.

Therefore, one should realize that repentance has great karmic effects.

G. Q: HOW CAN YOU SAY THAT REPENTANCE GETS RID OF KARMIC OFFENSES?

Question: You claim that repentance allows one to eliminate the karmic offenses that create karmic obstacles. However, another sutra states: “The Buddha told Ānanda, ‘If one intentionally commits a karmic act, one is certainly bound to undergo its retribution.’”

Additionally, the Abhidharma states, “The causes and conditions involved in karmic acts are not empty. Their retributions are neither lost nor extinguished.”

Furthermore, it states in the sutras that beings all belong to their karma, that they all exist on the basis of their karma, that they depend upon and abide within their karma, that beings follow their karma, and that everyone individually undergoes their own corresponding karmic retribution, whether that be present-life retribution, retribution undergone in the next life, or retribution undergone in subsequent lives.¹⁷³

Also, in *The Karmic Retribution Sutra*, King Yāma says to beings, “Tut! You beings! These karmic offenses of yours were not created by your parents, by devas, by śramaṇas, or by brahmins. You created them yourselves and so you should undergo retribution for them yourselves.”

Furthermore, in “The Verse of the Worthies and Āryas,” it says:

The true Dharma is like vajra.

The general of karmic power remains unconquerable.

Even though I have now already attained buddhahood,

I would still be bound to undergo retribution for bad karma.

Additionally, the Buddha said:

The great seas and the famous mountains,
the hills, the trees, the forests,
the earth, the water, fire, wind, and such,
as well as the sun, the moon, the stars and constellations—

Once they reach the time of the kalpa’s burning,
all without exception will come to an end.

Karma, however, even for countless kalpas,
always abides and never is lost.

You have encountered the one replete with all the marks,
the omniscient one, the teacher of men.

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048c06 || 先所造罪業 已償其果報
 048c07 || 今雖得值佛 垢盡證聖果
 048c08 || 以餘因緣故 木刺猶在身
 048c09 || 是故不應言懺悔除^[4]業罪。答曰。我不言
 048c10 || 懺悔則罪業滅盡無有^[5]報果。我言懺悔罪
 048c11 || 則輕薄於少時受。是故懺悔。偈中說。若應
 048c12 || 墮三惡道願人身中受。又如來智印經中
 048c13 || 說。佛告彌勒。諸菩薩深心愛樂阿耨多羅三
 048c14 || 藐三菩提者。有罪應在惡道受報是罪輕
 048c15 || 微。後世受惡形。或多疾病無有威德生
 048c16 || 下賤家貧窮家邪見家邪業自活家。生違意
 048c17 || 處多憂愁處。國土破壞聚落破壞。居家破壞
 048c18 || 所愛破壞。不遇善知識常不聞法不得
 048c19 || 利養。若得僇弊常不自供。

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先所造罪業 已償其果報
 今雖得值佛 垢盡證聖果
 以余因緣故 木刺猶在身

是故不應言懺悔除業罪。答曰。我不言懺悔則罪業滅盡無有報果。我言懺悔罪則輕薄於少時受。是故懺悔。偈中說。若應墮三惡道願人身中受。又如來智印經中說。佛告彌勒。諸菩薩深心愛樂阿耨多羅三藐三菩提者。有罪應在惡道受報是罪輕微。後世受惡形。或多疾病無有威德生下賤家貧窮家邪見家邪業自活家。生違意處多憂愁處。國土破壞聚落破壞。居家破壞所愛破壞。不遇善知識常不聞法不得利養。若得粗弊常不自供。

As for the karmic offenses committed in the past,
his resulting retributions have already been repaid.

Now, although you have succeeded in meeting the Buddha,
in ending the defilements, and in attaining the fruits of the Ārya,
because of residual causes and conditions,
slivers of wood are still able to penetrate the body.

Therefore one should not claim that repentance gets rid of karmic offenses.

H. A: ALTHOUGH NOT ELIMINATED ENTIRELY, THEY ARE GREATLY REDUCED

Response: I did not claim that if one repents, then offense karma is entirely extinguished so that there is no resulting karmic retribution. I said that if one repents of one's karmic offenses, then [their retribution] may be lightened and undergone in a short period of time. Therefore, a verse on repentance says, "If I should fall into the three wretched destinies, I pray that I might instead undergo [the retribution] in a human body."

Additionally, in *The Sutra on the Wisdom Seal of the Tathāgata*, it states that the Buddha informed Maitreya, saying:

Bodhisattvas who, with deep-seated aspirations, delight in [the prospect of attaining] *anuttarasamyaksambodhi* may still have karmic offenses whereby they should otherwise undergo retribution in the wretched destinies. When these karmic offenses have become lighter, they may then be bound in later lifetimes:

- To receive an ugly physical form;
- To be much afflicted by sickness;
- To have no awe-inspiring personal presence;
- To be born into a lower class family, into a poor family, into a family in which wrong views are dominant, or into a family supporting itself with a deviant livelihood;
- To be born into a place contrary to their wishes or a place beset with many worries;
- To be born into a country that becomes destroyed, a village that becomes destroyed, a family compound that becomes destroyed, or a circumstance where whatever they love becomes destroyed;
- To be unable to encounter a good spiritual guide;
- To never be able to hear the Dharma;
- To be unable to receive any means of support, or, if they acquire it, it is coarse, inferior, and always inadequate for self-sustenance;

能令下賤之所

048c20 || 信敬於諸大人不得信敬。修集諸福時。

048c21 || 多有障礙不得成就。諸根闇鈍習禪意亂。

048c22 || 不得無漏覺意功德。不知經法隨宜所趣

048c23 || 乃至惡夢償惡道報。又佛說人有小罪。今世

048c24 || 可受報。是罪轉多便墮地獄。云何是人今

048c25 || 世小罪轉多而墮地獄。有人不修身不修

正 048c26 || 戒不修心不修慧無有大意。是人小罪便

體 048c27 || 墮地獄。云何是人有罪今世應受報。罪不

字 048c28 || 增長不入地獄。有人修身修戒修心修

048c29 || 慧。有大志意心無拘^[6]閼。如是人有罪不

049a01 || 復增長今世現受。譬如人以小器盛水。著

049a02 || 一升鹽則不可飲。若復有人。以一升鹽

049a03 || 投於大^[1]池尚不覺鹽味。何^[2]況叵飲。何以

049a04 || 故。

能令下賤之所信敬于諸大人不得信敬。修集諸福時。多有障礙不得成就。諸根闇鈍習禪意亂。不得無漏覺意功德。不知經法隨宜所趣乃至惡夢償惡道報。又佛說人有小罪。今世可受報。是罪轉多便墮地獄。云何是人今世小罪轉多而墮地獄。有人不修身不修戒不修心不修慧無有大意。是人小罪便墮地獄。云何是人有罪今世應受報。罪不增長不入地獄。有人修身修戒修心修慧。有大志意心無拘閼。如是人有罪不復增長今世現受。譬如人以小器盛水。着一升鹽則不可飲。若復有人。以一升鹽投于大池尚不覺鹽味。何況叵飲。何以故。

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To have the ability to inspire the faith and respect of those who are of inferior or base character, but to never be able to inspire the faith and respect of great men;

To have it happen that, whenever they cultivate the accumulation of merit, they encounter a multitude of hindrances and end up being unsuccessful in the attempt;

To have all of their faculties be dim and dull;

To have it be that, whenever they practice *dhyāna*, their mind is subject to confusion;

To be unable to gain the qualities of an awakened mind free of contaminants;

To be unable to understand the correct import of the Dharma of the sutras;

And so forth, including even experiencing nightmares, thereby undergoing [in these various ways] the retribution [that would otherwise entail descent into] the wretched destinies.¹⁷⁴

Additionally, the Buddha stated:¹⁷⁵

If a person has a minor karmic offense, he may be able to undergo the retribution in this present life, but if that karmic offense increases in its magnitude, he will be bound to fall into the hells.

What is meant by this statement that a small karmic offense in the present life might increase in magnitude to the point that one is then bound to fall into the hells? It could be that someone fails to cultivate [the actions of] the body, fails to cultivate observance of the moral precepts, fails to cultivate qualities of mind, fails to cultivate wisdom, and also remains bereft of great intentions. This is a person who, if he commits even a minor karmic offense, may become bound to fall into the hells.

What is meant by the statement that this person with a karmic offense entailing retribution in the present life may avoid falling into the hells provided that his karmic offenses do not increase in magnitude? This refers to someone of this sort who cultivates [the actions of] the body, cultivates observance of the moral precepts, cultivates qualities of mind, cultivates wisdom, and also possesses great intentions unconstrained by hindrances. If someone of this sort has karmic offenses, but they do not increase in their magnitude, their retribution will occur in the present life.

Suppose for example that someone mixed a pint of salt into a small container of water. He would then find it to be undrinkable. But if another person casts a pint of salt into a large pond, he would not find its water the least bit salty, how much the less would he find it undrinkable. What is the reason for this? It is because the volume

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水多鹽少故。罪亦如是。偈說。

049a05 || 升鹽投大海 其味無有異
 049a06 || 若投小器水 鹹苦不可飲
 049a07 || 如人大積福 而有少罪惡
 049a08 || 不墮於惡道 餘緣而輕受
 049a09 || 又人薄福德 而有少罪惡
 049a10 || 心志狹小故 罪令墮惡道
 049a11 || 若人火勢弱 食少難消食
 049a12 || 此人雖不死 其身受大苦
 049a13 || 若人身勢強 食少難消食
 049a14 || 此人終不死 但受輕微苦
 049a15 || 善福慧^[3]火弱 而有少惡罪
 049a16 || 是罪無救者 能令墮地獄
 049a17 || ^[4]有大福德者 雖有罪惡事
 049a18 || 不令墮地獄 現身而輕受
 049a19 || 譬如鴛崛魔 多殺於人眾
 049a20 || 又欲害母佛 得阿羅漢道
 049a21 || 今世輕受又如阿闍世害得道父王。以佛及
 049a22 || 文殊師利因緣故重罪輕受。

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水多盐少故。罪亦如是。偈说。

升盐投大海 其味无有异
 若投小器水 碱苦不可饮
 如人大积福 而有少罪恶
 不堕于恶道 余缘而轻受
 又人薄福德 而有少罪恶
 心志狭小故 罪令堕恶道
 若人火势弱 食少难消食
 此人虽不死 其身受大苦
 若人身势强 食少难消食
 此人终不死 但受轻微苦
 善福慧火弱 而有少恶罪
 是罪无救者 能令堕地狱
 有大福德者 虽有罪恶事
 不令堕地狱 现身而轻受
 譬如鸯崛魔 多杀于人众
 又欲害母佛 得阿罗汉道
 今世轻受又如阿闍世害得道父王。以佛及文殊师利因缘故重
 罪轻受。

of water is great while that of the salt is but little. So too it is with karmic offenses.

Accordingly, we have the following verses:

When a pint of salt is thrown into an immense pond,
its flavor remains no different,
However, if one instead mixes it into a small container of water,
the harshness of the salt makes the water undrinkable.

This is analogous to there being a person with a great stock of merit
who has but few karmic offenses
and who is not bound to fall into the wretched destinies,
but rather undergoes mild retribution under other conditions
while there is another person with only a scant amount of merit
who has committed but few karmic offenses that,
because his mental resolve is but narrow and small,
is caused by those karmic offenses to fall into the wretched destinies.

If someone's physical vitality (lit. "fire") is weak in its strength,
when he eats but a little of something difficult to digest,
although this person doesn't die,
his body undergoes much suffering.

If someone's physical vitality is strong,
when he eats but a little of something difficult to digest,
such a person never dies from it
and undergoes only a minor amount of suffering.

If the vitality of one's goodness, merit, and wisdom is weak,
and he has committed but few bad karmic offenses,
there is nothing to save him from these karmic offenses,
and hence they are able to cause his descent into the hells.

In the case of someone possessed of great merit,
even though he may have done bad things involving karmic offenses,
they may not compel him to fall into the hells,
for he may instead undergo only mild present-life retribution.

Take for example the case of Aṅgulimāla.
Although he murdered many people
and also wished to harm his mother and the Buddha,
he still attained the path of arhatship.

The principle of undergoing only mild retribution in this present life is also illustrated by Ajātaśatru who killed his father, the King, a man who had already attained enlightenment. Through causes and conditions having to do with the Buddha and Mañjuśrī, this grave karmic offense resulted in only relatively mild retribution.

又如人毒蛇生

049a23 || 時雨血。後漸長大意欲殺人眼看即死。若
 049a24 || 以氣噓亦死。是故時人號為氣噓。是人命
 049a25 || 終時。舍利弗往至其所。心中瞋恚眼看不死
 049a26 || 噓亦不死。舍利弗身色方更光顯。心即清淨
 049a27 || 上下七觀。以是因緣命終之後七反生天上
 049a28 || 七反生人中。於後人壽四萬歲時。當得辟
 049a29 || 支佛道。身黃金色。時人謂是金聚來。欲斫
 049b01 || 取即命終涅槃。又如阿輸伽王。以兵伏閭
 049b02 || 浮提。殺萬八千宮人。先世施佛土故。[5]起
 049b03 || 八萬塔。常於大阿羅漢所聽受經法。後得
 049b04 || 須陀洹道。即人身輕償。如是等罪多行福
 049b05 || 德志意曠大。集諸功德故不墮惡道。是故
 049b06 || 汝先難若懺悔罪業。則滅盡無有果報者
 049b07 || 是語不然。復次若言罪不可滅者。毘尼中
 049b08 || 佛說懺悔除罪則不可信。是事

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又如人毒蛇生時雨血。后漸長大意欲殺人眼看即死。若以氣噓亦死。是故時人號為氣噓。是人命終時。舍利弗往至其所。心中瞋恚眼看不死噓亦不死。舍利弗身色方更光顯。心即清淨上下七觀。以是因緣命終之后七反生天上七反生人中。于后人壽四萬歲時。當得辟支佛道。身黃金色。時人謂是金聚來。欲斫取即命終涅槃。又如阿輸伽王。以兵伏閭浮提。杀万八千宫人。先世施佛土故。起八万塔。常于大阿罗汉所听受经法。后得须陀洹道。即人身轻偿。如是等罪多行福德志意旷大。集诸功德故不堕恶道。是故汝先难若忏悔罪业。则灭尽无有果报者是语不然。复次若言罪不可灭者。毗尼中佛说忏悔除罪则不可信。是事

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[This principle is also illustrated by] the case of “Poisonous Snake Man.” When he was born, it rained blood. Afterward, as he grew up, if he wished to kill some person, he only needed to glare at him, whereupon they would immediately fall dead. If he so much as blew his breath on someone, then too, they would fall dead. Because of this, the people of the time called him “Breath Blower.”

When this man’s life was about to come to an end, Śāriputra went to his abode, whereupon he became angry and glared at Śāriputra. Even so, this did not cause Śāriputra to fall dead. He then blew his breath onto Śāriputra, but that did not cause him to fall dead, either. Rather, the radiance of Śāriputra’s body simply shone ever brighter.

When this happened, his mind immediately became pure and he gazed at Śāriputra, scanning him up and down seven times. Based on these causes and conditions, after he died, he was born seven times up in the heavens and seven times back in the human realm and became bound to become a pratyekabuddha at that time when the human lifespan extends to forty thousand years. Then his body will become the color of gold, whereupon the people of that time will mistake him for a mass of gold and will attempt to hack away chunks of it. His life will then immediately come to an end and he will enter nirvāṇa.

This is also illustrated by the case of King Aśoka who, having used his troops to subdue the continent of Jambudvīpa, was responsible for killing eighteen thousand palace courtiers [in those conquered domains]. However, because, as a child in a previous life, he had gifted the Buddha with a lump of clay, he was later moved to erect eighty thousand stupas, always listened to and accepted the Dharma taught to him by great arhats, and later attained the enlightenment of the stream enterer. This is yet another instance of being able to undergo mild retribution while still abiding in a human body.

In instances where one undergoes [retribution for] karmic offenses in this way, it is when one has practiced many meritorious deeds while also being possessed of a vast and immense resolve. Then, because one has accumulated all manner of merit, he does not fall into the wretched destinies.

Therefore, as for the challenge that you presented earlier [with regard to the teaching that], if one repents of karmic offenses, they will then be completely extinguished so that there is no resulting karmic retribution—[that challenge] is erroneous. Furthermore, if one claims that karmic offenses cannot be extinguished at all, then one would be unable to believe the Buddha’s statement in the Vinaya that, if one repents, one may thereby get rid of one’s offenses. This matter is not as

不然。是故
049b09 || 業障罪應懺悔。

正
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不然。是故业障罪应忏悔。

简
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you have claimed. Therefore, one should indeed repent of the karmic offenses that create karmic obstacles.

The End of Chapter Eleven

正
體
字

049b10 || 分別布施品第十二
 049b11 || 菩薩能行如是懺悔勸請隨喜迴向。
 049b12 || 福德力轉增 心亦益柔軟
 049b13 || 即信佛功德 及菩薩大行
 049b14 || 是菩薩以懺悔勸請隨喜迴向故。福力轉增
 049b15 || 心調柔軟。於諸佛無量功德清淨第一凡夫
 049b16 || 所不信而能信受。及諸大菩薩清淨大行。希
 049b17 || 有難事亦能信受。復次。
 049b18 || 苦惱諸眾生 無是深淨法
 049b19 || 於此生慙傷 而發深悲心
 049b20 || [6]菩薩信諸佛菩薩無量甚深清淨第一功德
 049b21 || 已慙傷諸眾生。無此功德但以諸邪見受
 049b22 || 種種苦惱故。深生悲心。
 049b23 || 念是諸眾生 沒在苦惱泥
 049b24 || 我當救拔之 令在安隱處

簡
體
字

分別布施品第十二

菩薩能行如是懺悔勸請隨喜迴向。
 福德力轉增 心亦益柔軟
 即信佛功德 及菩薩大行
 是菩薩以懺悔勸請隨喜迴向故。福力轉增心調柔軟。於諸佛
 無量功德清淨第一凡夫所不信而能信受。及諸大菩薩清淨大行。
 希有難事亦能信受。復次。
 苦惱諸眾生 無是深淨法
 於此生慙傷 而發深悲心
 菩薩信諸佛菩薩無量甚深清淨第一功德已慙傷諸眾生。無此
 功德但以諸邪見受種種苦惱故。深生悲心。
 念是諸眾生 沒在苦惱泥
 我當救拔之 令在安隱處

CHAPTER 12

Distinctions with Regard to Giving

XII. CHAPTER 12: DISTINCTIONS WITH REGARD TO GIVING

A. WITH MORE MERIT & MENTAL PLIANCY, THE BODHISATTVA DEVELOPS FAITH

As for the bodhisattva who is able in this manner to carry out repentance, entreating, rejoicing, and dedication:

As the power of his merit increases,
and his mind also becomes more pliant,
he then develops faith in the Buddhas' meritorious qualities
and in the great conduct of the bodhisattvas.

Because of his repentance, entreating, rejoicing, and dedication, the power of this bodhisattva's merit increases and his mind becomes well-trained and possessed of pliancy. Thus he becomes able to have faith in and accept what the common person has no faith in, namely the Buddhas' measureless and supremely pure meritorious qualities. He is also able to place faith in and accept the rare and difficult endeavors accomplished by the great bodhisattvas' as they carry out their pure and great practices.

Now, again, a verse:

B. THE BODHISATTVA'S SYMPATHY FOR BEINGS LEADS TO COMPASSION FOR THEM

Beings who are all afflicted with suffering
do not possess this profound and pure Dharma.
He feels pity and sadness for them
and so brings forth a mind of deep compassion for them.

Having developed faith in the measureless, extremely profound, and supremely pure meritorious qualities of the buddhas and bodhisattvas, the bodhisattva feels pity and sadness for all beings who have none of these meritorious qualities. Because they hold every sort of wrong view, they only experience the many different types of suffering. Consequently, he brings forth a mind of deep compassion for them.

C. THE BODHISATTVA IS THEN MOTIVATED TO RESCUE BEINGS FROM SUFFERING

He is mindful of all these beings
that are mired in the mud of suffering, and thinks,
"I should rescue them by extricating them from this,
thereby causing them to abide in a state of peace and security.

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049b25 || 是菩薩得悲心已作是念。是諸眾生常為
 049b26 || 貪患癡所病。以身心受諸苦惱。我當拔濟
 049b27 || 使離身心苦惱深^[7]涅槃。畢竟無生老病死患。
 049b28 || 得住安隱涅槃樂處。是故於此苦惱眾生
 049b29 || 生深悲心。以悲心故為求隨意使得安
 049c01 || 樂。則名慈心。
 049c02 || 若菩薩如是 深隨慈悲心
 049c03 || 斷所有貪惜 為施勤精進
 049c04 || 菩薩是求佛道。度苦惱眾生。念者隨名隨
 049c05 || 順慈悲不隨餘心。深慈名遍。諸眾生念徹
 049c06 || 骨髓。所有名一切內外。所有金銀珍寶國城
 049c07 || 妻子等。貪名欲得無厭惜名。愛著不欲與
 049c08 || 他斷名。離此^[8]三惡如是則開檀波羅蜜
 049c09 || 門。是故常應一心勤行無令放逸。何以故。
 049c10 || 菩薩作是念。我今隨所能作利益眾生。發
 049c11 || 堅固施心。
 049c12 || 所有一切物 有命若無命

簡
體
字

是菩薩得悲心已作是念。是諸眾生常為貪患癡所病。以身心
 受諸苦惱。我當拔濟使離身心苦惱深涅槃。畢竟無生老病死患。得
 住安隱涅槃樂處。是故於此苦惱眾生深悲心。以悲心故為求隨
 意使得安樂。則名慈心。

若菩薩如是 深隨慈悲心
 斷所有貪惜 為施勤精進

菩薩是求佛道。度苦惱眾生。念者隨名隨順慈悲不隨余心。
 深慈名遍。諸眾生念徹骨髓。所有名一切內外。所有金銀珍寶國
 城妻子等。貪名欲得無厭惜名。愛著不欲與他斷名。離此三惡如
 是則開檀波羅蜜門。是故常應一心勤行無令放逸。何以故。菩薩
 作是念。我今隨所能作利益眾生。發堅固施心。

所有一切物 有命若無命

Having brought forth the mind of compassion, this bodhisattva thinks, “All of these beings are always afflicted by greed, hatred, and delusion and because of that they undergo all manner of physical and mental suffering. I shall rescue them by extricating them from that, thereby causing them to leave behind the deep mud of physical and mental suffering. Then they will finally become free of the misfortunes of birth, aging, sickness, and death and become able to abide in the peace and security of nirvāṇa’s bliss.”

He therefore brings forth a deeply compassionate mind for these suffering beings. If, because of this mind of compassion, he seeks for their sakes to bring about whatever they wish for, thereby causing them to find happiness, this is what is known as the mind of loving kindness.

D. DUE TO KINDNESS & COMPASSION, HE DEVOTES HIMSELF TO GIVING

When, in this manner, the bodhisattva
deeply accords with the mind of kindness and compassion,
he cuts off all covetous cherishing
and devotes himself to giving with diligence and vigor.

It is in this manner that the bodhisattva seeks to realize buddhahood and to liberate beings afflicted by sufferings. As for the “accordance” [engaged in by this individual] who is mindful in this way, this refers to his accordance with kindness and compassion and to his refraining from according with any other states of mind. “Deep kindness” refers to that which extends universally to all beings and involves a degree of mindfulness of them that penetrates to the very marrow of his bones.

“All” refers to every inward and outward thing, to all gold, silver, precious jewels, the state, its cities, his wife and sons, and so forth. “Covetousness” refers to the insatiable desire to obtain something. “Cherishing” refers to affectionate attachment on account of which one does not wish to give up something to someone else. “Cut off” refers to abandoning these two bad influences.¹⁷⁶

If one accords with this, then one thereby throws open the gates of *dāna pāramitā* (the perfection of giving). Therefore, one should always engage in its single-minded and diligent practice, not allowing any room for negligence. And how does one go about accomplishing this? The bodhisattva thinks to himself, “I will now strive to benefit beings however I am able.” And so it is that he brings forth a solid resolve to practice giving.

1. THE BODHISATTVA IS WILLING TO GIVE EVERYTHING TO BEINGS

As for all of those things he possesses,
whether living or not living,

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049c13 || 轉輪天王位 無求而不與
 049c14 || 乃至於男女 族姓好妻妾
 049c15 || 年少甚端嚴 巧便能事人
 049c16 || 恭順心柔和 愛念情甚至
 049c17 || 惜之過壽命 求者皆能與
 049c18 || 乃至身血肉 骨髓及手足
 049c19 || 頭目耳鼻等 及身皆能與
 049c20 || 是菩薩定心布施。凡所^[9]有外物。若有命若無
 049c21 || 命。無有乞而不與。無命物者金銀珍寶。乃
 049c22 || 至轉輪聖王位天王位。有命物者男女貴^[10]族
 049c23 || 好家年少妻妾。端嚴柔和恭敬善順。愛惜之
 049c24 || 至過於身命而能施人。如一切施菩薩所有
 049c25 || 外物及妻子等皆能施與。是菩薩乃至自身肉
 049c26 || 血頭目手足耳鼻。割肉出骨破骨出髓。如
 049c27 || 薩陀波崙。或舉身施與。一切所愛無過身
 049c28 || 者。亦能施與如薩和檀。如菩薩為^[11]兔以身
 049c29 || 施與仙人。如尸毘王以身代鵠。

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转轮天王位 无求而不与
 乃至于男女 族姓好妻妾
 年少甚端严 巧便能事人
 恭顺心柔和 爱念情甚至
 惜之过寿命 求者皆能与
 乃至身血肉 骨髓及手足
 头目耳鼻等 及身皆能与

是菩萨定心布施。凡所有外物。若有命若无命。无有乞而不
 与。无命物者金银珍宝。乃至转轮圣王位天王位。有命物者男女
 贵族好家年少妻妾。端严柔和恭敬善顺。爱惜之至过于身命而能
 施人。如一切施菩萨所有外物及妻子等皆能施与。是菩萨乃至自
 身肉血头目手足耳鼻。割肉出骨破骨出髓。如萨陀波仑。或举身
 施与。一切所爱无过身者。亦能施与如萨和檀。如菩萨为兔以身
 施与仙人。如尸毗王以身代鸽。

including even the throne of a wheel-turning or heavenly king, there are no instances of their being requested but not given.

This is still the case even with sons and daughters as well as the clan's wives and consorts of which he is fond, these who in their youthfulness have extremely fine appearances and are skillful in their ability to render service to others,

Whose respectful and acquiescent minds are pliant and congenial, whom he lovingly bears in mind with utmost depth of feeling, cherishing them even more than his own life—

If someone seeks to have them, he is able to give them all.

This is so even with the flesh and blood of his own body, his own marrow, his hands and feet, his head, eyes, ears, nose, and so forth.

He is even able to sacrifice his entire body.

This bodhisattva fixes his mind on giving. As regards whatever outward things he owns, whether sentient or insentient, there is never any case where someone seeks to have them and yet he fails to make a gift of them.

“Not living things” refers to all such things as gold, silver, and precious jewels even up to and including the position of a wheel-turning king or the position of a king among the devas.

“Living things” refers to sons or daughters or to the youthful wives and consorts of the nobility and the best of the clans. Though they are of fine appearance, gentle and agreeable, respectful, and thoroughly acquiescent and even though he feels the most extremely affectionate cherishing for them, greater even than what he feels for his own life, he is still able to give them away to others.

In doing so, he is like “Comprehensive Giving Bodhisattva”¹⁷⁷ who was able to give away all outward possessions including his wife and children. This bodhisattva was able to give even the flesh and blood from his own body, his head, his eyes, his hands and feet, his ears, and his nose, and he was also able to cut into his own flesh, expose the bones, break the bones, and extract his own marrow.

In this, he is also like Sadāprarudita Bodhisattva who would even give his entire body. One cherishes nothing more than one's own body and yet he, too, was able to give like Sarvadāna.

In this, he is also like the bodhisattva who, when he was a rabbit, gave his body as a gift to a rishi.¹⁷⁸

And, in doing so, he is also like King Śibi who gave up his body to substitute for [and save the life of] a pigeon.

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問曰。是菩

050a01 || 薩為分別知布施及布施果報故。[1]能以難

050a02 || 事施。為但以慈悲心所發故施。答曰。

050a03 || 如是布施者 則得如是報

050a04 || 內以支節等 并及諸外物

050a05 || 內物名頭目手足等。外物名妻子金銀寶物

050a06 || 等。是菩薩如實知施。是得是報各各分別。

050a07 || 又信諸經所說。或以天眼得知。問曰。汝先

050a08 || 說知以身支節布施及外物布施所得果

050a09 || 報。今可說所得果報。答曰。寶頂經中無盡

050a10 || 意菩薩第三十品檀波羅蜜義中說。菩薩立

050a11 || 願須食者施食。令我得五事報。一者得壽

050a12 || 命。二者得[2]膽。三者得樂。四者得力。五者得

050a13 || 色。須漿與漿者。先於人中得香美飲。後

050a14 || 得除諸煩惱渴愛。須乘與乘則得隨意樂

050a15 || 報。成就四如意足。後得三乘道。

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問曰。是菩薩為分別知布施及布施果報故。能以難事施。為但以慈悲心所發故施。答曰。

如是布施者 則得如是報

內以支節等 并及諸外物

內物名頭目手足等。外物名妻子金銀寶物等。是菩薩如實知施。是得是報各各分別。又信諸經所說。或以天眼得知。問曰。汝先說知以身支節布施及外物布施所得果報。今可說所得果報。答曰。寶頂經中无尽意菩薩第三十品檀波羅蜜義中說。菩薩立願須食者施食。令我得五事報。一者得壽命。二者得膽。三者得樂。四者得力。五者得色。須漿與漿者。先于人中得香美飲。后得除諸煩惱渴愛。須乘與乘則得隨意樂報。成就四如意足。后得三乘道。

2. Q: IS HIS GIVING DONE FOR MERIT OR DUE TO KINDNESS AND COMPASSION?

Question: Is this bodhisattva able to perform such difficult acts of giving because of his discriminating knowledge of the value of different types of giving and their corresponding karmic rewards, or does he instead give simply because of the mind of kindness and compassion that he has brought forth?

3. A: HE KNOWS, HAS FAITH, MAY HAVE THE HEAVENLY EYE & SO GIVES ALL

Response:

If one practices giving of this sort,
 then one will gain karmic results of this very same sort.
 Inwardly, one gives up his limbs and such
 while also giving away even all of one's outward possessions.

"Inward possessions" refers to one's own head, eyes, hands, feet, and so forth. "Outward possessions" refers to one's wife, sons, gold, silver, jeweled objects, and so forth. This bodhisattva understands giving in accordance with reality in a manner whereby, making distinctions with regard to each case, he realizes, "When this is achieved, then this will be the corresponding karmic result."

In addition, he has faith in what is taught in the sutras and may also be able to use the heavenly eye to know such matters.

a. Q: AS YOU SAID HE KNOWS THEM, PLEASE EXPLAIN THESE KARMIC RESULTS

Question: You just said that he knows the karmic results obtained by giving his body or limbs or by giving away his outward possessions. Could you now speak of the karmic results that may be obtained from this?

b. A: AKṢAYAMATĪ BODHISATTVA'S EXPLANATION IS AS FOLLOWS:

Response: In Chapter Thirty of the *Precious Summit Sutra*, "On the Meaning of Dāna Pāramitā,"¹⁷⁹ Akṣayamati Bodhisattva states that the bodhisattva makes the following aspirational vows:

May giving food to the hungry result in my receiving five things as karmic results: First, long life; second, courage; third, happiness; fourth, strength; and fifth, physical beauty;
 May providing drinks to those needing something to drink first result in being able when abiding in the human realm to have fragrant and delicious beverages, and then, afterward, being able to dispel the thirst-like cravings associated with the afflictions;
 May giving vehicles to those needing vehicles result in gaining happiness through whatever one wishes, in perfecting the four bases of psychic power, and later on, in attaining success in the paths of the Three Vehicles;

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須衣與衣 050a16 〓 則得慚愧衣報。須燈明與燈明。則得佛眼
 050a17 〓 光明。須伎樂與伎樂。則得具足天耳。須
 050a18 〓 末香塗香與末香塗香。則得身無臭穢。須
 050a19 〓 汁與汁則得味味相報。須房舍與房舍。則
 050a20 〓 得與一切眾生作歸依救護。施資生之具
 050a21 〓 者。則得助菩提功德。施醫藥者則得無
 050a22 〓 [3]老病死常樂安隱。施奴婢者。則得自在隨
 050a23 〓 意具足智慧。施金銀珊瑚[4]車璫馬腦者。則
 050a24 〓 得具足三十二相。施種種雜物莊嚴[5]具。則
 050a25 〓 得八十隨形好。施象馬車者。則得具足大
 050a26 〓 乘。施園林者則得具足禪定樂。施男女
 050a27 〓 者。得所[6]愛阿耨多羅三藐三菩提。施倉穀
 050a28 〓 寶藏者。則得具足法藏。施以一國土一閭
 050a29 〓 浮提四天下王位者。則得道場自在法王。
 050b01 〓 施諸戲樂具者。則得法樂。以足施者。則得
 050b02 〓 法足能到道場。以手施者。則得寶手。能施
 050b03 〓 一切

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須衣与衣则得惭愧衣报。须灯明与灯明。则得佛眼光明。须伎乐
 与伎乐。则得具足天耳。须末香涂香与末香涂香。则得身无臭
 秽。须汁与汁则得味味相报。须房舍与房舍。则得与一切众生作
 归依救护。施资生之具者。则得助菩提功德。施医药者则得无老
 病死常乐安隐。施奴婢者。则得自在随意具足智慧。施金银珊瑚
 车磔马脑者。则得具足三十二相。施种种杂物庄严具。则得八十
 随形好。施象马车者。则得具足大乘。施园林者则得具足禅定
 乐。施男女者。得所爱阿耨多罗三藐三菩提。施仓谷宝藏者。则
 得具足法藏。施以一国土一閭浮提四天下王位者。则得道场自在
 法王。施诸戏乐具者。则得法乐。以足施者。则得法足能到道
 场。以手施者。则得宝手。能施一切

- May providing clothing to those in need of clothes bring about the karmic result of then being able to wear the robes of a sense of shame and a dread of blame;
- May giving lamplight to those in need of lamplight result in gaining the light of the buddha eye;
- May giving music to those wishing for music result in complete acquisition of the heavenly ear;
- May giving powdered incenses and perfumes to those needing powdered incense and perfumes result in gaining a body free of unpleasant odors;
- May giving juices to those needing juices result in obtaining flavorful tastes;
- May providing homes to those in need of homes result in becoming a place of refuge and a source of rescue and protection for all beings;
- May providing life-sustaining things to beings result in acquiring the meritorious qualities assisting the attainment of bodhi;
- May the giving of medical treatment and medicines result in becoming free of aging, sickness, and death, and in always being able to abide in happiness and security;
- May the providing of servants result in perfect wisdom that is masterfully and freely implemented;
- May giving gold, silver, coral, mother-of-pearl, and carnelian result in complete acquisition of all thirty-two marks;
- May giving all manner of adornments result in gaining the eighty secondary characteristics;
- May giving elephants, horses, and carriages result in complete acquisition of the Great Vehicle;
- May giving gardens and groves result in complete acquisition of the bliss of *dhyāna* meditation;
- May providing male and female [servants] for others result in gaining the *anuttarasamyaksambodhi* that one so cherishes;
- May giving granaries and treasures result in gaining the complete treasury of Dharma;
- May bestowing royal dominion over a country, over a Jambudvīpa continent or over the four continents result in becoming a Dharma king exercising sovereign mastery in the *bodhimaṇḍa*;
- May the giving all manner of happiness enhancing amusements result in acquiring Dharma bliss;
- May giving away one's feet result in gaining the feet of Dharma with which one is able to arrive at the *bodhimaṇḍa*;
- May giving away one's hands result in gaining the jewel-bestowing hands with which one is able to give everything;

正
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以耳鼻施者。則得具足身體。以眼施
 050b04 || 者。則得具足無闕法眼。以頭施者。則得三
 050b05 || 界特尊一切智慧。以血肉施者。令諸眾生
 050b06 || 得堅固行。以髓施者得金剛身無能壞者。
 050b07 || 如是開施門果報。餘施果報亦應知。以臥
 050b08 || 具施者。得三乘安隱解脫。[7]床以坐處施者。
 050b09 || 則得菩提樹下道場不可壞處。以妻施者。為
 050b10 || 得法喜娛樂故。以道施者。為生死失道眾
 050b11 || 生得入正道故。以筏施者為得度欲流有
 050b12 || 流見流無明流故。以骨施者。為得戒堅定
 050b13 || [8]堅解脫堅解脫知見堅眾生堅故。以眷屬
 050b14 || 施者。為得成就無量無邊阿僧祇福德天
 050b15 || 人眷屬同心清淨不可沮壞故。以善哉施
 050b16 || 者。為得說法時天龍夜叉乾闥婆沙門婆羅
 050b17 || 門歡喜稱讚故。以經卷施者。為得九部經
 050b18 || [9]久住無量時故。以法施者。為得通達一
 050b19 || 切法故。

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字

以耳鼻施者。則得具足身體。以眼施者。則得具足無闕法眼。以頭施者。則得三界特尊一切智慧。以血肉施者。令諸眾生得堅固行。以髓施者得金剛身無能壞者。如是開施門果報。余施果報亦應知。以臥具施者。得三乘安隱解脫。床以坐處施者。則得菩提樹下道場不可壞處。以妻施者。為得法喜娛樂故。以道施者。為生死失道眾生得入正道故。以筏施者為得度欲流有流見流無明流故。以骨施者。為得戒堅定堅解脫堅解脫知見堅眾生堅故。以眷屬施者。為得成就無量無邊阿僧祇福德天人眷屬同心清淨不可沮壞故。以善哉施者。為得說法時天龍夜叉乾闥婆沙門婆羅門歡喜稱讚故。以經卷施者。為得九部經久住無量時故。以法施者。為得通達一切法故。

May giving away one's ears and nose result in gaining the perfect physical body;

May giving away one's eyes result in gaining the unimpeded Dharma eye;

May giving up one's head result in gaining the omniscience of he who is especially revered throughout the three realms;

May giving one's flesh and blood result in influencing all beings to achieve solid practice;

May the giving of one's marrow result in gaining the indestructible vajra body.

It is in this manner that karmic rewards ensue from opening the gates to the practice of giving.

C. THE KARMIC RESULTS OF OTHER SORTS OF GIVING

The karmic results derived from other sorts of giving should be readily deducible, as follows:

By giving bedding, one may gain the couch of liberation that comes with the peace and security of the Three Vehicles;

By providing a place for sitting [meditation], one may gain the indestructible abode in the *bodhimaṇḍa* beneath the bodhi tree;

By providing someone with a wife, one may gain the pleasures of Dharma joy;

By providing roads, one may be able to enter the right path for the sake of beings who are lost on the road of *saṃsāra*;

By giving rafts, one becomes able to cross beyond the flood of desire, the flood of existence, the flood of views, and the flood of ignorance;

By giving one's bones, one gains solidity in moral precept observance, solidity in meditative concentration, solidity in wisdom,¹⁸⁰ solidity in liberation, solidity in the knowledge and vision of liberation, and solidity in [dedication to liberating] beings;

By providing others with a following, one becomes able to assemble a retinue consisting of a countless and boundless number of *asaṃkhyeyas* of devas who are endowed with merit and who are all identically possessed of pure minds and inviolable loyalty;

By conferring admiring accolades on others, when one speaks on the Dharma, one elicits the delight and praises of devas, dragons, *yakṣas*, *gandharvas*, *śramaṇas*, and brahmins;

By giving volumes of the sutras, one enables the nine categories of canonical texts to remain for an immeasurably long period of time;

By giving the Dharma, one becomes able to gain a penetrating understanding of all dharmas.

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集一切功德故。是菩薩如是樂行

050b20 || 布施。知布施清淨。知布施果報所得多少。

050b21 || 是故。

050b22 || 非法財施等 乃至智呵施

050b23 || 無有如是施 但合空等施

050b24 || 非法者。惡行所得財。財名資生之物。取要

050b25 || 言之。以惡業得財物施。菩薩^[10]知是布施

050b26 || 不清淨故。如是等諸餘非法施乃至智所呵

050b27 || 施不為此事。菩薩行布施。唯與空智慧等

050b28 || 種種功德和合。問曰。所說非法得財施等。及

050b29 || 空智慧等和合施。此二施應廣分別。答曰。是

050c01 || 二施。無盡意菩薩會品中檀波羅蜜中說。初

050c02 || 分別布施功德。所謂 諸菩薩無非法求財施。

050c03 || 無熱惱眾生施。無恐懼施。無著故施。無請

050c04 || 而不施。

簡
體
字

集一切功德故。是菩薩如是乐行布施。知布施清淨。知布施果报
所得多少。是故。

非法財施等 乃至智呵施

无有如是施 但合空等施

非法者。恶行所得财。财名资生之物。取要言之。以恶业得
财物施。菩萨知是布施不清淨故。如是等诸余非法施乃至智所呵
施不为此事。菩萨行布施。唯与空智慧等种种功德和合。问曰。
所说非法得財施等。及空智慧等和合施。此二施应广分別。答
曰。是二施。无尽意菩萨会品中檀波罗蜜中说。初分別布施功
德。所谓諸菩薩无非法求財施。无热恼众生施。无恐惧施。无著
故施。无请而不施。

Because it enables the accumulation of all of the meritorious qualities, this bodhisattva delights in the practice of giving in this manner. He understands how it is that giving is made pure and understands as well the measure of the karmic results that ensue from the practice of giving. Therefore:

d. HE AVOIDS WRONG GIVING AND GIVES IN ACCORDANCE WITH EMPTINESS

As for giving wealth obtained contrary to Dharma and so forth, as well as all those sorts of giving that are censured by the wise, he remains free of any such forms of giving, and instead gives only in ways that are conjoined with emptiness and such.¹⁸¹

Giving that is “contrary to Dharma” involves wealth obtained through bad actions. “Wealth” refers to life-supporting possessions. To sum it up, because the bodhisattva realizes that giving involving wealth obtained through bad actions is not pure, he does not engage in any of these sorts of giving that are contrary to Dharma. He refrains from participating in any of them, including especially such forms of giving as might be censured by the wise. Hence, when the bodhisattva engages in the practice of giving, he only gives in ways that are conjoined with the wisdom that fathoms emptiness and with the other sorts of associated qualities.

1) Q: WILL YOU PLEASE DISCUSS THESE TWO TYPES OF GIVING?

Question: As for these two types of giving: that sort of giving which involves wealth obtained contrary to Dharma and that sort of giving which is conjoined with the wisdom that fathoms emptiness, one should present here a broad-ranging discussion elucidating the associated distinctions.

2) AKṢAYAMATI BODHISATTVA EXPLAINS THEM AS FOLLOWS:

Response: These two types of giving are discussed in the treatment of *dāna pāramitā* that is contained within the “Akṣayamati Bodhisattva Assembly” chapter, as below:¹⁸²

a) THE TYPES OF IMPURE GIVING

First, let us consider the distinctions involved in giving-associated merit, specifically as follows:

Bodhisattvas do not give wealth acquired in a manner that is contrary to Dharma. They do not engage in any giving that has the effect of aggravating other beings. No giving is done out of fearfulness. No giving is done due to some type of attachment. There are no instances where someone makes a request and yet they fail to give. There is no giving that fails

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無不如所許施。無恚好以不好
 050c05 || 施。無不深心施。無諂曲施。無假偽施。無損
 050c06 || 果施。無邪心施。無癡心施。無雜心施。無
 050c07 || 不信解^[11]脫施。無疲厭施。無親附施。無以
 050c08 || 承望已施。無求福田者施。無輕一切眾
 050c09 || 生非福田者施。無持戒毀戒高下心施。無
 050c10 || 求名聞施。無自高心施。無卑他施。無憍
 050c11 || 惜施。無悔心施。無急喚故施。無惡賤施。無
 050c12 || 自然法施。無求果報施。無瞋恚施。無令
 050c13 || 人渴乏施。無惱求者施。無輕弄彼施。無
 050c14 || 欺誑施。無^[12]倖面施。無擲與施。無不一心
 050c15 || 施。無不自手施。無不常施。無休息施。無
 050c16 || 斷絕施。無競勝施。無輕少物施。無^[13]請隨
 050c17 || 自恣而以輕物施。無不稱力施。無非福
 050c18 || 田施。無於少物劣弱心施。無恃多物憍心 050c19 || 施。

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无不如所许施。无恚好以不好施。无不深心施。无谄曲施。无假
 伪施。无损果施。无邪心施。无痴心施。无杂心施。无不信解脱
 施。无疲厌施。无亲附施。无以承望已施。无求福田者施。无轻
 一切众生非福田者施。无持戒毁戒高下心施。无求名闻施。无自
 高心施。无卑他施。无憍惜施。无悔心施。无急唤故施。无恶贱
 施。无自然法施。无求果报施。无嗔恚施。无令人渴乏施。无恼
 求者施。无轻弄彼施。无欺诳施。无倖面施。无掷与施。无不一
 心施。无不自手施。无不常施。无休息施。无断绝施。无竞胜
 施。无轻少物施。无请随自恣而以轻物施。无不称力施。无非福
 田施。无于少物劣弱心施。无恃多物憍心施。

to accord with what one has already pledged. There is no giving done wherein, because one is stingy with what is fine, one instead gives an inferior item;

There is no giving not rooted in earnest intentions, no giving intended to curry favor, no giving of anything that is counterfeit, no giving that produces damaging effects, no giving done with perverse intent, no giving done with a deluded mind, no giving done with mixed motivations, no giving involving an absence of resolute conviction,¹⁸³ and no giving done out of weariness;

There is no giving involving personal favoritism, no giving with the expectation of self-benefit, no giving seeking to focus [exclusively] on “fields of merit,” and no giving that slights other beings as inadequate “fields of merit”,¹⁸⁴

There is no giving with a mind that distinguishes between those who uphold the moral precepts versus those who transgress against the moral precepts or that distinguishes between those who are seen as superior versus those who are seen as inferior;

There is no giving done out of a desire for fame, no giving done with the intent to elevate oneself, no giving done in a way that treats others as inferior, no giving because of intensely painful regret, and no giving that is done out of remorse;

There is no giving done [only as] a response to cries of urgency, no abusive giving, no giving promoting the dharma of spontaneous [acausal] occurrence,¹⁸⁵ no giving done simply to gain the resulting karmic rewards, no giving done out of hatred, and no giving that causes others to be left wanting;

There is no giving involving annoyance toward the supplicant, no giving involving slighting or dallying with the recipient, no deceptive giving, no giving just to save face, no giving done by tossing a donation, no giving not done with focused mind, and no giving of gifts not presented with one’s own hands;

There is no failure to always give, no desisting from giving, no halting of giving, no giving as a means of struggling for superiority, no giving of merely insignificant and trivial things, and no giving involving an invitation to take whatever one wishes when one is offering only trivial things;

There is no giving not matching one’s powers to give, no giving that considers some to not be fields of merit,¹⁸⁶ no giving of merely trivial things that is accompanied by inferior intentions, no giving accompanied by arrogance because of the

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無邪行施。無樂受生施。無恃色族富
 050c20 || 貴施。無求生四王釋梵天上施。無求聲
 050c21 || 聞辟支佛乘施。無求國王王子施。無限一
 050c22 || 世施。無厭足施。無不迴向薩婆若施。無
 050c23 || 不淨施。無非時施。無刀毒施。無惱弄眾生
 050c24 || 施。無智者所呵施。如是開示施門餘不淨
 050c25 || 施亦應當知。所謂諸菩薩無應棄物施。無
 050c26 || 憎惡涅槃施。無豐饒易得物施。無^[14]量恩
 050c27 || 施。無報恩施。無求反報施。無求守護施。
 050c28 || 無求吉施。無慢心施。無家法施。無因得
 050c29 || 即施。無不終身施。無垢心施。無遊戲施。
 051a01 || 無以善知識故施。無輕施。無遊逸施。無
 051a02 || 因失施。無以讚己故施。無以呵罵故施。
 051a03 || 無以^[1]祝願故施。無以稱希有事故施。無
 051a04 || 以明己信故施。無以畏故施。無誑施。無
 051a05 || 求眷屬施。無不唱導施。無引眾施。無不
 051a06 || 信施。無無因緣施。無隨意施。無現奇特施。

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无邪行施。无乐受生施。无恃色族富贵施。无求生四王释梵天上
 施。无求声闻辟支佛乘施。无求国王王子施。无限一世施。无厌
 足施。无不回向萨婆若施。无不净施。无非时施。无刀毒施。无
 恼弄众生施。无智者所呵施。如是开示施门余不净施亦应当知。
 所谓诸菩萨无应弃物施。无憎恶涅槃施。无丰饶易得物施。无量
 恩施。无报恩施。无求反报施。无求守护施。无求吉施。无慢心
 施。无家法施。无因得即施。无不终身施。无垢心施。无游戏
 施。无以善知识故施。无轻施。无游逸施。无因失施。无以赞己
 故施。无以呵骂故施。无以祝愿故施。无以称希有事故施。无以
 明己信故施。无以畏故施。无诳施。无求眷属施。无不唱导施。
 无引众施。无不信施。无无因缘施。无随意施。无现奇特施。

abundance of one's gifts, and no giving that involves unprincipled actions;

There is no giving done with the intention of gaining rebirth in pleasurable places, no giving reliant upon the largesse of wealthy and noble clans, no giving done to gain rebirth in the heavens of the Four Heavenly Kings, Śakra, or Brahmā, no giving in pursuit of the Śrāvaka Vehicle or the Pratyekabuddha Vehicle, no giving in quest of becoming a king or a prince, and no giving with only a view to [favorable effects to be gained in] this present lifetime;

There is no self-satisfied [termination of one's] giving, no giving not dedicated to realization of all-knowledge, no impure giving, no giving at the wrong time, no giving of knives or poisons, no giving intended to aggravate or dally with beings, and no giving censured by the wise.

It is in this manner that one opens up and reveals what constitutes the gateway of giving. The other sorts of impure giving are such that one should be able to deduce what they are, as follows:

The bodhisattva does not give cast-off things. There is no giving demonstrating a hatred or abhorrence of nirvāṇa, no giving of easily acquired and abundantly available things, no giving calculated to manipulate kindness, no giving done just to repay kindnesses, and no giving done to elicit some reward in return;

There is no giving to ensure protection, no giving in quest of auspicious occurrences, no giving motivated by pride, no giving only to accord with customs of the clan, no perfunctory giving simply as a response to having received something, no failing to give for one's entire life, and no giving occasioned by defiled thoughts;

There is no giving done for sport, no giving done simply at the behest of a good spiritual guide, no giving done but lightly, no giving done with an unbridled mind, no giving because one has experienced loss, no giving simply as a response to having been praised by someone, no giving done because one has been rebuked, no giving done as a prayer for auspicious developments, no giving in praise of performing miracles, and no giving done to make a show of one's faith;

There is no giving because one has become fearful, no giving done with the intent to deceive, no giving to gain a following, no giving that does not serve to lead others [toward goodness], no giving done to lead others along, no giving done in the absence of faith, no giving that asserts the nonexistence of causes and conditions, no merely frivolous giving, and no giving done to make a display of one's exceptional qualities;

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051a07 || 無自稱讚施。無不隨所求施。無為伏彼
 051a08 || 施^[2]施。無不愛施。無不任用物施。無不恭
 051a09 || 敬施。無下施。無以怪相故施。無抑挫施。
 051a10 || 無挾勢得物施。無不清淨心施。無疑心施。
 051a11 || 無破求者心施。無禁忌物施。無分別施。
 051a12 || 無以酒施。無以兵^[3]杖施。無奪彼物施。
 051a13 || 無令人生疑心施。無以親近故施。無說
 051a14 || 彼過咎施。無隨所愛施。無瞋施。無癡施。
 051a15 || 無戲論施。無不為菩提施。問曰。非法求
 051a16 || 財施。乃至不為菩提施。菩薩為有為無。若
 051a17 || 盡無者則有過咎不求福田。於眾生無差
 051a18 || 別心。亦無知恩報恩。亦無家法國法施。若
 051a19 || 有者何以皆言無。答曰。是非法得財施。乃
 051a20 || 至不為菩提施。菩薩不必盡無。或時有。是
 051a21 || 布施。檀波羅蜜所不攝。不能具足檀波羅
 051a22 || 蜜故言無。空等功德和合施者。如無盡意
 051a23 || 菩薩經檀波羅蜜品中說。

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无自称赞施。无不随所求施。无为伏彼施。无不爱施。无不任用物施。无不恭敬施。无下施。无以怪相故施。无抑挫施。无挟势得物施。无不清净心施。无疑心施。无破求者心施。无禁忌物施。无分别施。无以酒施。无以兵杖施。无夺彼物施。无令人生疑心施。无以亲近故施。无说彼过咎施。无随所爱施。无瞋施。无痴施。无戏论施。无不为菩提施。问曰。非法求财施。乃至不为菩提施。菩萨为有有无。若尽无者则有过咎不求福田。于众生无差别心。亦无知恩报恩。亦无家法国法施。若有者何以皆言无。答曰。是非法得财施。乃至不为菩提施。菩萨不必尽无。或时有。是布施。檀波罗蜜所不摄。不能具足檀波罗蜜故言无。空等功德和合施者。如无尽意菩萨经檀波罗蜜品中说。

There is no giving to elicit one's own praises, no giving that does not accord with what is sought, no giving done to reduce the significance of someone else's giving, no giving of what does not please, no giving of something that will not be put to use, no giving out of disrespect, no inferior giving, no giving because of the occurrence of strange signs, no giving to restrain or suppress others, no giving of things obtained through intimidation, and no giving done with impure intentions;

There is no giving done with doubting thoughts, no giving intended to mentally crush a supplicant, no giving of forbidden things, no giving done out of discrimination, no giving of alcoholic beverages, no giving of tools of war, no giving of things seized from others, no giving that causes others to have doubts, and no giving done to induce intimacy;

There is no giving that serves to announce the faults of others, no giving in pursuit of something one cherishes, no giving influenced by hatred, no giving influenced by delusion, no giving rooted in fallacious conceptual proliferation,¹⁸⁷ and no giving not done for the sake of bodhi.

i) Q: IS THE BODHISATTVA ENTIRELY FREE OF ALL SUCH GIVING?

Question: [As for the types of giving just listed], from giving of wealth sought in ways contrary to Dharma to giving not done for the sake of bodhi, does the bodhisattva engage in any of them or not? Were he to engage in none of them, then he would be at fault for not seeking out fields of merit, for not making distinctions among beings, for not acknowledging kindnesses, for not repaying kindnesses, for not presenting gifts in accordance with clan customs, or for not giving things in accordance with national customs. If he does in fact engage in such giving, why do you claim here that there are no instances of this?

ii) A: NO, BUT SUCH GIVING IS NOT INCLUDED IN THE PERFECTION OF GIVING

Response: It is not necessarily the case that the bodhisattva is completely free of all of these sorts of giving from giving of wealth that is acquired in ways contrary to Dharma to giving not done for the sake of bodhi. There may be times when he engages in some of them. However, these sorts of giving are not included within *dāna pāramitā*. It is because they cannot be instrumental in the perfection of *dāna pāramitā* that they are characterized here as being absent.

a) GIVING CONJOINED WITH EMPTINESS, SIGNLESSNESS, OR WISHLISSNESS

Now, as for what is meant by [the above stanza's reference to] "giving conjoined with emptiness and other such meritorious qualities," this is as described in the *Akṣayamati Bodhisattva Sutra*, in the "Dāna Pāramitā" chapter, as follows:¹⁸⁸

菩薩布施。與空心

- 051a24 || 合故不盡。是施無相修故不盡。是施無願守
 051a25 || 護故不盡。是施善根所攝故不盡。是施隨
 051a26 || 解脫相故不盡。是施能破一切魔故不盡。
 051a27 || 是施不^[4]雜煩惱故不盡。是施得轉勝利
 051a28 || 故不盡。是施決定心故不盡。是施集助菩
 051a29 || 提法故不盡。是施正迴向故不盡。是施得
 051b01 || 道場解脫果故不盡。是施無邊故不盡。是
 051b02 || 施不可盡故不盡。是施不斷故不盡。是施廣
 051b03 || 大故不盡。是施不可壞故不盡。是施不可勝
 051b04 || 故不盡。是施至一切智慧故不盡。是施斷
 051b05 || 非法求財施等垢成就空等諸功德故不
 051b06 || 盡。非法求財施等是施垢施。與垢合是不
 051b07 || 淨施。與空等功德合是淨。復次是施淨不淨
 051b08 || 今當更說。

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菩薩布施。与空心合故不尽。是施无相修故不尽。是施无愿守护故不尽。是施善根所摄故不尽。是施随解脱相故不尽。是施能破一切魔故不尽。是施不杂烦恼故不尽。是施得转胜利故不尽。是施决定心故不尽。是施集助菩提法故不尽。是施正回向故不尽。是施得道场解脱果故不尽。是施无边故不尽。是施不可尽故不尽。是施不断故不尽。是施广大故不尽。是施不可坏故不尽。是施不可胜故不尽。是施至一切智慧故不尽。是施断非法求财施等垢成就空等诸功德故不尽。非法求财施等是施垢施。与垢合是不净施。与空等功德合是净。复次是施净不净今当更说。

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- Because the giving done by the bodhisattva is conjoined with the mind that fathoms emptiness, it is endless;
 Because this giving involves the cultivation of signlessness, it is endless;
 Because this giving is preserved and protected by the practice of wishlessness, it is endless;
 Because this giving is subsumed within roots of goodness, it is endless;
 Because this giving accords with the characteristics associated with liberation, it is endless;
 Because this giving is able to defeat all *māras*, it is endless;
 Because this giving involves no admixture with the afflictions, it is endless;
 Because this giving becomes ever more superior in its benefits, it is endless;
 Because this giving is done with definite resolve, it is endless;
 Because this giving facilitates accumulation of the dharmas constituting the limbs of bodhi, it is endless;
 Because this giving is rightly dedicated, it is endless;
 Because this giving brings about acquisition of the fruits of the liberation attained in the *bodhimaṇḍa*, it is endless;
 Because this giving knows no bounds, it is endless;
 Because this giving is inexhaustible, it is endless;
 Because this giving is never cut off, it is endless;
 Because this giving is vast, it is endless;
 Because this giving is indestructible, it is endless;
 Because this giving is invincible, it is endless;
 Because this giving leads one to all-knowledge, it is endless;
 Because this giving cuts off the defilement involved in giving wealth obtained in ways contrary to Dharma and other such forms of giving, and because it leads to the complete development of the realization of emptiness and the other associated meritorious qualities, it is therefore endless.

b) IMPURE GIVING VERSUS PURE GIVING

As for “the giving of wealth obtained in ways contrary to Dharma and other such forms of giving” these types of giving constitute “defiled giving.” Whichever types of giving are conjoined with defilement are instances of impure giving whereas whichever types of giving are conjoined with emptiness and the other [associated meritorious qualities]—those are instances of pure giving.

Additionally, this topic of purity versus impurity in the practice of giving is one that now merits further discussion.

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經說施有四種。有施於施者是

051b09 || 淨不於受者淨。有施於受者是淨不於

051b10 || 施者淨。有施於施者淨亦於受者淨。有

051b11 || 施不於施者淨亦不於受者淨。若施者

051b12 || 成就善身口意業受者成就惡身口意業。是

051b13 || 名於施者淨不於受者淨。若施者成就惡

051b14 || 身口意業受者成就善身口意業。是名於

051b15 || 受者淨不於施者淨。若施者成就善身口

051b16 || 意業受者亦成就善身口意業。是名於施

051b17 || 者淨於受者亦淨。若施者成就不善身口

051b18 || 意業受者亦成就不善身口意業。是名不

051b19 || 於施者淨亦不於受者淨。貪欲瞋恚愚癡。

051b20 || 若斷若不斷。亦應如是分別。復次四種布施

051b21 || 中。有淨不淨。一從施者淨。二從受者淨。

051b22 || 三共淨是名淨。一不從施者淨。二不從受

051b23 || 者淨。三不共淨。是名不淨。

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经说施有四种。有施于施者是净不于受者净。有施于受者是净不于施者净。有施于施者净亦于受者净。有施不于施者净亦不于受者净。若施者成就善身口意业受者成就恶身口意业。是名于施者净不于受者净。若施者成就恶身口意业受者成就善身口意业。是名于受者净不于施者净。若施者成就善身口意业受者亦成就善身口意业。是名于施者净于受者亦净。若施者成就不善身口意业受者亦成就不善身口意业。是名不于施者净亦不于受者净。贪欲瞋恚愚痴。若断若不断。亦应如是分别。复次四种布施中。有净不净。一从施者净。二从受者净。三共净是名净。

i) FOUR TYPES OF GIVING ACCORDING TO THE AGENTS OF ITS PURIFICATION

The sutras state that there are four types of giving, as follows:¹⁸⁹

There is giving that is purified by the giver and that is not purified by the receiver;

There is giving that is purified by the receiver and that is not purified by the giver;

There is giving that is purified by the giver and that is also purified by the receiver.

There is giving that is not purified by the giver and that is also not purified by the receiver.

Where the giver performs good actions of body, speech, and mind but the receiver has performed bad actions of body, speech, and mind, this is an instance of giving that is purified by the giver and that is not purified by the receiver.

Where the giver performs bad actions of body, speech, and mind and the receiver performs good actions of body, speech, and mind, this is an instance of giving that is purified by the receiver and that is not purified by the giver.

Where the giver performs good actions of body, speech, and mind and the receiver also performs good actions of body, speech, and mind, this is an instance of giving that is purified by the giver and that is also purified by the receiver.

Where the giver performs bad actions of body, speech, and mind and the receiver also performs bad actions of body, speech, and mind, this is an instance of giving that is not purified by the giver and that is also not purified by the receiver.

One should also make distinctions of this sort with regard to whether or not covetousness, hatred, and delusion have been cut off.

(1) THE BASES FOR PRESENCE OR ABSENCE OF PURIFICATION

Additionally, in connection with these four types of giving, there are bases for distinguishing presence or absence of purification:

First, purification may be accomplished by the giver;

Second, purification may be accomplished by the receiver;

Third, purification is accomplished by both of them.

These classifications are determinants of purification. Also:

First, purification is not accomplished by the giver;

Second, purification is not accomplished by the recipient;

Third, they do not both purify [the act of giving].

These classifications are determinants of failure to accomplish purification [of the act of giving].

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是中施者有功

051b24 || 德故從施者施得淨。以受者有功德故

051b25 || 從受^[5]者施得淨。以施者受者有功德故

051b26 || 從施者受者施得淨。施者有罪故從施者

051b27 || 施不淨。受者有罪故從受者施不淨。施者

051b28 || ^[6]受者有罪故從施者受者施不淨。施者功051b29 || 德受者功德。施者罪受者罪。^[7]先已說。問曰。051c01 || 汝說此四種施中。菩薩^[8]應行何施。答曰。

051c02 || 四種布施中 行二種淨施

051c03 || 不求於名利 及以求果報

051c04 || 是布施有四種三淨三不淨。不淨盡不行。淨

051c05 || 中^[9]行二淨。一者施者淨不於受者淨。二者051c06 || 共淨。於此二^[10]淨施中應常精進。何以故。是

051c07 || 菩薩不期果報故。若期果報者。則求受者

051c08 || 清淨。淨名^[11]施者受者功德莊嚴其心清淨。簡
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一不從施者淨。二不從受者淨。三不共淨。是名不淨。是中施者有功德故從施者施得淨。以受者有功德故從受者施得淨。以施者受者有功德故從施者受者施得淨。施者有罪故從施者施不淨。受者有罪故從受者施不淨。施者受者有罪故從施者受者施不淨。施者功德受者功德。施者罪受者罪。先已說。問曰。汝說此四種施中。菩薩應行何施。答曰。

四種布施中 行二種淨施

不求於名利 及以求果報

是布施有四種三淨三不淨。不淨盡不行。淨中行二淨。一者施者淨不於受者淨。二者共淨。於此二淨施中應常精進。何以故。是菩薩不期果報故。若期果報者。則求受者清淨。淨名施者受者功德莊嚴其心清淨。

In these instances, when the giver possesses meritorious qualities, the act of giving derives its qualification as “pure” from the giver. When the receiver possesses meritorious qualities, the act of giving derives its qualification as “pure” from the receiver. When both the giver and the receiver possess meritorious qualities, the act of giving derives its qualification as “pure” from both the giver and the receiver.

When the giver commits karmic offenses, the act of giving derives its qualification as “impure” from the giver. When the receiver commits karmic offenses, the act of giving derives its qualification as “impure” from the receiver. When both the giver and the receiver commit karmic offenses, the act of giving derives its qualification as “impure” from both the giver and the receiver.

As for what constitutes the possession of meritorious qualities on the part of the giver, what constitutes possession of meritorious qualities on the part of the receiver, what constitutes commission of karmic offenses on the part of the giver, and what constitutes the commission of karmic offenses on the part of the receiver, these have already been discussed.

(1) Q: OF THESE FOUR, WHICH SHOULD BE PRACTICED?

Question: Of the approaches to giving that you have described as contained within these four types of giving, which ones should the bodhisattva practice?

(2) A: PRACTICE TWO THAT ARE PURE AND AVOID SELFISH MOTIVES

Response:

Among the four types of giving,
one practices the two types involving pure giving.
In doing so, one does not seek fame or self-benefit
and one also does not seek to obtain any karmic fruits from this.

These types of giving consist of four types of which three contain bases of purity and three contain bases of impurity.¹⁹⁰ He does not practice any type of impure giving and does practice two types of pure giving: First, giving that is purified by the giver but is not purified by the receiver, and, second, giving where the giving is purified by both [the giver and the receiver].

One should always be vigorous devoted to the practice of these two types of pure giving. Why? Because this bodhisattva does not hope for any associated karmic fruits from this. Were one to hope for some sort of karmic fruits [from performing this act], then one would be inclined to seek out a pure receiver.

“Purity” is defined here by the giver and the receiver both being graced by meritorious qualities whereby the minds of each of them are

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051c09 || 不淨名施者有慳惜心。如佛說慳為施垢。
 051c10 || 餘煩惱雖為不淨慳最為重。問曰。若菩薩
 051c11 || 於施者淨及共^[12]淨。應勤行此二施。慳為施
 051c12 || 者垢。亦是施大垢。若菩薩未離欲未能斷
 051c13 || 慳。云何能行此^[13]二淨施。答曰。
 051c14 || 若物能起慳 則不畜此物
 051c15 || 菩薩若於有命無命物知生慳心者則不
 051c16 || 畜此物。是故有所施皆無慳惜。問曰。外物
 051c17 || 可不畜身當云何。答曰。
 051c18 || 常為利眾生 解身如藥樹
 051c19 || 為利益眾生故。信解身如藥樹。如藥樹
 051c20 || 眾生有用根莖枝葉華實等各得差病。隨
 051c21 || 意而取無有遮護。菩薩亦如是。為利眾
 051c22 || 生故能自捨身。作是念。若眾生取

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不淨名施者有慳惜心。如佛說慳為施垢。余煩惱雖為不淨慳最為重。問曰。若菩薩於施者淨及共淨。應勤行此二施。慳為施者垢。亦是施大垢。若菩薩未離欲未能斷慳。云何能行此二淨施。答曰。

若物能起慳 則不畜此物

菩薩若於有命無命物知生慳心者則不畜此物。是故有所施皆無吝惜。問曰。外物可不畜身當云何。答曰。

常為利眾生 解身如藥樹

為利益眾生故。信解身如藥樹。如藥樹眾生有用根莖枝葉華實等各得差病。隨意而取無有遮護。菩薩亦如是。為利眾生故能自捨身。作是念。若眾生取

pure. “Impurity” is defined by the presence in the giver of a miserliness. This accords with the Buddha’s declaration that, in the practice of giving, miserliness constitutes a defilement. Although the other afflictions also constitute bases of impurity, here it is miserliness that constitutes the most serious [form of defilement].

(2) Q: HOW CAN ONE POSSESSED OF DESIRES PRACTICE PURE GIVING?

Question: If the bodhisattva should engage in diligent practice of these two types of giving, that wherein the giving is purified by the giver [but not by the receiver] and that wherein the giving is purified by both the giver and the receiver, since miserliness constitutes a defilement on the part of the giver and a major defilement of the act of giving, if the bodhisattva has not yet transcended desire and hence cannot yet cut off miserliness, how then could he succeed in practicing these two types of pure giving?

(3) A: DO NOT ACCUMULATE THINGS THAT ENGENDER MISERLINESS

Response:

If some possession is capable of causing the arising of miserliness, then one should refrain from accumulating such things.

If a bodhisattva realizes that some possession, whether living or not, causes the arising of miserly thoughts, then he should not accumulate such things. As a consequence [of refraining from accumulating such things], whenever he gives something, he will always be free of miserliness.

(a) Q: HOW CAN ONE ACCOMPLISH THIS WITH ONE’S OWN BODY?

Question: Outward possessions are such that one might refrain from accumulating them. But how does one accomplish this in relation to one’s own body?

(b) A: CONSIDER ONE’S BODY TO BE LIKE A MEDICINE TREE

Response:

In order to always be of benefit to beings, understand the body as like a medicinal tree.

In order to provide benefit to beings, one should possess a firm belief that one’s body is like a medicinal tree that beings may use as medicine, taking roots, trunk, branches, leaves, blossoms, fruit, and so forth, each to cure a particular disease. In such a case, they may take whatever they wish without [the tree] preventing them from doing so in order to protect itself.

The bodhisattva is just like this. In order to be of benefit to beings, he is able to relinquish his body, thinking in this way: “If beings take

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我頭目 051c23 || 手足^[14]肢節脊腹髀^[15]膊耳鼻齒舌血肉骨髓
 051c24 || 等。隨其所須皆能與之。或舉身盡施。如是
 051c25 || 降伏其心修集善根。為方便所護。行檀波
 051c26 || 羅蜜。^[16]
 051c27 || ^[17]總相別相施 皆悉能迴向
 051c28 || 是菩薩能以二種^[18]淨施能知二種迴向。一
 051c29 || 為總相。二為別相。總相迴向者。有所施皆
 052a01 || 迴向阿耨多羅三藐三菩提。別相施者。如布
 052a02 || 施果報中說。復次總相迴向者。為安樂利
 052a03 || 益一切眾生。別相迴向者。無信眾生令得信
 052a04 || 故。破戒者得持戒故。少聞者得多聞故。懈
 052a05 || 怠者得精進故。散亂心者得禪定故。愚癡
 052a06 || 眾生得智慧故。慳者得捨心故。如是等種
 052a07 || 種別相。復次總相迴向者。以六波羅蜜。迴
 052a08 || 向阿耨多羅三藐三菩提。別相迴向者。施外
 052a09 || 物時願諸眾生得大最樂。支節布施時願
 052a10 || 諸眾生具足佛身。問曰。布施有幾種迴向幾
 052a11 || 種不迴向。

我头目手足肢节脊腹髀膊耳鼻齿舌血肉骨髓等。随其所须皆能与之。或举身尽施。如是降伏其心修集善根。为方便所护。行檀波罗蜜。

十住毗婆沙论卷第六

分别布施品第十二之余)

总相别相施 皆悉能回向

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是菩薩能以二種淨施能知二種回向。一為總相。二為別相。總相回向者。有所施皆回向阿耨多羅三藐三菩提。別相施者。如布施果報中說。復次總相回向者。為安樂利益一切眾生。別相回向者。無信眾生令得信故。破戒者得持戒故。少聞者得多聞故。懈怠者得精進故。散亂心者得禪定故。愚痴眾生得智慧故。慳者得捨心故。如是等種種別相。復次總相回向者。以六波羅蜜。回向阿耨多羅三藐三菩提。別相回向者。施外物時愿諸眾生得大最樂。支節布施時愿諸眾生具足佛身。問曰。布施有幾種回向幾種不回向。

whatever they need of my head, eyes, hands, feet, limbs, spine, abdomen, arms, ears, nose, teeth, tongue, blood, flesh, bones, marrow, and so forth, I shall be able to give them up, perhaps even giving them my entire body.”

It is in this manner that one subdues one’s mind as one cultivates and accumulates roots of goodness and remains protected by the adoption of skillful means in one’s practice of *dāna pāramitā* (the perfection of giving).

E. THE BODHISATTVA’S DEDICATION OF THE MERIT ARISING FROM HIS GIVING

In ways that are general in character and specific in character,
one is always able to dedicate all acts of giving that one performs.

This bodhisattva is able to understand and pursue two sorts of dedication in relation to the two types of pure giving. The first is that which is of a general character and the second is that which is of a specific character.

As for dedications that are of a general character, one dedicates the merit from all of one’s giving to *anuttarasamyakṣaṃbodhi*. As for dedication of a specific character, this is as described in the above treatment of the karmic fruits resulting from acts of giving.

Then again, in the case of dedication of a general character, it is done for the sake of bringing peace, happiness, and benefit to all beings. As for dedication of a specific character, it is done for the sake of influencing beings without faith to gain faith, for the sake of influencing those who have broken the precepts to succeed in upholding the precepts, for the sake of influencing those of but little learning to develop extensive learning, for the sake of influencing those who are indolent to become vigorous in their efforts, for the sake of influencing those whose minds are scattered to gain *dhyāna* concentration, for the sake of influencing deluded beings to gain wisdom, and for the sake of influencing the miserly to develop minds inclined toward generosity.¹⁹¹ And so it is that there are many different sorts of specifically-directed dedications.

Additionally, with regard to dedication of a general character, one dedicates the merit associated with the six *pāramitās* to *anuttarasamyakṣaṃbodhi*, whereas, with regard to dedication of a specific character, when one gives outward things, one prays that all beings will gain the most supreme happiness. When giving one’s limbs, one prays that all beings will gain the perfect body of a buddha.

1. Q: HOW MANY TYPES OF RIGHT AND WRONG DEDICATION ARE THERE?

Question: In the practice of giving, how many kinds of dedication are there? And how many kinds of dedication does one not practice?

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答曰。一為淨^[1]四迴向^[2]三種不迴

052a12 || 向。^[3]一菩薩布施為清淨四事故迴向。三種

052a13 || 不迴向。不為得王故迴向。不為得欲樂

052a14 || 故迴向。不為得聲聞辟支佛地故迴向。不

052a15 || 為得王故迴向者。遮王則并遮一切貴人

052a16 || 力勢自在者。不為得欲樂迴向者。除上貴

052a17 || 人餘受富樂五欲自娛者。不為得聲聞辟

052a18 || 支佛迴向者。遮因小乘入無餘涅槃。令

052a19 || 得安住大乘。久後乃^[4]入無餘涅槃。為四

052a20 || 淨迴向者。菩薩所施為清淨佛土故迴向。

052a21 || 為清淨^[5]菩薩故迴向。為清淨教化眾生故

052a22 || 迴向。為淨薩婆若故迴向。菩薩應如是方

052a23 || 便迴向無令布施損減使得勢力。問曰。以

052a24 || 何法令布施損減。以何法令布施增益。

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答曰。一为净四回向三种不回向。一菩萨布施为清静四事故回向。三种不回向。不为得王故回向。不为得欲乐故回向。不为得声闻辟支佛地故回向。不为得王故回向者。遮王则并遮一切贵人力势自在者。不为得欲乐回向者。除上贵人余受富乐五欲自娱者。不为得声闻辟支佛回向者。遮因小乘入无余涅槃。令得安住大乘。久后乃入无余涅槃。为四净回向者。菩萨所施为清静佛土故回向。为清静菩萨故回向。为清静教化众生故回向。为净萨婆若故回向。菩萨应如是方便回向无令布施损减使得势力。问曰。以何法令布施损减。以何法令布施增益。

2. THERE ARE 4 PURE OBJECTIVES OF DEDICATION AND 3 NOT PRACTICED

Response: The first category, those done for the sake of pure objectives, consist of four types of dedication. There are three types of dedication that one does not practice. The bodhisattva's giving may be dedicated to four types of pure objectives.

a. THE THREE TYPES OF DEDICATION ONE DOES NOT PRACTICE

The three objectives toward which one does not dedicate merit are as follows:

One does not dedicate merit for the sake of becoming a king.

One does not dedicate merit for the sake of sensual pleasures.

And one does not dedicate merit for the sake of gaining any of the grounds of a *śrāvaka* disciple or a *pratyekabuddha*.

Now, as for "not dedicating merit for the sake of becoming a king," this restriction of the objective of becoming a king is also intended to restrict dedications done to acquire the power and sovereign freedom of the nobility.

As for "not dedicating merit for the sake of acquiring sensual pleasures," this refers, aside from the above-mentioned nobility, to all others who partake of wealth's enjoyments and indulge themselves in the pleasures of the five types of desire.

As for "not dedicating merit for the sake of gaining any of the grounds of a *śrāvaka* disciple or a *pratyekabuddha*," this restricts entry into the Small Vehicle's nirvāṇa without residue but it does enable one to become securely established in the Great Vehicle in which, after a long time, one eventually enters the nirvāṇa without residue.

b. THE FOUR TYPES OF DEDICATION DONE FOR THE SAKE OF PURE OBJECTIVES

Now, as for the four types of dedication done for the sake of pure objectives, the merit from a bodhisattva's giving:

Is dedicated for the sake of purifying buddha lands;

Is dedicated for the sake of purifying one's realization of bodhi;¹⁹²

Is dedicated for the sake of purifying one's teaching of beings;

And is dedicated for the sake of purifying one's realization of all-knowledge.¹⁹³

The bodhisattva should adopt skillful means such as these in making dedications so as to not diminish the effectiveness of his giving and so as to cause it to become powerful.

1) Q: WHICH DHARMAS DIMINISH ITS BENEFIT AND WHICH INCREASE IT?

Question: Through which dharmas does one diminish the effectiveness of one's giving and through which dharmas does one cause the benefits of one's giving to increase?

正
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答 052a25 || 曰。

052a26 || 若施不迴向 亦無有方便
 052a27 || 求生於下處 親近惡知識
 052a28 || 如是布施者 是則為損減
 052a29 || 若布施不迴向阿耨多羅三藐三菩提。隨逐
 052b01 || 世間樂故。求生下處無有方便。能出布
 052b02 || 施禪定果報自在所生。親近障閼大乘知
 052b03 || 識。以是四法則布施損減。
 052b04 || 離四施得增 又應三心施
 052b05 || 菩薩順佛語 亦不求果報
 052b06 || 離此四法布施則得增益。一迴向阿耨多
 052b07 || 羅三藐三菩提。二有方便迴向。三求法王
 052b08 || 處。四親近善知識。又應以三法心而行布
 052b09 || 施。一者憐愍一切眾生故以菩提心行施。
 052b10 || 二者不違佛法而行布施。三者不求果報
 052b11 || 而行布施。

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答曰。

若施不回向 亦无有方便
 求生于下处 亲近恶知识
 如是布施者 是则为损减

若布施不回向阿耨多罗三藐三菩提。随逐世间乐故。求生下处无有方便。能出布施禅定果报自在所生。亲近障阂大乘知识。以是四法则布施损减。

离四施得增 又应三心施
 菩萨顺佛语 亦不求果报

离此四法布施则得增益。一回向阿耨多罗三藐三菩提。二有方便回向。三求法王处。四亲近善知识。又应以三法心而行布施。一者怜愍一切众生故以菩提心行施。二者不违佛法而行布施。三者不求果报而行布施。

b) A: THERE ARE FOUR CAUSES OF DIMINISHMENT, AS FOLLOWS:

Response:

If one gives but fails to dedicate the merit,
if one has no skillful means,
if one seeks rebirth in an inferior station of existence,
or if one draws close to bad friends—

If one's giving takes place under such conditions,
then its effectiveness will thereby be diminished.

[This means]:

If one gives, but fails to dedicate the merit to *anuttarasamyaksambodhi*—
If, because one is pursuing worldly happiness, one seeks rebirth in
an inferior station of existence—

If one has no skillful means by which one can freely bring forth the
karmic fruits of giving and *dhyāna* concentration—

Or if one draws near to [bad] friends who obstruct one's progress in
the Great Vehicle—

Then, because of [any of] these four dharmas, [the effectiveness of]
one's giving will be diminished.

c) FOR INCREASE, STOP THESE FOUR AND ADOPT THREE TYPES OF THOUGHT

If one abandons these four, the power of one's giving will increase.
Also, one should adopt three types of thought as one gives.
In this, the bodhisattva accords with the words of the Buddha
while also not seeking to gain any karmic rewards [from giving].

If one abandons the above four dharmas, then the effectiveness of
one's giving will be able to increase. [One does so as follows]:

First, one dedicates one's merit to *anuttarasamyaksambodhi*;

Second, one adopts appropriate skillful means in carrying out dedi-
cations of merit;

Third, one seeks to reach the station of a Dharma king;

Fourth, one draws near to good spiritual guides.

Also, in one's practice of giving, one should use three types of Dharma-
based thought, as follows:

First, because one feels pity for all beings, one bases one's giving on
the resolve to attain bodhi;

Second, in one's practice of giving, one does not depart from the
Dharma of the Buddha;

Third, in one's practice of giving, one does not seek any karmic
rewards.

復次。

052b12 || [6]為得三法故 而行於布施
 052b13 || 為欲求二法 應當行布施
 052b14 || 菩薩為得三法故行布施。一者佛法。二者
 052b15 || 說法。三者令諸眾生住無上樂。又欲求二
 052b16 || 法行布施者。一者大富。二者具足檀波羅
 052b17 || 蜜。何以故。若菩薩大富。則離貧苦不取他
 052b18 || 財不求息利。無有債主不憂償債。多財
 052b19 || 富足能自衣食。有能惠施利益親族及善知
 052b20 || 識。眷屬安樂其家豐饒。常如節會心常歡悅
 052b21 || 能大施與。眷屬不輕人所敬仰。言皆信受眾
 052b22 || 所依附人來師仰入眾無畏。常好洗浴名
 052b23 || 香塗身。著好新衣具足莊嚴。見諸好色
 052b24 || 聽好音聲聞諸妙香。常食最上美味。細觸

正
體
字

復次。

為得三法故 而行于布施
 為欲求二法 应当行布施

菩薩為得三法故行布施。一者佛法。二者說法。三者令諸眾生住無上樂。又欲求二法行布施者。一者大富。二者具足檀波羅蜜。何以故。若菩薩大富。則離貧苦不取他財不求息利。無有債主不憂償債。多財富足能自衣食。有能惠施利益親族及善知識。眷屬安樂其家豐饒。常如節會心常歡悅能大施與。眷屬不輕人所敬仰。言皆信受眾所依附人來師仰入眾無畏。常好洗浴名香塗身。著好新衣具足莊嚴。見諸好色听好音聲聞諸妙香。常食最上美味。細觸

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F. ONE GIVES FOR THE SAKE OF CAUSING 3 DHARMAS AND SEEKING 2 DHARMAS

Moreover:

It is for the sake of bringing about three dharma
that one engages in the practice of giving
and it is also for the sake of seeking two dharma
that one should engage in the practice giving.

It is for the sake of bringing about three dharma that the bodhisattva
engages in the practice of giving:

First, to acquire the Dharma of a Buddha;

Second, to bring about the proclamation of the Dharma;

Third, to cause all beings to abide in unsurpassable happiness.

Additionally, it is because one wishes to seek two dharma that one
practices giving: First, to acquire great wealth, and second, to perfect
the practice of *dāna pāramitā*. Why? If the bodhisattva is endowed with
great wealth, then:

He will leave behind the suffering of poverty;

He will not take other's wealth;

He will not seek to earn interest;

He will have nobody to whom he is indebted;

And he will have no worries about the repayment of debts.

When one possesses much wealth and one's assets are adequate, then:

One is able to see to one's own clothing and food while also being
able to give out of kindness, thereby benefiting one's relatives,
one's clan, and one's good spiritual guides;

One's retinue will be happy, one's household will prosper for their
minds will always be as delighted as if they were always partici-
pating in a celebratory gathering;

One will be able to practice great giving, one's retinue will not slight
him, and people will look up to him with respect;

Everyone will be inclined to believe and accept one's words;

One will be relied upon by the many;

When others come, one will be looked up to as a mentor;

On entering an assembly, one will have nothing to fear;

One will always delight in bathing, smoothing famous fragrances
onto the body, wearing fine new clothes, and being adorned by a
full array of ornaments;

One will become able to behold fine physical forms, to hear agree-
able sounds, to smell marvelous fragrances, to always eat the most
supremely exquisite flavors, [and to experience] subtle tactile sen-
sations;

正
體
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052b25 || 怨賊難壞。善知識歡喜。是於人身得善果
 052b26 || 報。人所欽慕常稱吉善。忘其醜惡。雖生
 052b27 || 下賤有大人相。雖無巧言成巧言者。雖
 052b28 || 不多聞成多聞者。雖少智慧成智慧者。
 052b29 || 若先端正倍復殊勝。若先大家倍復尊貴。若
 052c01 || 先巧言倍復巧言。若先多聞倍復多聞。若先
 052c02 || 智慧倍復有智。所可坐臥貴價寶床寤寐安
 052c03 || 隱侍衛具足。眾寶為舍極意遊戲。其身貴重
 052c04 || 須諸經書應意即得。勢位隨意親近王易。
 052c05 || 諸貴^[7]人所念。諸醫自往常有親信消息所
 052c06 || 宜。有疾輕微若病易差。遠離今世後世怖
 052c07 || 畏。

簡
體
字

怨賊难坏。善知识欢喜。是于人身得善果报。人所钦慕常称吉
 善。忘其丑恶。虽生下贱有大人相。虽无巧言成巧言者。虽不多
 闻成多闻者。虽少智慧成智慧者。若先端正倍复殊胜。若先大家
 倍复尊贵。若先巧言倍复巧言。若先多闻倍复多闻。若先智慧倍
 复有智。所可坐卧贵价宝床寤寐安隐侍卫具足。众宝为舍极意游
 戏。其身贵重须诸经书应意即得。势位随意亲近王易。诸贵人所
 念。诸医自往常有亲信消息所宜。有疾轻微若病易差。远离今世
 后世怖畏。

One will become indomitable by adversaries and will become well-liked by good spiritual friends.

These are instances of karmic rewards for goodness as experienced in the human body. Moreover:

One will become respected and admired, one will always be praised as wonderfully good, and others will forget one's disgraceful lapses;

Although one may have been born into a lower-class household, one will have the marks of a great man;

Although one might have no skill in speech, one will become a skillful speaker;

Although one might not be learned, one will acquire extensive learning;

Although one might be deficient in wisdom, one will become a wise person;

If one is already a person of fine appearance, one will develop a doubly outstanding appearance;

If one was formerly from a great clan, one will rise to a doubly revered social station;

If one is already a skillful speaker, one will become a doubly skillful speaker;

If one was already learned, one will become doubly learned;

If one was already wise, one will become doubly wise;

Wherever one sits or lies down, it will be on a precious bejeweled couch;

Whether asleep or awake, one will be peaceful and secure and surrounded by an abundance of attendants;

One's house will be made from the many sorts of jewels and one will be completely free to roam about at will;

One will be regarded as a personage worthy of the highest esteem;

If one has need of any scriptures or books, one will readily obtain whichever ones he seeks;

One's power and position will ensure that one has easy access to the king and one will be borne in mind by all of the nobility;

Physicians will voluntarily come and one will always have those who are close and trustworthy, attending as appropriate to the vicissitudes [of one's health];

If one catches some disease, it will be only minor and mild;

Whatever one's disease, it will be easily cured;

One will leave far behind any fears with respect to either present or later lives;

正
體
字

畢竟永離不活怖畏常有救護。多有人
 052c08 || 眾諸親近者自謂多福。為同意者深自欣
 052c09 || 慶。有少施恩得大酬報。若加小惡得大殃
 052c10 || 禍。族姓女人少年端正具足莊嚴。自求給
 052c11 || 侍諸有諧利悉來歸己。若作惡事事^[8]輒
 052c12 || 輕微。少有施作即獲大利。多善知識怨憎
 052c13 || 轉少。蛇虺毒藥放逸惡人如是等事不得妄
 052c14 || 近。諸愛敬事皆悉歸趣。若獲利時眾人代喜。
 052c15 || 若有衰惱人皆憂戚。眾共示導競以善^[9]吉。
 052c16 || 令遠非法安住善法。所施業大見莫不歡。
 052c17 || 若與同心則以為足。不期世間富貴榮利。
 052c18 || 假使居位人思匡助除其衰惱。見他富貴
 052c19 || 無所怖尚。

簡
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毕竟永离不活怖畏常有救护。多有人众诸亲近者自谓多福。为同
 意者深自欣庆。有少施恩得大酬报。若加小恶得大殃祸。族姓女
 人少年端正具足庄严。自求给侍诸有谐利悉来归己。若作恶事事
 辄轻微。少有施作即获大利。多善知识怨憎转少。蛇虺毒药放逸
 恶人如是等事不得妄近。诸爱敬事皆悉归趣。若获利时众人代
 喜。若有衰恼人皆忧戚。众共示导竞以善吉。令远非法安住善
 法。所施业大见莫不欢。若与同心则以为足。不期世间富贵荣
 利。假使居位人思匡助除其衰恼。见他富贵无所怖尚。

- One will ultimately forever abandon any fear of one's life not continuing on and one will always be rescued and protected;
There will be many people close to one who will feel immensely blessed with good fortune;
One will be sincerely and joyously celebrated by those of like mind;
Whenever anyone extends even a small kindness to one, that person will be repaid magnanimously and whenever anyone afflicts one with even a minor evil deed, that person will encounter a major personal disaster;
Young women from one's own clan who are possessed of fine appearance and complete adornments will voluntarily seek to serve as retainers;
Whoever is seeking to reach agreements will take refuge in one [as a source of resolution];
If one falls into some bad action, that action will usually be only minor;
If one expends even a small effort [in some endeavor], one will immediately receive great benefit as a result;
One will have an abundance of good spiritual friends whereas those who dislike one will grow ever fewer;
One will not be susceptible to accidental encounters with venomous snakes, poison, negligence, evil people, or other such occurrences;
All of one's kindly and respectful actions will tend to be returned in kind;
Whenever one experiences some kind of good fortune, everyone will join in sympathetic rejoicing;
If one experiences some sort of anguishing misfortune, everyone will join in sympathetic commiseration;
Everyone will join in assisting one's guidance, vying to provide one with whatever is good and auspicious while influencing one to avoid whatever is contrary to Dharma and to abide securely in good dharmas;
The works that one accomplishes will be grand and none who witness them will fail to be delighted by them;
If one is able to abide together with those of identical aims, one will find satisfaction in that and will not aspire for worldly wealth, noble birth, acclamation, or benefit;
If one comes to abide in a position of power, people will devote their thoughts to assisting one and doing away with anything that might cause anguishing misfortune;
On observing the wealth and high social stature of others, one entertains no aspirations to assume them for himself;

正
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字

人詠其德不揚其過。[10]雖小人

052c20 || 名得大人號無不足色。視他顏貌不作

052c21 || 矯異。若作婆羅門。於天寺中大獲果報。

052c22 || [11]讀諸經書得其實利得而能施。若是刹利

052c23 || 所習成就。善射音聲善能貫練。治世典籍

052c24 || 能得果報若是[12]毘舍播[13]殖如意。若是商

052c25 || [14]估能獲其利。若是首陀羅所作事業多得

052c26 || 如意。問曰。汝先說菩薩不求果報心

052c27 || 施。又復不為豪貴故施。而今說求大富故

052c28 || 布施。是語得無自相違[15]背。答曰。不相違

052c29 || 也。若自為身求富受樂。是故說不應求

053a01 || 富。今說求富但為利益眾生。是故說為

053a02 || 欲大施故求富。不為身已求富受樂。

053a03 || 是則果中說因。若菩薩不得[1]大富雖信

053a04 || 樂布施無財可與。是故汝不應作難。復次

053a05 || 斷二法故應行布施。何等為二。一者慳。

簡
體
字

人咏其德不扬其过。虽小人名得大人号无不足色。视他颜貌不作
矫异。若作婆罗门。于天寺中大获果报。读诸经书得其实利得而
能施。若是刹利所习成就。善射音声善能贯练。治世典籍能得果
报若是毗舍播殖如意。若是商估能获其利。若是首陀罗所作事业
多得如意。问曰。汝先说菩萨不求果报心施。又复不为豪贵故
施。而今说求大富故布施。是语得无自相违背。答曰。不相违
也。若自为身求富受乐。是故说不应求富。今说求富但为利益众
生。是故说为欲大施故求富。不为身已求富受乐。是则果中说
因。若菩萨不得大富虽信乐布施无财可与。是故汝不应作难。复
次断二法故应行布施。何等为二。一者悭。

The people sing the praises of one's virtues but do not propagate reports of one's errors;

Although one might be from a family of inferior social stature, one will acquire the reputation of a great personage;

One never displays a disapproving expression and, whenever one observes someone else's appearance, one does not adopt a pretentious demeanor;

If one becomes a brahmin,¹⁹⁴ one will garner great karmic rewards from his works within the temples of the deities. When studying the scriptures, one gains their genuine benefits and, having gained them, one is able to bestow them on others;

If one becomes a *kṣatriya*,¹⁹⁵ one succeeds in his endeavors, is renowned for his skill in archery, is consummate in one's abilities, and is well able to gain the results taught in the classics on ruling the world;

If one becomes a *vaiśya*,¹⁹⁶ one is well able to grow whichever crops one wishes;

If one becomes a merchant, one is well able to gain the profit one seeks;

If one becomes a *śūdra*,¹⁹⁷ whatever work one does becomes abundantly successful in a way that matches one's wishes.

1. Q: YOU SAID ONE DOESN'T SEEK REWARDS. ISN'T THIS CONTRADICTORY?

Question: Earlier, you claimed that the bodhisattva does not have the motivation to seek karmic rewards from his practice of giving, and, beyond that, that he is not motivated by a desire for wealth and high social status. Now, however, you state that one gives in quest of great wealth. How are these statements not contradictory?

2. A: NO, BECAUSE THIS WEALTH IS GAINED & USED ONLY TO BENEFIT BEINGS

Response: They are not contradictory. It is with reference to cases where one seeks to acquire wealth and enjoyment of pleasures for oneself that it was said that one should not seek for wealth. Now, however, we speak of seeking wealth solely to benefit beings. It is for that reason that it was stated that one seeks wealth out of an aspiration to engage in great giving. This is not a case of seeking wealth and pleasures for oneself. Hence we discuss here the causal factors within such karmic results.

If a bodhisattva fails to come by great wealth, then, even though he has a resolute belief in giving, he still has no wealth that he can use in giving. Therefore you should not raise such a challenge.

G. ONE ALSO GIVES TO CUT OFF TWO DHARMAS AND GAIN TWO DHARMAS

Additionally, it is for the sake of cutting off two types of dharmas that one should practice giving. What are those two? The first is miserliness

二

053a06 || 者貪。此二法最為施垢。又得二法故行布
 053a07 || 施。所謂盡智無生智。又增益三種慧。一者自
 053a08 || 利慧。二者本慧。三者多聞慧。有人言。增長
 053a09 || 二法故應行施。一善二慧。略說菩薩應行
 053a10 || 四種施攝一切善法。一者等心施。二者無對
 053a11 || 施。三者迴向菩提施。四者具足善寂滅心施。
 053a12 || 菩薩如是具^[2]足檀波羅蜜故勤行財施。^[3]
 053a13 || 十住毘婆沙論[第卷>卷第]六

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二者貪。此二法最為施垢。又得二法故行布施。所謂盡智無生智。又增益三種慧。一者自利慧。二者本慧。三者多聞慧。有人言。增長二法故應行施。一善二慧。略說菩薩應行四種施攝一切善法。一者等心施。二者無對施。三者回向菩提施。四者具足善寂滅心施。菩薩如是具足檀波羅蜜故勤行財施。

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and the second is covetousness. These two dharmas are the most extreme sorts of defilement that may sully one's practice of giving.

Then again, it is for the sake of gaining two types of dharmas that one practices giving, namely the knowledge of cessation and also the knowledge of non-production.

H. ONE ALSO GIVES TO INCREASE THREE TYPES OF WISDOM

Also, [giving is done] in order to increase three types of wisdom:

First, the wisdom that serves to achieve self-benefit;¹⁹⁸

Second, fundamental wisdom;

Third, the wisdom arising from extensive learning.

I. OTHERS SAY THAT GIVING IS PRACTICED TO INCREASE TWO DHARMAS

There are yet others who say that one should give in order to bring about the increase of two dharmas: First, goodness. Second, wisdom.

J. IN SUMMARY, THE BODHISATTVA SHOULD PRACTICE FOUR KINDS OF GIVING

To present a general summation here, the bodhisattva should engage in four kinds of giving in order to subsume within his practice all of the different types of good dharmas, as follows:

First, giving that originates in a mind that perceives everyone as equal;

Second, giving that transcends opposites;

Third, giving that is dedicated to attaining bodhi;

Fourth, giving characterized by the presence of a thoroughly quiescent mind.

It is in order to completely perfect *dāna pāramitā* in this manner that the bodhisattva diligently practices the giving of material wealth.

The End of Chapter Twelve

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053a16 || 十住毘婆沙論卷第七 053a17 ||
 053a18 || 聖者龍樹造
 053a19 || 後秦龜茲國三藏鳩摩羅什譯
 053a20 || [4]分別法施品第十三
 053a21 || 菩薩於財施應如是修學又應修學法施
 053a22 || 如說。
 053a23 || 眾施法施最 智者應修行
 053a24 || 一切布施中第一最上最妙。所謂法施。是施
 053a25 || 智者所應行。問曰。何故但言智者應行法
 053a26 || 施。答曰。不智者若行法施即說[5]異論。說
 053a27 || [*]異論故自失利亦失他利。問曰。何謂[*]異
 053a28 || 論。答曰。佛欲滅度時告阿難。從今日後
 053a29 || 依修多羅莫依人。阿難云何名依修多羅
 053b01 || 不依人。有比丘來作是言。我現從佛聞現
 053b02 || 從佛受。是法是善是佛所教。是比丘語莫
 053b03 || 受莫捨。審諦聽已應以經律檢其所說。若
 053b04 || 不入修多羅不入毘尼。又復違逆諸法相
 053b05 || 義。

分別法施品第十三

菩薩于財施应如是修学又应修学法施如说。

众施法施最 智者应修行

一切布施中第一最上最妙。所谓法施。是施智者所应行。问曰。何故但言智者应行法施。答曰。不智者若行法施即说异论。说异论故自失利亦失他利。问曰。何谓异论。答曰。佛欲灭度时告阿难。从今日后依修多罗莫依人。阿难云何名依修多罗不依人。有比丘来作是言。我现从佛闻现从佛受。是法是善是佛所教。是比丘语莫受莫舍。审谛听已应以经律检其所说。若不入修多罗不入毗尼。又复违逆诸法相义。

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CHAPTER 13

Distinctions with Regard to the Giving of Dharma

XIII. CHAPTER 13: DISTINCTIONS WITH REGARD TO THE GIVING OF DHARMA

A. DHARMA GIVING IS SUPREME AND THE WISE SHOULD PRACTICE IT

The bodhisattva should cultivate the giving of material wealth in the above-discussed manner and should also cultivate the giving of Dharma, doing so in accordance with this statement:

Of the many sorts of giving, the giving of Dharma is supreme.

Thus the wise should cultivate its practice.

Of all of the kinds of giving, the foremost, the most superior, and the most sublime is the giving of Dharma. This is the type of giving that the wise should practice.

B. Q: WHY DO YOU SAY ONLY THE WISE SHOULD PRACTICE DHARMA GIVING?

Question: Why do you say that [only] the wise should engage in the practice of giving Dharma.

C. A: ERRONEOUS INTERPRETATIONS DO NOT BENEFIT ANYONE

Response: If those who are not wise pursue the giving of Dharma, they will set forth erroneous interpretations. By setting forth erroneous interpretations they will fail to benefit themselves and will also fail to benefit others.

1. Q: WHAT DO YOU MEAN BY “ERRONEOUS INTERPRETATIONS”?

Question: What is meant here by “erroneous¹⁹⁹ interpretations”?

2. A: WRONG IDEAS OF SPURIOUS ORIGIN (FOUR CASES FROM SCRIPTURE)

Response: When the Buddha was on the verge of entering nirvāṇa, he told Ānanda:

From this day forward, one should rely upon the sutras. Do not rely on persons. Ānanda, what is meant by relying on the sutras and not relying on persons?²⁰⁰

If a bhikṣu comes and speaks thus: “In his presence, I have heard this from the Buddha, and in his presence, I have received this from the Buddha. It is Dharma, it is good, and it is as taught by the Buddha,” neither accept nor reject the words of this bhikṣu, but rather, having listened carefully, one should search for what has been said in the sutras and in the moral code.

If it is not included in the sutras, is not included in the Vinaya, and it also contradicts the true character of dharmas,²⁰¹ one should

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應報是比丘言。是法或非佛所說。或長老謬受。何以故。是法不入修多羅不入毘尼。又復違逆諸法相義。是則非法非善非佛所教。如是知己即應除却。復有比丘來作是言。彼住處有大眾。有明經上座善說戒律。我現從彼聞。現從彼受。是法是善是佛所教。是比丘語莫受莫捨。審諦聽已應以經律檢其所說。若不入修多羅不入毘尼。又復違逆諸法相義。應報是比丘言。長老彼比丘僧法相善相。或作非法非善說。或長老謬受。何以故。是法不入修多羅不入毘尼。又復違逆諸法相義。是則非法非善非佛所教。如是知己即應除却。復有比丘來作是言。彼住^[6]處多諸比丘。持修多羅持毘尼持摩多羅迦。我現從彼聞現從彼受。是法是善是佛所教。是比丘語莫受莫捨。審諦聽已應以經律檢其所說。若不入修多羅不入毘尼。

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应报是比丘言。是法或非佛所说。或长老谬受。何以故。是法不入修多罗不入毗尼。又复违逆诸法相义。是则非法非善非佛所教。如是知己即应除却。复有比丘来作是言。彼住处有大众。有明经上座善说戒律。我现从彼闻。现从彼受。是法是善是佛所教。是比丘语莫受莫舍。审谛听已应以经律检其所说。若不入修多罗不入毗尼。又复违逆诸法相义。应报是比丘言。长老彼比丘僧法相善相。或作非法非善说。或长老谬受。何以故。是法不入修多罗不入毗尼。又复违逆诸法相义。是则非法非善非佛所教。如是知己即应除却。复有比丘来作是言。彼住处多诸比丘。持修多罗持毗尼持摩多罗迦。我现从彼闻现从彼受。是法是善是佛所教。是比丘语莫受莫舍。审谛听已应以经律检其所说。若不入修多罗不入毗尼。又复违逆诸法相义。应报是比丘言。长老彼比丘僧法相善相。或作非法非善说。或长老谬受。何以故。是法不入修多罗不入毗尼。

reply to this bhikshu, saying, “Perhaps this dharma is one that was not spoken by the Buddha. Perhaps the Venerable One has mistakenly accepted it as such. Why? This dharma is not included in the sutras and is not included in the Vinaya, either. What’s more, it contradicts the true character of dharmas. Therefore this is non-Dharma, not good, and not taught by the Buddha.” Having realized this, one should then immediately reject this.

Now suppose some other bhikshu comes and speaks thus: “There is a large sangha in which I reside wherein there is a senior monk, one who understands the sutras and who is skillful in explaining the moral code. In his presence, I have heard this from him, and in his presence, I have received this from him. It is Dharma, it is good, and it is as taught by the Buddha.”

Again, neither accept nor reject the words of this bhikshu, but rather, having listened carefully, one should search for what he has said in the sutras and in the moral code. If it is not included in the sutras, is not included in the Vinaya, and it also contradicts the true character of dharmas, one should reply to this bhikshu, saying, “Venerable One, that sangha of bhikshus—regarding their understanding of the character of dharmas and the character of what constitutes goodness—perhaps they have spoken of these things in a manner that is contrary to Dharma and contrary to goodness. Perhaps the Venerable One has mistakenly accepted it. Why? This dharma is not included in the sutras and is not included in the Vinaya, either. What’s more, it contradicts the true character of dharmas. Therefore this is non-Dharma, not good, and not spoken by the Buddha.” Having realized this, one should then immediately reject this.

Suppose yet another bhikshu comes and speaks thus: “There are many bhikshus where I abide who preserve the sutras, preserve the Vinaya, and preserve the *māṭṛkā*s.”²⁰² In their presence, I have heard this from them, and in their presence, I have accepted this from them. It is Dharma, it is good, and it is as taught by the Buddha.”

Neither accept nor reject the words of this bhikshu, but rather, having listened carefully, one should search in the sutras and in the moral code for what he has said. If it is not included in the sutras, is not included in the Vinaya, and it also contradicts the true character of dharmas, one should reply to this bhikshu, saying, “Venerable One, that sangha of bhikshus—regarding their understanding of the character of dharmas and the character of what constitutes goodness—perhaps they have spoken of these things in a manner that is contrary to Dharma and contrary to goodness. Perhaps the Venerable One has mistakenly accepted it. Why? This dharma is not included in the sutras and is not included in the Vinaya, either. What’s more,

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又復違逆諸法相
 053b23 || 義。應報是比丘言。長老彼比丘僧法相^[7]善
 053b24 || 相。或作非法非善說。或長老謬受。何以故。
 053b25 || 是法不入修多羅不入毘尼。又復違逆諸
 053b26 || 法相義。是則非法非善非佛所教。如是知
 053b27 || 已即應除却。復有比丘來作是言。彼住處
 053b28 || 中有長老比丘。多知多識人所尊重。我現從
 053b29 || 彼聞現從彼受。是法是善是佛所教。是比
 053c01 || 丘語莫受莫捨。審諦聽已應以經律檢其
 053c02 || 所說。若不入修多羅不入毘尼。又復違逆
 053c03 || 諸法相義。應報是比丘言。長老彼諸比丘
 053c04 || 法相善相。或作非法非善說。或長老謬受。何
 053c05 || 以故。是法不入修多羅不入毘尼。又復違
 053c06 || 逆諸法相義。是則非法非善非佛所教。如
 053c07 || 是知已即應除却。是四名^[*]異論。是故言智
 053c08 || 者不依^[*]異論而行清白法施。問曰。云何知
 053c09 || 諸施中法施第一。答曰。經說有二施^[8]財法
 053c10 || 施。二施之中法施為上。復次。
 053c11 || 決定王經中 讚說法功德
 053c12 || 及說法儀式 應常修習行
 053c13 || 若菩薩欲以法施眾生者。應如決定王大
 053c14 || 乘經中稱讚法師功德

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又復違逆諸法相義。是則非法非善非佛所教。如是知已即應除却。復有比丘來作是言。彼住處中有長老比丘。多知多識人所尊重。我現從彼聞現從彼受。是法是善是佛所教。是比丘語莫受莫捨。審諦聽已應以經律檢其所说。若不入修多羅不入毗尼。又復違逆諸法相義。應報是比丘言。長老彼諸比丘法相善相。或作非法非善說。或長老謬受。何以故。是法不入修多羅不入毗尼。又復違逆諸法相義。是則非法非善非佛所教。如是知已即應除却。是四名異論。是故言智者不依異論而行清白法施。問曰。云何知諸施中法施第一。答曰。經說有二施財法施。二施之中法施為上。復次。
 決定王經中 贊說法功德
 及說法儀式 應常修習行
 若菩薩欲以法施眾生者。應如決定王大乘經中称赞法師功德

it contradicts the true character of dharmas. Therefore this is non-Dharma, not good, and not taught by the Buddha.” Having realized this, one should then immediately reject this.

Suppose yet another bhikshu comes and speaks thus: “There is a senior bhikshu where I abide, one who understands much, one who is aware of much, and one whom people revere. In his presence, I have heard this from him, and in his presence, I have received this from him. It is Dharma, it is good, and it is as taught by the Buddha.”

Neither accept nor reject the words of this bhikshu, but rather, having listened carefully, one should search for what he has said in the sutras and in the moral code. If it is not included in the sutras, is not included in the Vinaya, and it also contradicts the true character of dharmas, one should reply to this bhikshu, saying, “Venerable One, that sangha of bhikshus—regarding their understanding of the character of dharmas and the character of what constitutes goodness—perhaps they have spoken of these things in a manner that is contrary to Dharma and contrary to goodness. Perhaps the Venerable One has mistakenly accepted it. Why? This dharma is not included in the sutras and is not included in the Vinaya, either. What’s more, it contradicts the true character of dharmas. Therefore this is non-Dharma, not good, and not taught by the Buddha.” Having realized this, one should then immediately reject this.

These four cases illustrate what is meant here by “erroneous interpretations.” It is therefore said that the wise do not rely upon erroneous interpretations, but rather practice pristinely pure Dharma giving.

D. Q: HOW DOES ONE KNOW THAT DHARMA GIVING IS SUPREME?

Question: How is it that one knows the giving of Dharma is the foremost among all forms of giving?

E. A: THE SUTRAS SAY SO

Response: The sutras state that there are two types of giving, the giving of material wealth and the giving of Dharma, and that, among those two types of giving, it is the giving of Dharma that is superior.

F. A SUTRA EXPLAINS PROPRIETY IN SPEAKING DHARMA AS FOLLOWS:

Furthermore:

*In The Sutra of the Resolute King,*²⁰³

there are praises of Dharma giving’s merit
and explanations of propriety in the speaking of Dharma.

One should always cultivate and practice in accordance with these.

If the bodhisattva wishes to bestow Dharma on beings, he should follow and cultivate in accordance with the passages in *The Sutra of the Resolute King* that praise the meritorious qualities possessed by a

及說法儀式隨順修

053c15 || 學。謂說法者應行四法。何等為四。一者廣
 053c16 || 博多學能持一切言辭章句。二者決定善知
 053c17 || 世間出世間諸法生滅相。三者得禪定[9]慧。
 053c18 || 於諸經法隨順無諍。四者不增不損如所
 053c19 || 說行。說法者處師子座復有四法。何等為
 053c20 || 四。一者欲昇高座。先應恭敬禮拜大眾
 053c21 || 然後昇座。二者眾有女人應觀不淨。三者
 053c22 || 威儀視瞻有大人相。敷演法音顏色和悅人
 053c23 || 皆信受。不說外道經書心無怯畏。四者於
 053c24 || 惡言問難當行忍辱。處師子座復有四法。
 053c25 || 何等為四。一者於諸眾生生饒益想。二者
 053c26 || 於諸眾生不生我想。三者於諸文字不
 053c27 || 生法想。

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及说法仪式随顺修学。谓说法者应行四法。何等为四。一者广博多学能持一切言辞章句。二者决定善知世间出世间诸法生灭相。三者得禅定慧。于诸经法随顺无诤。四者不增不损如所说行。说法者处师子座复有四法。何等为四。一者欲升高座。先应恭敬礼拜大众然后升座。二者众有女人应观不净。三者威仪视瞻有大人相。敷演法音颜色和悦人皆信受。不说外道经书心无怯畏。四者于恶言问难当行忍辱。处师子座复有四法。何等为四。一者于诸众生生饶益想。二者于诸众生不生我想。三者于诸文字不生法想。

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teacher of Dharma and that set forth the correct ceremonial procedures involved in speaking Dharma. It stipulates the following:

1. FOUR QUALITIES OF A QUALIFIED DHARMA SPEAKER

The speaker of Dharma should incorporate four dharmas in his practice. What are those four?

First, he is to be one possessed of vast and extensive learning while also being well able to bear in mind [the meaning of] all the phrases and passages [of the scripture at hand];

Second, he is to be resolutely and skillfully cognizant of the marks of production and extinction as they manifest in all worldly and world-transcending dharmas;

Third, having acquired the wisdom arising from *dhyāna* concentration, he accords with the Dharma set forth in the sutras while also remaining free of any contentiousness;

Fourth, neither adding anything to nor taking anything away [from the Dharma set forth in the sutras], he practices in accordance with what is proclaimed therein.

2. FOUR CORRECT BEHAVIORS WHEN ASCENDING THE HIGH SEAT TO TEACH

There are four additional dharmas that are to be observed when the speaker of Dharma occupies the lion throne. What are those four?

First, when about to ascend to the high seat, one should first respectfully pay reverence to the great assembly in attendance and then afterward ascend to that seat;

Second, in audiences including women, one should contemplate impurity [of the body];

Third, in one's deportment and bearing, one maintains the appearance of a great man. As one spreads forth the sound of Dharma, one's countenance appears harmonious and pleased, inspiring all in attendance to accept [one's words] with faith. One does not teach non-Buddhist scriptures and one's mind remains fearless;

Fourth, in the face of harsh words and challenging questions, one should practice patience.

3. FOUR MORE CORRECT BEHAVIORS FOR WHEN ONE SITS ON THE HIGH SEAT

There are four additional dharmas pertaining to sitting in the high seat. What are those four?

First, one brings forth the motivation to be of abundant benefit to beings;

Second, one does not conceive of the idea of a self in connection with any being;

Third, one does not conceive of the words as synonymous with the dharmas [that they describe];

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四者願諸眾生從我聞法者於阿

053c28 || 耨多羅三藐三菩提而不退轉。處師子座復

053c29 || 有四法。何等為四。一者善能安住陀羅尼

054a01 || 門。深信樂法。二者善得般舟三昧。勤行精進

054a02 || 持戒清淨。三者不樂一切生處。不貪利養。

054a03 || 不求果報。四者於三解脫心無有疑。又能

054a04 || 善起諸深三昧具足威儀。憶念堅固有念

054a05 || 安慧。不調戲不輕躁。不無羞不癡亂。言

054a06 || 無錯謬守護諸根不貪美味。善攝手足

054a07 || 所念不忘。樂行頭陀分別世間出世間法。

054a08 || 心無疑悔言辭章句不可窮盡。為諸聽者

054a09 || 求安隱利不求他過。有如是法應處師

054a10 || 子座。

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四者愿诸众生从我闻法者于阿耨多罗三藐三菩提而不退转。处师子座复有四法。何等为四。一者善能安住陀罗尼门。深信乐法。二者善得般舟三昧。勤行精进持戒清淨。三者不乐一切生处。不贪利养。不求果报。四者于三解脱心无有疑。又能善起诸深三昧具足威仪。忆念坚固有念安慧。不调戏不轻躁。不无羞不痴乱。言无错謬守护诸根不贪美味。善摄手足所念不忘。乐行头陀分别世間出世間法。心无疑悔言辭章句不可穷尽。为诸听者求安隱利不求他过。有如是法应处师子座。

Fourth, one vows, “May any being who hears me speak on Dharma thereby gain irreversibility in the path to *anuttarasamyaksambodhi*.”

4. ANOTHER FOUR CORRECT BEHAVIORS WHEN SITTING ON THE HIGH SEAT

There are another four dharma pertaining to sitting in the high seat. What are these four?

First, one is well able to abide securely within the gateway of *dhāraṇī* practice²⁰⁴ and in resolute faith in the Dharma;

Second, one is skilled in realization of the *pratyutpanna* samādhi, diligent in the practice of vigor, and pure in observance of the moral precepts;

Third, one sees no happiness inhering in any place of rebirth, does not covet offerings, and does not seek to obtain any sort of karmic reward;

Fourth, one’s mind is free of any doubt regarding the three gates to liberation.

5. EIGHTEEN MORE QUALIFICATIONS FOR ONE WHO SITS ON THE HIGH SEAT

Additionally:

One is well able to bring forth deep samādhis;

One is completely adherent to the awesome deportment;

One has a strong memory;

One’s thoughts are imbued with stable wisdom;

One refrains from joking and teasing;

One refrains from acting with a frivolous demeanor;

One refrains from shamelessness;

One refrains from falling into delusion and confusion;

One’s discourse remains free of error;

One’s sense faculties remain well-guarded;

One does not covet fine flavors;

One is careful to maintain proper deportment with one’s arms and legs;

One does not forget what one has chosen to bear in mind;

One enjoys practicing the *dhūta* austerities,²⁰⁵

One is well able to make distinctions regarding worldly and world-transcending dharmas;

One’s mind is free of doubts and regrets;

One’s discourse is inexhaustible in its phrasing and in its command of scriptural passages;

And one seeks to promote the security and benefit of the audience and also refrains from finding fault with them.

If one is in possession of dharmas of this sort, then one should occupy the lion throne.

正
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字

復有四法。一不自輕身。二不輕聽
 054a11 || 者。三不輕所說。四不^[1]為利養。佛告阿難。
 054a12 || 說法者應說何法。阿難。所可說法不可示
 054a13 || 不可說無相無為。世尊。法若爾者云何可說。
 054a14 || 阿難。是法甚深。如來以四相方便而為演
 054a15 || 說。一以音聲。二以名字。三以語言。四以義
 054a16 || 理。又以四因緣而為說法。一者為度應度
 054a17 || 眾生。二者但說色受想行識名字。三者以種
 054a18 || 種文辭章句利益眾生。四者雖說名字而
 054a19 || 亦不得。譬如鉢油清淨無垢。於中觀者自
 054a20 || 見面相。阿難。汝若見若聞智慧男子若持戒
 054a21 || 女人若聖弟子能作是說我於鉢油見實
 054a22 || 人不。世尊我不聞不見智慧男子持戒女人
 054a23 || 若聖弟子能作是言我於鉢油見真實人。
 054a24 || 何以故。智者先知鉢油非有何況有人。但
 054a25 || 以假名說言^[2]鉢油而見人相。

簡
體
字

復有四法。一不自轻身。二不轻听者。三不轻所说。四不为利
 养。佛告阿难。说法者应说何法。阿难。所可说法不可示不可说
 无相无为。世尊。法若尔者云何可说。阿难。是法甚深。如来以
 四相方便而为演说。一以音声。二以名字。三以语言。四以义
 理。又以四因缘而为说法。一者为度应度众生。二者但说色受想
 行识名字。三者以种种文辞章句利益众生。四者虽说名字而亦不
 得。譬如钵油清净无垢。于中观者自见面相。阿难。汝若见若闻
 智慧男子若持戒女人若圣弟子能作是说我于钵油见实人不。世尊
 我不闻不见智慧男子持戒女人若圣弟子能作是言我于钵油见真实
 人。何以故。智者先知钵油非有何况有人。但以假名说言钵油而
 见人相。

6. FOUR MORE DHARMAS TO BE OBSERVED WHEN SITTING ON THE HIGH SEAT

There are yet four more dharmas in this connection:

- First, one does not slight oneself;
- Second, one does not slight audience members;
- Third, one does not slight the topic that is being discussed;
- Fourth, one does not [teach Dharma] for the sake of obtaining offerings or support.

G. A SCRIPTURAL CITATION REGARDING THE BUDDHA'S TEACHING OF DHARMA

[Nāgārjuna introduces another passage from scripture]:

The Buddha spoke to Ānanda, saying, "On which dharmas should the speaker of Dharma speak? Ānanda, whichever dharma one may discuss—it cannot be demonstrated, it cannot be described, it is signless, and it is unconditioned."

"O Bhagavat, if this is the case, how can they be discussed?"

"Ānanda, this Dharma is extremely profound. When the Tathāgata expounds [on Dharma], he uses an expedient device that involves four factors:

- First, the sound of his voice;
- Second, names;
- Third, verbal discourse;
- Fourth, principles.

"Additionally, there are four causal circumstances associated with his speaking about the Dharma for others:

First, it is done for the sake of liberating beings who are amenable to being liberated;

Second, in doing so, he only deals in designations associated with forms, feelings, perceptions, formative factors, and consciousnesses;

Third, he uses all sorts of phrases and sentences to benefit beings;

Fourth, although, in speaking, he uses such names, [their referents] still cannot be apprehended.

"This is just as when there is a basin of clean, unsullied oil in which an observer can see an image of his own face. Ānanda, have you ever seen or heard of any wise man, virtuous woman, or disciple of an *ārya* who was able to claim, 'I have seen a real person right there in a basin of oil?'"

"Bhagavat, I have neither heard nor seen any wise man, virtuous woman, or disciple of an *ārya* who has claimed, 'I have seen a real person in a basin of oil.' Why is that so? One who is wise would know ahead of time that even the basin of oil was not [intrinsically] existent. How much the less might he claim the existence of a person there. It is solely by resort to artificial naming that one may claim the existence of a basin of oil in which one sees a person's image."

阿難。如來亦

054a26 || 復如是。但以名字假有所說。阿難。如來以

054a27 || 四因緣而為說法。眾生聞者心得安樂。種

054a28 || 涅槃因。如來說法音聲遍滿十方世界。眾生

054a29 || 聞者心得歡喜。離諸惡趣生兜術天。如來

054b01 || 聲中無男無女。男不取女相女不取男相。

054b02 || 如來音者不惱眾生不壞諸法。但為示現

054b03 || 音聲之性。說法者應習行是事。應隨所行

054b04 || 而為法施。施者受者所得果報。後當廣說。

正
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字

阿难。如来亦复如是。但以名字假有所说。阿难。如来以四因缘而为说法。众生闻者心得安乐。种涅槃因。如来说法音声遍满十方世界。众生闻者心得欢喜。离诸恶趣生兜术天。如来声中无男无女。男不取女相女不取男相。如来音者不恼众生不坏诸法。但为示现音声之性。说法者应习行是事。应随所行而为法施。施者受者所得果报。后当广说。

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“Ānanda, the Tathāgata is just the same in this respect. It is only through reliance upon names that there is an artificial existence of anything of which he speaks.

“Ānanda, there are four causes and conditions involved in the Tathāgata’s speaking about the Dharma for others:

When beings hear this, their minds experience peace and happiness and they plant the causes for attaining nirvāṇa.

The sound of the Tathāgata’s proclamation of Dharma pervades the worlds of the ten directions. When beings hear this, their minds are delighted, they abandon the wretched destinies, and they gain rebirth in the Tuṣita Heaven.

In the sounds of the Tathāgata’s voice, there is nothing that is either masculine or feminine. Men do not seize on any feminine aspects and women do not seize on any masculine aspects.

The sound of the Tathāgata’s voice does not cause distress to beings nor does it interfere with [the correct representation of] any dharma. It is resorted to solely in order to make manifest the nature of the sounds.”

H. CONCLUSION: IN DHARMA GIVING, ONE SHOULD PRACTICE ACCORDINGLY

The speaker of Dharma should practice in accord with these ideas [discussed above] and should perform the giving of Dharma in compliance with these practices. As for the karmic results that accrue to the giver and the receiver, these should be extensively discussed later on.

The End of Chapter Thirteen

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054b05 || 歸命相品第十四
 054b06 || 上已解說財施法施。今更分別。
 054b07 || 白衣在家者 應多行財施
 054b08 || 餘諸善行法 今當復解說
 054b09 || 是二施中。在家之人當行財施。出家之人當
 054b10 || 行法施。何以故。在家法施不及出家。以
 054b11 || 聽受法者於在家人信心淺薄故。又在家
 054b12 || 之人多有財物。出家之人於諸經法讀誦通
 054b13 || [3]達為人解說在眾無畏。非在家[4]人之所
 054b14 || 能及。又使聽者起恭敬心不及出家。又若
 054b15 || 欲說法降伏人心不及出家。如說。
 054b16 || 先自修行法 然後教餘人
 054b17 || 乃可作是言 汝隨我所行
 054b18 || 是事出家者所宜。非在家者所行。又說。

簡
體
字

归命相品第十四

上已解说财施法施。今更分别。

白衣在家者 应多行财施

余诸善行法 今当复解说

是二施中。在家之人当行财施。出家之人当行法施。何以故。在家法施不及出家。以听受法者于在家人信心浅薄故。又在家之人多有财物。出家之人于诸经法读诵通达为人解说在众无畏。非在家人之所能及。又使听者起恭敬心不及出家。又若欲说法降伏人心不及出家。如说。

先自修行法 然后教余人

乃可作是言 汝随我所行

是事出家者所宜。非在家者所行。又说。

CHAPTER 14

The Characteristics of the Refuges

XIV. CHAPTER 14: THE CHARACTERISTICS OF THE [THREE] REFUGES

A. DISTINCTIONS REGARDING MATERIAL GIVING VERSUS DHARMA GIVING

The giving of material wealth and the giving of Dharma were already explained above. Now, we shall make further distinctions in this regard:

The “white-robed ones,” the householders,²⁰⁶
should extensively practice the giving of material wealth.
The dharmas associated with the rest of the good practices
shall now be explained as well.

1. LAITY EXCEL AT MATERIAL GIVING & MONASTICS EXCEL AT DHARMA GIVING

Of these two types of giving, the householder should practice the giving of material wealth. Those who have left the home life should practice the giving of Dharma. Why is this? It is because, in the giving of Dharma, the layperson is unable to match those who have left the home life. This is because those who listen to and accept the Dharma have only shallow and scant faith in a householder’s [ability to teach Dharma].

2. MONASTICS ARE BETTER TRAINED TO PRACTICE DHARMA GIVING

Moreover, whereas the householders possess greater resources of material wealth, it is the monastics who have studied, recited, and deeply understood the dharmas of the sutras to the point that, in the midst of assemblies, they are fearless in explaining them for others. The householders are unable to match them in this. Additionally, they do not match the monastics’ ability to inspire a reverential frame of mind in the listener. Also, in instances where one might wish, through expounding the Dharma, to overcome [doubts in] the minds of others, [the householders] are unable to match the monastics. This is as described [in this verse]:

If one first cultivates the Dharma oneself
and then later engages in the teaching of others.
Then and only then can one utter these words:
“You should accord with what I myself practice.”

This is an endeavor that is fitting for those who have left the home life. It is not something that the householder carries out in practice. It is also said that:

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054b19 || 身自行不善 安能令彼善
 054b20 || 自不得寂滅 何能令人寂
 054b21 || 是故身自善 能令彼行善
 054b22 || 自身得寂滅 能令人得寂
 054b23 || 善法寂滅。是出家者之所應行。又出家之人
 054b24 || 於聽法者恭敬心勝。又出家之人若行財
 054b25 || 施則妨餘善。又妨行遠離阿練若處空閑
 054b26 || 林澤。出家之人若樂財施悉妨修行。如是
 054b27 || 等事。若行財施必至聚落與白衣從事多
 054b28 || 有言說。若不從事無由得財。若出入聚
 054b29 || 落見聞聲色。諸根難攝發起三毒。又於持
 054c01 || 戒忍辱精進禪定智慧心薄。又與白衣從
 054c02 || 事。利養垢染發起愛恚嫉煩惱。^[5]惟心思
 054c03 || 惟力。而自抑制心志。弱者或不自制。或乃
 054c04 || 致死。或得死等諸惱苦患貪著五欲捨戒

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身自行不善 安能令彼善
 自不得寂滅 何能令人寂
 是故身自善 能令彼行善
 自身得寂滅 能令人得寂
 善法寂滅。是出家者之所應行。又出家之人于听法者恭敬心
 胜。又出家之人若行财施则妨余善。又妨行远离阿练若处空闲林
 泽。出家之人若乐财施悉妨修行。如是等事。若行财施必至聚落
 与白衣从事多有言说。若不从事无由得财。若出入聚落见闻声
 色。诸根难摄发起三毒。又于持戒忍辱精进禅定智慧心薄。又与
 白衣从事。利养垢染发起爱恚嫉烦恼。惟心思惟力。而自抑制
 心志。弱者或不自制。或乃致死。或得死等诸恼苦患贪着五欲舍
 戒

If one personally practices what is not good,
 how can one influence others to engage in goodness?
 If one personally fails to attain quiescence,
 how can one cause others to attain quiescence?

Hence, if one personally practices goodness,
 one can influence others to practice goodness.
 If one personally attains quiescence,
 one can cause others to attain quiescence.

Good dharmas and quiescence are matters that should be practiced by those who have left the home life. Also, monastics have a superior ability to inspire reverence in those who listen to the Dharma.

3. THE HAZARDS TO MONASTICS OF DEVOTION TO MATERIAL GIVING

Furthermore, if those who have left the home life practice the giving of material wealth, then this prevents their own development of the other forms of goodness. They are also thus prevented from practicing renunciation in a forest hermitage where they dwell off in a wilderness forest or marshland. If those who have left the home life take pleasure in the giving of material wealth, that will completely interfere with their pursuit of such cultivation.

It is the nature of these sorts of endeavors that, if one practices the giving of material wealth, one must certainly go into the villages and involve oneself in the endeavors of the layperson. In such instances, there will be much talk.²⁰⁷

If one does not take up such work, then there will be no means by which one can obtain such material wealth. If one is involved in coming and going from the villages, then one will be exposed to seeing and hearing the sights and sounds therein. Thus one's sense faculties will become difficult to restrain and one will become prone to give rise to the three poisons.²⁰⁸

Moreover, one's mind will become only shallowly engaged in the practice of moral virtue, patience, vigor, *dhyāna* absorption, and wisdom.²⁰⁹

Also, when one takes up the endeavors of the laity, defilements arise in relation to offerings and support that entail the production of afflictions such as craving, anger, miserliness, and jealousy. It is solely by resort to the power of contemplative practice that one is able to restrain such mental inclinations. [Absent the power of such contemplative practice], those who are weak may fail to restrain themselves and may then go so far as to encounter death itself or a painful calamity comparable to death.

"Death" refers here to becoming so covetously attached to the objects of the five types of desire that one relinquishes the moral

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054c05 || 還俗故名為死。或能反戒多起重罪。是名
 054c06 || 死等諸惱苦患。以是因緣故。於出家者稱
 054c07 || 歎法施。於在家者稱歎財施。如是廣說在
 054c08 || 家菩薩所行財施。餘諸善行今當說之。發
 054c09 || 心菩薩先應歸依佛歸依法歸依僧。從
 054c10 || [6]三歸[7]所得功德。皆應迴向阿耨多羅三
 054c11 || 藐三菩提。復次。
 054c12 || 歸依佛法僧 菩薩所應知
 054c13 || 菩薩應當如實善解歸依佛歸依法歸依
 054c14 || 僧。問曰。云何名為歸依佛。答曰。
 054c15 || 不捨菩提心 不壞所受法
 054c16 || 不[8]捨大悲心 不貪樂餘乘
 054c17 || 如是則名為 如實歸依佛
 054c18 || 菩提心者。發心求佛不休不息不捨是心。
 054c19 || 不壞所受法者。[9]謂菩薩各[10]受所樂善法
 054c20 || 戒行。是行應行

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还俗故名为死。或能反戒多起重罪。是名死等诸恼苦患。以是因
 缘故。于出家者称叹法施。于在家者称叹财施。如是广说在家菩
 萨所行财施。余诸善行今当说之。发心菩萨先应归依佛归依法归
 依僧。从三归所得功德。皆应回向阿耨多罗三藐三菩提。复次。
 归依佛法僧 菩萨所应知
 菩萨应当如实善解归依佛归依法归依僧。问曰。云何名为归
 依佛。答曰。
 不舍菩提心 不坏所受法
 不舍大悲心 不贪乐余乘
 如是则名为 如实归依佛
 菩提心者。发心求佛不休不息不舍是心。不坏所受法者。谓
 菩萨各受所乐善法戒行。是行应行

precepts and returns to the lay life. Or one may find one is even able to allow oneself to transgress the moral precepts and incur numerous grave offenses. This is what is meant by “encountering a painful calamity comparable to death.”²¹⁰

It is for these reasons that one praises the giving of Dharma as the province of those who have left the home life while praising the giving of material wealth as the province of the householder. This being so, there are extensive discussions of the householder bodhisattva’s practice of giving material wealth.

B. TAKING REFUGE IN THE THREE JEWELS

The other sorts of good conduct should now be discussed. The bodhisattva who has brought forth the resolve [to attain buddhahood] should first take refuge in the Buddha, take refuge in the Dharma, and take refuge in the Sangha. The merit that is gained from taking the Three Refuges should then all be dedicated to the realization of *anuttarasamyakṣambodhi*. Additionally:

Taking refuge in the Buddha, the Dharma, and the Sangha is a matter that the bodhisattva should comprehend.

The bodhisattva should understand well and in accordance with reality this matter of taking refuge in the Buddha, taking refuge in the Dharma, and taking refuge in the Sangha.

1. Q: WHAT IS MEANT BY TAKING REFUGE IN THE BUDDHA?

Question: What is meant by taking refuge in the Buddha?

2. A: THE PRIMARY ASPECTS OF TAKING REFUGE IN THE BUDDHA

Response:

Do not relinquish the resolve to attain bodhi,
do not damage the Dharma that one has received,
do not abandon the mind of great compassion,
and do not covet other vehicles [to liberation].

If one acts in this fashion, then this is what is meant by taking refuge in the Buddha in accordance with reality.

“The resolve to attain bodhi” refers to bringing forth the determination to seek buddhahood without ever desisting from it, without ever letting it cease, and without ever relinquishing this determination.

As for “do not damage the Dharma that one has received,” this refers to the fact that the bodhisattvas have each taken on the practice of the moral precepts as components of the dharmas of goodness that they delight in. Consequently, there are circumstances where one particular practice should be taken up whereas yet another practice

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是不應作。若應諸波羅蜜。

054c21 || 若應四功德處。如是等種種善法。為利益

054c22 || 眾生故。受持修行不令毀缺。大悲心者欲

054c23 || 度苦惱眾生為求佛道乃至夢中亦不離

054c24 || 大悲。不貪餘乘者。深信樂佛道故。不貪

054c25 || 聲聞辟支佛乘。有是法故。當知如實歸

054c26 || 依佛。問曰。云何名為歸依法。答曰。

054c27 || 親近說法者 一心聽受法

054c28 || 念持而演說 名為歸依法

054c29 || 說法者於佛深法解說敷演。開示善惡斷

055a01 || 諸疑惑。常數親近往至其所。供養恭敬一心

055a02 || 聽受。以憶念力執持不忘。思惟籌量隨順

055a03 || 義趣。然後為人如知演說。以是法施功德。

055a04 || 迴向佛道。是名歸依法。問曰。云何名為歸

055a05 || 依僧。

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是不应作。若应诸波罗蜜。若应四功德处。如是等种种善法。为利益众生故。受持修行不令毁缺。大悲心者欲度苦恼众生为求佛道乃至梦中亦不离大悲。不贪余乘者。深信乐佛道故。不贪声闻辟支佛乘。有是法故。当知如实归依佛。问曰。云何名为归依法。答曰。

亲近说法者 一心听受法

念持而演说 名为归依法

说法者于佛深法解说敷演。开示善恶断诸疑惑。常数亲近往至其所。供养恭敬一心听受。以忆念力执持不忘。思惟筹量随顺义趣。然后为人如知演说。以是法施功德。回向佛道。是名归依法。问曰。云何名为归依僧。

should be avoided. Thus, if a particular practice corresponds to any of the *pāramitās*, to any of the four bases of meritorious qualities,²¹¹ or to any of the many other different sorts of good dharmas such as these, for the sake of benefiting beings, one accepts and upholds it, cultivates it, and does not allow it to deteriorate or to become deficient.

As for “the mind of great compassion,” one wishes to liberate beings who are afflicted by suffering. In order to pursue the attainment of buddhahood, even in a dream, one never abandons the great compassion.

As for “do not covet other vehicles [to liberation],” because one possesses a deep resolute faith in the path to buddhahood, one does seek to take up the vehicles of *śrāvaka* disciples or *pratyekabuddhas*.

One should realize that it is through the possession of dharmas such as these that one “takes refuge in the Buddha in accordance with reality.”

3. Q: WHAT IS MEANT BY TAKING REFUGE IN THE DHARMA?

Question: What is meant by taking refuge in the Dharma?

4. A: THE PRIMARY ASPECTS OF TAKING REFUGE IN THE DHARMA

Response:

Draw close to those who speak the Dharma.

Single-mindedly listen to and accept the Dharma.

Be mindful of it, uphold it, and then expound upon it.

This is what is meant by taking refuge in the Dharma.

“Those who speak the Dharma” refers to those who explain, set forth, and proclaim the profound Dharma of the Buddha, offering instruction as to what is good and what is evil while also cutting away all one’s doubts. One always repeatedly draws near to them, going forth to wherever they may dwell, making offerings and displaying reverential respect as one single-mindedly listens to and accepts [the Dharma]. One uses the power of memory to retain it and does not forget it. One reflects upon it, assesses it, and accords with its import.

Afterward, one expounds upon it for others, doing so in a manner that accords with the way one has been led to understand it. Then one dedicates the merit arising from this gift of Dharma to the attainment of buddhahood. This is what is meant by “taking refuge in the Dharma.”

5. Q: WHAT IS MEANT BY TAKING REFUGE IN THE SANGHA?

Question: What is meant by taking refuge in the Sangha?

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答曰。 055a06 || 若諸聲聞人 未入法位者
 055a07 || 令發無上心 使得佛十力
 055a08 || 先以財施攝 後乃以法施
 055a09 || 深信^[1]四果僧 不分別貴眾
 055a10 || 求聲聞功德 而不證解脫
 055a11 || ^[2]是名歸依僧 又應念三事
 055a12 || 聲聞人者成聲聞乘。未入法位者。於聲聞
 055a13 || 道未得必定。能令此人發佛道心而得十
 055a14 || 力。若入法位者終不可令發無上心。設或
 055a15 || 發心亦不成就。如般若波羅蜜中尊者須菩
 055a16 || 提所說。已入正法位。不能發無上心。何
 055a17 || 以故。是人於生死已作障隔。不復往來
 055a18 || 生死。發無上心先以財施。攝者。以衣服
 055a19 || 飲食臥具醫藥所須之物攝。出家者以衣服
 055a20 || 飲食臥具醫藥雜香塗香攝。在家者以攝因
 055a21 || 緣生親愛心。所言信受然後法施。令發無
 055a22 || 上道心果。

簡
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答曰。
 若諸聲聞人 未入法位者
 令發無上心 使得佛十力
 先以財施攝 後乃以法施
 深信四果僧 不分別貴眾
 求聲聞功德 而不證解脫
 是名歸依僧 又應念三事
 聲聞人者成聲聞乘。未入法位者。于聲聞道未得必定。能令
 此人發佛道心而得十力。若入法位者終不可令發無上心。設或
 發心亦不成就。如般若波羅蜜中尊者須菩提所說。已入正法位。
 不能發無上心。何以故。是人于生死已作障隔。不復往來生死。
 發無上心先以財施。攝者。以衣服飲食臥具医药所須之物攝。
 出家者以衣服飲食臥具医药雜香塗香攝。在家者以攝因緣生親愛心。
 所言信受然後法施。令發無上道心果。

6. A: THE PRIMARY ASPECTS OF TAKING REFUGE IN THE SANGHA

Response:

In the case of *śrāvaka* disciple practitioners who have not yet entered the Dharma position,²¹² influence them to bring forth the unsurpassable resolve by which they are caused to acquire the ten powers of a buddha.

One first uses the giving of material resources to attract them and afterward resorts to the giving of Dharma.

One maintains deep faith in the Sangha that attains four fruitions²¹³ and does not discriminate among members of that noble community.

One may strive to gain the *śrāvaka* disciples' meritorious qualities while still not opting for realization of their liberation.

This is the meaning of taking refuge in the Sangha.

Moreover, one should maintain mindfulness of three matters.²¹⁴

"*Śrāvaka* disciple practitioners" refers to those who achieve success in the Śrāvaka Disciple Vehicle. "Who have not yet entered the Dharma position" refers to those who have not yet reached the stage of absolute irreversibility on the *śrāvaka* disciple path. One may still influence such persons to bring forth the resolve to attain buddhahood so that they will then be able to acquire the ten powers.

In the case of those who have already entered the Dharma position, one can never influence them to bring forth the unsurpassable resolve. Even supposing that some of these were to be caused to bring forth such an aspiration, they would still not succeed [in bringing it to realization].

This is as stated by the venerable Subhūti in the [*Mahā*]prajñāpāramitā [*Sūtra*] where he said, "Those who have already entered the "right Dharma position" are unable to bring forth the unsurpassable resolve. Why is this the case? Such persons have already created an obstacle to further transmigration in *saṃsāra*."²¹⁵ Thus they will never again come and go within *saṃsāra*.

[To influence those who have not yet entered the Dharma position] "to bring forth the unsurpassable resolve," "one first uses the giving of material resources." "To attract them," refers to bestowing the requisites of robes, food-and-drink, bedding, and medicine to attract them.

In the case of those who have left the home life, one attracts them by giving them robes, food-and-drink, bedding, medicines, and various incenses including unguent incenses. As for householders, one uses means of attraction that cause them to feel a sense of close friendship through which they tend to trust and accept one's words. Afterward, one engages in Dharma giving that causes them to gain the fruits of bringing forth the unsurpassable resolve.

僧者四向四果。眾者於佛法中。

055a23 || 受出家^[3]者相。具持諸戒未有果向不分

055a24 || 別。如是僧以離恩愛奴故名為貴僧。信樂

055a25 || 空無相無願。而不分別戲論。依止是僧名

055a26 || 為歸依僧。求聲聞功德而不證解脫者。

055a27 || 知是僧持戒具足禪定具足智慧具足解

055a28 || 脫具足解脫知見具足三明六通心得自

正體字 055a29 || 在有大威德。捨世間樂出魔境界。利譽

055b01 || 稱樂不以為喜。衰毀譏苦不以為憂。常

055b02 || 行六捨得八解脫隨佛所教。有行道者

055b03 || 有解脫者行一道者。破二種煩惱。善知三

055b04 || 界。善通四諦善除五蓋。安住六和敬法。具

055b05 || 足七不退法八大人覺。

僧者四向四果。众者于佛法中。受出家者相。具持诸戒未有果向不分别。如是僧以离恩爱奴故名为贵僧。信乐空无相无愿。而不分别戏论。依止是僧名为归依僧。求声闻功德而不证解脱者。知是僧持戒具足禅定具足智慧具足解脱具足解脱知见具足三明六通心得自在有大威德。舍世间乐出魔境界。利誉称乐不以为喜。衰毁讥苦不以为忧。常行六舍得八解脱随佛所教。有行道者有解脱者行一道者。破二种烦恼。善知三界。善通四谛善除五盖。安住六和敬法。具足七不退法八大人觉。

简体字

“Sangha” refers to those who have gained the four preliminary stages as well as those who have actually attained the four corresponding fruits [of the path].

“Community” refers to those who have taken on the characteristic features of the monastic in accordance with the Buddha’s Dharma. They completely uphold the moral precepts, yet may not have attained the fruits [of the path] or the corresponding preliminary stages. One does not make discriminating distinctions among members of the Sangha such as these.

It is because they have abandoned the bondage of sensual desire that they are known as “noble” members of the Sangha. They maintain resolute belief in emptiness, signlessness, and wishlessness while still not indulging in conceptual elaboration rooted in the making of discriminating distinctions. When one relies on members of the Sangha of this sort, this is what is meant by “taking refuge in the Sangha.”

As for “One may strive to gain the meritorious qualities of the *śrāvaka* disciples while still not opting for realization of their liberation,” one knows that these members of the Sangha are accomplished in the upholding of the moral precepts, that they are accomplished in the *dhyāna* absorptions, that they are accomplished in wisdom, that they are accomplished in liberation, that they are accomplished in the knowledge and vision of liberation, that they possess the three clear knowledges and six superknowledges, that their minds have gained sovereign mastery, that they possess great awe-inspiring qualities, and that that they have forsaken the pleasures of the world and have escaped Māra’s realms.²¹⁶

One knows that they do not experience joy due to attaining profit, fine reputation, praise, or pleasure and that they do not experience distress due to loss, disrepute, derision, or pain.²¹⁷ One knows that they always practice six kinds of equanimity²¹⁸ and knows that they have gained the eight liberations in accordance with the Buddha’s instructions.

One knows that there are those who practice the path, that there are those who have achieved liberation, that there are those who practice the singular path, that they have demolished the two kinds of afflictions,²¹⁹ that they well understand the three realms of existence, that they have a well-developed penetrating understanding of the four truths, that they have thoroughly done away with the five hindrances,²²⁰ that they have come to peacefully abide in the six dharmas of harmony and respect, that they have become accomplished in seven dharmas of non-retreat,²²¹ that they possess the eight realizations of great men,

捨離九結得聲聞十

055b06 || 種力。成就如是諸功德^[4]者。名為佛弟子
 055b07 || 眾求如是功德。不求其解脫。何以故。深
 055b08 || 心信樂佛無礙^[5]解故。是名歸依僧。復次若
 055b09 || 聞章句文字法。即得念實相法。名為歸命
 055b10 || 法。若見聲聞僧即念發菩提心諸菩薩眾
 055b11 || 是名歸依僧。見佛形像即念真佛是^[6]故
 055b12 || 歸依佛。問曰。云何名為念真佛。答曰。如無
 055b13 || 盡意菩薩經中說念佛三昧義。念真佛者。
 055b14 || 不以色。不以相。不以生。不以^[7]性。不以
 055b15 || 家。不以過去未來現在。不以五陰十二入
 055b16 || 十八界。不以見聞覺知。不以心意識。不
 055b17 || 以戲論行。不以生滅住。不以取捨。不以
 055b18 || 憶念分別。不以法相。不以自相。不以一
 055b19 || 相。不以異相。

正
體
字

舍离九结得声闻十种力。成就如是诸功德者。名为佛弟子众求如是功德。不求其解脱。何以故。深心信乐佛无碍解故。是名归依僧。复次若闻章句文字法。即得念实相法。名为归命法。若见声闻僧即念发菩提心诸菩萨众是名归依僧。见佛形像即念真佛是故归依佛。问曰。云何名为念真佛。答曰。如无尽意菩萨经中说念佛三昧义。念真佛者。不以色。不以相。不以生。不以性。不以家。不以过去未来现在。不以五阴十二入十八界。不以见闻觉知。不以心意识。不以戏论行。不以生灭住。不以取舍。不以忆念分别。不以法相。不以自相。不以一相。不以异相。

簡
體
字

that they have abandoned the nine types of fetters, and that they have gained the ten powers of the *śrāvaka* disciples.

It is those who have perfected meritorious qualities such as these who are referred to as the Buddha's *śrāvaka* disciple sangha. One may strive to acquire meritorious qualities such as these even as one still does not seek to attain their type of liberation. Why? This is because one maintains deep-seated aspirations and resolute belief²²² in the unimpeded liberation of the Buddha.

This [preceding discussion explains] what is meant by “taking refuge in the Sangha.”

Then again, if on hearing the passages, sentences and words of the Dharma, one immediately brings to mind the dharma of the true character [of dharmas],²²³ this is what is meant by “taking refuge in the Dharma.”

If upon seeing a member of the *śrāvaka*-disciple sangha, one immediately brings to mind the community of all bodhisattvas who have brought forth the resolve to attain bodhi, this is what is meant by “taking refuge in the Sangha.”

If on viewing an image of the Buddha, one immediately becomes mindful of the true Buddha, this is what is meant by “taking refuge in the Buddha.”²²⁴

7. THE MEANING OF MINDFULNESS OF THE BUDDHA, DHARMA, AND SANGHA

a. THE MEANING OF MINDFULNESS OF THE BUDDHA

1) Q: WHAT IS MEANT BY “MINDFULNESS OF THE TRUE BUDDHA”?

Question: What is meant by “mindfulness of the true Buddha”?

2) A: “MINDFULNESS OF THE TRUE BUDDHA” AS SET FORTH IN A SUTRA

Response: This corresponds to the discussion of the meaning of the mindfulness-of-the-Buddha *saṃādhi* as found in the *Akṣayamati Bodhisattva Sutra* wherein it states:²²⁵

As for “mindfulness of the true Buddha,” it is not based on physical form, is not based on characteristic signs, is not based on birth, is not based on caste,²²⁶ is not based on clan, is not based on the past, future, or present, and is not based on the five aggregates, twelve sense bases, or eighteen sense realms.

It is not based on seeing, hearing, sensing, or cognizing,²²⁷ is not based on the mind or mind consciousness, is not based in practice associated with conceptual elaboration, is not based on production, extinction, or abiding, is not based on either grasping or relinquishing, is not based on bearing in mind discriminating distinctions, is not based on dharma characteristics, is not based on individual characteristics, is not based on a unitary characteristic, and is not based on differentiating characteristics.

正
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字

不以心緣數。不以內外。不

055b20 || 以取相覺觀。不以入出。不以形色相貌。

055b21 || 不以所行威儀。不以持戒禪定智慧解脫

055b22 || 解脫知見。不以十力四無所畏諸[s]佛法。如

055b23 || 實念佛者。無量不可思議。無行無知無我

055b24 || 我所。無憶無念。不分別五陰十二入十八

055b25 || 界。無形無礙無發無住無非住。不住色

055b26 || 不住受想行識。不住眼色不住眼識。不

055b27 || 住耳聲不住耳識。不住鼻香不住鼻識。

055b28 || 不住舌味不住舌識。不住身觸。不住身

055b29 || 識。不住意法不住意識。不住一切諸緣。

055c01 || 不起一切諸相。不生一切動念憶想分別

055c02 || 等。不生見聞覺知。隨行一切正解脫相。心

055c03 || 不相續滅諸分別。破諸愛悲壞諸因相。

055c04 || 除斷先際後際中際。究暢明了無有彼此。

055c05 || 無動故無喜。不受味故無樂。本相寂滅故

055c06 || 無熱。

簡
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不以心緣數。不以內外。不以取相覺觀。不以入出。不以形色相貌。不以所行威儀。不以持戒禪定智慧解脫解脫知見。不以十力四無所畏諸佛法。如實念佛者。無量不可思議。無行無知無我我所。無憶無念。不分別五陰十二入十八界。無形無礙無發無住無非住。不住色不住受想行識。不住眼色不住眼識。不住耳聲不住耳識。不住鼻香不住鼻識。不住舌味不住舌識。不住身觸。不住身識。不住意法不住意識。不住一切諸緣。不起一切諸相。不生一切動念憶想分別等。不生見聞覺知。隨行一切正解脫相。心不相續滅諸分別。破諸愛悲壞諸因相。除斷先際後際中際。究暢明了無有彼此。無動故無喜。不受味故無樂。本相寂滅故無熱。

It is not based on the mental factors associated with the mind's cognition of objective phenomena,²²⁸ is not based on what is either inward or outward, is not based on any seizing on characteristics by either primary ideation (*vitarka*), or mental discursion (*vicāra*), is not based on either what is taken in or what is produced, is not based on physical appearances, is not based on any aspects of deportment that one might cultivate, is not based on moral precepts, *dhyāna* absorption, wisdom, liberation, or the knowledge and vision of liberation, and is not based on the ten powers, four fearlessnesses, or any other dharmas of the Buddha.

As for “mindfulness of the Buddha that accords with reality,” it is immeasurable, is inconceivable, has no practice, has no knowing, has no self or anything belonging to a self, has no recollection, and has nothing it bears in mind. It does not engage in discriminations regarding the five aggregates, twelve sense bases, or eighteen sense realms. It has no shape, is unobstructed, and has no initiation, no abiding, and no non-abiding. It does not abide in forms, and does not abide in feelings, perceptions, formative factors, or consciousness.

It does not abide in the eye or visual forms and does not abide in eye consciousness. It does not abide in the ear or sounds and does not abide in ear consciousness. It does not abide in the nose or fragrances and does not abide in olfactory consciousness. It does not abide in the tongue or flavors and does not abide in gustatory consciousness. It does not abide in the body or touchables and does not abide in tactile consciousness. It does not abide in the mind faculty or dharmas and does not abide in mind consciousness.

It does not abide in any objective conditions. It does not give rise to any characteristic signs. It does not involve the production of any movement of mind, of any recollective thought, of any discriminations, or of any other such phenomena. Nor does it involve the production of any seeing, hearing, sensing, or cognition.

It accords in its practice with all the characteristic features of right liberation. It does not involve any continuity of thought but does involve the cessation of all mental discriminations. It demolishes all forms of affection and anger.

It confutes (lit. “ruins”) all normative characteristics of causality. It does away with [conceptions of what is temporally] past, future, or intermediate. It perceives with utter clarity the nonexistence of any [duality of] object and subject.

Because it is motionless, it is free of [any attraction to] joyfulness. Because it declines to indulge the delectable, it is free of [any attraction to] bliss.²²⁹

Because its fundamental character is that of quiescence, it remains free of the heat [of mental agitation].

正
體
字

心無所營故解脫。相無色故無身。不

055c07 || 受故無受。無想故無結。無行故無為。無知

055c08 || 故無識。無取故[9]無行。不捨故非不行。無處

055c09 || 故無住。空故無來。不生故無去。一切憶念心

055c10 || 心數法及餘諸法。不貪不著不取不受不然不

055c11 || 滅。先來不生無有生相。攝在法性過眼色

055c12 || 虛空道。如是相名為真念佛。又念法者。佛

055c13 || 法是善說。得今世報無有定時。可得觀

055c14 || 察善。將至道智者。內知初中後善言善義

055c15 || 善淳善無雜具足清淨。能斷貪欲能斷瞋

055c16 || 恚能斷愚癡。能除慢心能除諸見能除疑

055c17 || 悔。能除憍貴能除諸渴。破所歸趣斷相續

055c18 || 道。盡愛離欲寂滅涅槃。

簡
體
字

心无所营故解脱。相无色故无身。不受故无受。无想故无结。无行故无为。无知故无识。无取故无行。不舍故非不行。无处故无住。空故无来。不生故无去。一切忆念心心数法及余诸法。不贪不着不取不受不然不灭。先来不生无有生相。摄在法性过眼色虚空道。如是相名为真念佛。又念法者。佛法是善说。得今世报无有定时。可得观察善。将至道智者。内知初中后善言善义善淳善无杂具足清净。能断贪欲能断嗔恚能断愚痴。能除慢心能除诸见能除疑悔。能除憍贵能除诸渴。破所归趣断相续道。尽爱离欲寂灭涅槃。

Because the mind has no endeavors in which it is involved, it is liberated.

Because appearances are devoid of any existent form, there is no body. Because one does not indulge them, there are no feelings. Because there are no perceptions, there are no fetters. Because there are no actions, there is nothing that one does. Because there is no knowing, there is no consciousness.²³⁰

Because there is no grasping, there is no engagement in actions. Because there is no relinquishing, it is not the case that one does not act.

Because there is no dwelling [in any dharma], there is no abiding. Because it is empty [of inherent existence], there is no coming. Because there is no arising, there is no departing.

Because one does not covet, does not become attached to, does not seize upon, does not indulge, does not “ignite,” and does not extinguish any recollective thought, any mental dharmas or any other sort of dharmas, from the very beginning on forward to the present, there has never been any production [of dharmas] nor have there ever been any marks of their production. They are all entirely subsumed within the nature of dharmas that extends beyond the path [defined by the duality of] the eye, visual forms, and [their intervening] empty space.

Characteristics such as these define what is meant by “true mindfulness of the Buddha.”

b. THE MEANING OF “MINDFULNESS OF THE DHARMA”

Also, as for mindfulness of the Dharma, the Dharma of the Buddha is well spoken. One gains results from it in this very life. [Its benefits] are not limited to some fixed time. This is amenable to one’s own contemplation and investigation. It is excellent in its ability to lead one to attainment of the path. It is such that the wise can inwardly realize. It is good in the beginning, good in the middle, and good in the end. Its words are good. Its meaning is good. It is completely pure in its goodness and free of any admixture [with anything not good]. It is perfect in its purity.

It is able to cut off covetousness, able to cut off hatred, able to cut off delusion, able to do away with prideful thoughts, able to do away with all [erroneous] views, able to do away with doubt and regret, able to do away with arrogance, and able to do away with all craving.

It breaks [one’s attachment to] whatever one is inclined to take refuge in. It cuts short the path of continuance [in *saṃsāra*]. It puts an end to craving, leads to the abandonment of sensual desires, and leads to quiescence and nirvāṇa.

如是相名為念法。

055c19 || 以空無相無願。不生不滅畢竟寂滅無比無

055c20 || 示。如念佛義中說。又念法有三種。從佛法

055c21 || 是善說。至具足清淨名為道。能斷貪欲至

055c22 || 寂滅涅槃。名為涅槃。空等至無比無示名

055c23 || 為法體。又念僧者如先說僧功德。念是三

055c24 || 寶得決定心。以如是念求於佛道而行

055c25 || 布施。是名歸依佛。為守護法而行布施。

055c26 || 是名歸依法。以是布施起迴向心。成佛

055c27 || 道時攝菩薩聲聞僧。是名歸依僧。

正
體
字

如是相名為念法。以空无相无愿。不生不灭毕竟寂灭无比无示。如念佛义中说。又念法有三种。从佛法是善说。至具足清静名为道。能断贪欲至寂灭涅槃。名为涅槃。空等至无比无示名为法体。又念僧者如先说僧功德。念是三宝得决定心。以如是念求于佛道而行布施。是名归依佛。为守护法而行布施。是名归依法。以是布施起回向心。成佛道时摄菩萨声闻僧。是名归依僧。

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Characteristics such as these illustrate what is meant by “mindfulness of the Dharma.” [It is characterized] by emptiness, signlessness, and wishlessness. It is unproduced and undestroyed, ultimately quiescent, incomparable, and devoid of any [phenomenal] manifestation. These ideas are just as set forth in the discussion of the meaning of “mindfulness of the Buddha.”²³¹

Additionally, “mindfulness of the Dharma” is of three types. The descriptions from “the Dharma of the Buddha is well spoken” to “it is completely pure in its goodness” are all references to the path. From “it is able to cut off covetousness” to “it leads to quiescence and nirvāṇa” are all references to nirvāṇa. From “emptiness” and so forth on up to “incomparable, and devoid of any [phenomenal] manifestation,” is all a reference to the very essence of the Dharma.

C. THE MEANING OF MINDFULNESS OF THE SANGHA

Also, regarding “mindfulness of the Sangha,” this is as explained earlier in the discussion of the meritorious qualities of the Sangha.

C. A CONCLUDING STATEMENT ON THE THREE REFUGES

In one’s mindfulness of these Three Jewels, one develops a definite resolve. When one uses such mindfulness as one strives to attain buddhahood and then takes up the practice of giving, this is what is meant by “taking refuge in the Buddha.”

When one endeavors to preserve and protect the Dharma and thus takes up the practice of giving, this is what is meant by “taking refuge in the Dharma.”

When, based on this practice of giving, one dedicates the merit, resolving that, once one has realized buddhahood, one will bring together a sangha community consisting of both bodhisattvas and *śrāvaka* disciples, this is what is meant by “taking refuge in the Sangha.”

The End of Chapter Fourteen

正
體
字

055c28 || 五戒品第十五
 055c29 || 如是在家菩薩。能修善人業。遠離惡人業。
 056a01 || 如說。
 056a02 || 修起善人業 如法集財用
 056a03 || 堪則為重任 不堪則不受
 056a04 || 善人業者。略說善人業。自住善利亦能利
 056a05 || 人。惡人業者。自陷衰惱令人衰惱。如法
 056a06 || 集財用者。不殺不盜不誑欺人。以力集財
 056a07 || 如法用之供養三寶濟恤老病等。堪受能
 056a08 || 行者則為重任。不堪行者則不受。若菩薩
 056a09 || 於今世事及後世事。若自利若利他如先
 056a10 || 所說必能成立。若知不堪行者此則不受
 056a11 || 復次。

簡
體
字

五戒品第十五

如是在家菩薩。能修善人業。遠離惡人業。如說。

修起善人業 如法集財用

堪則為重任 不堪則不受

善人業者。略說善人業。自住善利亦能利人。惡人業者。自陷衰惱令人衰惱。如法集財用者。不殺不盜不誑欺人。以力集財如法用之供養三寶濟恤老病等。堪受能行者則為重任。不堪行者則不受。若菩薩於今世事及後世事。若自利若利他如先所說必能成立。若知不堪行者此則不受復次。

CHAPTER 15

The Five Moral Precepts

XV. CHAPTER 15: THE FIVE MORAL PRECEPTS

A. THE LAY BODHISATTVA CULTIVATES GOODNESS AND AVOIDS BAD ACTIONS

It is in this [above-discussed] manner that the lay bodhisattva becomes able to cultivate the karmic deeds of a good person while leaving far behind the karmic deeds of a bad person. In this connection, there is a verse:

One cultivates and brings forth the karmic deeds of a good person,
Accumulating wealth for one's use in a way consistent with Dharma.
Whatever one is capable of, one takes that on as a grave duty.
That of which one is not capable—one refrains from taking it on.²³²

As for “the karmic deeds of a good person,” to sum it up, the karmic deeds of a good person involve abiding in what is good and beneficial for oneself while also being able to facilitate the benefit of others.

As for “the karmic deeds of a bad person” these bring about descent into decline and anguish for oneself while also bringing about decline and anguish in others.

“Accumulating wealth for one's own use in a way consistent with Dharma” refers to not killing, not stealing, and neither deceiving nor cheating others. One devotes one's energies to accumulating wealth and then puts it to use in a way that accords with the Dharma by making offerings to the Three Jewels, by rescuing those fallen into misfortune, by aiding the old and the sick, and by carrying out other such deeds.

Whatever one can take on and can adhere to in practice—one regards that as a grave responsibility. As for what one would be unable to adhere to in practice, one does not take that on.

As for the works of the bodhisattva, whether it be those of this life or those of future lives, whether it be those concerned with self-benefit or those concerned with benefiting others, these are as discussed earlier and they are endeavors that definitely must be brought to a state of successful completion. If there are endeavors that one realizes one cannot yet carry out in practice, then one does not take these on.

B. ONE RELINQUISHES SELF BENEFIT, BENEFITS OTHERS & REPAYS KINDNESS

Furthermore:

正
體
字

056a12 || 世法無憂喜 能捨於自利
 056a13 || 常勤行他利 深知恩倍報
 056a14 || 世間法者。利衰毀譽稱譏苦樂。於此法中心
 056a15 || 無憂喜。捨自利勤行他利者。菩薩乃至未
 056a16 || 曾知識。無因^[1]緣者所^[2]行善行捨置自利助
 056a17 || 成彼善。問曰。捨自利勤行他利此事不然。
 056a18 || 如佛說。雖大利人不應自捨己利如說
 056a19 || 捨一人以成一家。捨一家^[3]成一聚落。捨
 056a20 || 一聚落成一國土。捨一國土以成己身。捨
 056a21 || 己身以為正法。
 056a22 || 先自成己利 然後乃利人
 056a23 || 捨己利利人 後則生憂悔
 056a24 || 捨自利利人 自謂為智慧
 056a25 || 此於世間中 最為第一癡
 056a26 || 答曰。於世間中為他求利猶稱為善以為
 056a27 || 堅心。況菩薩所行出過世間。若利他者即
 056a28 || 是自利。如說。
 056a29 || 菩薩於他事 心意不劣弱

簡
體
字

世法无忧喜 能舍于自利
 常勤行他利 深知恩倍报
 世间法者。利衰毁誉称讥苦乐。于此法中心无忧喜。舍自利
 勤行他利者。菩萨乃至未曾知识。无因缘者所行善行舍置自利助
 成彼善。问曰。舍自利勤行他利此事不然。如佛说。虽大利人不
 应自舍己利如说舍一人以成一家。舍一家成一聚落。舍一聚落成
 一国土。舍一国土以成己身。舍己身以为正法。
 先自成己利 然后乃利人
 舍己利利人 后则生忧悔
 舍自利利人 自谓为智慧
 此于世間中 最为第一痴
 答曰。于世间中为他求利犹称为善以为坚心。况菩萨所行出
 过世间。若利他者即是自利。如说。
 菩萨于他事 心意不劣弱

One neither sorrows nor rejoices over worldly dharmas.
 One is able to relinquish one's own benefit,
 while always acting diligently for the benefit of others.

Being deeply grateful for others' kindnesses, one repays them doubly.

"Worldly dharmas" refers to profit and loss, ill-repute and esteem, praise and blame, and pain and pleasure. One's mind remains free of any tendency to become either dejected or joyful in response to any of these dharmas.

In "relinquishing one's own benefit," and "acting diligently for the benefit of others," the bodhisattva sets aside self-benefit to devote the good works he does to facilitating what is good for others, doing so even for those he has not yet befriended and even for those with whom he has no causal affinities.

C. Q: RELINQUISHING SELF-BENEFIT TO BENEFIT OTHERS IS WRONG

Question: As for [your recommending] "relinquishing self-benefit in order to work diligently for the benefit of others," this is wrong. As stated by the Buddha, "Although one might accomplish greatly beneficial works for others, one should not relinquish attention to one's own self-benefit."

This idea is reminiscent of the saying that: "One may have to sacrifice a person for the success of a clan, may have to sacrifice a single clan for the success of a village, may have to sacrifice a village for the success of a country, may have to sacrifice a country for the success of oneself, or may have to sacrifice oneself for the sake of right Dharma."

One first accomplishes self-benefit
 and then, afterward, benefits others.
 If one sacrifices self-benefit to benefit others,
 later on, one will experience sorrow and regret.

If one relinquishes self-benefit to benefit others
 while thinking to oneself that this constitutes wisdom,
 this is something that in the context of the world
 amounts to the foremost sort of stupidity.

D. A: NO. THIS IS GOOD EVEN IN WORLDLY TERMS & ALSO BENEFITS ONESELF

Response: Even from the worldly standpoint, seeking to bring about good for the benefit of others is regarded as good and as the mark of solid resolve. How much the more so is this true of the bodhisattva whose practice transcends worldly concerns. If one benefits others, that is just benefiting oneself. This is as described here:

Regarding matters pertaining to others, the bodhisattva
 is neither inferior nor weak in the quality of his determination.

正
體
字

056b01 || 發菩提心者 他利即自利
 056b02 || 此義初品中已廣說。是故汝語不然。深知恩
 056b03 || 倍報者。若人於菩薩所作好事應當厚報。
 056b04 || 又深知其恩。此是善人相。復次。
 056b05 || 貧者施以財 畏者施無畏
 056b06 || 如是等功德 乃至於堅牢
 056b07 || 施貧以財者。有人先世不種福德。今無方
 056b08 || 便資生儉少。如是之人隨力給恤。施無畏
 056b09 || 者。於種種諸怖畏。若怨賊怖畏飢餓怖畏水
 056b10 || 火寒熱等。菩薩於此眾怖畏中教喻諸人。
 056b11 || 安隱歡悅^[4]令無怖畏。如是功德最堅牢。最
 056b12 || 在後者於諸憂者為除其憂。於無力者而
 056b13 || 行忍辱。離慢大慢等。於諸所尊深加恭敬。
 056b14 || 於多聞者常行親近。於智慧者諮問善惡。
 056b15 || 自於所行常行正見。於諸眾生不諂不曲
 056b16 || 不作假愛。求善無厭多聞無量。諸所施作
 056b17 || 堅心成就。常與善人而共從事。於惡人中
 056b18 || 生大悲心。

簡
體
字

發菩提心者 他利即自利
 此義初品中已廣說。是故汝語不然。深知恩倍報者。若人于
 菩薩所作好事应当厚報。又深知其恩。此是善人相。復次。
 貧者施以財 畏者施無畏
 如是等功德 乃至於堅牢
 施貧以財者。有人先世不種福德。今无方便資生儉少。如是
 之人隨力給恤。施无畏者。于种种諸怖畏。若怨賊怖畏飢餓怖畏
 水火寒熱等。菩薩于此众怖畏中教喻諸人。安隱歡悅令无怖畏。
 如是功德最堅牢。最在後者于諸忧者为除其忧。于无力者而行忍
 辱。离慢大慢等。于諸所尊深加恭敬。于多聞者常行親近。于智
 慧者咨問善惡。自于所行常行正見。于諸众生不諂不曲不作假
 愛。求善无厭多聞無量。諸所施作堅心成就。常与善人而共从
 事。于恶人中生大悲心。

For whoever has brought forth the resolve to attain bodhi,
benefit of others is just benefit of oneself.

The meaning of this has already been extensively discussed in the first chapter. Therefore, your statements on this matter are wrong.

As for “being deeply grateful for others’ kindnesses, one repays them doubly,” whenever others do good things for the bodhisattva, he should repay them liberally and also be deeply grateful for their kindnesses. This is the mark of a good person. Additionally:

One gives wealth to the poor
and bestows fearlessness on the fearful.
One engages in meritorious deeds of these sorts
until they become solidly and durably established.

As for “giving wealth to the poor,” there are those who, in previous lives, did not plant the causes of merit. Hence they now do not have the means to provide for their scarcity of life-sustaining necessities. As befits one’s capacities, one gives aid to such people.

As for “bestowing fearlessness on the fearful,” in all sorts of cases where beings are frightened, whether that be due to fear of enemies, fear of hunger, fear of floods, fire, cold, heat, or some other cause of fear—in the midst of these many fears, the bodhisattva instructs and guides these people, sees to their security and happiness, and thereby causes them to become free of fear.

Meritorious qualities such as these [are caused to become] the most solid and enduring. Finally:

For those beset with sorrow, one strives to rid them of their sorrows.
Regarding those lacking in strength, one practices patience and
abandons arrogance, great arrogance, and so forth.²³³
One acts with deep reverence toward those who are venerable.
One always draws close to those who are learned and consults with
the wise on matters of good and evil.
One always maintains right views with respect to one’s own practice.
In one’s relations with beings, one does not flatter them, deceive
them, or make false declarations of affection.
One is insatiable in quest of goodness and one pursues the acquisition
of immeasurably vast learning.
All of one’s endeavors are accomplished with solid resolve.
One always carries on one’s endeavors in the company of good people.
One maintains a mind of great compassion toward those who are
evil.

正
體
字

於善知識非善知識。皆作堅固

056b19 || 善知識^[5]想。等心眾生不悞要法。如所聞者

056b20 || 為人演說。諸所聞法得其趣味。於諸五欲

056b21 || 戲樂事中生無常想。於妻子所生地獄想。

056b22 || 於資生物所生疲苦想。於產業事生憂惱

056b23 || 想。於諸所求破善根想。於居家中生牢獄

056b24 || 想。親族知識生獄卒想。日夜思量得何利

056b25 || 想。於不牢身得牢身想。於不堅財生堅財

056b26 || 想。復次。

056b27 || 在家法五戒 心應^[6]堅牢住

056b28 || 在家菩薩以三自歸行上諸功德應堅住

056b29 || 五戒。五戒是總在家之法。應離殺心慈愍

056c01 || 眾生。

簡
體
字

于善知识非善知识。皆作坚固善知识想。等心众生不吝要法。如所闻者为 人演说。诸所闻法得其趣味。于诸五欲戏乐事中生无常想。于妻子所生地 狱想。于资生物所生疲苦想。于产业事生忧恼想。于诸所求破善根想。于居家中生牢 狱想。亲族知识生狱卒想。日夜思量得何利想。于不牢身得牢身想。于不坚财生坚 财想。复次。

在家法五戒 心应坚牢住

在家菩萨以三自归行上诸功德应坚住五戒。五戒是总在家之法。应离杀心慈愍 众生。

Regarding both those who are good spiritual friends and those who are not good spiritual friends, one establishes a solid conception of them all as being one's good spiritual friends.

One maintains a mind of equal regard toward beings and refrains from stinginess in the dispensation of essential Dharma [teachings].

One expounds [the Dharma] for others in a manner consistent with what one has heard.

One realizes the import and flavor of all the Dharma teachings that one has heard.

Regarding the entertaining and pleasurable matters associated with the five types of desire, one contemplates them all as merely transitory.

One contemplates having a spouse (lit. "a wife) and children as comparable to abiding in the hells.

One contemplates the things required to sustain one's life as a source of weariness and suffering.

One contemplates matters having to do with carrying on a business as freighted with worry and distress.

One contemplates whatever one might seek to obtain as tending to destroy one's roots of goodness.

One contemplates abiding in the life of a householder as comparable to living in a prison.

One contemplates relatives, clan, and friends as comparable to jailers.

One contemplates one's persistent day-and-night thinking by inquiring, "What benefit is gained by this?"

One contemplates this non-enduring body as the basis for acquiring the body that does endure.²³⁴

One contemplates wealth that is not durable as capable of bringing forth the wealth that does endure.²³⁵

E. ONE SHOULD STEADFASTLY OBSERVE THE FIVE MORAL PRECEPTS

Additionally:

One's mind should steadfastly abide in observance of the five moral precepts of the layperson's Dharma.

The lay bodhisattva who relies on the three refuges as he practices the above meritorious qualities should steadfastly abide in the five moral precepts. The five moral precepts constitute the comprehensively encompassing standard for the layperson's Dharma.

One should abandon all thoughts of killing and maintain compassionate pity for beings.

正
體
字

知自止足不貪他物。乃至一草非與
 056c02 || 不取。離於邪淫厭惡房內。防遠外色目
 056c03 || 不邪視。常觀惡露生厭離想。了知五欲究
 056c04 || 竟皆苦。若念妻欲亦應除捨。常觀不淨心
 056c05 || 懷怖畏。結使所逼離欲不著。常知世間為
 056c06 || 苦無我應發是願。我於何時心中當得不
 056c07 || 生欲想。況復身行遠離妄語。樂行實語不
 056c08 || 欺於人。心口相應有念安慧如見聞覺知
 056c09 || 而為人說。以法自處乃至失命言不詭異。
 056c10 || 酒是放逸眾惡之[7]門。常應遠離不過於口。
 056c11 || 不狂亂不迷醉。不輕躁不驚怖。不無羞
 056c12 || 不戲調。常能一心籌量好醜。是菩薩或時樂
 056c13 || 捨一切而作是念。須食與食須飲與飲。若
 056c14 || 以酒施應生是念。今是行檀波羅蜜時隨
 056c15 || 所須與。後當方便教使離酒得念智慧
 056c16 || 令不放逸。

簡
體
字

知自止足不貪他物。乃至一草非与不取。离于邪淫厌恶房內。防
 远外色目不邪视。常观恶露生厌离想。了知五欲究竟皆苦。若念
 妻欲亦应除舍。常观不净心怀怖畏。结使所逼离欲不着。常知世
 间为苦无我应发是愿。我于何时心中当得不生欲想。况复身行远
 离妄语。乐行实语不欺于人。心口相应有念安慧如见闻觉知而为
 人说。以法自处乃至失命言不诡异。酒是放逸众恶之门。常应远
 离不过于口。不狂乱不迷醉。不轻躁不惊怖。不无羞不戏调。常
 能一心筹量好丑。是菩萨或时乐舍一切而作是念。须食与食须饮
 与饮。若以酒施应生是念。今是行檀波罗蜜时随所须与。后当方
 便教使离酒得念智慧令不放逸。

One should know when enough is enough and not covet the possessions of others even to the point where one will not even take a blade of grass that has not been given.

One abandons sexual misconduct and become weary of and averse to the affairs of one's private chambers. One guards against and distances oneself from any outside sensual involvements and so does not gaze at others inappropriately. One is ever mindful of the body as something productive of repulsive outflows and thereby brings forth thoughts of renunciation while also fully realizing that the five types of desire all ultimately conduce to suffering.

If desire for one's wife comes to mind, one should dispel and relinquish it. One should always contemplate the body's unloveliness²³⁶ and nurture a fear of becoming someone driven along by the fetters. Hence one should abandon desire and not be attached to its objects. Always remaining aware of the world as suffering and non-self, one should bring forth this prayerful aspiration: "Oh when will I finally succeed in no longer giving rise to thoughts of desire?" How much the less would one actually engage in such physical actions.

One abandons false speech, takes pleasure in speaking truthfully, and refrains from deceiving others. One's speech reflects what is known by the mind and one's thoughts are a reflection of serene wisdom. What one says to others accords with what one sees, hears, senses, and knows. One naturally abides in a way so determined by the Dharma that, even at the cost of one's life, one would not speak in ways that mislead others.

Alcohol is the gateway to neglectfulness and a multitude of bad actions. One should always stay far from it and never let it pass one's lips. One will thereby refrain from acting crazy and deranged, will not become inebriated and confused, will not become agitated, will not become seized by fears, will not act shamelessly, and will not engage in inappropriate sorts of joking. Rather, one will always be able to single-mindedly distinguish between what is good and what is disgraceful.

Now, there may be times when this bodhisattva delights in giving everything and thus is moved to think, "To those who want food, I shall provide food, and for those who seek drink, I shall provide drink." If, as a consequence, one does provide alcohol, in doing so, one should reflect: "Now, this is an occasion in the practice of *dāna pāramitā* when one gives whatever is sought. Later, I will use skillful expedients to teach and coax them into abandoning alcohol altogether and into developing the mindfulness and wisdom that shall cause them to refrain from any such negligence."

正體字

何以故。檀波羅蜜法悉滿人願。

056c17 || 在家菩薩以酒施者是則無罪。以是五戒福

056c18 || 德迴向阿耨多羅三藐三菩提。護持五戒

056c19 || 如護重寶如自護[8]身命。問曰。是菩薩但

056c20 || 應護持五戒。不護持諸餘善業耶。答曰。

056c21 || 菩薩應堅住 總相五戒中

056c22 || 餘身口意業 悉亦復應行

056c23 || 在家五戒已說其義。受此五戒應堅牢住。

056c24 || 及餘三種善業亦應修行。復次在家菩薩所

056c25 || 應行法。

056c26 || 隨應利眾生 說法而教化

056c27 || 是菩薩於諸眾生。隨有所乏皆能施與。若

056c28 || 在國土城郭聚落林間樹下。是中眾生隨所

056c29 || 利益說法教化。所謂不信者為說信法。不恭

057a01 || 敬者為說禮節。為少聞者說多聞法。為慳

057a02 || 貪者說布施法。為瞋患者說和忍法。為懈

057a03 || 怠者說精進法。為亂意者。說正念處。為愚

057a04 || 癡者解說智慧。復次。

簡體字

何以故。檀波羅蜜法悉滿人願。在家菩薩以酒施者是則無罪。以是五戒福德迴向阿耨多羅三藐三菩提。護持五戒如護重寶如自護身命。問曰。是菩薩但應護持五戒。不護持諸余善業耶。答曰。

菩薩應堅住 總相五戒中

余身口意業 悉亦復應行

在家五戒已說其義。受此五戒應堅牢住。及余三種善業亦應修行。復次在家菩薩所應行法。

隨應利眾生 說法而教化

是菩薩于諸眾生。隨有所乏皆能施與。若在國土城郭聚落林間樹下。是中眾生隨所利益說法教化。所謂不信者為說信法。不恭敬者為說禮節。為少聞者說多聞法。為慳貪者說布施法。為瞋患者說和忍法。為懈怠者說精進法。為亂意者。說正念處。為愚痴者解說智慧。復次。

Now, how can this be? It is because the essence of *dāna pāramitā* lies in fulfilling the wishes of others. Hence, in circumstances of this sort, the lay bodhisattva's provision of alcoholic beverages does not constitute a karmic offense.²³⁷

One dedicates the merit from upholding the five moral precepts to one's future realization of *anuttarasamyakṣambodhi*. One guards and upholds the five precepts in the same manner that one would guard precious jewels and in the same manner that one protects one's own body and life.

1. Q: DOES THIS BODHISATTVA ONLY OBSERVE THESE PRECEPTS?

Question: Does this bodhisattva only observe these five moral precepts while not upholding any of the other sorts of good actions?

2. A: UPHOLD THE 5 PRECEPTS & ALSO PRACTICE THE OTHER GOOD ACTIONS

Response:

The bodhisattva should steadfastly abide in these five general moral precepts.

The other [wholesome] actions of body, speech, and mind should all also be practiced as well.

We have already discussed the meaning of the layperson's five precepts. Having taken on these five moral precepts, one should steadfastly abide in their observance and, in addition, should cultivate the rest of the three types of good karmic deeds. Additionally, as for those dharmas that the lay bodhisattva should practice, [there are the following practices]:

a. HE SHOULD EXPLAIN DHARMA FOR BEINGS & PROCEED TO TEACH THEM

As befits those beings whom one should benefit, one explains the Dharma and thus teaches and transforms them.

This bodhisattva is able to give to all beings in ways appropriately addressing any deficiencies they may have. No matter what country one lives in and no matter whether one is in a city, in a village, in the forest, or beneath some tree, one explains Dharma and teaches the beings there in accordance with whatever might benefit them. As it is said, one explains dharmas conducive to faith for those bereft of faith, explains propriety in etiquette for those who are disrespectful, explains dharmas conducive to extensive learning for those deficient in learning, explains the dharma of giving for those who are miserly, explains the dharma of harmoniousness and patience for those who are full of hatred, explains the dharma of vigor for those who are indolent, explains the stations of right mindfulness for those of chaotic mind, and speaks in a way conducive to wisdom for those who are foolish or deluded. In addition:

正體字

057a05 || 隨諸所乏者 皆亦應給足
057a06 || 諸眾生有所乏少皆應給足。有人雖富猶
057a07 || 有不足。乃至國王亦應有所^[1]乏^[2]少。是故
057a08 || 先雖說貧窮者施財。今更說隨所乏少而
057a09 || 給足之。復次。
057a10 || 諸有惡眾生 種種加惱事
057a11 || 諂曲懷憍逸 惡罵輕欺誑
057a12 || 背恩無返復 癡弊難開化
057a13 || 菩薩心慙傷 勇猛加精進
057a14 || 諸惡眾生以種種惡事侵嬈菩薩。菩薩於
057a15 || 此心無懈厭不應作是念。如是惡人誰能
057a16 || 調伏誰能教化誰能勸^[3]勉。令度生死究竟
057a17 || 涅槃。誰能與此往來生死。誰能與此和合同
057a18 || 事。諸惡無理誰能忍之。我意止息不復共
057a19 || 事。我悉捨遠不復共事。亦復不能與之和
057a20 || 合。

簡體字

随诸所乏者 皆亦应给足
诸众生有所乏少皆应给足。有人虽富犹有不足。乃至国王亦
应有所乏少。是故先虽说贫穷者施财。今更说随所乏少而给足
之。复次。
诸有恶众生 种种加恼事
谄曲怀憍逸 恶骂轻欺诳
背恩无返复 痴弊难开化
菩萨心慙伤 勇猛加精进
诸恶众生以种种恶事侵嬈菩萨。菩萨于此心无懈厌不应作是
念。如是恶人谁能调伏谁能教化谁能劝勉。令度生死究竟涅槃。
谁能与此往来生死。谁能与此和合同事。诸恶无理谁能忍之。我
意止息不复共事。我悉舍远不复共事。亦复不能与之和合。

b. ONE SHOULD PROVIDE BEINGS WITH WHATEVER THEY ARE DEFICIENT IN

In accordance with whatever one finds to be deficient,
one should supply all such things in sufficient measure.

All beings have that in which they are deficient. One should provide all such things in sufficient measure. There are those people who, although wealthy, still have ways in which they are deficient. This may even be true of kings, for they too should have those things in which they are deficient. Hence, even though it was previously explained that one bestows wealth on the poor, it is now further stated that one provides in sufficient measure whatever beings are deficient in. Additionally:

c. THE BODHISATTVA TEACHES ALL SORTS OF EVIL BEINGS

There are all sorts of evil beings
who, in various ways, bring about troublesome circumstances
through flattery, deviousness, or unbridled arrogance,
through cursing, slighting, cheating, or deceiving,
or by turning their backs on kindnesses, leaving them unrequited.
Though the stupid and the base are difficult to instruct and transform,
because the bodhisattva's mind feels pity and sadness for them,
he valiantly redoubles his vigor [in teaching them].

d. WHEN EVIL BEINGS DISTURB HIM, HE MUST NOT THINK IN THESE WAYS:

Evil beings use many different sorts of evil behavior to attack and disturb the bodhisattva. Even in the midst of this, the bodhisattva's resolve does not withdraw in disgust. He should not think in these ways:

Who would be able to train such evil people as these?
Who would be able to instruct them?
Who would be able to exhort them, causing them to be liberated from *saṃsāra* so that they might reach nirvāṇa?
Who would be able to go and come in *saṃsāra* in the company of such beings?
Who would be able to work together harmoniously with them?
As for all these evil deeds and such unprincipled behavior, who would be able to endure it?
My resolve is exhausted. I cannot engage in joint endeavors with them anymore.
I am going to leave them all far behind and never again participate in joint endeavors with them.
What's more, I am unable to even remain together with them at all.

正
體
字

是惡中之惡無有返復。何用此等而共
 057a21 || 從事。菩薩知見眾生惡^[4]罪難除。應還作
 057a22 || 是念。是等惡人非少。精進能得令住如所
 057a23 || 樂法。為是等故我當加心勉力勤行億倍
 057a24 || 精進後得大力乃能化。此惡中之惡。難悟
 057a25 || 眾生如大醫王。以小因緣便能療治眾生
 057a26 || 重病。菩薩如是除煩惱病。令住隨意所樂
 057a27 || 功德。我於重罪大惡眾生。倍應憐愍起深
 057a28 || 大悲。如彼良醫多有慈心療治眾病。其病
 057a29 || 重者深生憐愍勤作方便為求良藥。菩薩
 057b01 || 如是於諸眾生煩惱病者悉應憐愍。於惡
 057b02 || 中之惡煩惱重者深生^[5]憐愍。勤^[6]作方便
 057b03 || 加心療治。何以故。
 057b04 || 菩薩隨所住 不開化眾生
 057b05 || 令墮三惡道 深致諸佛責
 057b06 || 菩薩隨所住國土城邑聚落山間樹下。力能
 057b07 || 饒益教化眾生。而懈厭

簡
體
字

是惡中之惡無有返復。何用此等而共從事。菩薩知見眾生惡罪難除。應還作是念。是等惡人非少。精進能得令住如所樂法。為是等故我當加心勉力勤行億倍精進後得大力乃能化。此惡中之惡。難悟眾生如大醫王。以小因緣便能療治眾生重病。菩薩如是除煩惱病。令住隨意所樂功德。我於重罪大惡眾生。倍應憐愍起深大悲。如彼良醫多有慈心療治眾病。其病重者深生憐愍勤作方便為求良藥。菩薩如是於諸眾生煩惱病者悉應憐愍。於惡中之惡煩惱重者深生憐愍。勤作方便加心療治。何以故。
 菩薩隨所住 不開化眾生
 令墮三惡道 深致諸佛責
 菩薩隨所住國土城邑聚落山間樹下。力能饒益教化眾生。而懈厭

These people, the most evil among the evil—there is no way I can have any interactions with them.

What is the use of any further involvement with people such as these?

e. HE SHOULD REDOUBLE HIS RESOLVE & ACT LIKE A GREAT PHYSICIAN

The bodhisattva knows and sees that it is difficult to rid beings of their evil karmic offenses. He should instead reflect in this manner:

These sorts of evil people are not few. It is through the application of vigor that they may be influenced to abide in dharmas such as they will delight in. For their sakes, I should intensify my resolve and exert myself to the utmost in diligent practice. I should redouble my practice in a million-fold application of vigor so that, later on, I will acquire great powers by which I will then be able to transform through teaching these most evil among evil beings who are so very difficult to awaken. I should be like the great king of physicians who, by resorting to some small circumstantial method, can cure beings' severe illnesses.

It is in this way that the bodhisattva does away with the disease of the afflictions and is then allowed to abide in whichever meritorious qualities he wishes. [He reflects]:

I should feel doubly strong pity for these extremely evil beings who are burdened by grave karmic offenses and so I should bring forth profoundly great compassion for them, doing so like that especially fine physician who is abundantly endowed with kindheartedness as he cures the many sorts of illnesses. For those who are seriously ill, he brings forth deep pity and then diligently invents skillful means by which he can seek out an especially fine medicine for them.

It is in this manner that the bodhisattva should feel pity for all beings beset by the disease of the afflictions. Thus, even for the most evil among the evil and those beset with the most serious afflictions, he still feels profound pity. Hence he is diligent in creating means through which, by intensifying his resolve, he is able to cure them. And why?:

f. FAILING IN THIS, HE WOULD BE WORTHY OF THE BUDDHAS' CENSURE

No matter where the bodhisattva abides,
if he fails to initiate the transformative teaching of beings,
thus allowing them to fall into the three wretched destinies,
he is deeply deserving of the censure of the Buddhas.

And so it is that the bodhisattva, no matter in what country he abides, and no matter whether he is in the city, a village, in the mountains, or beneath some tree—wherever he has the power through which to be able to benefit and teach beings—if he instead withdraws from them

正
體
字

嫌恨貪著世樂。不

057b08 || 能開化令墮惡道。是菩薩即為十方現在

057b09 || 諸佛。深所呵責甚可慚恥。云何以小因緣

057b10 || 而捨大事。是故菩薩不欲諸佛所呵責

057b11 || [7]者。於種種諂曲重惡眾生。心不應沒隨力

057b12 || 饒益。應以諸方便勤心開化。譬如猛將將

057b13 || 兵多所傷損王則深責以諸兵眾。無所知

057b14 || [8]故王不責之。[9]

簡
體
字

嫌恨貪著世乐。不能开化令堕恶道。是菩萨即为十方现在诸佛。深所呵责甚可惭耻。云何以小因缘而舍大事。是故菩萨不欲诸佛所呵责者。于种种谄曲重恶众生。心不应没随力饶益。应以诸方便勤心开化。譬如猛将将兵多所伤损王则深责以诸兵众。无所知故王不责之。

in disgust, resents their covetous attachment to the pleasures of the world, and thus becomes unable to initiate their transformative teaching, he thereby allows them to fall into the wretched destinies. This bodhisattva thereby becomes deeply deserving of the censure of all buddhas now abiding throughout the ten directions before whom he ought to feel deeply ashamed and embarrassed, [knowing that they would demand to know], “Oh, how could you let such petty reasons cause you to abandon such a great endeavor?”

Therefore, if the bodhisattva does not wish to become someone deserving of the rebuke and censure of the Buddhas, even when faced with all sorts of deceitful and extremely evil beings, he should not let his resolve sink away. Rather he should benefit them in whatever way suits his power to help them. He should use all manner of expedient means and diligent resolve to begin their transformative teaching.

In this respect, he is like a brave military general. If the general's troops encounter catastrophic losses, he is the one who will then be severely reprimanded by the king. Since the soldiers themselves had no way of knowing [how to avoid this defeat], the king would not reprimand them.

The End of Chapter Fifteen

正
體
字

057b15 || [10]知家過患品第十六
 057b16 || 菩薩如是學。應知家過惡。何以故。若知過
 057b17 || 惡或捨家入道。又化餘人令知家過出
 057b18 || 家入道。問曰。家過云何。答曰。如經中說。佛
 057b19 || 告郁迦羅。家是破諸善根。家是深棘刺林
 057b20 || 難得自出。家是壞清白法。家是諸惡覺觀住
 057b21 || 處。家是弊惡不調凡夫住處。家是一切不善
 057b22 || 所行住處。家是惡人所聚會處。家是貪欲瞋
 057b23 || 恚愚癡住處。家是一切苦惱住處。家是消盡
 057b24 || 先世諸善根處。凡夫住此家中不應作而
 057b25 || 作不應說而說。不應行而行。在此中住。
 057b26 || 輕慢父母及諸師長。不敬諸尊福田沙門婆
 057b27 || 羅門家是貪愛憂悲苦惱眾^[11]患因緣。家是
 057b28 || 惡口罵詈苦切刀^[12]杖繫縛^[13]考掠割截之所住
 057b29 || 處。

簡
體
字

十住毗婆沙論卷第七
 知家過患品第十六

菩薩如是學。應知家過惡。何以故。若知過惡或捨家入道。又化余人令知家過出家入道。問曰。家過云何。答曰。如經中說。佛告郁迦羅。家是破諸善根。家是深棘刺林難得自出。家是壞清白法。家是諸惡覺觀住處。家是弊惡不調凡夫住處。家是一切不善所行住處。家是惡人所聚會處。家是貪欲瞋恚愚癡住處。家是一切苦惱住處。家是消盡先世諸善根處。凡夫住此家中不應作而作不應說而說。不應行而行。在此中住。輕慢父母及諸師長。不敬諸尊福田沙門婆羅門家是貪愛憂悲苦惱眾患因緣。家是惡口罵詈苦切刀杖系縛考掠割截之所住處。

CHAPTER 16

On Realizing the Faults of the Householder's Life

XVI. CHAPTER 16: ON REALIZING THE FAULTS OF THE HOUSEHOLDER'S LIFE

A. THE BODHISATTVA SHOULD KNOW THE FAULTS OF THE HOUSEHOLDER'S LIFE

As the bodhisattva trains in this manner, he should realize the serious faults of the householder's life. Why? If he realizes those serious faults, he might then abandon the householder's life and enter the path. Moreover, he might then be able to instruct others, make them aware of the faults of the household life, and thereby inspire them to leave the home life and enter the path.

B. Q: WHAT ARE THE FAULTS OF THE HOUSEHOLDER'S LIFE?

Question: What are the faults of the householder's life?

C. A: THEY ARE WELL DESCRIBED IN THIS PASSAGE FROM A SUTRA

Response: As stated in a sutra, the Buddha informed Ugradatta:²³⁸

The home life destroys all roots of goodness. The household is a deep forest of thorns from which it is difficult to escape. The household is a circumstance that destroys the dharmas of purity. The household is the dwelling place of all manner of bad ideation and discursion.²³⁹ The household is the dwelling place of the foolish common person²⁴⁰ unrestrained in corrupt and evil actions. The household is the place in which one dwells when carrying out every sort of unwholesome endeavor. The household is the gathering place of bad people. The household is the dwelling place of greed, hatred, and delusion. The household is the dwelling place of all forms of suffering. The household is the place where one entirely uses up all the roots of goodness established in previous lives.

When the foolish common person abides in this household, he does what should not be done, says what should not be said, and practices what should not be practiced. When he dwells herein, he slights his parents as well as his teachers and elders. He does not respect the venerable fields of merit, the *śramaṇas*, or the brahmins.

The life of the householder involves causes and conditions conducing to craving, sorrow, grief, suffering, afflictions, and the many sorts of tribulations. The home life is the circumstance in which one encounters the sufferings of harsh speech and scolding, wherein one becomes vulnerable to blades and cudgels, to being bound up and imprisoned, to being beaten, or to being subjected to [punitive]

正
體
字

未種善根不種已種能壞。能令凡夫在
 057c01 || 此貪欲因緣而墮惡道。瞋恚因緣愚癡因緣
 057c02 || 而墮惡道怖畏因緣而墮惡道。家是不持
 057c03 || 戒品。捨離定品。不觀慧品。不得解脫品。
 057c04 || 不生解脫知見品。於此家中生。父母愛兄
 057c05 || 弟妻子眷屬車馬。增長貪求無有厭足。家
 057c06 || 是難滿如海吞流。家是無足如火焚薪。家
 057c07 || 是無^[14]息覺觀相續如空中風。家是後有惡
 057c08 || 如美食有毒。家是苦性如怨詐親。家是障
 057c09 || 礙能妨聖道。家是鬪亂種種因緣共相違諍。
 057c10 || 家是多瞋呵責好醜。家是無常雖久失壞。

簡
體
字

未种善根不种已种能坏。能令凡夫在此贪欲因缘而堕恶道。嗔恚
 因缘愚痴因缘而堕恶道怖畏因缘而堕恶道。家是不持戒品。舍离
 定品。不观慧品。不得解脱品。不生解脱知见品。于此家中生。
 父母爱兄弟妻子眷属车马。增长贪求无有厌足。家是难满如海吞
 流。家是无足如火焚薪。家是无息觉观相续如空中风。家是后有
 恶如美食有毒。家是苦性如怨诈亲。家是障碍能妨圣道。家是斗
 乱种种因緣共相违諍。家是多嗔呵责好丑。家是无常虽久失坏。

amputations.²⁴¹ One fails to plant whichever roots of goodness one has not yet planted and those roots of goodness one has already planted become vulnerable to destruction.

[The householder's life] is able to cause the common person involved in these desire-related causal circumstances to fall into the wretched destinies. Causal circumstances related to hatred or delusion may also precipitate descent into the wretched destinies. [So, too], causal circumstances related to fearfulness may result in one's falling into the wretched destinies.²⁴²

The householder's life is a circumstance in which one does not maintain the aggregate (*skandha*) of the moral precepts, abandons the aggregate of meditative absorption, does not contemplate the aggregate of wisdom, does not acquire the aggregate of the liberations, and does not bring forth the aggregate of the knowledge and vision of liberation.

One is born into this householder's life, a circumstance in which parents lovingly dote on their sons, and in which one indulges affection for one's wife and children, for one's retinue, and even for one's carriages and horses. This situation encourages the proliferation of desires to the point where they become insatiable.

[The desires associated with] the householder's life are as difficult to fulfill as the ocean is as it swallows up every tributary that flows into it.

[The desires associated with] the household are as insatiable as a fire in its burning up of firewood.

The life of the householder involves ceaseless ideation and mental discursiveness that are just as continuous as the winds that blow through empty space.

The life of the householder conduces to misfortune in one's future existences just as surely as does delectable food laced with poison [surely leads to one's death].

The life of the householder, by its very nature, is linked to suffering and, in that, it is comparable to having enemies posing as close relations.

Being a householder is an obstruction, for it is able to block one's access to the path of the Āryas.

The householder's life is beset with discord arising from disputation and many different causes and conditions involving mutual opposition and conflict.

The householder's life involves much hatred associated with scolding and much censure over what is desirable versus what is detestable.

The household is impermanent. Even though it may have endured for a long time, it is bound for destruction.

家

057c11 || 是眾苦求衣食等方便守護。家是[15]多疑慮猶

057c12 || 如怨賊。家是無我顛倒貪著假名為有。家是

057c13 || [16]技人雖以種種文飾莊嚴現為貴人。須臾

057c14 || 不久莊嚴還作貧賤。家是變異會必離散。家

057c15 || 如幻假借和合無有實事。家如夢一切富

057c16 || 貴久則還失。家如朝露須臾滅失。家如蜜

正體字 057c17 || 滯其味甚少。家如棘[17]叢受五欲味惡刺傷

057c18 || 人。家是[18]鍼[口*(佳/乃)]虫。不善覺觀常啖食人。家污

057c19 || 淨命多行欺誑。家是憂愁心多濁亂。家是眾

057c20 || 共王賊水火[19]惡親所壞。家是多病多諸錯

057c21 || 謬如是長者在家菩薩。應當如是善知家

057c22 || 過。復次。

家是众苦求衣食等方便守护。家是多疑处犹如怨贼。家是无我颠倒贪著假名为有。家是技人虽以种种文饰庄严现为贵人。须臾不久庄严还作贫贱。家是变异会必离散。家如幻假借和合无有实
事。家如梦一切富贵久则还失。家如朝露须臾灭失。家如蜜滯其味甚少。家如棘丛受五欲味恶刺伤人。家是针嘴虫。不善觉观常啖食人。家污淨命多行欺誑。家是忧愁心多浊乱。家是众共王贼水火恶亲所坏。家是多病多诸错謬如是长者在家菩萨。应当如是善知家过。复次。

简体字

The household is beset by many forms of suffering as one strives to acquire clothing, food, and so forth and then does whatever is necessary to preserve and protect them.

The householder's life is a circumstance involving much mutual doubting, just as when abiding in close proximity to thieves.

One's household is not intrinsically "mine." It is solely through inverted views and covetous attachment that, by resort to conventional designations, one claims "it exists."

The circumstance of the householder is like that of an actor who, although he may use all different sorts of make-up and costumes to present the appearance of a member of the aristocracy, before long, in but an instant, all of those adornments disappear and he resumes his role as someone who is poor and of inferior social status.²⁴³

The household is ever-changing. Once its components have come together, they are bound to fall apart and disperse.

A household is like a magical conjuration. It depends upon the mere aggregation of components and thus is devoid of any reality.

The household is like a dream. After a while, all of one's wealth and high social status are bound to be lost.

The household is like the morning dew. After a short while, it disappears entirely.

[The happiness derived from] the householder's life is like a mere drop of honey. Its flavor is extremely weak.

The household is like a thicket of thorns. As a person enjoys the taste of the objects of the five types of desire, poisonous piercings inflict injuries.

The household is analogous to a needle-beaked insect. Unwholesome ideation and discursive thought always gnaw at and consume the people within it.

Life as a householder sullies the purity of one's life. One becomes predisposed by it to engage in much cheating and deception.

The life of a householder is plagued by anxiety and worries. Thus one's mind is often muddled and confused.

The house becomes the common property of many others and it is vulnerable to destruction by [agents of] the king, thieves, floods, fires, and evil relatives.

The householder's life is freighted with many defects. It involves the commission of numerous erroneous actions. This being the case, an elder who is a lay bodhisattvas should well realize the faults of the householder's life.

D. ALSO PRACTICE GIVING, UPHOLD PRECEPTS, AND CONTEMPLATE ALMSMEN

Next we have:

正 體 字	057c23	菩薩應當知	在家之過惡
	057c24	親近於布施	持戒善好喜
	057c25	若見諸乞人	應生五三想
	057c26	在家菩薩應如是知家過患。當行布施持	
	057c27	戒善好。布施名捨貪心。持戒名身口業清	
	057c28	淨。善名善攝諸根。好喜名同[20]心歡樂。五三	
	057c29	想名見乞兒應生五三想。初三者善知識	
	058a01	想轉身大富想。[1]裨助菩提想。又有三想。折	
	058a02	伏慳貪想。捨一切想。貪求一切智慧想。又	
	058a03	有三想。隨如來教想。不求果報想。降伏	
簡 體 字	058a04	魔想。又有三想。見來求者生眷屬想。不	
	058a05	捨攝法想。捨邪受想。又有三想。離欲想。	
	058a06	修慈想。無癡想。	
		菩薩应当知	在家之过恶
		亲近于布施	持戒善好喜
		若见诸乞人	应生五三想
		在家菩萨应如是知家过患。当行布施持戒善好。布施名舍贪	
		心。持戒名身口业清净。善名善摄诸根。好喜名同心欢乐。五三	
		想名见乞儿应生五三想。初三者善知识想转身大富想。裨助菩提	
		想。又有三想。折伏慳贪想。舍一切想。贪求一切智慧想。又有	
		有三想。随如来教想。不求果报想。降伏魔想。又有三想。见来求	
		者生眷属想。不舍摄法想。舍邪受想。又有三想。离欲想。修慈	
		想。无痴想。	

The bodhisattva should know
 the serious faults of the householder's life.
 He should draw close to the practice of giving
 and skillfulness in observing moral precepts, delighting in these.
 Whenever one sees any almsman,
 he should bring forth five threefold contemplations.

The lay bodhisattva should know in this way the tribulations of the householder's life. He should adopt in practice the excellence of giving and observance of moral precepts. "Giving" refers here to relinquishing the covetous mind. "Observing moral precepts" refers to purity of physical and verbal actions. "Skillfulness" refers to skillful restraint of the sense faculties. "Delighting in these" refers to like-mindedness and exultant happiness [in the adoption of these practices].

1. FIVE THREEFOLD CONTEMPLATIONS WHENEVER SEEING AN ALMSMAN

"Five threefold contemplations" refers to five different threefold contemplations one should take up whenever encountering an almsman.

The first of the threefold contemplations is as follows:

- Contemplating [the almsman] as a good spiritual guide.²⁴⁴
- Contemplating [the acquisition of] great wealth in future lives.²⁴⁵
- Contemplating [one's giving] as assisting the realization of bodhi.²⁴⁶

There is yet another threefold contemplation, as follows:

- Contemplating the conquering of miserliness.
- Contemplating the relinquishing of everything.
- Contemplating striving for the acquisition of all-knowledge.²⁴⁷

There is yet another threefold contemplation, as follows:

- Contemplating in accordance with the teachings of the Tathāgata;
- Contemplating refraining from seeking any karmic result;²⁴⁸
- Contemplating the defeat of Māra.²⁴⁹

There is yet another threefold contemplation, as follows:

- Contemplating those who come for alms as one's own retinue.²⁵⁰
- Contemplating the importance of not abandoning the dharmas comprising "the means of attraction."²⁵¹
- Contemplating the relinquishing of what has been wrongfully acquired.

There is yet another threefold contemplation, as follows:

- Contemplating dispassion.²⁵²
- Contemplating the cultivation of kindness.
- Contemplating non-delusion.

正
體
字

今當解第五三想。菩薩因

058a07 || 來求者。令三毒折薄捨所施物生離欲想。

058a08 || 於求者與樂因緣故。瞋恨心薄名修慈想。

058a09 || 是布施迴向無上道則癡心薄。是名不癡

058a10 || 想。餘想義應如是知。復次。

058a11 || 菩薩因求者 具六波羅蜜

058a12 || 以是因緣故 見求應大喜

058a13 || 六波羅蜜者。布施持戒忍辱精進禪定智慧。

058a14 || 以因求者能得具足。以是利故。菩薩遙見

058a15 || 求者心大歡喜作是念。行福田自然而至。

058a16 || 我因此人得具足六波羅蜜。所以者何。若

058a17 || 於所施物心不貪惜。是名檀波羅蜜。為阿

058a18 || 耨多羅三藐三菩提施與。是名尸羅波羅蜜。

058a19 || 若不瞋乞者是名羼提波羅蜜。當行施時

058a20 || 不慮空匱心不退沒。是名毘梨耶波羅蜜。

簡
體
字

今当解第五三想。菩萨因来求者。令三毒折薄舍所施物生离欲想。于求者与乐因缘故。嗔恨心薄名修慈想。是布施回向无上道则痴心薄。是名不痴想。余想义应如是知。复次。

菩萨因求者 具六波罗蜜

以是因缘故 见求应大喜

六波罗蜜者。布施持戒忍辱精进禅定智慧。以因求者能得具足。以是利故。菩萨遥见求者心大欢喜作是念。行福田自然而至。我因此人得具足六波罗蜜。所以者何。若于所施物心不贪惜。是名檀波罗蜜。为阿耨多罗三藐三菩提施与。是名尸罗波罗蜜。若不嗔乞者是名羼提波罗蜜。当行施时不虑空匮心不退没。是名毗梨耶波罗蜜。

We should now explain this fifth of these five threefold contemplations:

Because an almsman has come, a bodhisattva may be able to diminish the three poisons. Through relinquishing some possession as a gift one may thereby bringing forth the contemplation of dispassion.²⁵³

Through providing causes and conditions for the happiness of the supplicant, one's thoughts of hatred become but scant. This is cultivation of the contemplation of kindness.

If the [merit from] this act of giving is dedicated to success in the unsurpassable path, this diminishes one's deluded mind states. This is the contemplation of non-delusion.

One should understand the meaning of the other contemplations in accordance with the above explanations.

2. IT IS DUE TO ALMSMEN THAT ONE IS ABLE TO PERFECT THE SIX PĀRAMITĀS

Furthermore:

It is because of the almsman
that the bodhisattva perfects the six *pāramitās*.
For this reason, one should feel great joy
on seeing someone who has come to seek alms.

The six *pāramitās*, [the perfections], are giving, moral virtue, patience, vigor, *dhyāna* concentration, and wisdom. It is because of the almsman that one becomes able to bring them to a state of completion. It is because he gains such benefit that, whenever a bodhisattva sees from afar that a supplicant is coming, his mind is filled with great delight and he thinks, "A walking field of merit has arrived here of his own accord. It is because of just such people as these that I shall be able to perfect the six *pāramitās*." Now, how might this be so? [Consider the following]:

When one's mind feels no miserly cherishing for the object one gives, this is *dāna pāramitā*, [the perfection of giving].

When one gives for the sake of attaining *anuttarasamyakṣambodhi*, [the utmost, right, and perfect enlightenment], this is an instance of practicing *śīla pāramitā*, [the perfection of moral virtue].²⁵⁴

When one is able to refrain from feeling hatred toward the mendicant, this is an instance of practicing *kṣānti pāramitā*, [the perfection of patience].

When, as one is carrying out the act of giving, one refrains from reflecting on one's own resulting material scarcity while also not retreating from one's resolve, this is an instance of practicing *vīrya pāramitā*, [the perfection of vigor].²⁵⁵

正
體
字

058a21 || 若與乞者若自與時心定不悔。是名禪波
 058a22 || 羅蜜。以不得一切法而行布施不求果
 058a23 || 報。如賢聖無所著。以是布施迴向阿耨多
 058a24 || 羅三藐三菩提。是名般若波羅蜜。復次。
 058a25 || 所施物果報 種種皆能知
 058a26 || 慳惜在家者 亦知種種過
 058a27 || [2]所施物所獲功德利物。慳惜在家所有過
 058a28 || 惡菩薩於此皆悉了知。問曰。若施得何功
 058a29 || 德。若惜在家有何過咎。答曰。菩薩以真智
 058b01 || 慧如是知。施與已是我物。在家者非我物。
 058b02 || 物施已則堅牢。在家者不堅牢。物施已[3]後
 058b03 || 世樂。在家少時樂。物施已不憂守護。在家
 058b04 || 者有守護。[4]苦物施已愛心薄。在家者增長
 058b05 || 愛。

簡
體
字

若与乞者若自与时心定不悔。是名禅波罗蜜。以不得一切法而行
 布施不求果报。如贤圣无所著。以是布施回向阿耨多罗三藐三菩
 提。是名般若波罗蜜。复次。

所施物果报 种种皆能知
 悭惜在家者 亦知种种过

所施物所获功德利物。悭惜在家所有过恶菩萨于此皆悉了
 知。问曰。若施得何功德。若惜在家有何过咎。答曰。菩萨以真
 智慧如是知。施与已是我物。在家者非我物。物施已则坚牢。在
 家者不坚牢。物施已后世乐。在家少时乐。物施已不忧守护。在
 家者有守护。苦物施已爱心薄。在家者增长爱。

If, in giving to an almsman, at that very time when one is presenting the gift, one's mind remains fixed [in its resolve] and does not entertain any regretfulness, this is an instance of practicing *dhyāna pāramitā*, [the perfection of meditative concentration].

By not apprehending [any inherent existence in] any dharma as one carries out an act of giving, by not seeking any karmic reward from it, and by remaining free of any attachment in this, thereby doing so after the manner of a worthy or an *ārya*,²⁵⁶ when one then dedicates that act of giving to *anuttarasamyakṣambodhi*, one's giving then becomes an instance of practicing *prajñā pāramitā*, [the perfection of wisdom].

3. ONE KNOWS THE BENEFITS OF GIVING AND THE FAULTS OF MISERLINESS

Furthermore:

As for the karmic results ensuing from giving the gift,
he is able to know all of its various forms.
He also knows the various faults associated with
keeping it at home due to miserliness.

As for the merit acquired from the giving of the gift that has been given as well as all the serious faults associated with keeping the gift due to miserliness, the bodhisattva completely comprehends all of these matters.

a. Q: WHAT ARE THE MERITS OF GIVING AND FAULTS OF KEEPING THE GIFT?

Question: If one gives it, what sort of merit is gained by that? And if one instead keeps it at home, what fault or blame is there in that?

b. A: USING TRUE WISDOM, THE BODHISATTVA UNDERSTANDS AS FOLLOWS:

Response: The bodhisattva uses true wisdom to understand this matter in the following manner, [reflecting]:

After this gift has been given away, it is still mine [in terms of its ongoing karmic rewards]. However, if it is instead kept at home, it is not [rightfully] mine.

Once the gift has been given, it endures.²⁵⁷ However, if it is instead kept at home, it will not endure.²⁵⁸

After the gift has been given, future-life happiness will follow from that. However, if it is instead kept at home, it will provide happiness only for a brief period of time.

Once the gift has been given away, there is no longer any need to be anxious about preserving and guarding it. However, if it is instead kept at home, one will continue to feel protective concern for it.

If one has already given away the gift, one's thoughts of affection for it become scant. However, if it is instead kept at home, one increases one's affection for it.

正
體
字

物施已無我所。在家者是我所。物施已
 058b06 || 無所屬。在家者有所屬。物施已無所畏。
 058b07 || 在家者多所畏。物施已助菩提道。在家者
 058b08 || 助魔道。物施已無有盡。在家則有盡。物施
 058b09 || 已從得樂。在家從得苦。[5]施已捨煩惱。在
 058b10 || 家增煩惱。施已得大富樂。在家不得大富
 058b11 || 樂。施已大人業。在家小人業。施已諸佛所
 058b12 || [6]歎。在家愚癡所讚。復次。
 058b13 || 於妻子眷屬 及與善知識
 058b14 || 財施及畜生 應生幻化想
 058b15 || 一切諸行業 是則為幻師
 058b16 || 在家菩薩。於妻子等應生幻化想。如幻化
 058b17 || 事但誑人[7]目。行業是幻主。

簡
體
字

物施已无我所。在家者是我所。物施已无所属。在家者有所属。
 物施已无无畏。在家者多所畏。物施已助菩提道。在家者助魔
 道。物施已无有尽。在家则有尽。物施已从得乐。在家从得苦。
 施已舍烦恼。在家增烦恼。施已得大富乐。在家不得大富乐。施
 已大人业。在家小人业。施已诸佛所叹。在家愚痴所赞。复次。
 于妻子眷属 及与善知识
 财施及畜生 应生幻化想
 一切诸行业 是则为幻师
 在家菩萨。于妻子等应生幻化想。如幻化事但诳人目。行业
 是幻主。

Once the gift has been given, one becomes free of [any thought of it as] “mine.” However, if it is instead kept at home, it is [still thought of as] “mine.”

Once the gift has been given, there is no [conception of] anyone to whom it belongs. However, if it is instead kept at home, there is [the conception of] someone to whom it belongs.

Once the gift has been given, one is free of concerns about it. However, if it is instead kept at home, one entertains many fears about it.

Once the gift has been given, it assists progress on the path to bodhi. However, if it is instead kept at home, it assists progress on the path of Māra.

Once the gift has been given, [the benefit from having given it] is endless. However, if it is instead kept at home, it remains finite [in its capacity to provide benefit].

Once the gift has been given, one continues to experience happiness from it. However, if it is instead kept at home, one continues to experience suffering [from one's concerns about it].

Having given the gift, one relinquishes afflictions. However, if it is instead kept at home, it increases one's afflictions.

Having given the gift, one gains great wealth and happiness. However, if it is instead kept at home, one does not gain great wealth and happiness.

Having given the gift, one has done the deed of a great man. However, if it is instead kept at home, one has done the deed of a petty man.

Having given the gift, one is praised by the Buddhas. However, if it is instead kept at home, one is praised only by fools.

4. CONTEMPLATE RELATIVES AND POSSESSIONS AS LIKE MERE ILLUSIONS

Furthermore:

Regarding one's wife, sons, and retinue
as well as one's good spiritual friends,
one's giving of wealth, and one's animals, too—
one should contemplate them all as mere illusory conjurations.

It is one's karma consisting of all of one's actions
that serves as their conjuring magician.

Regarding his wife, children, and so forth, the householder bodhisattva should contemplate them as mere illusory conjurations. They are just like phenomena manifesting as illusory conjurations that merely deceive a person's eyes. It is the karma of one's actions that serves as their conjurer.

正
體
字

妻子等事不久

058b18 || 則滅。如經說。佛告諸比丘。諸行如幻化誑
058b19 || 惑愚人無有實事。當知因業故有業盡則
058b20 || 滅。是故如幻作是念。
058b21 || 我非彼所有 彼非我所有
058b22 || 彼我皆屬業 隨業因緣有
058b23 || 如是正思惟 不應起惡業
058b24 || 父母妻子親^[8]里知識奴婢僮^[9]客等。不能為
058b25 || 我作救作歸作趣。非我非我所。五陰十二
058b26 || 入十八界。尚非我非我所。何況父母妻子
058b27 || 等。我亦不能為彼作救作歸作趣。我亦屬
058b28 || 業隨業所受。彼亦屬業隨業所受。好惡果
058b29 || 報如是三種籌量。一有義趣。二見經說。三
058c01 || 見現事。不應為父母妻子等起身口意毫
058c02 || 釐惡業。

簡
體
字

妻子等事不久则灭。如经说。佛告诸比丘。诸行如幻化诳惑愚人
无有实事。当知因业故有业尽则灭。是故如幻作是念。

我非彼所有 彼非我所有
彼我皆属业 随业因缘有
如是正思惟 不应起恶业

父母妻子亲里知识奴婢僮客等。不能为我作救作归作趣。非
我非我所。五阴十二入十八界。尚非我非我所。何况父母妻子
等。我亦不能为彼作救作归作趣。我亦属业随业所受。彼亦属业
随业所受。好恶果报如是三种筹量。一有义趣。二见经说。三见
现事。不应为父母妻子等起身口意毫厘恶业。

As for phenomena such as one's wife, sons, and so forth, they will all disappear before long. This is as explained in the sutras where the Buddha told the bhikshus, "All of one's actions are like an illusory conjuration that deceives and deludes foolish people for there are no genuinely-existent phenomena present there at all."

One should realize that it is because of karma that these phenomena exist. Once that karma has finally become exhausted, then they all disappear. Hence they are all like illusory conjurations. Thus one should reflect on them as follows:

5. ONE SHOULD REFLECT ON THEM ALL AS THE RESULTS OF KARMA

I am not a possession of theirs,
nor are they possessions of mine.
Those things and myself all belong to karma
and exist in accordance with karmic causes and conditions.

If one carries on right contemplation in this manner,
one should not create any bad karma.

[The bodhisattva reflects in the following manner]:

My father, mother, wife, children, relatives, fellow villagers, friends, slaves, maidservants, servant boys, guests, and such—none of them are able to save me, to be a refuge for me, or to serve as my ultimate resort. They are neither my self nor a possession of my self.

Not even the five aggregates, twelve sense bases, or eighteen sense fields constitute either a self or anything that is owned by a self. How much the less could this be so in the case of my parents, my wife, my children, or those other individuals?

Neither am I capable of serving as a savior for them, of serving as a refuge for them, or of serving as an ultimate resort for them. I too belong to my own karma and am thereby bound to accord with my karma in what I experience. They too belong to their own karma and are thereby bound to accord with their karma in what they experience.

In this connection, regarding this matter of experiencing good and bad karmic retributions, there are three bases for evaluating and assessing [this idea]:

First, it has meaningful significance.

Second, we see this in the sutras' explanations.

Third, we see this in presently manifest circumstances.

[This being the case], one should not perform even the slightest bad physical, verbal, or mental karmic deed [even when it is done] for the sake of one's parents, wife, or children.

復次。

058c03 || 菩薩於妻所 應生三三想
 058c04 || 亦復有三三 又復有三三
 058c05 || 在家菩薩應生^[10]三想。所謂三者。妻是無常
 058c06 || 想失想壞想。又有三想。是戲笑伴非後世
 058c07 || 伴。是共食伴非受業果報伴。是樂時伴非苦
 058c08 || 時伴。又有三想。是不淨想臭穢想可厭想。又
 058c09 || 有三想。是怨家想惱害想相違想。又有三
 058c10 || 想。羅刹想毘舍闍鬼想醜陋想。又有三想。入
 058c11 || 地獄想入畜生想入餓鬼想。又有三想。重擔
 058c12 || 想減想屬畏想。又有三想。非我想無^[11]定屬
 058c13 || 想假借想。又有三想。因起身惡業想起口
 058c14 || 惡業想起意惡業想。又有三想。欲覺處想
 058c15 || 瞋覺處想惱覺處想。又有三想。枷杻^[12]相鎖
 058c16 || 械[*]相縛繫[*]相。

正
體
字

復次。

菩薩于妻所 应生三三想
 亦复有三三 又复有三三

在家菩薩應生三想。所謂三者。妻是無常想失想壞想。又有三想。是戲笑伴非後世伴。是共食伴非受業果報伴。是樂時伴非苦時伴。又有三想。是不淨想臭穢想可厭想。又有三想。是怨家想惱害想相違想。又有三想。羅刹想毗舍闍鬼想丑陋想。又有三想。入地獄想入畜生想入餓鬼想。又有三想。重擔想減想屬畏想。又有三想。非我想無定屬想假借想。又有三想。因起身惡業想起口惡業想起意惡業想。又有三想。欲覺處想瞋覺處想惱覺處想。又有三想。枷杻相鎖械相縛系相。

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6. USE THE FOLLOWING THREEFOLD CONTEMPLATIONS OF ONE'S SPOUSE

Furthermore:

Regarding a spouse,²⁵⁹ the bodhisattva should bring forth three threefold contemplations in addition to which there are another three that are threefold, after which there are yet more sets of three that are threefold as well.²⁶⁰

The lay bodhisattva should take up the threefold contemplations, as below:²⁶¹

The first three are as follows: One's spouse is impermanent, bound to be lost, and bound for destruction.

There are three more contemplations: One's spouse is a companion for enjoyment and laughter now, but not a companion in future lives, a companion with whom to share meals, but not a companion in the undergoing of karmic retributions, and is a companion in times of happiness, but not a companion in [future] times of suffering.

There are three more contemplations: One's spouse is an object for the contemplation of the body as unlovely,²⁶² as malodorous and filled with filth, and as loathsome.

There are three more contemplations: One's spouse is to be contemplated as an adversary, as a source of injurious anguish, and as one who stands in mutual opposition [to one's aims].

There are three more contemplations: One's spouse is to be contemplated as a *rākṣasa*, a *piśācī*, and as physically ugly.

There are three more contemplations: One's spouse is to be contemplated as a cause for falling into the hells, as a cause for falling into the animal realm, and as a cause for falling into the realm of hungry ghosts.

There are three more contemplations: One's spouse is to be contemplated as a heavy burden, as a cause of decline, and as fearsome.

There are three more contemplations: One's spouse is to be contemplated as not-self, as of no certain loyalty, and as merely borrowed.

There are three more contemplations: One's spouse is to be contemplated as the cause for generating bad physical karma, as the cause for generating bad verbal karma, and as the cause for generating bad mental karma.

There are three more contemplations: One's spouse is to be contemplated as the basis for thoughts of lust, as the basis for thoughts of hatred, and as the basis for thoughts of annoyance.

There are three more contemplations:²⁶³ One's spouse is to be contemplated as manacles, as chains, and as a cangue.

正
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字

復有三[*]相。遮持戒[*]相。遮

058c17 || 禪定[*]相。遮智慧[*]相。復有三[*]相坑[*]相羅

058c18 || 網[*]相圍合[*]相。復有三[*]相。災害[*]相疾病

058c19 || [*]相衰惱[*]相。復有三[*]相。罪[*]相黑[13]耳[*]相災

058c20 || 雹[*]相。復有三相。病[*]相老[*]相死[*]相。復有三

058c21 || [*]相。魔[*]相魔處[*]相[14]畏[*]相。復有三[*]相。憂愁

058c22 || [*]相懊惱[*]相啼哭[*]相。復有三[*]相。大豺狼

058c23 || [*]相大摩竭魚[*]相大猫狸[*]相。復有三[*]相。黑

058c24 || 毒蛇[*]相鱷魚[*]相奪勢力[*]相。復有三[*]相。無

058c25 || 救[*]相無歸[*]相無[15]舍[*]相。復有三[*]相。失[*]相

058c26 || 退[*]相疲極[*]相。復有三[*]相賊[*]相獄卒[*]相

058c27 || 地獄卒[*]相。復有三[*]相。留[*]相縛[*]相結[*]相。

058c28 || 復有三[*]相。泥[*]相流[*]相[16]漂[*]寸[*]相。復有三

058c29 || [*]相。械[*]相鎖[*]相[17]米[*]離粘[*]相。復有三[*]相。猛

059a01 || 火聚[*]相刀輪[*]相草炬[*]相。

簡
體
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復有三相。遮持戒相。遮禪定相。遮智慧相。復有三相坑相羅網相圍合相。復有三相。災害相疾病相衰惱相。復有三相。罪相黑耳相災雹相。復有三相。病相老相死相。復有三相。魔相魔處相畏相。復有三相。憂愁相懊惱相啼哭相。復有三相。大豺狼相大摩竭魚相大猫狸相。復有三相。黑毒蛇相鱷魚相奪勢力相。復有三相。無救相無歸相無舍相。復有三相。失相退相疲極相。復有三相賊相獄卒相地獄卒相。復有三相。留相縛相結相。復有三相。泥相流相[漂*寸]相。復有三相。械相鎖相[米*離]粘相。復有三相。猛火聚相刀輪相草炬相。

- There are three more contemplations: One's spouse is to be contemplated as an obstacle to maintaining the moral precepts, as an obstacle to *dhyāna* concentration, and as an obstacle to wisdom.
- There are three more contemplations: One's spouse is to be contemplated as a deep pit, as a net-trap, and as a corral-trap.
- There are three more contemplations: One's spouse is to be contemplated as a natural disaster, as a plague, and as causing the anguish of decline.
- There are three more contemplations: One's spouse is to be contemplated as associated with karmic offenses, as a black-eared kite,²⁶⁴ and as a disastrous hail storm.
- There are three more contemplations: One's spouse is to be contemplated as symbolic of illness, as symbolic of aging, and as symbolic of death.
- There are three more contemplations: One's spouse is to be contemplated as *Māra*, as the abode of *Māra*, and as fearsome.
- There are three more contemplations: One's spouse is to be contemplated as emblematic of worry, as emblematic of anguish, and as emblematic of weeping.
- There are three more contemplations: One's spouse is to be contemplated as a large jackal or wolf, as the *makara* sea monster, and as a huge leopard.
- There are three more contemplations: One's spouse is to be contemplated as a black venomous serpent, as the Sakhalin sturgeon,²⁶⁵ and as the force of violent pillaging.
- There are three more contemplations: One's spouse is to be contemplated as not a savior, as not a refuge, and as not a shelter.
- There are three more contemplations: One's spouse is to be contemplated as associated with failure, as associated with retreat, and as associated with physical exhaustion.
- There are three more contemplations: One's spouse is to be contemplated as a thief, as a jailer, and as one of the minions in hell.
- There are three more contemplations: One's spouse is to be contemplated as detention, as bondage, and as a fetter.
- There are three more contemplations: One's spouse is to be contemplated as like mire, as like a flood, and as like being adrift.
- There are three more contemplations: One's spouse is to be contemplated as fetters, as a lock, and as glue.
- There are three more contemplations: One's spouse is to be contemplated as a fierce conflagration, as a spinning wheel of knives, and as a flaming torch.

正
體
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復有三[*]相。無利

059a02 || [*]相刺棘[*]相惡毒[*]相。復有三[*]相。[1]陵上[*]相

059a03 || 覆映[*]相貪著[*]相。復有三[*]相。恨[*]相鞭杖

059a04 || [*]相刀稍[*]相。復有三[*]相。忿恚[*]相諍訟[*]相

059a05 || [2]打棒相。復有三[*]相。怨憎會[*]相離愛[*]相鬧

059a06 || [*]相。取要言之。是[3]以一切臭惡不淨[*]相。一

059a07 || 切衰濁[*]相。是一切不善根[*]相。是故在家菩

059a08 || 薩。於妻子見如是[*]相。應生厭離心出家

059a09 || 修善為善。若不能出家。不應於[4]妻起諸

059a10 || 惡業。復次。

059a11 || 若於子偏愛 即以智力捨

059a12 || 因子行平等 普慈諸眾生

059a13 || 在家菩薩。若自知於子愛心偏多。即以智

059a14 || 力思惟捨離。智力者應如是念。菩薩平等

059a15 || 心。乃有阿耨多羅三藐三菩提。高下心者則

059a16 || 無菩提。是阿耨多羅三藐三菩提。

簡
體
字

復有三相。无利相刺棘相恶毒相。复有三相。陵上相覆映相贪着相。复有三相。恨相鞭杖相刀槩相。复有三相。忿恚相谍讼相打棒相。复有三相。怨憎会相离爱相闹相。取要言之。是以一切臭恶不净相。一切衰浊相。是一切不善根相。是故在家菩萨。于妻子见如是相。应生厌离心出家修善为善。若不能出家。不应于妻起诸恶业。复次。

若于子偏爱 即以智力舍

因子行平等 普慈诸众生

在家菩萨。若自知于子爱心偏多。即以智力思惟舍离。智力者应如是念。菩萨平等心。乃有阿耨多罗三藐三菩提。高下心者则无菩提。是阿耨多罗三藐三菩提。

There are three more contemplations: One's spouse is to be contemplated as of no benefit, as a thicket of thorns, and as noxious poison.

There are three more contemplations: One's spouse is to be contemplated as on a burial mound, as obscuring radiance, and as symbolic of desirous attachment.

There are three more contemplations: One's spouse is to be contemplated as symbolic of resentment, as symbolic of whips and cudgels, and as symbolic of swords and lances.

There are three more contemplations: One's spouse is to be contemplated as symbolic of rage, as symbolic of disputatiousness, and as symbolic of being beaten with a cudgel.

There are three more contemplations: One's spouse is to be contemplated as symbolic of proximity to what one detests, as symbolic of separation from what one loves, and as symbolic of quarrelsomeness.

To sum up what is essential: One's spouse is to be contemplated as symbolic of every sort of malodorousness, repulsiveness, and impurity, as symbolic of every sort of ruin and corruption, and as symbolic of all sorts of bad karmic roots.

Therefore, having visualized such contemplations of one's spouse and children, the lay bodhisattva should bring forth feelings of renunciation, leave behind the householder's life, cultivate goodness, and do good deeds. If one is unable to leave behind the householder's life,²⁶⁶ one should at least refrain from creating any sort of bad karma in one's relationship with one's spouse.

7. USE WISDOM TO REDUCE BIAS TOWARD ONE'S OWN CHILDREN

Additionally:

If one cherishes a preferential affection for one's children, one should then use the power of wisdom to relinquish it, and, based on [such feeling for] one's children, practice equal regard for all by which one then extends universal kindness to all beings.

If the lay bodhisattva realizes that he cherishes an especially great partiality toward his own children, he should then use the power of wisdom to reflect upon it and relinquish it. One who is possessed of the power of wisdom should reflect in this manner:

It is only once the bodhisattva develops a mind of equal regard for all that he then attains *anuttarasamyaksambodhi*. If one's mind discriminates between those who are regarded as superior and those who are regarded as inferior, then he will have no attainment of bodhi. This *anuttarasamyaksambodhi* is acquired through [realization of] the

從一相無

059a17 || 相得。不從別異相得。我今求阿耨多羅三
 059a18 || 藐三菩提。若於子所愛心偏多即有高下不
 059a19 || 名平等。即是別相非是一相。若如是者去
 059a20 || 阿耨多羅三藐三菩提。則為甚遠。是故我不
 059a21 || 應於子偏生愛心。爾時於子應生三[*]相。
 059a22 || 一於我為賊佛說等慈破令不等。愛心偏
 059a23 || 多故。二為賊害因是子故。破諸善根遮
 059a24 || 正智命。三我因是子逆道中行不行順道。
 059a25 || 即時因子於諸眾生等行慈心應作是念。
 059a26 || 子從餘處來我亦從餘處來。子至異處我
 059a27 || 去異處。我不知彼去處。彼不知我去處。
 059a28 || 彼不知我來處。我不知彼來處。是子非我
 059a29 || 所有。何為無故橫生愛縛。如說。
 059b01 || 彼我不相知 所來所去處
 059b02 || 彼我云何親 而生我所心

正
體
字

从一相无相得。不从别异相得。我今求阿耨多罗三藐三菩提。若于子所爱心偏多即有高下不名平等。即是别相非是一相。若如是者去阿耨多罗三藐三菩提。则为甚远。是故我不应于子偏生爱心。尔时于子应生三相。一于我为贼佛说等慈破令不等。爱心偏多故。二为贼害因是子故。破诸善根遮正智命。三我因是子逆道中行不行顺道。即时因子于诸众生等行慈心应作是念。子从余处来我亦从余处来。子至异处我去异处。我不知彼去处。彼不知我去处。彼不知我来处。我不知彼来处。是子非我所有。何为无故横生爱缚。如说。

彼我不相知 所来所去处
 彼我云何亲 而生我所心

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singular characteristic of signlessness. It is not attained through discriminating on the basis of different characteristics.

Now, I am seeking the realization of *anuttarasamyaksambodhi*. If the mind of affection that I maintain toward my own children is preferentially greater than for others, then this is an instance of retaining discriminations as to who is regarded as superior and who is regarded as inferior. This does not qualify as "equal regard for all." It is just a case of making discriminations based on different characteristics and it is not a case of perceiving a singular unitary character.

If I allow this to happen, then I will remain very far from *anuttarasamyaksambodhi*. Therefore I should not bring forth a mind of preferentially greater affection for my own children.

8. TAKE UP THIS THREEFOLD CONTEMPLATION OF ONE'S CHILDREN

One should then take up a threefold contemplation regarding one's own children:

First, "They are for me like thieves, for, although the Buddha has taught that one is to feel equal kindness for all, because of my preferentially greater affection for them, this has been destroyed, resulting in my failure to maintain equal regard for everyone."

Second, "They bring about the harm inflicted by thieves, for it is because of these children that roots of goodness have been destroyed and a life of great wisdom has been obstructed."

Third, "It is because of these children that I have gone against the middle-way practice of the path and do not practice in accordance with the path."

9. USE THE FOLLOWING THOUGHTS TO DEVELOP EQUAL REGARD FOR ALL

Then, due to [having contemplated] one's children, one immediately takes up the practice of being equally kind toward all beings. One should then reflect in this manner:

"My children have come from some other place and I too have come from some other place. My children will go off to some different location and I too shall depart to some different location. I do not know where they shall go and they do not know where I shall go. They do not know from whence I have come and I do not know from whence they have come. These children are not my possessions. Why then do I just precipitously and for no reason develop these bonds of affection?" This is as described here:

They and I do not know of each other
from whence we have come or whither we shall go.
In what respect then are they and I such "close relatives"
that we conceive of each other as "mine"?

正
體
字

059b03 || 復次無始生死中。一切眾生曾為我子。我亦
 059b04 || 曾為彼子。有為法中無有決定此是我子彼
 059b05 || 是他子。何以故。眾生於六道中轉輪互為
 059b06 || 父子。如說。
 059b07 || 無明蔽慧眼 數數生死中
 059b08 || 往來多所作 更互為父子
 059b09 || 貪著世間樂 不知有勝事
 059b10 || 怨數為知識 知識數為怨
 059b11 || 是故我方便莫生憎愛心。何以故。若有善
 059b12 || 知識。常種種求利益。若有怨賊。常種種生
 059b13 || 無益[*]相。有此憎愛心則不得通達諸法平
 059b14 || 等想。心高下者死後生邪處。正行者生正行
 059b15 || 處。是故我不應行邪行。於眾生行平等。
 059b16 || 當得平等薩婆若。
 059b17 || 十住毘婆沙論卷第七[5]

簡
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復次无始生死中。一切众生曾为我子。我亦曾为彼子。有为法中无有决定此是我子彼是他子。何以故。众生于六道中转轮互为父子。如说。

无明蔽慧眼 数数生死中
 往来多所作 更互为父子
 贪着世间乐 不知有胜事
 怨数为知识 知识数为怨

是故我方便莫生憎爱心。何以故。若有善知识。常种种求利益。若有怨贼。常种种生无益相。有此憎爱心则不得通达诸法平等想。心高下者死后生邪处。正行者生正行处。是故我不应行邪行。于众生行平等。当得平等萨婆若。

Additionally, [one should reflect]: “Throughout the course of *saṃsāra*’s beginningless cycle of births-and-deaths, all beings have previously been my children. I too have been their child. In this sphere of conditioned dharmas, there is no fixed relationship whereby this one is my child or that one is someone else’s child. Why? While traveling through the six destinies of rebirth, beings take turns in serving as either the father or the child of the other.” This is as described here:

Ignorance covers over the eye of wisdom.

Time and time again, during the course of our births and deaths,
we have gone and come, each having much that we have done,
as each has taken turns in serving for the other as father or child.

One becomes attached through desire for the pleasures of the world,
remaining oblivious to the existence of the supreme endeavor.

Time and time again, adversaries become each other’s friends,
and, time and time again, friends become each other’s adversaries.

[One continues to reflect, as follows]:

Therefore I should adopt expedient means that compel me to refrain from feeling thoughts of either hatred or love. Why? If one has those one considers to be “good friends,” then one will always seek in many different ways to benefit them, whereas, if one has those one considers to be “adversaries,” one will always bring forth many different sorts of thoughts that cause one to refrain from benefitting them. Hence, if one retains these thoughts of hatred or love, then one will remain unable to gain a penetrating understanding of the uniform equality of all dharmas.

After death, those whose minds discriminate between those who are superior and those who are inferior are bound to be reborn in a place where wrong [practice] is prevalent, whereas, those who adhere to right practice are bound to be reborn in a place where right practice is prevalent.

Therefore, I should refrain from cultivating wrong practices. If one practices uniformly equal regard toward other beings, then one will be bound in the future to attain all-knowledge²⁶⁷ where the uniform equality [of all things is realized].

The End of Chapter Sixteen

正
體
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059b20 || 十住毘婆沙論卷第八 059b21 ||
 059b22 || 聖者龍樹造
 059b23 || 後秦龜茲國三藏鳩摩羅什譯
 059b24 || [6]入寺品第十七
 059b25 || 如是在家菩薩。不應於諸事中[7]生貪著
 059b26 || 心我我所心。何以故。隨所貪著難捨之物
 059b27 || 法應施與。若能施與則除此過。菩薩如是
 059b28 || 無有貪著慳惜之心可以處家。問曰。在家
 059b29 || 菩薩。或有貪惜愛著之物有來求者。此應
 059c01 || 云何。答曰。
 059c02 || 於所貪著物 有來求索者
 059c03 || 當自勸喻心 即施勿慳惜
 059c04 || 菩薩所貪惜物。若有乞人急從求索。汝以
 059c05 || 此物施與我者速得成佛。菩薩即時應自
 059c06 || 勸喻而施與之。如是思惟。若我今者不捨
 059c07 || 此物。此物必當遠離於我。設至死時不隨
 059c08 || 我去。此物則是遠離之相。今為阿耨多羅三
 059c09 || 藐三菩提。具足檀波羅蜜故施與。

簡
體
字

入寺品第十七

如是在家菩薩。不应于诸事中生贪着心我我所心。何以故。随所贪着难舍之物法应施与。若能施与则除此过。菩萨如是无有贪着悭惜之心可以处家。问曰。在家菩萨。或有贪惜爱着之物有来求者。此应云何。答曰。

于所贪着物 有来求索者

当自劝喻心 即施勿悭惜

菩萨所贪惜物。若有乞人急从求索。汝以此物施与我者速得成佛。菩萨即时应自劝喻而施与之。如是思惟。若我今者不舍此物。此物必当远离于我。设至死时不随我去。此物则是远离之相。今为阿耨多罗三藐三菩提。具足檀波罗蜜故施与。

CHAPTER 17

On Entering the Temple

XVII. CHAPTER 17: ON ENTERING THE TEMPLE

A. ONE SHOULD BE ABLE TO RELINQUISH WHATEVER ONE IS ATTACHED TO

In this way, the lay bodhisattva should refrain from generating thoughts of attachment, thoughts imputing the existence of a self, or thoughts imputing the existence of anything belonging to a self. Why is this so? As for whatever has become such an object of affectionate attachment that one finds it difficult to relinquish, to accord with the Dharma, one should relinquish it. If one can give it away, then this is the means for getting rid of this fault. Bodhisattvas who are able by this means to remain free of thoughts of attachment or miserliness are capable of abiding as householders.

B. Q: IF ONE IS ATTACHED TO SOMETHING, WHAT IF SOMEONE ASKS FOR IT?

Question: It might happen that the lay bodhisattva has things for which he feels a miserly cherishing and to which he is affectionately attached. When someone comes wishing to receive them as a gift, what should he do?

C. A: EXHORT ONESELF TO ABANDON MISERLINESS AND RELINQUISH IT

Response:

Regarding those things to which one is attached,
whenever someone comes seeking to obtain them,
one should exhort and persuade his mind
to simply relinquish them, for he must not indulge miserliness.

As for possessions toward which a bodhisattva feels a covetous cherishing, if a beggar were to come urgently seeking to obtain it from him, saying, "If you give this thing to me, you will quickly attain buddhahood," the bodhisattva should immediately exhort and persuade himself to go ahead and give it to him, reflecting as follows:

If I fail to relinquish this possession just now, this thing is certainly bound in due course to depart far from me anyway. Once I am at the point of death, this thing will not accompany me when I go. If this is so, then this possession is characterized by the inevitability of its departure.

Now, for the sake of *anuttarasamyaksambodhi* and for the sake of perfecting *dāna pāramitā* (the perfection of giving), I shall give it

正
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後至死

059c10 || 時心無有悔。經說。不悔心死必生善處。是
 059c11 || 得大利云何不捨。如是自勸猶貪惜者應
 059c12 || 辭謝乞者言。
 059c13 || 我今是新學 善根未成就
 059c14 || 心未得自在 願後當相與
 059c15 || 應辭謝乞者言。勿生瞋恨。我新發意善根
 059c16 || 未具。於菩薩行法未得勢力。是以未能
 059c17 || 捨於此物。後得勢力善根成就。心得堅固
 059c18 || 當以相與。復次。
 059c19 || 若眾不和合 斷於經法事
 059c20 || 菩薩應隨力 方便令不絕
 059c21 || 眾僧或以事緣諍競乖散法事有廢。在家菩
 059c22 || 薩應勤心方便彼此之間心無所偏。若以
 059c23 || 財物若以言說禮敬求請令還和合。或以
 059c24 || 乏少衣食因緣。或邪見者橫作障礙。或說
 059c25 || 法者欲求利養。或聽法者心不恭敬。在家
 059c26 || 菩薩於此事中隨宜方便。若以財物若以
 059c27 || 言說

簡
體
字

后至死时心无有悔。经说。不悔心死必生善处。是得大利云何不
 舍。如是自劝犹贪惜者应辞谢乞者言。

我今是新学 善根未成就
 心未得自在 愿后当相与

应辞谢乞者言。勿生嗔恨。我新发意善根未具。于菩萨行法
 未得势力。是以未能舍于此物。后得势力善根成就。心得坚固当
 以相与。复次。

若众不和合 断于经法事
 菩萨应随力 方便令不绝

众僧或以事缘诤竞乖散法事有废。在家菩萨应勤心方便彼此
 之间心无所偏。若以财物若以言说礼敬求请令还和合。或以乏少
 衣食因缘。或邪见者横作障碍。或说法者欲求利养。或听法者心
 不恭敬。在家菩萨于此事中随宜方便。若以财物若以言说

away. Later, when I am on the verge of death, my mind will be free of regrets. The sutras state that if one dies with a mind free of regrets, one will be reborn in a good place. This amounts to a great benefit. How then could I fail to relinquish this?

D. IF ONE IS STILL UNABLE TO RELINQUISH IT, ONE MAY POLITELY DECLINE

If, even after having exhorted oneself in this manner, one still retains a miserly cherishing for the possession, then, politely declining, he should speak to the beggar, saying:

I am now still only new in my training.

Hence my roots of goodness are not yet well established.

Thus my mind has not yet achieved sovereign mastery in this.

I hope that, later on, I will be able to give to you.

One should politely decline the beggar's entreaty, saying, "Do not become angry with me. I have only recently brought forth the resolve and my roots of goodness are not yet fully developed. Thus I have not yet gained adequate strength in the methods of the bodhisattva's practice. As a consequence I am not yet able to relinquish this possession. Later, once I have gained strength in this and my roots of goodness have become completely developed, my resolve will then be solid enough that I will be able to give it to you."

E. IF A DIVIDED SANGHA STOPS FUNCTIONING, ONE SHOULD TRY TO MEDIATE

Additionally:

If it happens that the community, failing to abide in harmony, is about to suspend the Dharma activities prescribed in the sutras, the bodhisattva should do whatever lies within his powers to implement skillful means that will prevent their termination.

It could happen that, due to the circumstances associated with some matter, the monastic community becomes involved in disputes so severe that it splits into factions, thus causing its Dharma activities to be abandoned. In such a case, the lay bodhisattva should apply diligent thought to implementing some skillful method to restore the relationship between the factions, doing so with a mind free of partisan favoritism. One may use gifts of valuables, [mediating] discussion, or reverential entreaty to somehow cause the factions to become reunited.

The situation could have been caused by deficiencies in clothing or food, by someone with wrong views obstinately creating obstacles, by the speaker of Dharma seeking donations or support, or by the audience failing to be respectful. In such circumstances, the lay bodhisattva should use whichever skillful means are appropriate, perhaps doing so by contributing valuables, or perhaps doing so by speaking

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下意求請使法事不廢。法事不廢者。

059c28 || 是為然佛法燈供養十方三世諸佛。復次。

059c29 || 齋日受八戒 親近淨戒者

060a01 || 以戒善因緣 深心行愛敬

060a02 || 齋日者。月八日十四日十五日二十三日二

060a03 || 十九日三十日。及遮三忌。三忌者。十五日

060a04 || 為一忌。從冬至後四十五日。此諸惡日多

060a05 || 有鬼神侵剋縱暴。世人為守護日故過中

060a06 || 不食。佛因教令受一日戒。既得福德。諸天

060a07 || 來下觀察世間見之歡喜則便護念。在家菩

060a08 || 薩於諸小事猶尚增益。何況先有此齋而

060a09 || 不隨順。是故應行一日齋法。既得自利亦

060a10 || 能利人。問曰。齋法云何。答曰。應作是言。

簡
體
字

下意求請使法事不廢。法事不廢者。是為然佛法燈供養十方三世諸佛。復次。

齋日受八戒 親近淨戒者

以戒善因緣 深心行愛敬

齋日者。月八日十四日十五日二十三日二十九日三十日。及遮三忌。三忌者。十五日為一忌。從冬至後四十五日。此諸惡日多有鬼神侵克縱暴。世人為守護日故過中不食。佛因教令受一日戒。既得福德。諸天來下觀察世間見之歡喜則便護念。在家菩薩於諸小事猶尚增益。何況先有此齋而不隨順。是故應行一日齋法。既得自利亦能利人。問曰。齋法云何。答曰。應作是言。

to those involved with a humbled mind and sincere entreaties, thus somehow preventing their abandonment of Dharma activities.

If the abandoning of Dharma activities is prevented, this amounts to lighting the lamp of the Buddha's Dharma and making an offering to all buddhas of the ten directions and the three periods of time.

F. ON ABSTINENCE DAYS, THE LAY BODHISATTVA TAKES THE EIGHT PRECEPTS

Additionally:

On the abstinence days, take the eight moral precepts
and draw close to those pure in the moral precepts.

Because of the good causes and conditions created by the precepts,
be deeply sincere in observing them with fond regard and reverence.

As for the abstinence days, they are the eighth, the fourteenth, the fifteenth, the twenty-third, the twenty-ninth, and the thirtieth days of the lunar month. One additionally observes the three days of personal restraint. To determine these three days of personal restraint, one counts forward fifteen days for each day of restriction, starting with the winter solstice, [doing this three times] until one comes to the forty-fifth day thereafter.

On each of these inauspicious days, there are many more ghosts and spirits going about inflicting wanton violence. Because common people of the world observed these as days to be on their guard [against improper behavior], they made a practice of not eating after midday on such occasions. The Buddha took this circumstance as a basis for teaching them the practice of "the single-day precept observance," since they could thereby create merit and make the devas happy when they descended [from the heavens] to monitor the quality of people's behavior in the world. As a consequence, the devas would be inspired to be protective and mindful of those who observe this practice.

The lay bodhisattva would take even the most minor matters as bases for increasing beneficial actions, how much the more so then would he be sure to refrain from failing to accord with these previously ordained days of abstinence? Therefore one should take up the practice of the single-day abstinence dharma. One not only garners self-benefit by doing this but also thereby becomes able to benefit others.

1. Q: HOW SHOULD ONE PRACTICE THIS ABSTINENCE DHARMA?

Question: How is it that this abstinence dharma is to be observed?

2. A: SOLEMNLY VOW TO UPHOLD THE EIGHT PRECEPTS AS FOLLOWS:

Response: One should utter the following words:²⁶⁸

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060a11 || 如諸聖人常離殺生。棄捨刀^[1]杖常無嗔
 060a12 || 恚。有慚愧心慈悲眾生。我某甲今一日一
 060a13 || 夜遠離殺生。棄捨刀^[2]杖無有嗔恚。有慚
 060a14 || 愧心慈悲眾生。以如是法隨學聖人。如
 060a15 || 諸聖人常離不與取。身行清淨受而知足。
 060a16 || 我今一日一夜遠離劫盜不與取。求受清淨
 060a17 || 自活。以如是法隨學聖人。如諸聖人常
 060a18 || 斷婬^[3]泐遠離世樂。我今一日一夜除斷婬
 060a19 || ^[*]泐遠離世樂淨修梵行。以如是法隨學
 060a20 || 聖人。如諸聖人。常離妄語。真實語正直
 060a21 || 語。我今一日一夜遠離妄語。真實語正直語。
 060a22 || 以如是法隨學聖人。如諸聖人常遠離
 060a23 || 酒。酒是放逸處。我今一日一夜遠離於酒。
 060a24 || 以如是法隨學聖人。如諸聖人常遠離歌
 060a25 || 舞作樂花香瓔珞嚴身之具。我今一日一夜
 060a26 || 遠離歌舞作樂華香瓔珞嚴身之具。以如
 060a27 || 是法隨學聖人。如諸聖人常遠離高廣大
 060a28 || 床處在小榻草蓐為座。我今一日一夜。遠
 060a29 || 離高廣大床。處在小榻。草蓐為座。以如是
 060b01 || 法隨學聖人。如諸聖人常過中不食。遠
 060b02 || 離非時行非時食。我今一日一夜過中不食
 060b03 || 遠離非時行非時食。以如是法隨學聖人。

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如諸聖人常離殺生。棄捨刀杖常無嗔恚。有慚愧心慈悲眾生。我
 某甲今一日一夜遠離殺生。棄捨刀杖無有嗔恚。有慚愧心慈悲眾
 生。以如是法隨學聖人。如諸聖人常離不與取。身行清淨受而知
 足。我今一日一夜遠離劫盜不與取。求受清淨自活。以如是法隨
 學聖人。如諸聖人常斷淫泐遠離世樂。我今一日一夜除斷淫泐遠
 離世樂淨修梵行。以如是法隨學聖人。如諸聖人。常離妄語。真
 實語正直語。我今一日一夜遠離妄語。真實語正直語。以如是法
 隨學聖人。如諸聖人常遠離酒。酒是放逸處。我今一日一夜遠
 離于酒。以如是法隨學聖人。如諸聖人常遠離歌舞作樂花香瓔
 珞嚴身之具。我今一日一夜遠離歌舞作樂華香瓔珞嚴身之具。以
 如是法隨學聖人。如諸聖人常遠離高广大床處在小榻草蓐為座。
 我今一日一夜。遠離高广大床。處在小榻。草蓐為座。以如是法
 隨學聖人。如諸聖人常過中不食。遠離非時行非時食。我今一日
 一夜過中不食遠離非時行非時食。以如是法隨學聖人。

Just as all the Āryas have forever abandoned killing, have cast aside the knife and cudgel, are always free of hatred, are possessed of a sense of shame and dread of blame, and treat beings with kindness and compassion, I, so-and-so, for one day and one night, shall also abandon killing, shall cast aside the knife and cudgel, shall remain free of hatred, shall be possessed of a sense of shame and dread of blame, and shall also treat beings with kindness and compassion, adopting this dharma in emulation of the Āryas.

Just as the Āryas have forever abandoned taking anything not given, are pure in their physical actions, and are content with whatever they receive, I now, for one day and one night, shall also abandon theft and taking what is not given, and shall pursue pure livelihood, adopting this dharma in emulation of the Āryas.

Just as the Āryas have forever cut off sexual indulgence and have abandoned such worldly pleasures, I now, for one day and one night, shall also cut off sexual indulgence, shall abandon such worldly pleasures, and shall purely cultivate celibate *brahmacarya*, adopting this dharma in emulation of the Āryas.

Just as the Āryas have forever abandoned false speech and always practice true speech and speech that is right and direct, I now, for one day and one night, shall also abandon false speech and shall also practice true speech and speech that is right and direct, adopting this dharma in emulation of the Āryas.

Just as the Āryas have forever abandoned the consumption of intoxicants,²⁶⁹ this because intoxicants are the basis for falling into neglectfulness, I now, for one day and one night, shall also abandon intoxicants, adopting this dharma in emulation of the Āryas.

Just as the Āryas have forever abandoned singing, dancing, making music, wearing flowers, perfumes, necklaces, and other bodily adornments, I now, for one day and one night, shall also abandon singing, dancing, making music, wearing flowers, perfumes, necklaces, and other bodily adornments, adopting this dharma in emulation of the Āryas.

Just as the Āryas have forever abandoned the use of large high-and-wide beds, preferring instead small beds and sitting cushions made of straw, I now, for one day and one night, shall also abandon large high-and-wide beds, preferring a small bed and sitting cushions made of straw, adopting this dharma in emulation of the Āryas.

And just as the Āryas have forever abandoned meals after midday and have abandoned actions and eating done at the wrong times, I now, for one day and one night, shall also abstain from eating after midday, abandoning actions and eating done at the wrong time, adopting this dharma in emulation of the Āryas.

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060b04 || 如說。
060b05 || 殺盜[4]淫妄語 飲酒及華香
060b06 || 瓔珞歌舞等 高床過中食
060b07 || 聖人所捨離 我今亦如是
060b08 || 以此福因緣 一切共成佛
060b09 || 親近持淨戒比丘者。在家菩薩應親近諸
060b10 || 比丘盡能護持清淨禁戒成就功德防遠
060b11 || 眾惡者。以戒善因緣者。又應親近持戒比
060b12 || 丘身口業淨心行直善無眾惡者。深心愛敬
060b13 || 者於上直心善行持戒比丘成就諸功德者。
060b14 || 應生最上恭敬深心愛樂。問曰。在家菩薩
060b15 || 若於持戒比丘成就功德生愛敬心者。應
060b16 || 於破戒比丘生輕恚心耶。答曰。
060b17 || 若見破戒者 不應起輕恚
060b18 || 在家菩薩若見破戒雜行比丘威儀不具所
060b19 || 行穢濁覆藏瑕疵無有梵行自稱梵行。

簡
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字

如说。
杀盗淫妄语 饮酒及华香
瓔珞歌舞等 高床过中食
圣人所舍离 我今亦如是
以此福因缘 一切共成佛

亲近持净戒比丘者。在家菩萨应亲近诸比丘尽能护持清淨禁
戒成就功德防远众恶者。以戒善因缘者。又应亲近持戒比丘身口
业淨心行直善无众恶者。深心爱敬者于上直心善行持戒比丘成就
诸功德者。应生最上恭敬深心爱乐。问曰。在家菩萨若于持戒比
丘成就功德生爱敬心者。应于破戒比丘生轻恚心耶。答曰。

若见破戒者 不应起轻恚

在家菩萨若见破戒杂行比丘威仪不具所行穢浊覆藏瑕疵无有
梵行自称梵行。

This is as described in the following lines:

Killing, stealing, sexual indulgence, and lying,
 consuming intoxicants and also wearing flowers and perfumes,
 wearing necklaces, singing, dancing, and so forth,
 also high beds and eating after midday—

These are behaviors that the Āryas have abandoned.
 Hence I too now act accordingly,
 dedicating these causes and conditions for the creation of merit
 to everyone's joint success in the attainment of buddhahood.

As for “drawing close to bhikshus pure in observing the moral precepts,” the lay bodhisattva should draw close to those bhikshus who are completely able to guard and uphold the precepts of moral purity, who have thoroughly developed the meritorious qualities, and who defend against and distance themselves from the many sorts of evil.

As for “because of the good causes and conditions created by the precepts,” in addition, one should draw near to bhikshus who observe the moral precepts, whose physical and verbal actions are pure, and whose mental actions are direct, good, and free of the many sorts of evil.

As for being “deeply sincere in treating them with fond regard and reverence,” with respect to the above referenced bhikshus whose minds are direct, whose actions are imbued with goodness, who uphold the moral precepts, and who have thoroughly developed the meritorious qualities, one should extend supreme reverence toward them that is accompanied by deeply sincere thoughts of fond regard.

3. Q: SHOULD ONE TREAT BAD MONKS WITH DISDAIN AND ANGER?

Question: If the lay bodhisattva is to bring forth a fond and reverential attitude toward the bhikshus who uphold the moral precepts and who have thoroughly developed the meritorious qualities, should he then adopt a disdainful or angry attitude toward bhikshus who break the moral precepts?

4. A: DO NOT ADOPT A DISDAINFUL OR ANGRY ATTITUDE TOWARD THEM

Response:

If one encounters someone who breaks the moral precepts,
 one should not adopt a disdainful or angry attitude toward them.

Supposing that a lay bodhisattva were to encounter a bhikshu who breaks the precepts and engages in corrupt practices, whose deportment is defective, whose cultivation is defiled, who conceals his own faults, and who, while failing to observe celibate *brahmacarya*, nonetheless claims to observe celibate *brahmacarya*, even then, one should not

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於

060b20 || 此比丘不應輕慢有瞋恚心。問曰。若不瞋

060b21 || 恨應生何心。答曰。

060b22 || 應生憐愍心 訶責諸煩惱

060b23 || 在家菩薩若見破戒比丘不應生瞋恨輕

060b24 || 慢應生憐愍利益之心。作是念。咄哉此人

060b25 || 遇佛妙法。得離地獄畜生餓鬼色無色界邊

060b26 || 地生處。諸根具足不聾啞不頑鈍。值佛妙

060b27 || 法別識好醜。心存正見解知義理。人身難

060b28 || 得如大海中有一眼[5]鼈頭入板孔。生在

060b29 || 人中倍難於此。既聞佛法能滅諸惡度諸

060c01 || 苦惱得至正智。捨諸資生所有多少。永割

060c02 || 親族無所顧戀。若生凡庶或在種姓。信

060c03 || 佛語故能捨出家。常聞破戒之罪。所謂自

060c04 || 賤其身智所訶責。惡名流布常懷疑悔。死

060c05 || 墮

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于此比丘不应轻慢有瞋恚心。问曰。若不瞋恨应生何心。答曰。

应生怜愍心 诃责诸烦恼

在家菩萨若见破戒比丘不应生瞋恨轻慢应生怜愍利益之心。作是念。咄哉此人遇佛妙法。得离地獄畜生餓鬼色无色界边地生处。诸根具足不聾啞不頑鈍。值佛妙法别识好丑。心存正见解知义理。人身难得如大海中有一眼鼈头入板孔。生在人中倍难于此。既闻佛法能灭诸恶度诸苦惱得至正智。舍诸资生所有多少。永割亲族无所顾恋。若生凡庶或在种姓。信佛语故能舍出家。常闻破戒之罪。所谓自贱其身智所訶责。恶名流布常怀疑悔。死墮

behave toward this bhikshu with slighting disdainfulness or angry thoughts.

5. Q: IF HATRED IS WRONG, WHAT ATTITUDE IS MOST APPROPRIATE?

Question: If one is to refrain from feeling hatred toward him, then just what sort of attitude should one adopt?

6. A: FEEL PITY FOR HIM AND CONDEMN HIS AFFLICTIONS INSTEAD

Response:

One should bring forth thoughts of pity toward him, making it the afflictions themselves that one condemns.

If a lay bodhisattva encounters a precept-breaking bhikshu, he should not feel hatred or adopt a slighting and disdainful attitude toward him. Rather he should feel pity for him and think of ways to benefit him, reflecting:

How Terrible! This man has been able to encounter the sublime Dharma of the Buddha. He has succeeded in leaving behind the destinies of hell-dwellers, animals, hungry ghosts, form and formless-realm devas, and those reborn in borderlands [distant from Dharma]. Being complete in his faculties and hence neither deaf, dumb, or dim-witted, he has encountered the sublime Dharma of the Buddha through which one may distinguish what is good from what is disgraceful and through which one's mind may still retain right views and understand what is meaningfully principled.

This human body is so difficult to come by. It is just as in the case of the one-eyed tortoise out on the great sea who, emerging from the depths, happens by chance to poke his head up through a knothole in a floating plank. Even when compared to the rarity of this, the opportunity to gain a human rebirth is doubly difficult to acquire.

Having heard the Dharma of the Buddha through which one can extinguish all forms of evil, become liberated from all suffering and afflictions, and succeed in reaching right wisdom, one relinquishes all of one's life-supporting possessions however extensive they may be and then severs forever one's relations with one's relatives and clan, having no one for whom one retains any further sentimental attachment. Regardless of whether one is from the common classes or from an elevated caste, because one has faith in the Buddha's words, one is able to leave behind the home life.

One constantly hears of the moral transgressions associated with breaking the moral precepts, of the associated self-loathing, of becoming someone rebuked and censured by the wise, of coming to have a bad reputation that circulates widely, and of being constantly beset by doubts and regrets. Then, at death, one is bound to plummet

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惡道得聞此事而猶破戒。行十善道

060c06 || 乃得人身。而不能如法善用以自利益。咄

060c07 || 哉三毒其力甚惡。常^[6]陵眾生難得捨離。諸

060c08 || 佛種種呵罵煩惱惡賊惡行如實有理。如

060c09 || 是思惟不應輕賤破戒之人。又作是念。若

060c10 || 我不能都離瞋恚輕慢心者。應自思惟。佛

060c11 || 法無量猶如大海。或有開通而我不知。如

060c12 || 大乘決定王經中。佛告阿難。或有比丘。根

060c13 || 鈍闇塞心不明了。不達諸法相。常念有想

060c14 || 無想法中而取有想。生男女想生罪礙

060c15 || 想生垢想^[7]生淨想。生如是想者。名為

060c16 || 鈍根。心不明了則為有罪。阿難。若人一切

060c17 || 法中不能善解名為不了。一切諸法從初

060c18 || 以來。本體性相常不可得。是人不知如是

060c19 || 之事。生是諸想則與外道無有差別。

簡
體
字

惡道得聞此事而猶破戒。行十善道乃得人身。而不能如法善用以自利益。咄哉三毒其力甚惡。常陵眾生難得舍离。諸佛种种呵罵煩惱惡賊惡行如實有理。如是思惟不應輕賤破戒之人。又作是念。若我不能都离瞋恚輕慢心者。應自思惟。佛法無量猶如大海。或有開通而我不知。如大乘決定王經中。佛告阿難。或有比丘。根鈍闇塞心不明了。不達諸法相。常念有想無想法中而取有想。生男女想生罪碍想生垢想生淨想。生如是想者。名為鈍根。心不明了則為有罪。阿難。若人一切法中不能善解名為不了。一切諸法從初以來。本體性相常不可得。是人不知如是之事。生是諸想則與外道無有差別。

into the wretched destinies. Even having heard of these circumstances, he nonetheless still persists in breaking the moral precepts.

It is through practice of the ten courses of good karmic action that one then gains a human rebirth. Even so, he remains unable to put them to skillful use in accordance with Dharma so as to secure his own self-benefit.

What a shame! The power of the three poisons is so extremely terrible that they constantly assail beings and remain difficult to successfully abandon.

In all sorts of ways, the Buddhas rebuke the evil actions caused by the evil bandits of the afflictions.

If, in accordance with reality and in a principled fashion, one contemplates the matter in this way, [one realizes] one should not slight and disdain those people who have broken the moral precepts. One also reflects as follows:

If I am not completely able to abandon thoughts of anger and condescending disdain, I should consider that, given that the Dharma of the Buddha is as vast as a great sea, it could be that there are exceptional circumstances of which I am unaware.

This accords with the passage in the Mahāyāna's *Sutra of the Resolute King* wherein it is recorded that the Buddha told Ānanda:²⁷⁰

It could be that there are bhikshus of dull faculties who are obstructed by their mental dimness, whose minds are not completely clear, and who do not possess a penetrating comprehension of the true character of dharmas. They may forever be bearing in mind dharmas associated with the perception of existence or with the perception of nonexistence whereupon they then seize on perceptions of existence whereby they produce perceptions of male versus female, produce perceptions of obstacles associated with transgressions, produce perceptions of defilement, or produce perceptions of purity.

The production of these sorts of perceptions is a function of dull faculties. If someone's mind is not completely clear, then he is bound to commit transgressions. Ānanda, if, within the sphere of all dharmas, someone remains unable to well understand their character, then this is a case of failing to completely comprehend them.

From the very beginning on forward to the present, there has never been any fundamental substance, nature, or characteristic of any dharma that could be apprehended. This sort of person fails to realize such things. When one produces perceptions such as these, then he becomes indistinguishable from the followers of non-Buddhist traditions.

正
體
字

阿

060c20 || 難。我所說法皆有開通明了清淨。此中無
 060c21 || 罪亦無罪者。阿難。罪名疑悔愚癡闇冥。罪
 060c22 || 者名生眾生想我想命想人想。皆因身見
 060c23 || 名為罪者。於我法中無如此人。若我法中
 060c24 || 定實有我眾生命人身見等者。不言我法
 060c25 || 有開非是不開。我法從本已來常清淨明
 060c26 || 了。復次阿難。若決定有罪有[8]受罪者則身
 060c27 || 即是神即墮常見則無佛道。若身異於神
 060c28 || 即墮斷見亦無佛道。如是六十二見皆可
 060c29 || 是菩提但是事不然。是故阿難。我於大眾
 061a01 || 中師子吼說而無所畏言。我法有開非不
 061a02 || 有開。從本[1]已來常清淨明了。阿難。若罪定
 061a03 || 有。則畢竟無涅槃。我則不言我法有開。阿
 061a04 || 難。我法實從本[*]已來清淨明了。

簡
體
字

阿难。我所说法皆有开通明了清净。此中无罪亦无罪者。阿难。罪名疑悔愚痴闇冥。罪者名生众生想我想命想人想。皆因身见名为罪者。于我法中无如此人。若我法中定实有我众生命人身见等者。不言我法有开非是不开。我法从本已来常清净明了。复次阿难。若决定有罪有受罪者则身即是神即堕常见则无佛道。若身异于神即堕断见亦无佛道。如是六十二见皆可是菩提但是事不然。是故阿难。我于大众中师子吼说而无所畏言。我法有开非不有开。从本已来常清净明了。阿难。若罪定有。则毕竟无涅槃。我则不言我法有开。阿难。我法实从本已来清净明了。

Ānanda, within all the dharmas I have explained, there are exceptional circumstances that are consistent with complete clarity and purity. In these circumstances, there is no such thing as a “transgression” or a “transgressor.”

Ānanda, the commission of transgressions is characterized by the existence of doubts and regrets, by stupidity, and by benightedness. The commission of transgressions involves the production of perceptions of the existence of a being, perceptions of the existence of a self, perceptions of the existence of a living entity, or perceptions of the existence of a person. In all cases, it is because of the fallacious view that a “self” exists in association with the body that one speaks of some “transgressor.” But, within my Dharma, no such “person” exists at all.

If it were the case that, within my Dharma, there was some fixed and genuinely-existent self, being, living entity, person, body-associated self, or other such thing, I would not declare that, within my Dharma, there are exceptional circumstances and it is not the case that there are no such exceptional circumstances. From the beginning on through to the present, my Dharma has always been pure and completely clear.

Furthermore, Ānanda, if it were definitely the case that transgressions existed and that there was some being who takes on those transgressions, then it would be the case that the body is identical with some “soul.” But [positing any such view] would amount to falling into the eternalist fallacy by the dictates of which no path to buddhahood could even exist.

Then again, if the body were distinct from some “soul,” then [positing any such view] would amount to falling into an annihilationist view. In that case too, no path to buddhahood could exist. In much the same manner, all of the sixty-two false views might be posited as consistent with bodhi, but these cases are all wrong.

Therefore, Ānanda, in the midst of the Great Assembly, I roar the lion’s roar and, possessed of the fearlessnesses, declare that within my Dharma, there are exceptional circumstances and it is not the case that there are no such exceptional circumstances. From its very origin on through to the present, it has always been pure and completely clear.

Ānanda, if moral transgressions had any sort of definite existence, then there could never be any nirvāṇa. If that were so, then I would not state that, within of my Dharma, there may be exceptional circumstances.

Ānanda, in truth, my Dharma has been pure and completely radiant from its very inception on forward to the present. Consequently

正
體
字

是故我弟

061a05 || 子降心安隱無有疑悔。無諸罪惡清淨行
 061a06 || 道。菩薩應如是思惟不應瞋恚破戒者。又
 061a07 || 作是念。是戒必定得住阿耨多羅三藐三菩
 061a08 || 提。何以故。曾聞必定菩薩有起罪者。如過
 061a09 || 去十萬劫。有菩薩誹謗漏盡阿羅漢。名為
 061a10 || 阿羅漢。又聞必定菩薩於此劫前三十一劫。
 061a11 || 以^[2]矛刺須陀洹。又此賢劫中。聞有菩薩
 061a12 || 誹謗^[3]勛樓孫佛言何有禿人而當得道。
 061a13 || 如是等眾生難得知。是故我於此事何
 061a14 || 用知為。得失好惡彼自作自受何^[4]豫於我。
 061a15 || 我今若欲實知彼事。或自傷害籌量眾生。
 061a16 || 佛所不許。如經中說。佛告阿難。若人籌量
 061a17 || 於他即自傷身。唯我可得籌量。眾生與我
 061a18 || 等者亦應籌量。如說。
 061a19 || 有瓶蓋亦空 無蓋亦復空
 061a20 || 有瓶蓋亦滿 無蓋亦復滿

簡
體
字

是故我弟子降心安隱無有疑悔。無諸罪惡清淨行道。菩薩應如是
 思惟不應嗔恚破戒者。又作是念。是戒必定得住阿耨多羅三藐三
 菩提。何以故。曾聞必定菩薩有起罪者。如過去十萬劫。有菩薩
 誹謗漏盡阿羅漢。名為阿羅漢。又聞必定菩薩於此劫前三十一
 劫。以矛刺須陀洹。又此賢劫中。聞有菩薩誹謗勛樓孫佛言何有
 禿人而當得道。如是等眾生難得知。是故我於此事何用知為。
 得失好惡彼自作自受何豫於我。我今若欲實知彼事。或自傷害籌
 量眾生。佛所不許。如經中說。佛告阿難。若人籌量於他即自傷
 身。唯我可得籌量。眾生與我等者亦應籌量。如說。
 有瓶蓋亦空 無蓋亦復空
 有瓶蓋亦滿 無蓋亦復滿

my disciples are able to subdue their minds so that they are stable and free of doubts and regrets. They become free of the evil of moral transgressions and become pure in their practice of the path.

Having reflected in this manner, the bodhisattva should refrain from maintaining a hostile attitude toward those who break the moral precepts. He should also reason in this manner:

Those who have taken on these precepts will definitely succeed in coming to abide in *anuttarasamyaksambodhi*. How is this so? I have heard that even bodhisattvas who have reached the right and definite position (*samyaktva niyāma*) still have had occasions on which they have committed moral transgressions. Take for instance that case from one hundred thousand kalpas ago when a bodhisattva slandered an arhat who had already extinguished all contaminants, saying of him that he was an arhat in name only.

I have also heard of that bodhisattva thirty-one kalpas prior to the present one who, although he had already reached the right and definite position, nonetheless stabbed a stream enterer with a spear. Additionally, I have heard of that case during this current Auspicious Kalpa where a bodhisattva slandered Krakucchanda Buddha,²⁷¹ saying to him, “How could one of you bald pates ever succeed in attaining buddhahood?”

It would be hard to understand [the actual circumstances of] beings such as these. Hence, what would be the use in my knowing in this situation what constitutes gain versus loss or right versus wrong? They will each individually undergo the consequences of what they have each individually done. How is that any of my business? If I wish to pursue actual knowledge of their circumstances, it could result in injury to myself through my making judgments regarding other beings. This is the sort of thing that the Buddha himself would not permit.

This accords with the testimony of the sutras wherein it states, “The Buddha told Ānanda, ‘If a person makes judgmental assessments regarding others, he will thereby bring injury on himself. It is I alone who can make such assessments. [Only] beings who are my equal may also make such assessments.’”²⁷² This is as described in the following lines:²⁷³

A covered pitcher may still be empty
while an uncovered pitcher may be empty as well.
Other covered pitchers may themselves be full
as, so too, may uncovered pitchers be full.

正體字

061a21	當知諸世間	有此四種人
061a22	威儀及功德	有無亦如是
061a23	若非一切智	何能籌量人
061a24	寧以見威儀	而便知其德
061a25	正智有善心	名為賢人相
061a26	但見外威儀	何由知其內
061a27	內有功德慧	外現無 ^[5] 威儀
061a28	遊行無知者	如以灰覆火
061a29	若以外量內	而生輕賤心
061b01	敗身及善根	命終墮惡道
061b02	外詐現威儀	遊行似賢聖
061b03	但有口言說	如雷而無雨
061b04	諸心所行處	錯謬難得知
061b05	是故諸眾生	不可妄度量
061b06	唯有一切智	悉知諸心心
061b07	微 ^[6] 密所行處	是故量眾生
061b08	佛言與我等	乃能量眾生
061b09	若佛如是說	誰能籌量人
061b10	若見外威儀	稱量其內德
061b11	自敗其善根	如水自崩岸

簡體字

当知诸世间
 威仪及功德
 若非一切智
 宁以见威仪
 正智有善心
 但见外威仪
 内有功德慧
 游行无知者
 若以外量内
 败身及善根
 外诈现威仪
 但有口言说
 诸心所行处
 是故诸众生
 唯有一切智
 微密所行处
 佛言与我等
 若佛如是说
 若见外威仪
 自败其善根

有此四种人
 有无亦如是
 何能筹量人
 而便知其德
 名为贤人相
 何由知其内
 外现无威仪
 如以灰覆火
 而生轻贱心
 命终堕恶道
 游行似贤圣
 如雷而无雨
 错谬难得知
 不可妄度量
 悉知诸心心
 是故量众生
 乃能量众生
 谁能筹量人
 称量其内德
 如水自崩岸

One should realize that, throughout the world,
there are these four different types of people.
Matters of awesome deportment and possession of merit,
whether existent or not, are very much the same as this.

If one is not possessed of all-knowledge,
how could one make judgments about others?
How could one merely observe another's deportment
and yet then know the level of their virtue?

It is right wisdom and the possession of a wholesome mind
that define the characteristic qualities of a worthy person.
By merely observing someone's outward deportment,
how could one know what lies within?

There are those who, inwardly, possess merit and wisdom,
even as, outwardly, they reveal no awesome deportment.
As they wander about, there is no one who recognizes them.
In this, they are like hot coals hidden by ashes.

If one assesses inward qualities on the basis of externals
and hence develops an attitude of slighting condescension,
one brings ruin on oneself as well as on one's own roots of goodness
so that, at the end of one's life, one falls into the wretched destinies.

Those displaying outward pretenses of awesome deportment
and parading about as if they were worthies or *āryas*
even as they only possess impressive rhetoric
are like the sounds of thunder that fail to bring rain.

As for the places to which someone else's mind proceeds,
one may be mistaken about them, for they are hard to know.
Therefore one must not make false assessments
with regard to any being.

It is only someone possessed of all-knowledge
who can fully know their minds' mind states
and the subtle and secret places to which they may proceed.
Hence, with regard to judging other beings,

the Buddha said, "It is only those who are my equals
who can pass judgment on other beings."

If the Buddha himself spoke in this manner,
who then could have the ability to pass judgment on others?

If one merely observes someone's outward deportment
and thereby presumes to assess his inner virtue,
one will ruin one's own one's roots of goodness
just as a flooding river may collapse its own banks.

正
體
字

061b12 || 若於此錯謬 則起大業障
 061b13 || 是故於此人 不應起輕賤
 061b14 || 是故在家菩薩不應於破戒人起輕慢瞋
 061b15 || 恚。又持戒破戒白衣之人不與同住。何由得
 061b16 || 知。我若欲於此事分別明了者則起罪障。
 061b17 || 罪障因緣故於千萬劫受諸苦分。如無行
 061b18 || 經中說。又大乘經中。佛告郁伽羅長者。如
 061b19 || 是在家菩薩應於破戒比丘生憐愍心。是
 061b20 || 人垢行惡行不善。何以故。是人^[7]披如來善
 061b21 || 寂滅聖主法衣。自不善軟不能調伏諸根
 061b22 || 行敗壞行。又佛經中說。不輕未學。此非人
 061b23 || 罪是煩惱罪。此人以是煩惱起不善事。又
 061b24 || 佛法有開。是人或能自除過罪。正念因緣得
 061b25 || 入法位。若入必定在於阿耨多羅三藐三
 061b26 || 菩提。又如佛言。唯有智慧可破煩惱。又復
 061b27 || 說言。不應妄稱量人。若稱量者則為自傷。
 061b28 || 唯佛智慧乃能明了。

簡
體
字

若于此错谬 则起大业障
 是故于此人 不应起轻贱

是故在家菩薩不應于破戒人起輕慢瞋恚。又持戒破戒白衣之人不與同住。何由得知。我若欲于此事分別明了者則起罪障。罪障因緣故于千万劫受諸苦分。如无行經中說。又大乘經中。佛告郁伽羅長者。如是在家菩薩应于破戒比丘生憐愍心。是人垢行惡行不善。何以故。是人披如來善寂滅聖主法衣。自不善軟不能調伏諸根行敗壞行。又佛經中說。不輕未學。此非人罪是煩惱罪。此人以是煩惱起不善事。又佛法有開。是人或能自除過罪。正念因緣得入法位。若入必定在于阿耨多羅三藐三菩提。又如佛言。唯有智慧可破煩惱。又復說言。不應妄稱量人。若稱量者則為自傷。唯佛智慧乃能明了。

If one is mistaken about such things,
 one creates immense karmic obstacles.
 Therefore, with regard to these people,
 one should not bring forth an attitude of slighting disdain.

Therefore the lay bodhisattva should refrain from adopting an attitude of slighting arrogance or anger toward those who may have broken the moral precepts. What's more, regarding this matter of upholding the moral precepts or breaking the moral precepts, a layperson does not dwell together with these people. What basis then might he have for acquiring knowledge of such matters?

[One should reflect], "If I strive to make such clear distinctions with regard to these matters, then I am bound to create the obstacle of transgressions and, because of such karmic obstacles, I shall be bound to undergo every sort of suffering for thousands of myriads of kalpas." This is as stated in *Sutra on the Inaction of Dharmas*.²⁷⁴

Additionally, in a Mahāyāna sutra,²⁷⁵ the Buddha told Ugra, the Elder, "Thus the lay bodhisattva should feel pity for any bhikshu who has broken the precepts, [reflecting as follows]: 'This man's defilement is such that he engages in what is evil and engages in what is unwholesome. Why? This man has donned the Dharma robes of the Tathāgata, the well-extinguished lord of the Āryas, yet he has not made his mind pliant and has not been able to subdue his sense faculties. Hence he engages in such self-destructive conduct.'"

Moreover, one of the Buddha's sutras states, "One does not slight those who have not yet become accomplished in learning. These are not a person's moral transgressions so much as they are transgressions committed at the behest of the afflictions themselves. It is because of these afflictions that this person has engaged in such unwholesome behavior."

Also, within the Buddha's Dharma, there are exceptional circumstances. This person may actually be able to rid himself of these moral transgressions. Then, with right mindfulness as the cause and condition, he may be able to enter the Dharma position. If he does indeed gain entry to the right and definite position, then he will eventually abide in *anuttarasamyaksambodhi*.

Then again, as stated by the Buddha himself, "It is only through the possession of wisdom that one can then defeat the afflictions." He additionally stated, "One should not make false assessments of others. If one makes such assessments, he thereby wreaks injury on himself. It is only one in possession of the wisdom of a buddha who is able to completely understand these matters." [Hence one should reflect],

正
體
字

如此事者非我所知。

061b29 || 即於破戒人中不生瞋恚輕慢之心。復次。

061c01 || 菩薩若入寺 應行諸威儀

061c02 || 恭敬而禮拜 供養諸比丘

061c03 || 是在家菩薩若入佛寺。初欲入時於寺門

061c04 || 外五體投地。應作是念。此是善人住處。是

061c05 || 空行者住處。無^[8]想行者住處。無願行者住

061c06 || 處。此是行慈悲喜捨者住處。此是正行正念

061c07 || 者住處。若見諸比丘威儀具足視瞻安詳攝

061c08 || 持衣鉢坐臥行止寤寐^[9]飲食言說寂默容儀

061c09 || 進止皆可觀察。若見比丘修行四念聖所行

061c10 || 處持戒清淨誦讀經法精思坐禪。見已恭肅

061c11 || 敬心禮拜親近問訊。應作是念。

061c12 || 若我恒沙劫 常於天^[10]祠中

061c13 || 大施不休廢 不如一出家

061c14 || 是菩薩爾時應作是念^[11]我如法求財。於恒

061c15 || 河沙等劫常行大施。是諸施福猶尚不如

061c16 || 發心出家。

簡
體
字

如此事者非我所知。即于破戒人中不生嗔恚轻慢之心。复次。

菩薩若入寺 应行诸威仪

恭敬而礼拜 供养诸比丘

是在家菩萨若入佛寺。初欲入时于寺门外五体投地。应作是念。此是善人住处。是空行者住处。无想行者住处。无愿行者住处。此是行慈悲喜舍者住处。此是正行正念者住处。若见诸比丘威仪具足视瞻安详摄持衣钵坐卧行止寤寐饮食言说寂默容仪进止皆可观察。若见比丘修行四念圣所行处持戒清净诵读经法精思坐禅。见已恭肃敬心礼拜亲近问讯。应作是念。

若我恒沙劫 常于天祠中

大施不休废 不如一出家

是菩萨尔时应作是念我如法求财。于恒河沙等劫常行大施。是诸施福犹尚不如发心出家。

“Matters of this sort are not such as I can know.” One should then refrain from adopting an angry and condescending attitude toward those who may have broken the precepts.

Moreover:

G. ON ENTERING A TEMPLE, ONE SHOULD BE RESPECTFUL AND MAKE OFFERINGS

When a bodhisattva enters a temple,
he should observe all the protocols of deportment,
should act respectfully and bow down in reverence,
and should make an offering to the bhikshus.

When this lay bodhisattva is about to enter a Buddhist temple, right before entering, he should bow down outside the temple door in a five-point prostration and should then reflect, “This is the dwelling place of good people. It is the dwelling place of those who practice emptiness, the dwelling place of those who practice signlessness,²⁷⁶ the dwelling place of those who practice wishlessness, the dwelling place of those who practice kindness, compassion, sympathetic joy, and equanimity,²⁷⁷ and it is the dwelling place of those who practice in right conduct and right mindfulness.”

If one encounters bhikshus perfect in deportment, serene in gaze, and restrained in wearing the robe and holding the bowl, bhikshus who bear observation in the way they sit, lie down, walk, stand, awaken, retire, drink, eat, speak, and remain silent, bhikshus who also bear observation in the appearance of their countenance and in their going forth and coming to a halt—if one encounters bhikshus who cultivate the four stations of mindfulness practiced by the Āryas, who uphold the moral precepts purely, who recite and study the Dharma of the sutras, and who are refined in their contemplations and devoted to sitting in *dhyāna* meditation—having observed them, with respectful solemnity and reverential mind, one should bow down in reverence to them. Then, drawing closer, one should greet them and reflect thus:

H. ONE SHOULD REFLECT ON THE MERIT OF BECOMING A MONASTIC

Even were I for kalpas in number as a Ganges’ sands
to always perform great acts of giving at the shrines of the devas
and never cease or neglect this practice,
that would still not compare to becoming a monk but a single time.

This bodhisattva should then reflect:

If, in pursuing wealth in accordance with the Dharma, I were to always perform great acts of giving for a number of kalpas equal to the sands in the Ganges, all the merit derived from that giving would still not even equal that from merely generating the resolve to leave

正
體
字

何況有實。何以故。在家則有無

061c17 || 量過惡。出家能成無量功德。在家則[12]潰鬧。

061c18 || 出家則閑靜。在家則屬垢。出家則無屬。在

061c19 || 家是惡行處。出家是善行處。在家則染諸塵

061c20 || 垢。出家則離諸塵垢。在家則沒五欲泥。出

061c21 || 家則出五欲泥。在家難得淨命。出家易得

061c22 || 淨命。在家則多怨賊。出家則無怨賊。在家

061c23 || 則多惱礙。出家則無惱礙。在家是憂處。出

061c24 || 家是喜處。在家是惡道門。出家是利益門。在

061c25 || 家是繫縛。出家是解脫。在家則雜畏。出家則

061c26 || 無畏。在家有鞭杖。出家無鞭杖。在家有刀

061c27 || 稍。出家無刀稍。在家有悔熱。出家無悔熱。

061c28 || 在家多求故苦。出家無求故樂。在家則戲調。

061c29 || 出家則寂滅。

簡
體
字

何況有實。何以故。在家則有無量過惡。出家能成無量功德。在家則潰鬧。出家則閑靜。在家則屬垢。出家則無屬。在家是惡行處。出家是善行處。在家則染諸塵垢。出家則離諸塵垢。在家則沒五欲泥。出家則出五欲泥。在家難得淨命。出家易得淨命。在家則多怨賊。出家則無怨賊。在家則多惱礙。出家則無惱礙。在家是憂處。出家是喜處。在家是惡道門。出家是利益門。在家是繫縛。出家是解脫。在家則雜畏。出家則無畏。在家有鞭杖。出家無鞭杖。在家有刀槩。出家無刀槩。在家有悔熱。出家無悔熱。在家多求故苦。出家無求故樂。在家則戲調。出家則寂滅。

behind the householder's life, how much the less could it equal the merit of actually doing so?

How could this be so? [This is so because]:

I. NINETY-NINE REFLECTIONS ON THE ADVANTAGES OF MONASTIC LIFE

The householder's life is possessed of countless serious faults whereas a monastic can perfect countless meritorious qualities.

The householder's life is overrun with confusion and disturbance whereas the monastic's life is carefree and serene.

The householder's life belongs to the sphere of defilement whereas the monastic's life has nothing to which it belongs.

The household is the place for committing bad actions whereas the monastic life is the place for good actions.

If one pursues the householder's life, then one becomes stained by all manner of defilement whereas the monastic abandons every sort of defilement.

The householder becomes mired in the mud of the five types of desire whereas the monastic abandons the five types of desire.

For the householder, it is difficult to pursue a pure livelihood whereas it is easy for a monastic to pursue right livelihood.

The householder is subject to the incursions of many adversaries whereas the monastic is free of incursions by adversaries.

The householder is encumbered by many troublesome obstructions whereas the monastic remains free of troublesome obstructions.

The household is the place beset by sorrows whereas the monastic life is the place of joyfulness.

The household is the gateway to the wretched destinies whereas the monastic life is the gateway to benefit.

The household life is one of bondage whereas the monastic's life is one of liberation.

The householder is subject to various forms of fear whereas the monastic is free of fear.

The householder possesses whips and cudgels whereas the monastic has no whips or cudgels.

The householder owns a sword and spear whereas the monastic has no swords or spears.

The householder is subject to the heat of regretfulness whereas the monastic is free of the heat of regretfulness.

Because the householder seeks many things, he is subject to sufferings whereas the monastic is happy because he seeks nothing.

The householder tends toward frivolous agitation whereas the monastic is bound for tranquility.

正
體
字

在家是可慙。出家無可慙。在

062a01 || 家則愁悴。出家無愁悴。在家則卑下。出家則

062a02 || 高顯。在家則熾然。出家則寂滅。在家則為

062a03 || 他。出家則自為。在家少勢力。出家多勢力。

062a04 || 在家隨順垢門。出家隨順淨門。在家增刺

062a05 || 棘。出家破刺棘。在家成就小法。出家成就

062a06 || 大法。在家作不善。出家則修善。在家則有

062a07 || 悔。出家則無悔。在家增淚乳血海。出家竭

062a08 || 淚乳血海。在家則為諸佛辟支佛聲聞所呵

062a09 || 賤。出家則為諸佛辟支佛聲聞所稱歎。在

062a10 || 家則不知足。出家則知足。在家則魔喜。出

062a11 || 家則魔憂。在家後有衰。出家後無衰。在家

062a12 || 則易破。出家則難破。在家是奴僕。出家則

062a13 || 為主。在家永在生死。出家究竟涅槃。在家

062a14 || 則墮坑。出家則出坑。在家則黑闇。出家則

062a15 || 明顯。

簡
體
字

在家是可慙。出家無可慙。在家則愁悴。出家無愁悴。在家則卑下。出家則高顯。在家則熾然。出家則寂滅。在家則為他。出家則自為。在家少勢力。出家多勢力。在家隨順垢門。出家隨順淨門。在家增刺棘。出家破刺棘。在家成就小法。出家成就大法。在家作不善。出家則修善。在家則有悔。出家則無悔。在家增淚乳血海。出家竭淚乳血海。在家則為諸佛辟支佛聲聞所呵賤。出家則為諸佛辟支佛聲聞所稱歎。在家則不知足。出家則知足。在家則魔喜。出家則魔憂。在家後有衰。出家後無衰。在家則易破。出家則難破。在家是奴僕。出家則為主。在家永在生死。出家究竟涅槃。在家則墮坑。出家則出坑。在家則黑闇。出家則明顯。

- The householder is worthy of pity whereas the monastic has nothing for which he could be pitied.
- The householder is subject to worry and sorrow whereas the monastic is free of worry and sorrow.
- The householder is of lowly social station whereas the monastic is one who is lofty and prominent.
- The householder is burning up with a raging fire whereas the monastic extinguishes it.
- The householder's life is lived for others whereas the monastic is able to act in his own self-interest.
- The householder has but little power whereas the monastic has abundant power.
- The householder enters the gateway of defilement whereas the monastic enters the gateway to purity.
- The householder grows an ever larger thicket of thorns whereas the monastic crushes the thicket of thorns.
- The householder achieves success in lesser dharmas whereas the monastic achieves success in the great Dharma.
- The householder engages in what is unwholesome whereas the monastic cultivates what is good.
- The householder is bound to have regrets whereas the monastic is bound to become free of regrets.
- The householder fills up an ocean of tears, milk, and blood whereas the monastic dries up the ocean of tears, milk, and blood.²⁷⁸
- The household life is censured and considered base by buddhas, *pratyekabuddhas*, and *śrāvaka* disciples whereas the monastic life is praised by buddhas, *pratyekabuddhas*, and *śrāvaka* disciples.
- The householder tends to be discontented whereas the monastic tends to be easily contented.
- The householder causes Māra to be delighted whereas the monastic causes Māra to feel sorrowful.
- The householder is bound for later ruination whereas the monastic is bound to become free of ruination.
- The householder is one who is easy to defeat whereas the monastic is one who is difficult to defeat.
- The householder is like a slave whereas the monastic is like a lord.
- The householder is bound to remain forever in *saṃsāra* whereas the monastic will ultimately reach *nirvāṇa*.
- The householder has fallen into a pit whereas the monastic has escaped from a pit.
- The householder abides in darkness whereas the monastic emerges into bright light.

正
體
字

在家不能降伏諸根。出家則能降伏

062a16 || 諸根。在家則傲誕。出家則謙遜。在家則鄙陋。

062a17 || 出家則尊貴。在家有所由。出家無所由。在

062a18 || 家則多務。出家則小務。在家則[1]果小。出家

062a19 || 則果大。在家則諂曲。出家則質直。在家則多

062a20 || 憂。出家則多喜。在家如箭在身。出家如身

062a21 || 離箭。在家則有病。出家則病愈。在家行惡

062a22 || 法故速老。出家行善法故少壯。在家放逸

062a23 || 為死。出家有智慧命。在家則欺誑。出家則

062a24 || 真實。在家則多求。出家則少求。在家則飲雜

062a25 || 毒漿。出家則飲甘露漿。在家多侵害。出家

062a26 || 無侵害。在家則衰耗。出家無衰耗。在家如

062a27 || 毒樹果。出家如甘露果。在家則怨憎和合。出

062a28 || 家則離怨憎會苦。

簡
體
字

在家不能降伏諸根。出家則能降伏諸根。在家則傲誕。出家則謙遜。在家則鄙陋。出家則尊貴。在家有所由。出家無所由。在家則多務。出家則小務。在家則果小。出家則果大。在家則諂曲。出家則質直。在家則多憂。出家則多喜。在家如箭在身。出家如身離箭。在家則有病。出家則病愈。在家行惡法故速老。出家行善法故少壯。在家放逸為死。出家有智慧命。在家則欺誑。出家則真實。在家則多求。出家則少求。在家則飲雜毒漿。出家則飲甘露漿。在家多侵害。出家無侵害。在家則衰耗。出家無衰耗。在家如毒樹果。出家如甘露果。在家則怨憎和合。出家則離怨憎會苦。

- The householder remains unable to subdue his own sense faculties whereas the monastic is able to subdue his sense faculties.
- The householder tends toward haughtiness and grandiosity whereas the monastic abides in humility and modesty.
- The householder's life tends toward what is coarse and inferior whereas the monastic's life is one of venerable nobility.
- The householder has origins from which he comes whereas the monastic has no origins from which he comes.²⁷⁹
- The householder has many duties whereas the monastic has but few duties.
- The householder attains only minor karmic fruits whereas the monastic is bound to attain great karmic fruits.
- The householder tends to fall into flattery and deviousness whereas the monastic cultivates a straightforward character.
- The householder has an abundance of sorrows whereas the monastic has an abundance of joy.
- The householder's life is like being shot with an arrow whereas the monastic's life is like [being able to] extricate that arrow.
- The household life is like being afflicted with a sickness whereas the monastic life is like becoming cured of that sickness.
- Because the householder practices dharmas associated with evil, he ages swiftly whereas, because the monastic practices good dharmas, he tends to be youthful and strong.
- The householder courses in neglectfulness synonymous with death whereas the monastic possesses the life of wisdom.
- The householder tends to indulge in deception whereas the monastic behaves in a manner that is genuine.
- The householder has many things for which he seeks whereas the monastic seeks but few things.
- The householder sips a broth mixed with poisons whereas the monastic drinks the elixir of immortality.²⁸⁰
- The householder suffers harm from numerous external encroachments whereas the monastic is free of any such harms brought about by external encroachments.²⁸¹
- The householder is bound for a ruinous decline whereas the monastic has no such ruinous decline.
- The householder's life is like fruit from a poisonous tree whereas the monastic's life is like fruits suffused with sweet-dew nectar.
- The householder is bound to remain associated with whatever he detests whereas the monastic abandons the suffering of association with whatever he detests.

正
體
字

在家則愛別離苦。出家則

062a29 || 親愛和合。在家則癡重。出家則癡輕。在家

062b01 || 則失淨行。出家則得淨行。在家則破深心。

062b02 || 出家則成深心。在家則無救。出家則有救。

062b03 || 在家則孤窮。出家不孤窮。在家則無舍。出

062b04 || 家則有舍。在家則無歸。出家則有歸。在家

062b05 || 則多瞋。出家則多慈。在家則重擔。出家則

062b06 || 捨擔。在家則事務無盡。出家則無有事務。

062b07 || 在家則罪會。出家則福會。在家則苦惱。出家

062b08 || 則無苦惱。在家則有熱。出家則無熱。在家

062b09 || 則有諍。出家則無諍。在家則染著。出家無

062b10 || 染著。在家有我慢。出家無我慢。在家貴財

062b11 || 物。出家貴功德。在家有災害。出家滅災害。

062b12 || 在家則減失。出家則增益。

簡
體
字

在家則愛別離苦。出家則親愛和合。在家則痴重。出家則痴轻。

在家則失淨行。出家則得淨行。在家則破深心。出家則成深心。

在家則無救。出家則有救。在家則孤窮。出家不孤窮。在家則無

舍。出家則有舍。在家則無歸。出家則有歸。在家則多瞋。出家

則多慈。在家則重担。出家則舍担。在家則事務无尽。出家則无

有事務。在家則罪會。出家則福會。在家則苦惱。出家則无苦

惱。在家則有熱。出家則無熱。在家則有諍。出家則無諍。在家

則染著。出家無染著。在家有我慢。出家無我慢。在家貴財物。

出家貴功德。在家有災害。出家滅災害。在家則減失。出家則增

益。

The householder is beset with the suffering of separation from what he loves whereas the monastic remains in close proximity to what he loves.

The householder is burdened with heavy delusions whereas the delusions of the monastic are only slight.

The householder fails to carry on with a life of pure conduct whereas the monastic lives a life of pure conduct.

The householder's life destroys one's resolute intentions whereas the monastic succeeds in his resolute intentions.

The householder is beyond rescue whereas the monastic has acquired the means to be rescued.

The householder is bound for solitude and poverty whereas the monastic does not fall into solitude and poverty.

The householder has no shelter whereas the monastic does indeed have shelter.

The householder has no place of refuge whereas the monastic does indeed have a place of refuge.

The householder abides in the midst of much hatred whereas the monastic is possessed of an abundance of kindness.

The householder carries a heavy burden whereas the monastic has relinquished that burden.

The householder is beset with endless responsibilities whereas the monastic has none of those responsibilities.

The householder's life is characterized by encounters with karmic transgressions whereas the monastic's life is characterized by encounters with fortuitous karma.

The householder is subject to distressing afflictions whereas the monastic becomes free of distressing afflictions.

The householder's life is one beset by heat whereas the monastic life has no such heat.²⁸²

The householder's life involves disputation whereas the monastic is free from disputation.

The householder is involved in defiling attachments whereas the monastic is free of defiling attachments.

The householder tends toward arrogance whereas the monastic becomes free of arrogance.

The householder esteems wealth whereas the monastic esteems meritorious qualities.

The householder is subject to disastrous harm whereas the monastic puts an end to disastrous harm.

The householder is subject to decrease and loss whereas the monastic enjoys increasing advantage.

正
體
字

在家則易得。出家

062b13 || 則難遇。千萬劫中時乃一得。在家則易行。

062b14 || 出家則難行。在家則順流。出家則逆流。在

062b15 || 家則漂流。出家則乘筏。在家則為煩惱所

062b16 || [2][漂 * 寸]。出家則有橋[3]樑自度。在家是此岸。出

062b17 || 家是彼岸。在家則纏縛。出家離纏縛。在家

062b18 || 懷結恨。出家離結恨。在家隨官法。出家隨

062b19 || 佛法。在家有事故。出家無事故。在家有苦

062b20 || 果。出家有樂果。在家則輕躁。出家則威重。

062b21 || 在家伴易得。出家伴難得。在家以婦為伴。

062b22 || 出家堅心為伴。在家則入圍。出家則解圍。

062b23 || 在家則以侵惱他為貴。出家則以利益他

062b24 || 為貴。在家則貴財施。出家則貴法施。在家

062b25 || 則持魔幢。出家則持佛[4]幢。在家[5]有歸處。

062b26 || 出家壞諸歸處。在家增長身。出家則離身。

簡
體
字

在家則易得。出家則難遇。千萬劫中時乃一得。在家則易行。出家則難行。在家則順流。出家則逆流。在家則漂流。出家則乘筏。在家則為煩惱所[漂*寸]。出家則有橋樑自度。在家是此岸。出家是彼岸。在家則纏縛。出家離纏縛。在家懷結恨。出家離結恨。在家隨官法。出家隨佛法。在家有事故。出家無事故。在家有苦果。出家有樂果。在家則輕躁。出家則威重。在家伴易得。出家伴難得。在家以婦為伴。出家堅心為伴。在家則入圍。出家則解圍。在家則以侵惱他為貴。出家則以利益他為貴。在家則貴財施。出家則貴法施。在家則持魔幢。出家則持佛幢。在家有歸處。出家壞諸歸處。在家增長身。出家則離身。

The householder's life is easily come by whereas the monastic's life is one which is so rarely encountered that one may take it on but once in thousands of myriads of kalpas.

The householder's life is easy to practice in whereas the monastic's life involves difficult practices.

The household simply goes along with the current whereas the monastic moves against the current.

The householder's life is one of drifting in a flood whereas the monastic's is one of riding on a raft.

The householder floats along on a torrent of afflictions whereas the monastic has a bridge by which he passes beyond them.

The householder's life takes place on the near shore whereas the monastic's life is concerned with reaching the far shore.

The householder's life is one of being tied up in bondage whereas the monastic's life is one separation from bondage.

The householder harbors enmity whereas the monastic relinquishes enmity.

The householder is bound to follow the laws of officialdom whereas the monastic follows the law of the Buddha.

The householder's life is characterized by mishaps whereas the monastic's life is one that has become free of mishaps.

The household life has suffering as its karmic fruits whereas the monastic life has happiness as its karmic fruits.

The householder tends to develop an agitated demeanor whereas the monastic possesses awe-inspiring dignity.

Householder companions are easily come by whereas monastic companions are only rarely found.

The householder takes a wife as his companion whereas the monastic takes a solid resolve as his companion.

The householder is entrapped in a corral whereas the monastic escapes from the corral.

The householder tends to esteem inflicting troubles on others whereas the monastic esteems benefiting others.

The householder tends to esteem the giving of wealth whereas the monastic esteems the giving of Dharma.

The householder holds up the banner of Māra whereas the monastic holds up the banner of the Buddha.

The householder has some place he goes back to whereas the monastic demolishes all places of refuge.

The householder is concerned with the growth of his body whereas the monastic is one who abandons the body.

正
體
字

062b27 || 在家入深榛。出家出深榛。復次。
 062b28 || 又於出家者 心應深貪慕
 062b29 || 是在家菩薩。如是思惟出家功德。於出家
 062c01 || 者心應貪慕。我何時當得出家得有如是
 062c02 || 功德。我何時當得出家次第具行沙門法。
 062c03 || 則說戒布薩安居自恣次第而坐。我何時當
 062c04 || 得聖人所著戒定慧解脫解脫知見熏修法
 062c05 || 衣。何時當得持聖人相。何時當得閑林靜
 062c06 || 住。何時當得持鉢乞食得與不得。若多若
 062c07 || 少若美若惡若冷若熱次第而受趣以支身
 062c08 || 如塗瘡膏車。何時當得於世八法心無
 062c09 || 憂喜。何時當得關閉六情如繫狗鹿魚蛇
 062c10 || 猴鳥。狗樂聚落鹿樂^[6]山澤。魚樂池沼蛇
 062c11 || 好穴處。猴樂深林鳥依虛空。眼耳鼻舌身
 062c12 || 意常樂色聲香味觸法。非是凡夫淺智弱志
 062c13 || 所能降伏。唯有智慧堅心正念。

簡
體
字

在家入深榛。出家出深榛。復次。
 又于出家者 心应深贪慕
 是在家菩萨。如是思惟出家功德。于出家者心应贪慕。我何
 时当得出家得有如是功德。我何时当得出家次第具行沙门法。则
 说戒布萨安居自恣次第而坐。我何时当得圣人所著戒定慧解脱解
 脱知见熏修法衣。何时当得持圣人相。何时当得闲林静住。何时
 当得持钵乞食得与不得。若多若少若美若恶若冷若热次第而受趣
 以支身如涂疮膏车。何时当得于世八法心无忧喜。何时当得关闭
 六情如繫狗鹿鱼蛇猴鸟。狗乐聚落鹿乐山泽。鱼乐池沼蛇好穴
 处。猴乐深林鸟依虚空。眼耳鼻舌身意常乐色声香味触法。非是
 凡夫浅智弱志所能降伏。唯有智慧坚心正念。

The householder plunges into the deep undergrowth whereas the monastic escapes the deep undergrowth.

Additionally:

J. ONE SHOULD DEVELOP A DEEP YEARNING TO BECOME A MONASTIC

Moreover, in regard to becoming a monastic,
one's mind should feel a deep yearning admiration .

As this lay bodhisattva thus ponders the meritorious aspects of becoming a monastic, he should feel a yearning admiration for it, wondering:

Oh, when will I myself finally be able to leave behind the home life and acquire such meritorious qualities?

Oh, when will I myself be able to leave behind the home life and carry out in correct sequence the dharmas of the *śramaṇa* wherein, one participates in the poṣada recitation of the moral precepts, joins in the rains retreat, and freely sits in the order of seniority

Oh, when will I be able to don the Dharma robes of the Āryas who are imbued with their cultivation of the moral precepts, meditative concentration, wisdom, liberation, and the knowledge and vision of liberation?

Oh, when will I be able to maintain the deportment of the Āryas?

Oh, when will I be able to abide peacefully, meditating in a quiet forest?

Oh, when will I be able to carry the alms bowl and go out on the alms round, either being given something or not being given anything, either being given much or only a little, either being given delectable food or bad food, either being given cold food or hot food, thus proceeding in sequential order along the alms round, thereby coming by what is needed merely to sustain the body, accepting alms merely as one might apply ointment on an ulceration or as one might apply grease to the axle of a cart?

Oh, when will I become free of distress and joyfulness over the eight worldly dharmas?

Oh, when will I be able to restrain the six sense faculties in the same manner as one might confine some dog, deer, fish, snake, monkey, or bird? Just as a dog enjoys a village, a deer enjoys mountains and marshes, a fish enjoys ponds, a snake is fond of his den, a monkey enjoys a jungle, and a bird enjoys flying in the air, the eye, ear, nose, tongue, body, and mind always enjoy forms, sounds, smells, tastes, touchables, and dharmas as objects of mind.²⁸³ The sense faculties are not things that common people of shallow wisdom and weak resolve are able to subdue. It is only one possessed of wisdom, solid resolve, and right mindfulness who is able to

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乃能摧伏

062c14 || 六情寇賊不令為患自在無畏。何時當得
 062c15 || 樂欲坐禪誦讀經法樂斷煩惱樂修善法
 062c16 || 樂著弊衣。趣足障體。念昔在俗多行放逸。
 062c17 || 今得自利又利他故。當勤精進。何時當得
 062c18 || 隨順菩薩所行道法。何時當得亦為世間
 062c19 || 作無上福田。何時當得離恩愛奴。何時當
 062c20 || 得脫是家獄。如說。
 062c21 || 禮敬諸塔寺 因佛生三心
 062c22 || 是在家菩薩既已慕尚出家。若入塔寺敬
 062c23 || 禮佛時。應生三心。何等為三。我當何時
 062c24 || 得於天龍夜叉乾闥婆阿修羅迦樓羅摩睺
 062c25 || 羅伽人非人中受諸供養。何時當得神力
 062c26 || 舍利流布世間利益眾生。我今深心行大
 062c27 || 精進。當得阿耨多羅三藐三菩提。我作佛
 062c28 || 已入無餘涅槃。復次。
 062c29 || 詣諸比丘時 隨所行奉事
 063a01 || 默然順所誨 濟^[1]乏無所惜
 063a02 || 是在家菩薩敬禮塔已。求造諸比丘說法
 063a03 || 者。

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乃能摧伏六情寇賊不令為患自在無畏。何時當得樂欲坐禪誦讀經法樂斷煩惱樂修善法樂著弊衣。趣足障體。念昔在俗多行放逸。今得自利又利他故。當勤精進。何時當得隨順菩薩所行道法。何時當得亦為世間作無上福田。何時當得離恩愛奴。何時當得脫是家獄。如說。

禮敬諸塔寺 因佛生三心

是在家菩薩既已慕尚出家。若入塔寺敬禮佛時。應生三心。何等為三。我當何時得於天龍夜叉乾闥婆阿修羅迦樓羅摩睺羅伽人非人中受諸供養。何時當得神力舍利流布世間利益眾生。我今深心行大精進。當得阿耨多羅三藐三菩提。我作佛已入無余涅槃。復次。

詣諸比丘時 隨所行奉事

默然順所誨 濟乏無所惜

是在家菩薩敬禮塔已。求造諸比丘說法者。

control the six-sense rebels so that they are prevented from doing harm to one's sovereign mastery and fearlessness.

Oh, when will I be able to delight in *dhyāna* meditation, delight in recitation and study of the sutras' dharmas, delight in cutting off afflictions, delight in cultivating good dharmas, and delight in donning rag robes, going forth with the body well covered, recalling then that, formerly, when I was a layperson, I was for the most part neglectful, but, now, in order to bring about self-benefit and the benefit of others, I should be diligently vigorous?

Oh, when will I be able to follow the dharmas of the path practiced by bodhisattvas?

Oh, when will I too become one who can serve as an unsurpassable field of merit for those in the world?

Oh, when will I be able to quit being a slave of familial affection?

And when will I be able to be freed from this prison of the household?

This is as stated here:

K. THREE ASPIRATIONAL THOUGHT WHEN BOWING AT A STUPA OR TEMPLE

Whenever one bows down in reverence at any stupa or temple, inspired by the Buddha, one should bring forth three thoughts.

Having already been inspired to feel a yearning to go forth into homelessness, whenever this lay bodhisattva enters the grounds of a stupa or temple and bows down in reverence, he should bring forth three thoughts. And what are these three? They are as follows:

Oh, when will I become one worthy to receive the offerings of devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *kinnaras*, *mahoragas*, humans, and non-humans?

Oh, when will I be able to produce the *śarīra* relics imbued with spiritual powers that, distributed throughout the world, bestow benefit on beings?

I now bring forth the deep resolve to practice the great vigor by which I shall attain *anuttarasamyakṣambodhi*. Then, after serving as one of the buddhas, I shall enter the nirvāṇa without residue.

Additionally:

L. ON MEETING ANY MONK, SERVE, FOLLOW INSTRUCTIONS, AND ASSIST

Whenever meeting any of the bhikshus, offer to serve in a manner appropriate to whatever he is doing, quietly obey all instructions he might offer, and be unstinting in providing any requisites he needs.

After this lay bodhisattva bows down in reverence at any stupa site, he seeks to visit the bhikshus, including those who teach Dharma, those

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所持律者。讀修多羅者。讀摩多羅迦
 063a04 || 者。讀菩薩藏者。作阿練若者。著納衣者。乞
 063a05 || 食者。一食者。常坐者。過中不飲漿者。但三
 063a06 || 衣者。著褐衣者。隨敷坐者。在樹下者。在
 063a07 || 塚間者。在空地者。少欲者。知足者。遠離者。
 063a08 || 坐禪者。勸化者。應各隨諸比丘所行奉事。
 063a09 || 若至讀阿毘曇者所。隨其所說諸法性相
 063a10 || 相應不相應等請問所疑。問已習學。若遇
 063a11 || 持律者。應當請問起罪因緣罪之輕重滅罪
 063a12 || 之法及阿^[2]波陀那事。問已修學^[3]行。若遇讀
 063a13 || 修多羅者。應當請問諸阿含諸部中義習
 063a14 || 學多聞。若遇讀摩多羅迦應利眾經憂陀那
 063a15 || ^[4]波羅延法句者。應當學習如是等經。若
 063a16 || 遇讀菩薩藏者。應當請問六波羅蜜及方
 063a17 || 便事問已修學。若遇阿練若。應學其遠離
 063a18 || 法。若遇坐禪者。應學其坐禪法。餘諸比丘
 063a19 || 亦應如是隨其所行請問^[5]修學

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所持律者。讀修多羅者。讀摩多羅迦者。讀菩薩藏者。作阿練若者。著納衣者。乞食者。一食者。常坐者。過中不飲漿者。但三衣者。著褐衣者。隨敷坐者。在樹下者。在塚間者。在空地者。少欲者。知足者。遠離者。坐禪者。勸化者。應各隨諸比丘所行奉事。若至讀阿毘曇者所。隨其所說諸法性相相應不相應等請問所疑。問已習學。若遇持律者。應當請問起罪因緣罪之輕重滅罪之法及阿波陀那事。問已修學行。若遇讀修多羅者。應當請問諸阿含諸部中義習學多聞。若遇讀摩多羅迦應利眾經憂陀那波羅延法句者。應當學習如是等經。若遇讀菩薩藏者。應當請問六波羅蜜及方便事問已修學。若遇阿練若。應學其遠離法。若遇坐禪者。應學其坐禪法。余諸比丘亦應如是隨其所行請問修學

who uphold the moral-precept codes, those who study sutras, those who study *māṭṛkāś*, those who study the bodhisattva canon, those who dwell in a forest hermitage, those who wear robes made of cast-off rags, those who obtain their sustenance from the alms round, those who eat but once each day, those who only sit and never lie down, those who do not drink broths after midday, those who possess only the three-part robe,²⁸⁴ those who wear only robes sewn from coarse cloth, those who take their rest wherever they stop to sit, those who dwell only at the base of a tree, those who dwell in charnel fields, those who dwell only out on open grounds, those who have but little that they wish for, those who are easily satisfied, those who dwell in seclusion, those who sit in *dhyāna* meditation, and those who exhort and instruct others.

One should offer up one's service to each bhikṣu in a manner appropriate to whichever practice he focuses upon. For instance:

If one goes to the dwelling place of a bhikṣu who studies *abhidharma*, then, in accordance with those dharmas and their nature and characteristics, whether they be dharmas associated with the mind or whether they be unassociated compositional-factor dharmas, one should inquire into any related points about which one has doubts. Having inquired, one should then proceed to study them.

If one meets an expert on the moral-precept codes, one should inquire about the causes and conditions involved in the commission of moral transgressions, about the relative severity of moral transgressions, about the means for extinguishing moral transgressions, and about the *avadāna* stories.²⁸⁵ Having inquired about these matters, one should then study and practice accordingly.

If one meets someone specializing in study of sutras, one should inquire into the meanings contained within the *Āgama Sutra* collections, practice accordingly, and become learned himself.

If one meets someone specializing in study of *māṭṛkāś* associated with the *Sutra on Benefiting the Many*, the *Udānas*, the *Assalāyano*, and the *Dharmapada*, one should then study such sutras.

If one meets someone specializing in the bodhisattva canon, one should inquire about the six *pāramitās* and also the matter of using expedients and then, having thus inquired, one should study and practice accordingly.

If one meets someone abiding in a forest hermitage, one should study those dharmas related to practice in seclusion.

If one meets someone practicing *dhyāna* meditation, one should study his *dhyāna* meditation methods.

As for the other types of bhikṣus, on meeting them, one should inquire into whatever they have chosen to practice and then study and

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063a20 || 逆。攝護口者詣諸比丘應善攝口安[6]詳默

063a21 || 然。觀時觀土隨事思惟心不錯亂少於語

063a22 || 言。又於說法者所。諸比丘等隨所乏少。若

063a23 || 衣若鉢若尼師壇。資生之物隨力而施無所

063a24 || [7]匱惜。所以者何。菩薩尚應施諸惡人。何況

063a25 || 比丘有功德者。乃至身肉猶當不惜。況復

063a26 || 外物。助道因緣。復次。

063a27 || 若行布施時 莫生他煩惱

063a28 || 行布施時若與一人。一人不得便生悲惱。

063a29 || 應善籌量而行布施。勿使他人人生於悲惱。

063b01 || 何以故。

063b02 || 將護凡夫心 應勝阿羅漢

063b03 || 是在家菩薩。施諸比丘衣服飲食醫藥臥具

063b04 || 供養迎送敬禮親近。將護凡夫心。應勝將

063b05 || 護阿羅漢。何以故。諸阿羅漢於利衰毀譽稱

063b06 || 譏苦樂心無有異。凡夫有愛恚慳嫉故能

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无所违逆。摄护口者诣诸比丘应善摄口安详默然。观时观土随事思惟心不错乱少于语言。又于说法者所。诸比丘等随所乏少。若衣若钵若尼师坛。资生之物随力而施无所匱惜。所以者何。菩萨尚应施诸恶人。何况比丘有功德者。乃至身肉犹当不惜。况复外物。助道因缘。复次。

若行布施时 莫生他烦恼

行布施时若与一人。一人不得便生悲恼。应善筹量而行布施。勿使他人人生于悲恼。何以故。

将护凡夫心 应胜阿罗汉

是在家菩萨。施诸比丘衣服饮食医药卧具供养迎送敬礼亲近。将护凡夫心。应胜将护阿罗汉。何以故。诸阿罗汉于利衰毁誉称讥苦乐心无有异。凡夫有爱恚慳嫉故能

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practice accordingly, doing so without disobeying any instructions they provide.

As for the matter of guarding one's speech, when meeting bhikshus, one should thoroughly restrain oneself from talking, remaining serenely silent. Giving due regard to issues of time and place and considering the circumstance at hand, one should ensure that one's mind does not stray into confusion and that one speaks but few words.

Additionally, as regards the place in which the speaker of Dharma resides, in accordance with whatever those bhikshus and others there have grown short of, according to one's own capacity to do so, one should supply them with such things, whether they be robes, bowls, sitting cloths,²⁸⁶ or other life-supporting requisites, not being stinting in one's generosity in providing any of them.²⁸⁷

Why should one do this? A bodhisattva should provide even for people who are bad, how much the more so should one provide for bhikshus, those who are possessed of meritorious qualities. In assisting them, one should not even be sparing of one's own flesh, how much the more readily then should one provide them with the outward possessions that serve as causes and conditions supporting their progress on the path.

Additionally:

M. AVOID CAUSING AFFLICTIONS IN THOSE NOT RECEIVING ONE'S GIFTS

When one engages in giving,
do not instigate afflictions in others.

When one carries out an act of giving, if one gives to but a single person, it might well be that another person, not having received anything, becomes angry. This is a matter that one should skillfully assess in one's practice of giving. Do not influence others to become afflicted with anger. Why must one take care in this?

The careful consideration one accords those with common minds should surpass even that which one reserves for arhats.

When this lay bodhisattva provides clothing, drink and food, medicines, and bedding for bhikshus, making offerings to them, welcoming them and escorting them off, bowing in reverence, and drawing personally close to them, he should be even more solicitous about the needs of those still possessed of a common person's mind than he would be in his deferential treatment of an arhat.

And why should this be so? Arhats do not differ in their mental response to gain and loss, ill-repute and esteem, praise and blame, or pain and pleasure. But because a common person is subject to feelings of craving, hatred, miserliness, and jealousy, he is able in these

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063b07 || 起罪業。以是罪業墮在地獄畜生餓鬼。是
 063b08 || 故應深將護凡夫。菩薩事者。皆為利益一
 063b09 || 切眾生布施。非為自樂不為自得後世果
 063b10 || 報。非如市易。復次。
 063b11 || 因以財施故 可以法施攝
 063b12 || 隨所欲利益 教發無上心
 063b13 || 是在家菩薩為自利故隨所利益。比丘若以
 063b14 || 衣施。若以鉢施。如是等種種餘財物施。如
 063b15 || 是比丘未入法位未得道果。應勸令發
 063b16 || 阿耨多羅三藐三菩提願。何以故。因財施攝
 063b17 || 故得以法施攝。或於所施檀越有愛敬心
 063b18 || 信受其語。復次。
 063b19 || 為欲護持法 捨命而不惜
 063b20 || 療治病比丘 乃至以身施
 063b21 || 是在家菩薩為欲護持法故。乃至自捨身
 063b22 || 命。勤行精進摧破[8]六十二種外道及諸魔民
 063b23 || 憎嫉佛法者。佛弟子中或有邪行詭異佛
 063b24 || 法。如是之人如法摧破。名為護持法。

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起罪業。以是罪業墮在地獄畜生餓鬼。是故應深將護凡夫。菩薩
 事者。皆為利益一切眾生布施。非為自樂不為自得後世果報。非
 如市易。復次。
 因以財施故 可以法施攝
 隨所欲利益 教發無上心
 是在家菩薩為自利故隨所利益。比丘若以衣施。若以鉢施。
 如是等種種餘財物施。如是比丘未入法位未得道果。應勸令發
 阿耨多羅三藐三菩提願。何以故。因財施攝故得以法施攝。或於所
 施檀越有愛敬心信受其語。復次。
 為欲護持法 捨命而不惜
 療治病比丘 乃至以身施
 是在家菩薩為欲護持法故。乃至自捨身命。勤行精進摧破六
 十二種外道及諸魔民憎嫉佛法者。佛弟子中或有邪行詭異佛法。
 如是之人如法摧破。名為護持法。

circumstances to commit transgressions because of which he may fall into the hell realms, the animal realms, or the hungry ghost realms.

Consequently one should be extremely careful to be protective of those with a common person's mentality. Thus, when a bodhisattva offers his services, he does so in a manner intended to benefit all beings. His giving is not done merely for the sake of his own happiness, is not done for the sake of acquiring karmic rewards for himself in future lives, and is not done merely as if it were some business transaction.

Additionally:

N. GIVING AS AN OPPORTUNITY TO ENCOURAGE HIGHEST BODHI RESOLVE

Due to having given some sort of material wealth,
one may then be able to draw forth others through Dharma giving.
In accordance with whatsoever is desired, one bestows benefit,
and then instructs others in bringing forth the unsurpassable resolve.

Even as one pursues one's own benefit, whether it be through the giving of robes, through the giving of bowls, or through the many other various sorts of giving of material wealth, if bhikshus such as these have not yet entered the [right and definite] Dharma position and have not yet attained the fruits of that path, this lay bodhisattva should encourage the bhikshus he benefits to bring forth the vow to attain *anuttarasamyaksambodhi*. Why? Having drawn them forth through the giving of wealth, he may then be able to draw them forth through the giving of Dharma. It may well be that, due to their fondness and respect for the benefactor who has made gifts to them, they will be inclined to believe and accept what he says to them.

Additionally:

O. DO WHATEVER IS NECESSARY TO PRESERVE AND PROTECT THE DHARMA

For the sake of protecting and preserving the Dharma,
one should remain unstinting even if it means sacrificing one's life.
One should strive to cure bhikshus who have fallen ill
even to the point where one makes a gift of one's own body.

Even to the point of sacrificing his own life in order to preserve and protect the Dharma, this lay bodhisattva should be diligently vigorous in overcoming those who detest the Dharma of the Buddha, whether they be from among the sixty-two types of non-Buddhist traditions or whether they be from among the retainers of Māra.

Among the disciples of the Buddha, there may be those who deviate in their practice through spurious distortion of the Buddha's Dharma. [The influence of] such people should be overcome in a manner consistent with Dharma. This constitutes the protecting and preservation

又應

063b25 || 於諸多聞說法者。加信敬心四事供養。亦
 063b26 || 名護持法。若自讀誦解說書寫修多羅毘
 063b27 || 尼阿毘曇摩多羅迦菩薩藏者。亦教他人讀
 063b28 || 誦解說書寫。以是因緣法得久住利益一
 063b29 || 切。在家出家稱揚歎說法久住利。若法疾滅
 063c01 || 說有過惡。又念如來久遠已來。行菩薩道
 063c02 || 行諸難行乃得是法。以是因緣於諸在家
 063c03 || 出家。勤心精進示教利喜。若令得道。若令
 063c04 || 入阿惟越致。略說護法因緣。令得一切安
 063c05 || 樂之具。亦復自能如說修行。皆名護持法。
 063c06 || 復次是在家菩薩法。若有病比丘應須療治。
 063c07 || 是菩薩乃至捨身為治其病而不愛惜是
 063c08 || 最為要。出家之人應於在家求此要事。所
 063c09 || 謂身自瞻視疾病供給醫藥。復次。
 063c10 || 決定心布施 施已而無悔
 063c11 || 是菩薩若為護持正法。若為瞻視病人。應
 063c12 || 時供施心無有悔。是名清淨施。

正
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又应于诸多闻说法者。加信敬心四事供养。亦名护持法。若自读
 诵解说书写修多罗毗尼阿毗曇摩多罗迦菩萨藏者。亦教他人读
 诵解说书写。以是因缘法得久住利益一切。在家出家称扬叹说法久
 住利。若法疾灭说有恶。又念如来久远已来。行菩萨道行诸难
 行乃得是法。以是因缘于诸在家出家。勤心精进示教利喜。若令
 得道。若令入阿惟越致。略说护法因缘。令得一切安乐之具。亦
 复自能如说修行。皆名护持法。复次是在家菩萨法。若有病比丘
 应须疗治。是菩萨乃至舍身为治其病而不爱惜是最为要。出家之
 人应于在家求此要事。所谓身自瞻视疾病供给医药。复次。

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決定心布施 施已而無悔

是菩薩若為護持正法。若為瞻視病人。應時供施心無有悔。
 是名清淨施。

of the Dharma. Furthermore, with increased thoughts of faith and respect, one should make offerings of the four requisites to those who are learned speakers of the Dharma. This too constitutes the protection and preservation of the Dharma.

If one studies, recites, explains, or transcribes sutras, *vinaya* texts, *abhidharma* texts, *māṭrkās*, or canonical bodhisattva texts while also instructing others in their study, recitation, explanation, and transcription, due to these causes and conditions, the Dharma will remain for a long time, providing benefit to everyone.

To laypeople and monastics alike, one should extol and speak in praise of the benefits of the Dharma's enduring for a long time while also describing the extreme evil bound to ensue in the event of the Dharma's rapid demise. One should also bear in mind that the Tathāgata, from the distant past on forward to the present, practiced the bodhisattva path, carried out all kinds of difficult practices, and only then succeeded in acquiring this Dharma.

For these reasons, with diligent resolve, one should be vigorous in using it to show, instruct, benefit, and delight both laypeople and monastics, thereby perhaps instigating them to become enlightened or perhaps instigating them to reach the station of the *avaivartika*.²⁸⁸

To summarize the causes and conditions subsumed in the protection of the Dharma, they amount to enabling others' acquisition of the means for universal peace and happiness while also enabling one's own cultivation of [the Dharma] in accordance with the manner in which it was proclaimed. All of these ideas define what is meant by protecting and preserving the Dharma.

Additionally, it is the Dharma of the lay bodhisattva to see to it that any sick bhikṣu gets medical treatment. This bodhisattva should be willing even to sacrifice his own life to cure that illness, not being the least bit stinting in his efforts. This is a matter of the greatest importance. The monastics should seek this essential service from the laity, instigating them to personally look after whoever is sick, supplying them with medical care and medicines.

Additionally:

P. WHEN GIVING, HAVE NO REGRETS OR SELFISH MOTIVES & DEDICATE MERIT

One gives with a resolute mind

and, having given the gift, one remains free of any regrets.

Whether this bodhisattva is doing some deed for the sake of protecting and preserving right Dharma, or whether he is personally looking after someone fallen ill, responding in a manner appropriate to the circumstance, he bestows offerings with a mind free of any regrets. It is this that qualifies as pure giving.

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若不求果

063c13 || 報。不分別是應受是不應受。但以憐愍

063c14 || 利益心與。是名清淨施。如說。

063c15 || 若人悲心施 是名清淨施

063c16 || 不言是福田 不言非福田

063c17 || 若人行布施 無所為故與

063c18 || 若人為果報 是名為出息

063c19 || 是故說施已 心無有悔恨

063c20 || 乃至微小福 皆向無上道

063c21 || 以是布施因緣所得福德。皆應迴向阿耨

063c22 || 多羅三藐三菩提。不求今世後世利樂及小

063c23 || 乘果。但為眾生求阿耨多羅三藐三菩提。

063c24 || 如我先說在家菩薩餘行當說者今已說竟。

063c25 || 皆於大乘經中處處抄集。隨順經法菩薩

063c26 || 住是行中。疾得阿耨多羅三藐三菩提。第二

063c27 || 地中多說出家菩薩所行。在家出家菩薩共

063c28 || 行今當復說。[9]

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若不求果報。不分別是應受是不應受。但以憐愍利益心與。是名清淨施。如說。

若人悲心施 是名清淨施

不言是福田 不言非福田

若人行布施 無所為故與

若人為果報 是名為出息

是故說施已 心無有悔恨

乃至微小福 皆向無上道

以是布施因緣所得福德。皆應回向阿耨多羅三藐三菩提。不求今世後世利樂及小乘果。但為眾生求阿耨多羅三藐三菩提。如我先說在家菩薩餘行當說者今已說竟。皆於大乘經中處處抄集。隨順經法菩薩住是行中。疾得阿耨多羅三藐三菩提。第二地中多說出家菩薩所行。在家出家菩薩共行今當復說。

If one gives without seeking for any resulting karmic rewards, if one gives without distinguishing, “This one should be able to be a recipient whereas that one should not be a recipient,” and if one gives only with thoughts of pity and the motivation to be beneficial in one’s actions, these are the factors that define pure giving. This is as described below:

If one gives with a compassionate mind,
this is what qualifies as giving that is pure.
He does not say of this one, “He is a field of merit,”
and does not say of that one, “He is not a field of merit.”

If someone is to take up the practice of giving,
he remains free of any selfish motivation as a basis for giving.
If one does this for the sake of acquiring some karmic reward,
then this just amounts to seeking to earn interest.

Therefore, having pledged to give,
one proceeds with a mind free of regret or resentment.
Even the most minor amount of merit thus derived
is all dedicated to realization of the unsurpassable path.

All of the merit produced by the causes and conditions of giving should be entirely dedicated to *anuttarasamyaksambodhi*. One should not seek to derive from it any benefit or bliss in present or future lifetimes and should not seek to thereby gain the fruits of the Small Vehicle. It is solely for the sake of beings that one seeks the realization of *anuttarasamyaksambodhi*.

As for my earlier statement that discussion of the additional lay bodhisattva practices would follow—that explanation has now been concluded. These practices were all selected from their various locations throughout the Great Vehicle sutras. In order to accord with the Dharma taught in the sutras, the bodhisattva abides in these very practices and thereby swiftly attains *anuttarasamyaksambodhi*. The treatment of the second bodhisattva ground shall be mostly devoted to the practices of the monastic bodhisattva. Now, however, we shall proceed to a discussion of the jointly shared practices taken up by both lay and monastic bodhisattvas.

The End of Chapter Seventeen

063c29 || [10]共行品第十八

064a01 || 問曰。汝言當說在家出家菩薩共行法今

064a02 || 可說之。答曰。忍辱法施法忍思惟不曲法。

064a03 || 尊重法不障法。供養法信解修空。不貪

064a04 || 嫉隨所說行。燈明施伎樂施乘施正願攝

064a05 || 法思量利安眾生。等心於一切。此是在家

064a06 || 出家共行要法。是故偈說。

064a07 || 行忍身端嚴 法施知宿命

064a08 || 法忍得總持 思惟獲智慧

064a09 || 於諸法不曲 常得正憶念

正
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十住毗婆沙论卷第八
共行品第十八

问曰。汝言当说在家出家菩萨共行法今可说之。答曰。忍辱
法施法忍思惟不曲法。尊重法不障法。供养法信解修空。不贪嫉
随所说行。灯明施伎乐施乘施正愿摄法思量利安众生。等心于一
切。此是在家出家共行要法。是故偈说。

行忍身端严 法施知宿命
法忍得总持 思惟获智慧
于诸法不曲 常得正忆念

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CHAPTER 18

The Jointly Shared Practices

XVIII. CHAPTER 18: THE JOINTLY SHARED PRACTICES

A. Q: WOULD YOU PLEASE DISCUSS THE JOINTLY SHARED PRACTICES?

Question: You stated earlier that you would discuss the practices jointly shared by both lay and monastic bodhisattvas. You could now begin that discussion.

B. A: THE JOINTLY SHARED PRACTICES ARE AS FOLLOWS: (LIST)

Response: They are:

Patience;
Dharma giving;
Dharmas patience;²⁸⁹
Contemplation;
Not distorting the Dharma;
Maintaining reverential esteem for the Dharma;
Refraining from presenting any obstacle to Dharma;
Making offerings in support of the Dharma;
Resolute faith;²⁹⁰
Cultivation of emptiness;
Not being covetous or envious;
Acting in accordance with one's own words;
Giving lamp light;
Giving musical performances;
Giving means of transport;
Right vows;
Thought imbued with the means of attraction;
Benefiting and comforting beings;
Maintaining a mind of equal regard toward everyone.

These are the essential dharmas jointly practiced by both lay people and monastics. Hence there is this verse which says:

1. PATIENCE, DHARMA GIVING, DHARMAS PATIENCE, AND CONTEMPLATION:

Practicing patience results in a well-formed, handsome body.
The giving of Dharma results in knowledge of previous lifetimes.
By dharmas patience, one acquires the *dhāraṇīs*.²⁹¹
Contemplation results in the procuring of wisdom.
By never distorting any dharma
one always acquires right recollective mindfulness.

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064a10 || 行忍得端嚴者。能忍惡言罵詈呪誓繫縛
 064a11 || 刀杖^[1]考掠撻笞。心不動異悉能堪受。如是
 064a12 || 忍辱所獲果報。生於人天常得端正。後成
 064a13 || 佛時相好無比。法施知宿命者。行法施者
 064a14 || 能知過去無量劫事。法施名為種種分別。聲
 064a15 || 聞乘辟支佛乘佛乘解說義理。法施果報雖
 064a16 || 有三十五。要者知宿命。說法因緣斷人所
 064a17 || 疑。是故得知宿命。法忍得總持者。法名
 064a18 || 應空無相無願應六波羅蜜菩薩諸地。一切
 064a19 || 菩薩所行之法。曉了明解心能忍持。名為法
 064a20 || 忍。行是忍者則得總持。總持名為如所聞
 064a21 || 經如所讀誦其中義趣乃至百千萬劫終
 064a22 || 不忘失。

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行忍得端严者。能忍恶言骂詈咒誓系缚刀杖考掠撻笞。心不动异悉能堪受。如是忍辱所获果报。生于人天常得端正。后成佛时相好无比。法施知宿命者。行法施者能知过去无量劫事。法施名为种种分别。声闻乘辟支佛乘佛乘解说义理。法施果报虽有三十五。要者知宿命。说法因缘断人所疑。是故得知宿命。法忍得总持者。法名应空无相无愿应六波罗蜜菩萨诸地。一切菩萨所行之法。晓了明解心能忍持。名为法忍。行是忍者则得总持。总持名为如所闻经如所读诵其中义趣乃至百千万劫终不忘失。

a. PATIENCE

As for “practicing patience results in a well-formed, handsome body,” this means that, if one is able to endure harsh speech, curses, hate-filled oaths, being bound and tied, being assailed with knives and staves, being tortured, and being beaten and whipped, being able to endure all of this without any quavering or variation in one’s state of mind—the karmic result procured through such patience is that, whether one is reborn among humans or devas, one always obtains a well-formed body. Then, later on, when one becomes a buddha, one’s major marks and minor characteristics are incomparable in their perfection.

b. DHARMA GIVING

As for “the giving of Dharma results in knowledge of previous lifetimes,” this means that those who practice the giving of Dharma become able to know the events that have occurred throughout the course of countless past kalpas. The giving of Dharma refers to explaining all of the many different distinctions present in the teachings of the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, and the Buddha Vehicle, providing explanations of the associated meanings and principles. Although there are thirty-five different karmic rewards resulting from the giving of Dharma, the most essential among them is the gaining of the knowledge of past lifetimes. The causes and conditions associated with the speaking of Dharma bring about the severance of doubts held by others. Consequently the corresponding karmic result is that one comes to know previous lifetimes.

c. DHARMAS PATIENCE

As for “by dharmas patience, one acquires the *dhāraṇīs*,” “dharmas” refers here to those dharmas that are associated with emptiness, signlessness, and wishlessness, with the six *pāramitās*, with the grounds through which the bodhisattva progresses, and with the dharmas practiced by all bodhisattvas. One so thoroughly comprehends and clearly understands them that one’s mind becomes able to acquiesce in them and uphold them in practice. This is what is meant by “dharmas patience.”

If one practices this patience, then one gains the means for “comprehensive retention” (*dhāraṇīs*) as a result. “Comprehensive retention” refers to the ability to never forget the significance of any of the scriptures one has ever heard or recited even after hundreds of thousands of myriads of kalpas.

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思惟得智慧者。思惟名為籌量善

064a23 || 法分別義趣。是故能得今世後世利益。不

064a24 || 曲心得正念者。不曲名為質直無諂。修行

064a25 || 此法則於一切法中得堅固念。復次。

064a26 || 重法法則堅 不障得守護

064a27 || 供養法值佛 信解捨諸難

064a28 || 重法^[2]法則堅者。若人尊重恭敬於法法則

064a29 || 堅固。堅法名為所受持習學之法自然牢堅

064b01 || 不可動轉。後成佛時多有菩薩聲聞弟子。

064b02 || 住是堅固法無能障其所受法者。又堅名

064b03 || 為法得久住。不障得守護者。若人說法及

064b04 || 人聽法。不橫與作障礙之事。後成佛時。諸

064b05 || 天世人共守護法。未得佛道常能護持諸

064b06 || 佛正法。諸佛滅後守護遺法。乃能至於後佛

064b07 || 出世。

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思惟得智慧者。思惟名為籌量善法分別義趣。是故能得今世後世利益。不曲心得正念者。不曲名為質直無諂。修行此法則於一切法中得堅固念。復次。

重法法則堅 不障得守護

供養法值佛 信解捨諸難

重法法則堅者。若人尊重恭敬於法法則堅固。堅法名為所受持習學之法自然牢堅不可動轉。後成佛時多有菩薩聲聞弟子。住是堅固法無能障其所受法者。又堅名為法得久住。不障得守護者。若人說法及人聽法。不橫與作障礙之事。後成佛時。諸天世人共守護法。未得佛道常能護持諸佛正法。諸佛滅後守護遺法。乃能至于後佛出世。

d. CONTEMPLATION

In “contemplation results in the procuring of wisdom,” “contemplation” refers to the judicious assessment of good dharmas and the making of right distinctions regarding their significance. As a consequence, one becomes able to attain their benefits in both present and future lifetimes.

e. NOT DISTORTING THE DHARMA

As for the idea that by “not distorting [the Dharma],” one’s mind acquires “right mindfulness,” “refraining from distortion” refers to being straightforward and free of flattery. If one cultivates this dharma, then one gains the ability to maintain solid mindfulness in the midst of all dharmas.

Additionally:

2. ESTEEM FOR DHARMA, NONOBSTRUCTION, OFFERINGS & RESOLUTE FAITH

If one esteems the Dharma, the Dharma will be solidly enduring.

If one does not create obstacles, one will be protected.

Through offerings in support of the Dharma, one meets the Buddhas.

Through resolute faith, one sheds all difficulties.

a. ESTEEM FOR THE DHARMA

“If one esteems the Dharma, the Dharma will be solidly enduring” means that if one maintains veneration, esteem, and reverence for the Dharma, then the Dharma will be solidly enduring. “Solidity in the Dharma” refers to the fact that, whatever dharma one accepts and upholds in practice, that will all naturally become so solid and enduring that one can never be shaken or turned back in its practice. Later on, when one becomes a buddha, one will have many bodhisattvas and *śrāvakas* as disciples. Having come to abide in these solidly maintained dharmas, no one will ever be able to obstruct one in the practice of the dharmas one has received. Additionally, “solidity” refers here to the ability of the Dharma to abide for a long time.

“If one does not create obstacles, one will be protected,” means that, no matter whether it is with regard to someone’s speaking Dharma or someone’s being able to hear the Dharma, one refrains from perversely creating obstacles to their being able to do so. As a consequence, later on, when one attains buddhahood, both the devas and the people of the world will jointly serve as protectors of one’s Dharma.

If while one has still not yet attained buddhahood one is ever able to protect and preserve the right Dharma of the Buddhas, and if, after the Buddha’s passing into nirvāṇa, one strives to protect his Dharma legacy, one will then be able to encounter the next buddha when he appears in the World.

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以是因緣菩薩聲聞。皆應盡心善守
064b08 || 護法。供養法值佛者。供養名為恭敬諸法。
064b09 || 法施法會敬心供養說法之人。施^[3]設法座
064b10 || 起立禪坊。莊校嚴飾講法之處。如是深心
064b11 || 愛樂。供養法因緣故。得值諸佛。以信解
064b12 || 捨諸難者。信名於諸善法深生欲樂。以
064b13 || 是法故得離八難。解者能滅諸罪。能於諸
064b14 || 善法中。以心力故隨意而解。如十一切入
064b15 || 隨意所解。若人多有信解力者。能滅無始
064b16 || 生死已來無量罪惡。如先悔過品中說。復次。
064b17 || 修空不放逸 不貪得成利
064b18 || 隨說滅煩惱 燈施得天眼
064b19 || 修空不放逸者。修有二種得修行修。

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以是因緣菩薩聲聞。皆應盡心善守護法。供養法值佛者。供養名為恭敬諸法。法施法會敬心供養說法之人。施設法座起立禪坊。莊校嚴飾講法之處。如是深心愛樂。供養法因緣故。得值諸佛。以信解捨諸難者。信名於諸善法深生欲樂。以是法故得離八難。解者能滅諸罪。能於諸善法中。以心力故隨意而解。如十一切入隨意所解。若人多有信解力者。能滅無始生死已來無量罪惡。如先悔過品中說。復次。
修空不放逸 不貪得成利
隨說滅煩惱 燈施得天眼
修空不放逸者。修有二種得修行修。

For these reasons, bodhisattva and *śrāvaka* disciple practitioners alike should all exert themselves to the utmost in thoroughly preserving and protecting the Dharma.

b. OFFERINGS IN SUPPORT OF THE DHARMA

In “through offerings in support of the Dharma, one meets the Buddhas,” “offerings” refers to demonstrations of reverential respect in all endeavors related to the Dharma. For instance, in a Dharma congregation where there will be the giving of Dharma, with a reverential mind, one makes offerings to those who speak on the Dharma, sets up a Dharma seat for them, establishes places for *dhyāna* meditation, and provides decorative adornments for the place where the lectures on Dharma will take place. Because of such earnest intentions and fondness in making offerings for the sake of Dharma, one will be able to encounter the Buddhas.

c. RESOLUTE FAITH

In “through resolute faith, one sheds all difficulties,” “faith” refers to the arising of profound zeal and aspiration with respect to all good dharmas. It is because of this dharma that one becomes able to abandon the eight difficulties.

It is through the “resoluteness” [of one’s faith] that one becomes able to extinguish all karmic offenses. Thus, through the power of one’s resolve, one freely comprehends the import of all good dharmas. This is comparable to when, in cultivating the ten universal bases (*kṛtsnāyatana*), one becomes freely able to comprehend them in accordance with one’s wishes.²⁹²

If one has abundant power of resolute faith, one can then extinguish the measureless karmic evil one has created due to karmic transgressions throughout beginningless time in *saṃsāra*. This accords with the earlier discussion in the chapter on repentance of karmic transgressions.

Additionally:

3. EMPTINESS, NON-GREED, CONGRUENT ACTIONS & WORDS, LAMP LIGHT

Through cultivating emptiness one avoids neglectfulness.

By avoiding covetousness, one succeeds in whatever is beneficial.

Through actions faithful to one’s words, one extinguishes afflictions.

Through the giving of lamp light, one acquires the heavenly eye.

a. CULTIVATION OF EMPTINESS

In “through cultivating emptiness, one avoids neglectfulness,” “cultivation” is of two types, namely cultivation involving realization and cultivation consisting of practice. Due to the power associated with

修

064b20 || 空力故。信有為法皆是虛誑亦不^[4]住空。諸
 064b21 || 法無定。是故常自攝^[5]檢心不放逸。不貪得
 064b22 || 成利者。貪名於他物中生貪取心。若除
 064b23 || 是事所求皆成所願皆滿。隨說滅煩惱者。
 064b24 || 隨有所說身即行之則斷煩惱於諸事中
 064b25 || 皆如說行。世世已來諸煩惱氣常熏其心則
 064b26 || 皆除滅。轉諸煩惱惡氣習性。燈施得天眼
 064b27 || 者。若人然燈供養佛聲聞辟支佛及塔像舍
 064b28 || 利。以是因緣得天眼報。復次。
 064b29 || 樂施天耳報 ^[6]以正願淨土
 064c01 || ^[7]乘施獲神足 攝法得具僧
 064c02 || 樂施得天耳報者。於大^[8]會作諸音樂供
 064c03 || 養於佛得天耳報。

正
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字

修空力故。信有為法皆是虛誑亦不住空。諸法無定。是故常自攝
 檢心不放逸。不貪得成利者。貪名於他物中生貪取心。若除是事
 所求皆成所願皆滿。隨說滅煩惱者。隨有所說身即行之則斷煩惱
 於諸事中皆如說行。世世已來諸煩惱氣常熏其心則皆除滅。轉諸
 煩惱惡氣習性。燈施得天眼者。若人然燈供養佛聲聞辟支佛及塔
 像舍利。以是因緣得天眼報。復次。

樂施天耳報 以正願淨土
 乘施獲神足 攝法得具僧

樂施得天耳報者。于大會作諸音樂供養于佛得天耳報。

簡
體
字

cultivating emptiness, one believes that all conditioned dharmas are false and deceptive, yet still does not abide in emptiness. One realizes then that all dharmas are not fixed entities. Consequently, one always naturally focuses and restrains one's mind so that one does not fall into neglectfulness.

b. NOT BEING COVETOUS OR ENVIOUS

In "by avoiding covetousness, one succeeds in whatever is beneficial," "covetousness" refers to bringing forth thoughts desirous of appropriating others' possessions. If one rids oneself of this condition, then whatever one seeks to accomplish will meet with success and whatever one wishes for, those wishes will all be fulfilled.

c. ACTING IN ACCORDANCE WITH ONE'S OWN WORDS

As for "through actions faithful to one's words, one extinguishes afflictions," if one immediately carries out what one has said one will do, then one will succeed in severing afflictions. If, in all that one does, one always acts in a manner consistent with one's pronouncements, then the karmic propensities associated with the afflictions²⁹³ that have always imbued one's mind in life after life up to the present—these will all be entirely extinguished. One will thereby transform the nature of one's evil habitual karmic propensities associated with the afflictions.

d. GIVING LAMP LIGHT

As for "through the giving of lamp light, one acquires the heavenly eye," if one lights lamps as offerings to buddhas, *śrāvaka* disciples, and *pratyekabuddhas* and also makes such offerings wherever there are their stupas, images, or *śarīra* relics, because of these actions, one will acquire the heavenly eye as a karmic result.

Additionally:

4. MUSIC, MEANS OF TRANSPORT, RIGHT VOWS, THE MEANS OF ATTRACTION

Through offerings of music, one gains the heavenly ear as a result.

By giving means of transport, one gains the bases of psychic power.

Through right vows, one reaches a pure land.²⁹⁴

Through the means of attraction, one's sangha will be complete.

a. GIVING MUSICAL PERFORMANCES

As for "through offerings of music, one gains the heavenly ear as a result," it is by making offerings of musical performances to the Buddha on the occasion of great Dharma assemblies²⁹⁵ that one gains the heavenly ear as a karmic result.

正
體
字

乘施得神足者。乘名輦

064c04 || 輿象馬等乘。復有人言。以履屣等施亦得

064c05 || 神足。以正願淨土者。隨以所願取清淨

064c06 || 土。若金銀頗梨珊瑚琥珀^[9]車璩碼瑙無量眾

064c07 || 寶清淨國土。攝法得具僧者。若菩薩具足

064c08 || 行四攝法。得具足僧。以布施愛語利益同

064c09 || 事。攝取眾生故。後成佛時得清淨具足無

064c10 || 量菩薩僧及聲聞僧。如阿彌陀佛有二種僧

064c11 || 清淨具足。願具足者如先十願中說。復次。

064c12 || 利益眾生故 一切所愛敬

064c13 || 平等心無二 得為最勝者

064c14 || 若菩薩以身口意業有所作。皆為利益安

064c15 || 樂眾生。是故眾生皆悉敬愛。若菩薩於諸眾

064c16 || 生怨親中人行平等心。不捨一切眾生。以

064c17 || 是業報得為最勝。勝名能勝貪欲瞋恚愚

064c18 || 癡一切煩惱惡法故名為佛。

簡
體
字

乘施得神足者。乘名輦與象馬等乘。復有人言。以履屣等施亦得神足。以正願淨土者。隨以所願取清淨土。若金銀頗梨珊瑚琥珀車璩碼瑙無量眾寶清淨國土。攝法得具僧者。若菩薩具足行四攝法。得具足僧。以布施愛語利益同事。攝取眾生故。後成佛時得清淨具足無量菩薩僧及聲聞僧。如阿彌陀佛有二種僧清淨具足。願具足者如先十願中說。復次。

利益眾生故 一切所愛敬

平等心無二 得為最勝者

若菩薩以身口意業有所作。皆為利益安樂眾生。是故眾生皆悉敬愛。若菩薩於諸眾生怨親中人行平等心。不捨一切眾生。以是業報得為最勝。勝名能勝貪欲瞋恚愚癡一切煩惱惡法故名為佛。

b. GIVING MEANS OF TRANSPORT

In “by giving means of transport, one obtains the bases of psychic power,” “means of transport” refers to carriages, sedan chairs, elephants, horses, and the like. There are others who state that one may also gain the bases for psychic power through the giving of shoes, slippers, and such.

c. RIGHT VOWS

As for “through right vows, one reaches a pure land,” one may take rebirth in a pure land in a manner corresponding to one’s vows, thereby becoming able to go to a pure land where everything is made of gold, silver, crystal, coral, amber, mother-of-pearl, carnelian, and countless other precious things.

d. THOUGHT IMBUED WITH THE MEANS OF ATTRACTION

“Through the means of attraction, one’s sangha will be complete,” means that, if a bodhisattva perfects the practice of the four means of attraction, he will acquire a perfectly complete sangha. Thus, by attracting beings through giving, pleasing words, beneficial actions, and joint endeavors, later, when one becomes a buddha, one will have a perfectly pure sangha consisting of countless bodhisattvas and *śrāvaka* disciples just as is the case with Amitābha Buddha who has just such a two-fold sangha perfect in its purity. As for [those bodhisattvas] “perfection in vows,” this is as discussed earlier in the treatment of the ten vows.

Additionally, there are these lines:

5. BENEFITING AND COMFORTING BEINGS AND EQUAL REGARD FOR ALL BEINGS

Through benefiting beings,
one becomes loved and respected by all.
By preserving a non-dual mind holding all in equal regard,
one is able to become one who is supremely victorious.

Whatever the bodhisattva does in all physical, verbal, and mental actions is for the sake of benefiting beings and causing them to acquire peace and happiness. As a consequence, beings all revere and respect him. If the bodhisattva maintains equal regard for all beings whether they be adversaries, close friends, or those who are neutral in their relationship with him, and if he refuses to forsake any being, the karmic result of this will be that he will become supremely victorious. “Victorious” here refers to the ability to triumph over greed, hatred, delusion, and all of the other afflictions and bad dharmas. One who is able to succeed in this is known as a “buddha.”

正
體
字

問曰。人皆俱

064c19 || 有眼耳鼻^[10]舌口等無有異。云何得知是

064c20 || 佛。答曰。佛有三十二大人相。有是相者當

064c21 || 知是佛。在家出家應當分別了知三十二

064c22 || 相。是相以何法得是^[11]法。以何業得是相。

064c23 || 是業亦應當知。何以故。欲得功德。當知是

064c24 || 相欲得是相。當知是業。問曰。如此事者於

064c25 || 何得解。答曰。

064c26 || 於法相品中 ^[12]一相三分別

064c27 || 阿毘曇三十二相品中。一一相有三種分別。

064c28 || 悉應當知。問曰。云何為一一相有三種分

064c29 || 別。答曰。一說相體。二說相果。三說得相業。

065a01 || 手足輪相等先已說。

簡
體
字

問曰。人皆俱有眼耳鼻舌口等无有异。云何得知是佛。答曰。佛有三十二大人相。有是相者当知是佛。在家出家应当分别了知三十二相。是相以何法得是法。以何业得是相。是业亦应当知。何以故。欲得功德。当知是相欲得是相。当知是业。问曰。如此事者于何得解。答曰。

于法相品中 一相三分别

阿毗曇三十二相品中。一一相有三种分别。悉应当知。问曰。云何为一相有三种分别。答曰。一说相体。二说相果。三说得相业。手足轮相等先已说。

- a. Q: HOW CAN ONE DIFFERENTIATE A BUDDHA FROM OTHER PEOPLE?

Question: People all have eyes, ears, nose, tongue, mouth, and so forth. There are no differences between them in this regard. That being the case, how then might one be able to know which among them is a buddha?

- b. A: A BUDDHA POSSESSES THE THIRTY-TWO MARKS

Response: A buddha possesses the thirty-two major physical marks of a great man. One should realize that those possessed of these marks are buddhas. Both laypeople and monastics should be able to distinguish and completely recognize the thirty-two marks, coming to know with respect to this particular physical mark which particular dharma brought about its acquisition and coming to know with respect to this particular dharma which particular sort of action brought about its acquisition. One should also understand these corresponding actions. And why? If one wishes to develop a particular meritorious quality, one should know its corresponding physical mark and if one wishes to acquire a particular physical mark, one should know the corresponding actions by which it is acquired.

- 1) Q: HOW CAN ONE UNDERSTAND SUCH MATTERS?

Question: By what means would one be able to understand matters such as these?

- 2) A: EACH OF THE THIRTY-TWO MARKS HAS THREE DISTINCTIONS

Response:

In the chapter on the marks of dharmas,
each one of the marks has three distinctions.

In the Abhidharma's chapter on the thirty-two marks, each and every one of the physical marks has three types of distinctions. One should know all of these.²⁹⁶

- a) Q: WHAT IS MEANT BY EACH MARK HAVING THREE DISTINCTIONS?

Question: What is meant by "each and every one of the marks has three different distinctions"?

- b) A: THIS REFERS TO EACH MARK'S SUBSTANCE, FRUITION, AND KARMA

Response:

The first explains the substance of each mark.

The second explains the karmic effects associated with each mark.

And the third explains the karmic actions producing each mark.

- i) A LIST OF THE "SUBSTANCE" OF EACH OF THE THIRTY-TWO MARKS

The physical mark consisting of a "wheel" emblem on the hands and on the feet is a matter that has already been discussed. Wheel-turning

轉輪聖王亦有是相。諸

065a02 || 菩薩亦有是相。餘人亦有。但不如耳手足

065a03 || 輪者。手足掌中有千輻輪。具足明了如印文

065a04 || 現。足安住不動名足安立相。[1]網縵軟薄猶

065a05 || 如鵝王畫文明了如真金縷故名手足網

065a06 || 相。柔軟猶如兜羅樹綿如嬰兒體其色紅

065a07 || 赤勝[2]身餘分名為手足柔軟相。手掌足下

正體字 065a08 || [3]項上兩腋七處俱滿故名七處滿相。脩指

065a09 || 纖傭故名長指相。足跟長廣故名足跟廣

065a10 || 相。身長七肘不曲故名身直大相。足上隆起

065a11 || 故名足趺高相。毛上向右旋故名毛上旋

065a12 || 相。傭[跳-兆+專]>[跳-兆+專]漸麤如伊泥鹿[跳-兆+專]故名鹿[跳-兆+專]>[跳-兆+專]相。平

065a13 || 立兩手摩膝故名長臂相。如寶馬寶象陰

065a14 || 不現故名陰藏相。第一金色光明故名金

065a15 || 色相。皮軟如成鍊金不受塵垢故名皮

065a16 || 薄細密相。一一孔一毛生故名一一毛相。

转轮圣王亦有是相。诸菩萨亦有是相。余人亦有。但不如耳手足轮者。手足掌中有千辐轮。具足明了如印文现。足安住不动名足安立相。网縵软薄犹如鹅王画文明了如真金缕故名手足网相。柔软犹如兜罗树绵如婴儿体其色红赤胜身余分名为手足柔软相。手掌足下项上两腋七处俱满故名七处满相。修指纤傭故名长指相。足跟长广故名足跟广相。身長七肘不曲故名身直大相。足上隆起故名足趺高相。毛上向右旋故名毛上旋相。傭[跳-兆+專]渐粗如伊泥鹿[跳-兆+專]故名鹿[跳-兆+專]相。平立两手摩膝故名长臂相。如宝马宝象阴不现故名阴藏相。第一金色光明故名金色相。皮软如成炼金不受尘垢故名皮薄细密相。一一孔一毛生故名一一毛相。

简体字

kings also have these marks. Bodhisattvas also have these marks. Other people may have this physical mark as well. However, these cases are not the same, that's all.

As for this wheel mark on the hands and the feet, the palms of the hands and the soles of the feet have a mark consisting of a thousand-spoked wheel that is so perfect and utterly clear in its detail that it looks like an inscribed pattern.

[As for that mark whereby the Buddha's] feet are so stable in their stance when standing up that he does not move at all, this is "the mark of securely planted feet."

The mark consisting of proximal [finger and toe] webbing as soft and thin as that of a royal goose marked by lines so utterly clear as to be made from real gold thread—this is "the mark of having webbed fingers and toes."

Softness and tenderness [of hands and feet] like the down of the tala palm²⁹⁷ or the skin of a baby wherein they are more rosy in hue than the rest of the body—this is "the mark of soft hands and feet."

Fullness in seven places: the palms of both hands; the soles of both feet; the surface of the neck; and the two sub-axillary regions—this is what is meant by "the mark of fullness in seven places."

Long fingers that are slender and straight—this is "the mark of long fingers."

Long and broad heels are "the mark of broad heels."

The body being seven cubits in height and in no way crooked—this is "the mark of a large and erect body."

Prominent elevation of the top of the feet—this is "the mark of high arches."

Body hair grown upwards in a clock-wise spiral—this is "the mark of upwardly spiraling body hair."

Legs gradually increasing in thickness after the manner of an *aiṇeya* antelope—this is "the mark of antelope-like legs."

The two hands being able to touch the knees even when standing erect—this is "the mark of long arms."

Having the male organ retracted after the manner of the thoroughbred horse or elephant—this is "the mark of genital ensheathment."

Having the most pure sort of golden radiance—this is "the mark of the golden hue."

Having skin that is soft, that appears as if it was made from refined gold, and that cannot be smudged by dirt—this is "the mark of fine skin."

Each and every bodily pore has but a single hair grown from it—this is "the mark of having but a single hair in each pore."

眉

065a17 || 間白毫光如珂雪故為白毛相。如師子前
 065a18 || 身廣厚得所故名師子上身相。肩圓大故
 065a19 || 名肩圓大相。腋下平滿故名腋下滿相。舌
 065a20 || 根不為風寒熱所壞故善分別諸味餘人
 065a21 || 不爾故名知味味相。身縱廣等如尼^[4]駒樓
 065a22 || 樹故名圓身相。肉髻團圓髮右上旋故名
 065a23 || 肉髻相。舌如赤蓮華廣長而薄故名廣長
 065a24 || 舌相。聲如梵王迦陵頻伽鳥故名梵音相。
 065a25 || 頰圓廣如鏡故名師子頰相。齒白如珂雪
 065a26 || 如君^[5]坻華故名齒白相。平齊不參差故
 065a27 || 名齒齊相。齒密緻不疎故名具足齒相。齒
 065a28 || 上下相當故名四十齒相。眼白黑分明淨無
 065a29 || 赤脈故名紺青眼相。睫不交亂上下俱眇
 065b01 || 不長不短故名為牛王睫相。於諸所尊迎
 065b02 || 送恭敬。於塔寺中

正
體
字

眉間白毫光如珂雪故為白毛相。如師子前身廣厚得所故名師子上身相。肩圓大故名肩圓大相。腋下平滿故名腋下滿相。舌根不為風寒熱所壞故善分別諸味余人不爾故名知味味相。身縱廣等如尼駒樓樹故名圓身相。肉髻團圓髮右上旋故名肉髻相。舌如赤蓮華廣長而薄故名廣長舌相。聲如梵王迦陵頻伽鳥故名梵音相。頰圓廣如鏡故名師子頰相。齒白如珂雪如君坻華故名齒白相。平齊不參差故名齒齊相。齒密致不疎故名具足齒相。齒上下相當故名四十齒相。眼白黑分明淨無赤脈故名紺青眼相。睫不交亂上下俱眇不長不短故名為牛王睫相。于諸所尊迎送恭敬。于塔寺中

簡
體
字

Having a white hair mark between the brows that is the color of white agate—this is “the mark of the white hair tuft.”²⁹⁸

Having an upper body broad and massive like that of a lion—this is “the mark of the lion-like torso.”

Having large rounded shoulders—this is “the mark of large round shoulders.”

Having the area below the axilla flat and full—this is “the mark of sub-axillary fullness.”

Because the tongue is invulnerable to injury by wind, cold, or heat, it is able to skillfully distinguish all flavors in a manner unmatched by any other person. This is “the mark of being aware of each and every flavor.”

Having a body as thick and wide as the trunk of the *nyagrodha* tree²⁹⁹—this is “the mark of a round body.”

Having the round *uṣṇiṣa* bulge atop the crown upon which the hair grows in a clockwise spiral—this is “the mark of the fleshy prominence atop the crown.”

Having a tongue as red as a red lotus that is broad, long, and thin—this is “the mark of broad and long tongue.”

Having a voice like the king of the Brahma Heavens and the *kalaviṅka* bird—this is “the mark of a Brahmā-like voice.”

Having a jaw that is round and as broad as a mirror—this is “the mark of the lion-like jaw.”

Having teeth that are as white as white agate or the *kunda* jasmine blossom—this is “the mark of white teeth.”

Having teeth that are not uneven or skewed—this is “the mark of straight teeth.”

Having teeth that are close-set and free of gaps—this is “the mark of perfect teeth.”

Having teeth well matched above and below—this is “the mark of forty teeth.”

Having bright and clear eyes in which black and white areas are distinctly delineated and there are no reddening surface veins—this is “the mark of blue eyes.”

Having eyelashes that are not mismatched above and below, that blink in unison, and that are neither too long nor too short—this is “the mark of eyelashes like the king of bulls.”

ii) THE 32 MARKS’ KARMIC ACTIONS AND EVENTUAL KARMIC EFFECTS

Through respectfully welcoming and escorting away those who are venerated and through making sustaining offerings to those who are at stupas and temples, doing so in places where there are Dharma

正
體
字

大法會處說法處。供給人

065b03 || 使故得手足輪相。有是相故。在家作轉輪

065b04 || 聖王。多得人民。出家學道。多得徒眾。所受

065b05 || 諸法堅持不捨故得安立足相。有是相故

065b06 || 無能傾動。常修四攝法布施愛語利益同

065b07 || 事故得手足網縵相。有是相故速攝人眾。

065b08 || 以諸香甘美濡飲食供施於人及諸所尊

065b09 || 供給所須故得手足柔軟相及七處隆滿

065b10 || 相。有是相故多得香甘美軟飲食。救免應

065b11 || 死及增壽命。又受不殺戒故得纖長指相

065b12 || 足跟滿相身大直相。有是相故壽命長遠。所

065b13 || 受善法增益不失故得足趺高毛上向右

065b14 || 旋相。有是相故得諸功德不退失。能以技

065b15 || 藝及諸經書教授不惜及履屣等施故得

065b16 || 伊^[6]尼鹿^{[[跳-兆+專]>[跳-兆+專]]}相。有是相故諸所修學^[7]速疾

065b17 || 如意。

簡
體
字

大法會處說法處。供給人使故得手足輪相。有是相故。在家作轉輪聖王。多得人民。出家學道。多得徒眾。所受諸法堅持不舍故得安立足相。有是相故无能傾動。常修四攝法布施愛語利益同事故得手足網縵相。有是相故速攝人眾。以諸香甘美濡飲食供施于人及諸所尊供給所須故得手足柔軟相及七處隆滿相。有是相故多得香甘美軟飲食。救免應死及增壽命。又受不殺戒故得纖長指相足跟滿相身大直相。有是相故壽命長遠。所受善法增益不失故得足趺高毛上向右旋相。有是相故得諸功德不退失。能以技藝及諸經書教授不惜及履屣等施故得伊尼鹿^{[[跳-兆+專]]}相。有是相故諸所修學速疾如意。

assemblies, and where Dharma is spoken—it is because of doing these things that one acquires hands and feet that have the wheel mark.

Due to having [planted the karmic causes that result in] this mark, one who is a layperson is destined to become a wheel-turning king who acquires a large population of subjects. If one who has this mark instead leaves the home life and studies the path, he will acquire a retinue consisting of many disciples.

Through continuing to solidly uphold all dharmas one has received without ever forsaking them, one acquires the mark of solidly planted feet. Due to having [planted the karmic causes that result in] this mark, one becomes one who cannot be the least bit moved by anyone at all.

Through always cultivating the four means of attraction, namely giving, pleasing words, beneficial actions, and joint endeavors, one acquires the mark of proximal webbing of fingers and toes. Due to having [planted the karmic causes that result in] this mark, one quickly attracts a community of other people.

Through giving fragrant, sweet, delectable, and soft foods and beverages to others, including giving them to those that are venerated, providing them with everything they need, one comes to possess the mark of soft and tender hands and feet while also obtaining the mark of fullness in seven places. Due to having [planted the karmic causes that result in] these marks, one mostly receives fragrant, sweet, delectable, and soft foods and beverages, is rescued from life-threatening circumstances, and acquires a lifespan of increased duration.

Also, through taking on the moral precept of abstaining from killing beings, one acquires the mark of slender and long fingers and toes, the mark of fullness of the heels, and the mark of the large and erect body. Due to having [planted the karmic causes that result in] these marks, one's lifespan is bound to be long-lasting.

Through increased and unfailing development of the good dharmas one has taken on, one acquires the mark of high arches and the mark of having bodily hairs that grow upwardly in a clockwise spiraling fashion. Due to having [planted the karmic causes that result in] these marks, none of the meritorious qualities that one has developed recede or disappear.

Through being able to offer unstinting instruction in special skills and classic texts and through making gifts of shoes, slippers, and such, one acquires the mark of legs that gradually increase in the thickness of their shape in a manner similar to those of the *aṇḍya* [antelope].³⁰⁰ Due to having [planted the karmic causes that result in] this mark, one rapidly learns whatever one cultivates or studies, doing so in a manner that accords with one's wishes.

正
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有來求索無所遺惜故得^[8]傭長臂

065b18 || 相。有是相故能得勢力能大布施。能善調

065b19 || ^[9]人不令眾生親里遠離。若有乖離還令

065b20 || 和合故得陰藏相。有是相故多得弟子。

065b21 || 以好淨潔衣服臥具樓閣房舍施故得金色

065b22 || 相及皮膚薄相。有是相故得好淨潔衣服臥

065b23 || 具樓閣房舍。隨所應供養和^[10]尚阿闍梨父

065b24 || 母兄弟及所尊重善能衛護故得一一孔一

065b25 || 毛生毛右旋相白^[11]毛莊嚴面相。有是相故

065b26 || 無與等者。慚愧語隨順語愛語故得上身

065b27 || 如師子相肩圓大相。有是相故見者樂視無

065b28 || 有厭足。供給疾病醫藥飲食身自看視故

065b29 || 得腋下滿相得味味相。有是相故身少疾

065c01 || 病。布施園林甘果橋梁茂樹池井飲食華香

065c02 || 瓔珞房舍起塔福舍等及共眾施時能出

065c03 || 多物故得身如尼俱樓樹相及肉髻相。

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有來求索無所遺惜故得傭長臂相。有是相故能得勢力能大布施。能善調人不令眾生親里遠離。若有乖離還令和合故得陰藏相。有是相故多得弟子。以好淨潔衣服臥具樓閣房舍施故得金色相及皮膚薄相。有是相故得好淨潔衣服臥具樓閣房舍。隨所應供養和尚阿闍梨父母兄弟及所尊重善能衛護故得一一孔一毛生毛右旋相白毛莊嚴面相。有是相故無與等者。慚愧語隨順語愛語故得上身如師子相肩圓大相。有是相故見者樂視無有厭足。供給疾病醫藥飲食身自看視故得腋下滿相得味味相。有是相故身少疾病。布施園林甘果橋梁茂樹池井飲食華香瓔珞房舍起塔福舍等及共眾施時能出多物故得身如尼俱樓樹相及肉髻相。

Through unstintingly and completely granting the requests of those who come seeking something, one acquires the mark of long arms. Due to having [planted the karmic causes that result in] this mark, one is able to gain personal power, is able to engage in immensely generous giving, and is able to skillfully establish harmony among others.

Through not allowing estrangement to occur among other beings or among one's relatives, and through being able to cause those who have become estranged to be reunited, one acquires the mark of male genital ensheathment. Due to having [planted the karmic causes that result in] this mark, one acquires many disciples.

Through giving fine and perfectly clean clothing, bedding, halls, and dwellings, one acquires the mark of the golden hue as well as the mark of thin and fine skin. Due to having [planted the karmic causes that result in] these marks, one acquires fine and perfectly clean clothing, bedding, halls, and dwellings.

Through being well able to look after and protect those worthy of one's offerings whether they be monastic preceptors, monastic Dharma teachers,³⁰¹ one's parents, one's elder and younger siblings,³⁰² or those worthy of veneration and esteem, one acquires the mark of a single clockwise spiraling bodily hair in each hair pore and the mark of the mid-brow white hair tuft adorning one's countenance. Due to having [planted the karmic causes that result in] these marks, one becomes someone who has no peer.

Through using speech imbued with a sense of shame and dread of blame, speech that is compliant with the circumstances, and speech that is pleasing, one acquires the mark of having a lion-like torso and the mark of having large and round shoulders. Due to having [planted the karmic causes that result in] these marks, whoever sees one never tires of looking at him.

Through providing medical care, medicines, food, and drink to those who are sick while also personally seeing to their care, one acquires the mark of fullness in the sub-axillary region as well as the mark of being able to clearly distinguish each and every flavor. Due to having [planted the karmic causes that result in] these marks, one's body is only seldom assailed by sickness.

Through the giving of parks, groves, sweet fruit, bridges, luxuriantly thriving trees, ponds, wells, food and drink, flowers, incenses, necklaces, and buildings, by building stupas, merit halls,³⁰³ and such, and also through bringing forth many things as gifts at such times as offerings are made to the assembly—through doing these things, one acquires the mark of a body resembling the trunk of the *nyagrodha* tree as well as the mark of having the fleshy *uṣṇīṣa* prominence atop one's

有

065c04 || 是相故得尊貴自在。長夜修習實語軟語
 065c05 || 故得廣長舌相梵音聲相。[12]有是相故得五
 065c06 || 功德音聲。五功德音聲者。易解聲。聽者無厭
 065c07 || 聲。深遠聲。悅耳聲。不散聲。長夜實語不綺
 065c08 || 語故得師子頰相。有是相故言必信受。初
 065c09 || 既供養後不輕慢。隨意供給故得齒白相
 065c10 || 齒齊相。有是相故得清淨和順同心眷屬。
 065c11 || 長夜實語不譏謗故得四十齒相齒密緻
 065c12 || 相。有是相故眷屬和同不可沮壞。深心愛
 065c13 || 念和顏視眾生無愛恚癡故得紺青眼相
 065c14 || 睫如牛王相。有是相故。一切見者無不愛
 065c15 || 敬。[13]
 065c16 || 十住毘婆沙論卷第八

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有是相故得尊貴自在。長夜修習實語軟語故得廣長舌相梵音聲相。有是相故得五功德音聲。五功德音聲者。易解聲。聽者無厭聲。深遠聲。悅耳聲。不散聲。長夜實語不綺語故得師子頰相。有是相故言必信受。初既供養後不輕慢。隨意供給故得齒白相齒齊相。有是相故得清淨和順同心眷屬。長夜實語不譏謗故得四十齒相齒密緻相。有是相故眷屬和同不可沮壞。深心愛念和顏視眾生無愛恚癡故得紺青眼相睫如牛王相。有是相故。一切見者無不愛敬。

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crown. Due to having [planted the karmic causes that result in] these marks, one is readily honored and regarded with the highest esteem.

Through cultivating the practice of truthful speech and gentle speech during the long night [of previous lifetimes], one acquires the mark of the broad and long tongue as well as the mark of having the Brahmā-like voice. Due to having [planted the karmic causes that result in] these marks, one has the voice replete with five excellent qualities. Those five excellent voice qualities are:

One's voice is easily understood;
 A listener can never get enough of listening to this voice;
 Its sound is deep and far-reaching;
 Its sound is pleasing to the ear of the listener;
 And its sound does not easily fade away.

Through practicing truthful speech and non-frivolous speech during the long night [of previous lifetimes], one acquires the mark of the lion-like jaw. Due to having [planted the karmic causes that result in] this mark, one's words are definitely trusted and accepted.

Through never slighting someone after making an offering to them and through being freely generous in making offerings, one acquires the mark of white teeth and the mark of straight teeth. Due to having [planted the karmic causes that result in] this mark, one acquires a pure, harmonious, and like-minded retinue.

Through truthful speech during the long night [of previous lifetimes] and through abstaining from slander, one acquires the mark of forty teeth and the mark of closely set teeth. Due to having [planted the karmic causes that result in] these marks, one acquires a unified retinue that is invulnerable to being impeded or destroyed.

Through having sincere intentions, through thinking fondly of others, through looking upon beings with a harmonious expression free of desire, hatred, or delusion, one acquires the mark of blue eyes as well as the mark of eyelashes like the king of bulls. Due to having [planted the karmic causes that result in] these marks, everyone who sees one is moved to feelings of fondness and respect.

The End of Chapter Eighteen

065c19 || 十住毘婆沙論卷第九
065c20 ||
065c21 || 聖者龍樹造
065c22 || 後秦龜茲國三藏鳩摩羅什譯
065c23 || [14]四法品第十九
065c24 || 如所說得三十二相諸業。菩薩應一心修
065c25 || 習。修如此三十二相業以慧為本。是故。
065c26 || 退失慧四法 菩薩應遠離
065c27 || 得慧四種法 應常修習行
065c28 || 有四法能退失慧。菩薩所應遠離。復有四
065c29 || 得慧法應常修習。何等四法失慧。一不敬
066a01 || 法及說法者。二於要法祕匿吝惜。三樂法者
066a02 || 為作障礙壞其聽心。四懷憍慢自高卑人。
066a03 || 何等四法得慧。一恭敬法及說法者。二如
066a04 || 所聞法及所讀誦為他人說。其心清淨不
066a05 || 求利養。

四法品第十九

如所说得三十二相诸业。菩萨应一心修习。修如此三十二相业以慧为本。是故。

退失慧四法 菩萨应远离
得慧四种法 应常修习行

有四法能退失慧。菩萨所应远离。复有四得慧法应常修习。何等四法失慧。一不敬法及说法者。二于要法秘匿吝惜。三乐法者为作障碍坏其听心。四怀憍慢自高卑人。何等四法得慧。一恭敬法及说法者。二如所闻法及所读诵为他人说。其心清淨不求利养。

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CHAPTER 19

The Four-fold Dharmas

XIX. CHAPTER 19: THE FOURFOLD DHARMAS

A. ONE SHOULD CULTIVATE THE CAUSES FOR GAINING THE 32 MARKS

The bodhisattva should single-mindedly cultivate the above-discussed actions by which one acquires the thirty-two marks. Cultivating the actions that lead to acquisition of the thirty-two marks is an endeavor rooted in wisdom. Therefore:

1. FOURFOLD DHARMAS CAUSING EITHER LOSS OR GAIN OF WISDOM

The bodhisattva should utterly abandon
the four dharmas leading to lessening and loss of wisdom
He should always cultivate and practice
the four dharmas leading to the acquisition of wisdom.

a. FOUR DHARMAS CAUSING LOSS OF WISDOM

There are four dharmas able to bring about the lessening and loss of wisdom that the bodhisattva should abandon. There are also four dharmas leading to the acquisition of wisdom that one should always cultivate. What are the four dharmas leading to loss of wisdom? They are:

The first is failing to revere the Dharma or one who speaks the Dharma.

The second is being secretive and miserly in the teaching of essential dharmas.

The third is presenting an obstacle to someone fond of Dharma and thereby harming their motivation to listen to the speaking of Dharma.

The fourth is harboring an arrogant attitude and consequently elevating oneself while looking on others as inferiors.

b. FOUR DHARMAS CAUSING ATTAINMENT OF WISDOM

What are the four dharmas leading to acquisition of wisdom? They are:

First, one reveres the Dharma as well as those who speak the Dharma.
Second, one explains Dharma for others as one has heard it and as one has studied and recited it, doing so with a pure mind and without seeking to receive offerings.

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三知從多聞得智慧故。勤求不
066a06 || 息如救頭然。四如所聞法受持不忘。貴
066a07 || 如說行不貴言說。是為四。若人不壞諸
066a08 || 善根者。是人能捨失慧四法。能行得慧四
066a09 || 法。是故求增益智慧者。如偈說。
066a10 || 食善根四法 菩薩應遠離
066a11 || 增善根四法 菩薩應修習
066a12 || 何等是侵食善根四法。一懷憍慢貪求世事。
066a13 || 二著利養出入諸家。三起憎嫉謗諸菩薩。
066a14 || 四未聞經聞不信受。何等是增長善根四
066a15 || 法。一所未聞經求之無厭。所謂六波羅蜜
066a16 || 菩薩藏。二於眾生除憍慢心謙遜下下。三
066a17 || 如法得財趣足而已。

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三知从多闻得智慧故。勤求不息如救头然。四如所闻法受持不
忘。贵如说行不贵言说。是为四。若人不坏诸善根者。是人能舍
失慧四法。能行得慧四法。是故求增益智慧者。如偈说。
食善根四法 菩萨应远离
增善根四法 菩萨应修习
何等是侵食善根四法。一怀憍慢贪求世事。二着利养出入诸
家。三起憎嫉谤诸菩萨。四未闻经闻不信受。何等是增长善根四
法。一所未闻经求之无厌。所谓六波罗蜜菩萨藏。二于众生除憍
慢心谦逊下下。三如法得财趣足而已。

Third, knowing that the realization of wisdom occurs through extensive learning, one diligently and unremittingly applies oneself to one's study, doing so as urgently as if one were putting out a fire in his turban.

Fourth, one accepts and upholds in practice, in a manner faithful to how it was taught, whatever Dharma one has learned, never forgetting it. In so doing, one esteems actions that are consistent with the words and does not esteem words alone.

These are the four. If one does not damage his roots of goodness, he will be able to abandon the four dharmas leading to loss of wisdom while being able to practice the four dharmas leading to acquiring wisdom. Consequently, one who strives to increase his wisdom acts in accord with the following verse:

2. FOURFOLD DHARMAS CAUSING DECREASE OR INCREASE OF GOOD ROOTS

As for the four dharmas that devour one's roots of goodness, the bodhisattva should utterly abandon them.

As for the four dharmas that increase one's roots of goodness, the bodhisattva should cultivate and practice them.

a. FOUR DHARMAS THAT DECREASE ONE'S ROOTS OF GOODNESS

What then are those four dharmas that assail and devour ones roots of goodness? They are:

The first is the harboring of arrogance while coveting worldly matters.

The second is, while being attached to offerings, coming and going from the households.

The third is giving rise to hatred and jealousy through which one slanders bodhisattvas.

The fourth is that, on hearing scriptures one has not previously heard, one refuses to believe or accept them.

b. FOUR DHARMAS THAT INCREASE ONE'S ROOTS OF GOODNESS

What then are the four dharmas conducing to the increase of one's roots of goodness? They are:

First, one strives insatiably to acquire any scriptures that one has not yet heard, in particular those which deal with the six *pāramitās* and those which belong to the bodhisattva canon.

Second, one rids oneself of any arrogance toward other beings, adopting instead an attitude of humility and deferential regard for even to the lowest of the lowly.

Third, whatever wealth one gains is gained only in accordance with Dharma and is sought only to the degree that it satisfies one's

離諸邪命樂行四聖

066a18 || 種行。四於他罪若實不實無有刺譏不求
066a19 || 人短。若於法中有所不達。心不違逆以
066a20 || 佛為證。佛是一切智其法無量。隨宜而說
066a21 || 非我所知。如是增益善根。四法非諂曲者
066a22 || 所能成就。是故。
066a23 || 菩薩應遠離 諂曲相四法
066a24 || 應常修習行 直心相四法
066a25 || 在家出家菩薩。應遠離四諂曲法。如曲木
066a26 || 在稠林難可得出。如^[1]是世間有佛弟子
066a27 || 雖入佛法不能得出生死深林。何等為
066a28 || 四。一於佛法懷疑不信無有定心。二於
066a29 || 眾生憍慢瞋恨。三於他利心生貪嫉。四毀
066b01 || 謗菩薩惡聲流布。是為四。何等是四直心
066b02 || 相。

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离诸邪命乐行四圣种行。四于他罪若实不实无有刺讥不求人短。若于法中有所不达。心不违逆以佛为证。佛是一切智其法无量。随宜而说非我所知。如是增益善根。四法非谄曲者所能成就。是故。

菩薩應遠離 諂曲相四法
應常修習行 直心相四法

在家出家菩薩。應遠離四諂曲法。如曲木在稠林難可得出。如是世間有佛弟子雖入佛法不能得出生死深林。何等為四。一于佛法懷疑不信無有定心。二于眾生憍慢瞋恨。三于他利心生貪嫉。四毀謗菩薩惡聲流布。是為四。何等是四直心相。

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needs. Thus one abandons all types of wrong livelihood while delighting in the practice of the four lineage bases of the Āryas.³⁰⁴ Fourth, one does not ridicule others' transgressions, whether real or not, and one does not focus on the shortcomings of others. Hence, if there happens to be something within the sphere of Dharma that one has not yet thoroughly understood, one must not harbor a mental opposition to it. Rather one should take the testimony of the Buddha as the basis for certifying its validity. [Thus, one should reflect], "Given that the Buddha is possessed of all-knowledge, his dharmas are countless. He speaks of them in ways that are appropriate to any given circumstance. These are not matters about which I have direct knowledge."

And so it is that one increases one's roots of goodness.

3. FOURFOLD DHARMAS THAT INCREASE OR STOP FLATTERY AND DEVIOUSNESS

In addition, there are four dharmas perfectible only by those without flattery or deviousness. Therefore:

The bodhisattva should utterly abandon
four dharmas characterized by flattery and deviousness.
He should always cultivate and practice
four dharmas characterized by a straightforward mind.

a. FOUR DHARMAS INVOLVING FLATTERY AND DEVIOUSNESS

Both lay and monastic bodhisattvas should utterly abandon four dharmas involving flattery or deviousness. This is a matter analogous to the difficulty of extricating a crooked tree from a dense forest. In this same manner, there are disciples of the Buddha in the world who, although they have entered the Dharma of the Buddha, they are nonetheless unable to depart from the dense forest of *saṃsāra*. What then are these four dharmas? They are:

First, one harbors doubts about, does not place faith in, and is unfixed in one's resolve regarding the Buddha's Dharma.
Second, one maintains an arrogant and hate-filled attitude toward other beings.
Third, one's mind is beset by covetousness and jealousy when witnessing benefits accruing to others.
Fourth, the defaming rumors emanating from one's slander of bodhisattvas spread about everywhere.

These are the four.

b. FOUR DHARMAS CHARACTERISTIC OF A STRAIGHTFORWARD MIND

What then are the four dharmas characterized by a straightforward mind? They are:

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一者有罪即時發露無所隱藏悔過除
 066b03 || 滅行無悔道。二者若以實語失於王位及
 066b04 || 諸財寶。猶不妄語口未曾說輕人之言。三
 066b05 || 者若人惡口罵詈輕賤譏謗繫閉鞭杖^[2]考掠
 066b06 || 等罪。但怨前身不咎於他。信業果報心
 066b07 || 無恚恨。四者安住信功德中。諸佛妙法甚
 066b08 || 難信解。心清淨故皆能信受。敗壞菩薩行
 066b09 || 四諂曲。調和菩薩有四直行。是故菩薩欲
 066b10 || 不行諂曲相。欲行直心如說。
 066b11 || 應捨離四種 敗壞菩薩法
 066b12 || 應修習四種 調和菩薩法
 066b13 || 云何名為四敗壞菩薩法。一多聞而戲調不
 066b14 || 隨法行。二於教化而生戲論。不敬順^[3]和
 066b15 || 尚阿闍梨。三者不能消人信施。毀壞防制
 066b16 || 而受供養。

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一者有罪即时发露无所隐藏悔过除灭行无悔道。二者若以实语失于王位及诸财宝。犹不妄语口未曾说轻人之言。三者若人恶口骂詈轻贱讥谤系闭鞭杖考掠等罪。但怨前身不咎于他。信业果报心无恚恨。四者安住信功德中。诸佛妙法甚难信解。心清淨故皆能信受。败坏菩萨行四諂曲。调和菩萨有四直行。是故菩萨欲不行諂曲相。欲行直心如说。
 应舍离四种 败坏菩萨法
 应修习四种 调和菩萨法
 云何名为四败坏菩萨法。一多闻而戏调不随法行。二于教化而生戏论。不敬顺和尚阿闍梨。三者不能消人信施。毁坏防制而受供养。

- First, if one commits some offense, one immediately reveals it, conceals none of it, extinguishes it through the confession of transgressions, and then proceeds along the path that is free of regrets.
- Second, even if, by telling the truth, one would lose the royal throne as well all manner of valuable treasures, one still refuses to utter a falsehood. [What's more], no words disparaging of others ever pass one's lips.
- Third, if somebody assails one with harsh speech, curses, ridicule, disparagement, mocking, slanders, bondage, confinement, whipping, beating, torture, or other such offensive behavior, one only blames his own previous-life actions and does not fault others. Because one has faith in karmic retribution, one's mind remains free of anger or resentment.
- Fourth, one peacefully abides in the meritorious quality of faith. It is very difficult to maintain resolute faith in the sublime Dharma of the Buddhas. But because one's mind is pure, one is able to maintain faith in it and accept it all.

4. FOURFOLD DHARMAS OF RUINED BODHISATTVAS & THOSE WELL-TRAINED

The bodhisattva fallen into ruin engages in the four sorts of flattery and deviousness. The well-trained bodhisattva has four straightforward practices to which he adheres. Consequently, if the bodhisattva wishes to refrain from engaging in actions characterized by flattery and deviousness and instead wishes to carry forth his practice with a straightforward mind, he should accord with the following lines:

- One should abandon four kinds of dharmas practiced by a bodhisattva fallen into ruin.
- One should cultivate four kinds of dharmas practiced by the well-trained bodhisattva.

a. FOUR DHARMAS PRACTICED BY A BODHISATTVA FALLEN INTO RUIN

What are the four dharmas practiced by a bodhisattva fallen into ruin? They are:

- First, even though he may be learned, he nonetheless gives himself over to frivolous joking and thus fails to practice in compliance with the Dharma.
- Second, he responds to transformative teaching with frivolous rationalizations and fails to respect or comply with instructions provided by monastic preceptors or monastic Dharma teachers.³⁰⁵
- Third, he is unable to remain worthy of the offerings bestowed by the faithful. He does away with vigilant restraint of his behavior and yet still continues to accept offerings.

正
體
字

四者不敬柔善菩薩心懷憍慢

066b17 || 是為四。云何名為四調和菩薩法。一常樂聞

066b18 || 所未聞法。聞已能如所說行。依法依義

066b19 || 依如說行。二隨順義趣不惑言辭調和易

066b20 || 化。於師事中用意施作。三不失戒定清淨

066b21 || 活命。四^[4]於調和菩薩生恭敬心隨順情重

066b22 || 破憍慢心求其功德。復次菩薩有四種錯

066b23 || 謬。常於此中求菩薩短。是名敗壞菩薩。若

066b24 || 能親近四種善道。是名調和菩薩。如偈說。

066b25 || 菩薩應遠離 四種菩薩謬

066b26 || 菩薩應修習 四種菩薩道

066b27 || 何謂菩薩四種錯謬。一於非器眾生說甚

066b28 || 深法。是名錯謬。二樂深大法者。為說小乘。

066b29 || 是名錯謬。

簡
體
字

四者不敬柔善菩薩心懷憍慢是為四。云何名為四調和菩薩法。一常樂聞所未聞法。聞已能如所說行。依法依義依如說行。二隨順義趣不惑言辭調和易化。于師事中用意施作。三不失戒定清淨活命。四于調和菩薩生恭敬心隨順情重破憍慢心求其功德。復次菩薩有四種錯謬。常于此中求菩薩短。是名敗壞菩薩。若能親近四種善道。是名調和菩薩。如偈說。

菩薩應遠離 四種菩薩謬

菩薩應修習 四種菩薩道

何謂菩薩四種錯謬。一于非器眾生說甚深法。是名錯謬。二樂深大法者。為說小乘。是名錯謬。

Fourth, he does not revere bodhisattvas who are gentle and good, but instead maintains an arrogant attitude toward them.

These are the four.

b. FOUR DHARMAS PRACTICED BY THE WELL-TRAINED BODHISATTVA

What then are the four dharmas practiced by the well-trained bodhisattva? They are:

First, he is always happy to hear Dharma that he has not heard before and, having heard it, he is able to practice in accordance with what is taught. He relies on Dharma, relies on its meaning, and relies on practicing in accord with how it was taught.

Second, he accords with the import [of the teachings], is not misled by words and expressions, and is agreeable and easy to instruct. In matters related to serving as a teacher, he carries on those responsibilities with conscientious purposefulness.

Third, he is unfailing in observance of the moral precepts and in cultivation of meditative concentration while also maintaining a pure livelihood.

Fourth, in his relations with well-trained bodhisattvas, he brings forth respectful thoughts, acts congenially, and treats them with high regard. Thus he does away with any tendencies toward arrogance and focuses on their meritorious qualities.

5. FOLDFOLD BODHISATTVA MISTAKES VERSUS GOOD PATHS OF CONDUCT

There are also four types of mistakes a bodhisattva may be vulnerable to committing, all the while seeking in these contexts to focus on the shortcomings of other bodhisattvas. These behaviors are the defining features of a bodhisattva fallen into ruin. If, on the other hand, he is able to draw close to four paths of goodness, these serve to define the bodhisattva who is well-trained. This is as described in a verse:

The bodhisattva should utterly abandon
four types of bodhisattva mistakes.

The bodhisattva should cultivate
four paths of bodhisattva conduct.

a. FOUR KINDS OF BODHISATTVA MISTAKES

What are the four kinds of bodhisattva mistakes? They are:

First, if one were to teach extremely profound Dharma to beings who are not adequate vessels to receive it, this would be a mistake.

Second, if one were to teach Small Vehicle doctrines to those who delight in profound and magnificent dharmas, this would be a mistake.

正
體
字

三於正行道者持戒善心。輕慢

066c01 || 不敬。是名錯謬。四於未成就者。未可信而

066c02 || 信。攝破戒惡人以為親善。是名錯謬。何等

066c03 || 為四種菩薩道。一於一切眾生行平等心。

066c04 || 二以善法教化一切。三等為一切眾生說

066c05 || 法。四以正行行於一切眾生。若常行菩薩

066c06 || 四種錯謬。不樂思惟諸法。不勤修習善法。

066c07 || 則是像菩薩。是故。

066c08 || 諸菩薩法中 四種像菩薩

066c09 || 佛說如是法 一一應遠離

066c10 || 何等為四。一貪重利養不貴於法。二但為

066c11 || 名譽不求功德。三求欲自樂不念眾生。

066c12 || 四貪樂眷屬不樂遠離。是為四問曰像菩

066c13 || 薩法云何可捨。答曰。若菩薩應修菩薩初

066c14 || 行功德。

簡
體
字

三于正行道者持戒善心。轻慢不敬。是名错谬。四于未成就者。未可信而信。摄破戒恶人以为亲善。是名错谬。何等为四种菩萨道。一于一切众生行平等心。二以善法教化一切。三等为一切众生说法。四以正行行于一切众生。若常行菩萨四种错谬。不乐思惟诸法。不勤修习善法。则是像菩萨。是故。

诸菩萨法中 四种像菩萨

佛说如是法 一一应远离

何等为四。一贪重利养不贵于法。二但为名譽不求功德。三求欲自乐不念众生。四贪乐眷属不乐远离。是为四问曰像菩萨法云何可舍。答曰。若菩萨应修菩萨初行功德。

Third, if one were to act with condescending arrogance or disrespect toward someone engaged in right practice of the path who, with wholesome mind, observes the moral precepts, this would be a mistake.

Fourth, if with regard to someone who is not yet adequately developed and cannot yet be trusted one were to nonetheless trust him, or if one were to attract a bad person [into the community] who is a breaker of precepts and take him to be a good person worthy of friendship, this would be a mistake.

b. FOUR PATHS OF GOOD BODHISATTVA CONDUCT

What are the four paths of bodhisattva conduct? They are:

First, one treats all beings with a mind of equal regard.

Second, one uses the good Dharma to teach everyone.

Third, one teaches Dharma equally to all beings.

Fourth, one behaves with right conduct toward all beings.

6. FOUR DHARMAS INDICATIVE OF AN IMITATION BODHISATTVA

If one always commits the four kinds of bodhisattva mistakes, fails to delight in judicious reflection on all dharmas, and fails to diligently cultivate good dharmas, then one is an imitation bodhisattva. Therefore:

Among all of the bodhisattva dharmas,
there are four that are indicative of imitation bodhisattvas.

The Buddha said of such dharmas
that one should utterly abandon each and every one of them.

What then are those four? They are:

First, one covets and esteems offerings and does not regard the Dharma as precious.

Second, one acts solely for the sake of fame and accolades and does not strive to acquire meritorious qualities.

Third, one seeks one's own happiness and is not mindful of other beings.

Fourth, one seeks to attract and delights in having a retinue of followers and does not delight in renunciation.

These are the four.

a. Q: HOW CAN ONE ABANDON IMITATION BODHISATTVA DHARMAS?

Question: How is one able to abandon the dharmas of an imitation bodhisattva?

b. A: CULTIVATE FOUR QUALITIES OF THE INITIAL BODHISATTVA PRACTICES

Response: One who is a bodhisattva should cultivate the meritorious qualities associated with the initial bodhisattva practices. If one does

正
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是則能離像菩薩法。是故菩薩若欲

066c15 || 離像菩薩法。如偈說。

066c16 || 初行四功德 精勤令得生

066c17 || 生已令增長 增長已當護

066c18 || 何等為四。一者信解空法。亦信業果報。二

066c19 || 者樂無我法。而於一切眾生大慈悲心。三

066c20 || 者心在涅槃而行在生死。四者布施為欲

066c21 || 成就眾生。而不求果報。若人欲生菩薩初

066c22 || 行四功德。增長守護者。當親近善知識。如

066c23 || 偈說。

066c24 || 菩薩當親近 四種善知識

066c25 || 亦應當遠離 四種惡知識

066c26 || 菩薩愛樂阿耨多羅三藐三菩提者。應當

066c27 || 親近恭敬供養四種善知識。當深遠離四

066c28 || 種惡知識。何等為四種善知識。一於來求

066c29 || 者生賢友想。以能助成無上道故。

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字

是則能离像菩萨法。是故菩萨若欲离像菩萨法。如偈说。

初行四功德 精勤令得生

生已令增长 增长已当护

何等为四。一者信解空法。亦信业果报。二者乐无我法。而于一切众生大慈悲心。三者心在涅槃而行在生死。四者布施为欲成就众生。而不求果报。若人欲生菩萨初行四功德。增长守护者。当亲近善知识。如偈说。

菩萨当亲近 四种善知识

亦应当远离 四种恶知识

菩萨爱乐阿耨多罗三藐三菩提者。应当亲近恭敬供养四种善知识。当深远离四种恶知识。何等为四种善知识。一于来求者生贤友想。以能助成无上道故。

this, he will then be able to abandon the dharmas of imitation bodhisattvas. Therefore, if a bodhisattva wishes to abandon the dharmas of imitation bodhisattvas, he should act in accordance with the following verse that states:

1) THE FOUR QUALITIES OF THE INITIAL BODHISATTVA PRACTICES

With regard to the four meritorious qualities of the initial practices, one should be energetically diligent in causing them to arise. Once they have arisen, cause them to increase. Having caused them to increase, continue to guard them.

What then are these four? They are:

First, one develops a resolute belief in the dharma of emptiness and yet still believes in karmic retribution.

Second, one delights in the dharma of non-self and yet still brings forth the mind of great compassion for all beings.

Third, one's mind resides in nirvāṇa and yet one's practice abides within *saṃsāra*.

Fourth, one practices giving wishing to facilitate beings' development [in the path] and not because one seeks any karmic reward in return.

2) TO DEVELOP THE QUALITIES, DRAW CLOSE TO A GOOD SPIRITUAL GUIDE

If someone wishes to produce, increase, and guard the four meritorious qualities associated with the initial bodhisattva practices, he should draw close to a good spiritual guide.³⁰⁶ This is as described in this verse:

a) FOURFOLD GOOD AND BAD SPIRITUAL FRIENDS

The bodhisattva should draw close to four kinds of good spiritual friends and he should also utterly abandon four kinds of bad spiritual friends.

The bodhisattva who delights in [the prospect of realizing] *anuttarasamyaksaṃbodhi* should draw close to, pay reverence to, and make offerings to four kinds of good spiritual friends and should remain distant from four kinds of bad spiritual friends.

i) THE FOUR KINDS OF GOOD SPIRITUAL FRIENDS

What then are the four kinds of good spiritual friends? They are:

First, one contemplates anyone who comes seeking something as a worthy friend, for he is thereby able to assist one in realizing the unsurpassable path.

二於說

067a01 || 法者生善知識想。以能助成多聞智慧故。
 067a02 || 三稱讚出家者生善知識想。以能助成一
 067a03 || 切善根故。四於諸佛世尊生善知識想。以
 067a04 || 能助成一切佛法故。何等為四種惡知識。
 067a05 || 一求辟支佛乘心。樂少欲少事。二求聲聞
 067a06 || 乘比丘。樂坐禪者。三好讀外道路伽耶經。
 067a07 || 莊嚴文頌巧問答者。四所親近者。得世
 067a08 || 間利不得法利。是故菩薩應親近四善知
 067a09 || 識遠離四惡知識。若菩薩能遠離四惡知
 067a10 || 識。親近四善知識者則得四廣大藏。過一
 067a11 || 切魔事法。能生無量福德。盡能攝取一切善
 067a12 || 法。問曰。何等是菩薩^[1]大藏法。何等是能過
 067a13 || 一切魔事法。何等是能生無量福德法。何等
 067a14 || 是能攝取一切善法。

正
體
字

二于说法者生善知识想。以能助成多闻智慧故。三称赞出家者生善知识想。以能助成一切善根故。四于诸佛世尊生善知识想。以能助成一切佛法故。何等为四种恶知识。一求辟支佛乘心。乐少欲少事。二求声闻乘比丘。乐坐禅者。三好读外道路伽耶经。庄严文颂巧问答者。四所亲近者。得世间利不得法利。是故菩萨应亲近四善知识远离四恶知识。若菩萨能远离四恶知识。亲近四善知识者则得四广大藏。过一切魔事法。能生无量福德。尽能摄取一切善法。问曰。何等是菩萨大藏法。何等是能过一切魔事法。何等是能生无量福德法。何等是能摄取一切善法。

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Second, one contemplates anyone who speaks Dharma as a good spiritual guide, for he is able to assist one in achieving the wisdom that arises from extensive learning.

Third, one speaks in praise of monastics, contemplating them as good spiritual guides, for they are able to assist in the growth of all roots of goodness.

Fourth, one contemplates the Buddhas, the Bhagavats, as good spiritual guides, for they are able to assist one in successfully developing all of the dharmas of a buddha.

ii) THE FOUR KINDS OF BAD SPIRITUAL FRIENDS

What then are the four types of bad spiritual friends? They are:

First, those who have resolved to seek success in the Pratyekabuddha Vehicle and delight in having but few desires and few tasks to attend to.

Second, bhikshus seeking success in the Śrāvaka Disciple Vehicle who [merely] delight in sitting in *dhyāna* meditation.

Third, those fond of studying the non-Buddhist Lokāyata scriptures,³⁰⁷ decorous literature, poetry, and polemical sophistry.

Fourth, those who, if one draws close to them, esteem the acquisition of worldly benefits, not the acquisition of benefits associated with the Dharma.

Given the above, the bodhisattva should draw close to the four kinds of good spiritual friends while remaining distant from the four types of bad spiritual friends. If the bodhisattva can remain distant from the four kinds of bad spiritual friends while drawing close to the four kinds of good spiritual friends, then he will acquire four vast treasures, will go entirely beyond all dharmas associated with the works of Māra, will produce measureless merit, and will exhaustively accumulate all good dharmas.

3) FOUR QUESTIONS ON THE GOOD EFFECTS OF GOOD SPIRITUAL FRIENDS

Questions:

What are the dharmas constituting the bodhisattva's vast³⁰⁸ treasures?

What is meant by being able to go entirely beyond all dharmas associated with the works of Māra?

What are the dharmas by which one is able to produce measureless merit?

And what all is meant by being able to accumulate all good dharmas?

答曰。

067a15 || 諸菩薩有四 廣大藏妙法
 067a16 || 四攝諸善法 菩提心為先
 067a17 || 何等為四。一得值佛。二得聞六波羅蜜。三
 067a18 || 於說法者心無瞋^[2]闕。四以不放逸心樂
 067a19 || 住阿練若處。是為四大藏。能過一切魔者。
 067a20 || 有四法。何等四。一不捨菩提心。二於一切
 067a21 || 眾生心無瞋礙。三覺知一切諸見。四於諸
 067a22 || 菩薩心無憍慢。是為四。得無量福德法。
 067a23 || 復有四法。何等為四。一於法施無所憊
 067a24 || 求。二於破戒惡人生大悲心。三於教眾生
 067a25 || 中發無上菩提。四於下劣眾生而行忍辱。
 067a26 || 是為四。攝一切善法者。有四法。何等為四。

正
體
字

答曰。

诸菩萨有四 广大藏妙法
 四摄诸善法 菩提心为先

何等为四。一得值佛。二得闻六波罗蜜。三于说法者心无瞋
 闕。四以不放逸心乐住阿练若处。是为四大藏。能过一切魔者。
 有四法。何等四。一不舍菩提心。二于一切众生心无瞋碍。三觉
 知一切诸见。四于诸菩萨心无憍慢。是为四。得无量福德法。复
 有四法。何等为四。一于法施无所憊求。二于破戒恶人生大悲
 心。三于教众生中发无上菩提。四于下劣众生而行忍辱。是为
 四。摄一切善法者。有四法。何等为四。

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a) ANSWER #1: THE MEANING OF THE FOUR VAST TREASURIES

Response:

All bodhisattvas are possessed of four vast treasures of the sublime Dharma.

Of the four that facilitate accumulation of all good dharmas, the resolve to attain bodhi is foremost among them.

What then are the four? They are:

First, one is able to meet the Buddha.

Second, one is able to hear [teachings on] the six *pāramitās*.

Third, one's mind remains free of the obstacle of hostility toward teacher of Dharma.

Fourth, because one is not neglectful, one's mind delights in dwelling in a forest hermitage.

These are the four vast treasures.

b) ANSWER #2: THE MEANING OF GOING BEYOND THE WORKS OF MĀRA

As for "being able to go beyond all [works of] Māra," there are four dharmas in this connection. What are the four? They are:

First, one never abandons one's resolve to attain bodhi.

Second, one's mind remains free of the obstacle of hostility toward any being.

Third, one becomes aware of and knows all views.

Fourth, one's mind remains free of arrogance toward any bodhisattva.

These are the four.

c) ANSWER #3: THE MEANING OF PRODUCING MEASURELESS MERIT

As for the dharmas by which one acquires measureless merit, there are four additional dharmas in this connection. What are the four? They are:

First, in one's giving of Dharma, one has nothing that he hopes for in return.

Second, one brings forth the mind of great compassion for bad people who break the moral precepts.

Third, in teaching other beings, one brings forth [the resolve to attain] the unsurpassable bodhi.

Fourth, in dealing with beings of base character, one practices patience.

These are the four.

d) ANSWER #4: THE MEANING OF ACCUMULATING ALL GOOD DHARMAS

As regards the accumulation of all good dharmas, this refers to four dharmas. And what are those four? They are:

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067a27 || 一於空閑不現矯異常行。二行四攝[3]法不
067a28 || 求恩報。三不惜身命護持正法。四種諸善
067a29 || 根時以菩提心為先。是為四。是一一四法
067b01 || 皆應廣解。於文煩多故不[4]廣。今如佛所
067b02 || 說以偈略解。若菩薩欲得諸菩薩藏。欲過
067b03 || 一切魔事。欲攝一切善法者。皆當遠離。
067b04 || 二空繫二縛 二障二垢法
067b05 || 二瘡及二坑 二燒二病法
067b06 || 若菩薩欲得諸菩薩藏等功德者。應當遠
067b07 || 離是諸二法。何等為二[5]空繫法。一貪著應
067b08 || 路伽耶等經。二嚴飾衣鉢。二縛者。一著諸
067b09 || 見縛。二貪[6]名利縛。二障法者。一親近白
067b10 || 衣。二疎遠善人。

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體
字

一于空闲不现矫异常行。二行四摄法不求恩报。三不惜身命护持
正法。四种诸善根时以菩提心为先。是为四。是一一四法皆应广
解。于文烦多故不广。今如佛所说以偈略解。若菩萨欲得诸菩萨
藏。欲过一切魔事。欲摄一切善法者。皆当远离。
二空系二缚 二障二垢法
二疮及二坑 二烧二病法
若菩萨欲得诸菩萨藏等功德者。应当远离是诸二法。何等为
二空系法。一贪着应路伽耶等经。二严饰衣钵。二缚者。一着诸
见缚。二贪名利缚。二障法者。一亲近白衣。二疏远善人。

First, when abiding in the solitary leisure of a recluse, one avoids adopting affected or eccentric practices.

Second, in the practice of the four means of attraction, one does not seek anything in return for one's kindness.

Third, in protecting and preserving right Dharma, one will not be sparing of even one's own body and life.

Fourth, when planting roots of goodness, one takes the resolve to attain bodhi as the foremost priority.

These are the four. Ideally, one should take up an extensive explanation of each and every one of these sets of four dharmas. However, because the text could become tediously complex, we do not present extensive discussions,³⁰⁹ but now instead use verses to provide concise explanations that accord with what the Buddha has taught.

7. EIGHT TWOFOLD DHARMAS THE BODHISATTVA MUST COMPLETELY ABANDON

If a bodhisattva wishes to acquire the treasures of the bodhisattvas, if he wishes to go beyond all the works of Māra, and if he wishes to accumulate all good dharmas, he should completely abandon all of the following things:

The two hollow attachments and the two types of bondage,
the two types of hindrances and the two defiling dharmas,
the two ulcerous sores as well as the two types of abysses,
the two causes of being burned and the two illness dharmas.

If the bodhisattva wishes to gain access to the bodhisattva treasures and the other sorts of meritorious qualities, then he should utterly abandon all of these two-fold dharmas.

a. THE TWO HOLLOW ATTACHMENTS

What is meant by “the two hollow attachments”? The first is that of indulging a covetous attachment to ideas related to the Lokāyata scriptures. The second is adding decorative ornamentation to one's robe and bowl.

b. THE TWO TYPES OF BONDAGE

As for “the two types of bondage,” the first is the bondage of being attached to views. The second is the bondage of coveting fame and profit.

c. THE TWO HINDRANCE DHARMAS

Of the “the two hindrance dharmas,” the first is that of forming close relationships with members of the laity and the second is that of remaining distant from good people.

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二垢法者。一忍受諸煩惱。
067b11 || 二樂諸檀越知識。二瘡法者。一見他人過。
067b12 || 二自藏其過。二坑法者。一毀壞正法。二破
067b13 || 戒受供。二燒法者。一以穢濁心而著袈裟。
067b14 || 二受淨戒者供給。出家之人有二病難治。
067b15 || 一[7]憎上慢人自謂能降伏心。二求大乘者
067b16 || 沮壞其意。若菩薩遠離如是等法。更有疾
067b17 || 得阿耨多羅三藐三菩提法。則能疾得。又得
067b18 || 諸佛辟支佛阿羅漢之所稱歎。問曰。何等法
067b19 || 是疾得阿耨多羅三藐三菩提法。何等是諸
067b20 || 佛辟支佛阿羅漢之所稱歎。答曰。
067b21 || 能行四諦相 疾得佛菩提
067b22 || [8]又行四法者 三聖所稱歎

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二垢法者。一忍受諸煩惱。二樂諸檀越知識。二瘡法者。一見他人過。二自藏其過。二坑法者。一毀壞正法。二破戒受供。二燒法者。一以穢濁心而著袈裟。二受淨戒者供給。出家之人有二病難治。一憎上慢人自謂能降伏心。二求大乘者沮壞其意。若菩薩遠離如是等法。更有疾得阿耨多羅三藐三菩提法。則能疾得。又得諸佛辟支佛阿羅漢之所稱歎。問曰。何等法是疾得阿耨多羅三藐三菩提法。何等是諸佛辟支佛阿羅漢之所稱歎。答曰。
能行四諦相 疾得佛菩提
又行四法者 三聖所稱歎

d. THE TWO DEFILING DHARMAS

As for “the two defiling dharmas,” the first is that of simply enduring and accepting one’s own afflictions. The second is that of delighting in carrying on friendships with benefactors.³¹⁰

e. THE TWO ULCEROUS SORES

Of “the two ulcerous sores,” the first is that of focusing on the transgressions of others. The second is that of concealing one’s own transgressions.

f. THE TWO ABYSS-LIKE DHARMAS

As for “the two abyss-like dharmas,” the first is that of contributing to the damage and destruction of right Dharma. The second is that of accepting offerings even as one breaks the moral precepts.

g. THE TWO DHARMAS LEADING TO BEING BURNED

Of “the two dharmas leading to being burned,” the first is that of continuing to wear the monastic’s *kāṣāya* robe even when possessed of a defiled mind. The second is that of [continuing under such circumstances] to accept sustaining offerings from those who are pure in their observance of the precepts.

h. THE TWO TYPES OF ILLNESSES

Monastics may be prone to developing “the two types of illnesses” that are difficult to cure. The first is that of possessing such overweening pride³¹¹ that one thinks he can simply subdue his own mind [without availing himself of a teacher or the appropriate Dharma antidotes]. The second is that of obstructing and destroying the resolve of someone seeking to [cultivate the practices of] the Great Vehicle.

If the bodhisattva is able to completely abandon dharmas such as these, there are additional dharmas by which he may swiftly attain *anuttarasamyakṣambodhi*. [If he avails himself of them], he can then swiftly attain it. He may also acquire those that are praised by all buddhas, *pratyekabuddhas*, and arhats..

1) Q: WHICH DHARMAS LEAD TO BODHI & WHICH EARN ĀRYAS’ PRAISE?

Question: Which dharmas are those that lead to rapid attainment of *anuttarasamyakṣambodhi*? And which of them are praised by all buddhas, *pratyekabuddhas*, and arhats?

2) A: THE FOUR TRUTHS’ PRACTICES AND FOUR ADDITIONAL DHARMAS

Response:

If one is able to practice the characteristic practices of the four truths, one will swiftly attain the bodhi of the Buddha.

Also, if one practices four additional dharmas, he will be praised by the three classes of *āryas*.

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067b23 || 何等為四諦相。一求一切善法故勤行精
 067b24 || 進。二若聽受讀誦經法如所說行。三厭
 067b25 || 離三界如殺人處常求^[9]免出。四為利益
 067b26 || 安樂一切眾生故。自利其心諦名真實不
 067b27 || 誑。得阿耨多羅三藐三菩提故名為不虛。
 067b28 || 復有四法。為三聖稱歎。何等為四。一乃至
 067b29 || 失命不為惡事。二常行法施。三受法常一
 067c01 || 其心。四若生染心。即能正觀染心起染因
 067c02 || 緣。是染根者何名為染。何者是染於何事
 067c03 || 起誰生是染。如是正憶念。知虛妄無實無
 067c04 || 有。決定信解諸法空^[10]故。無所有法故。如
 067c05 || 是正觀染因緣故。不起諸^[11]惡業。餘一切煩
 067c06 || 惱亦如是觀。菩薩得是大人所稱歎法。離
 067c07 || 諸惡

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何等為四諦相。一求一切善法故勤行精進。二若聽受讀誦經法如所說行。三厭離三界如殺人處常求免出。四為利益安樂一切眾生故。自利其心諦名真實不誑。得阿耨多羅三藐三菩提故名為不虛。復有四法。為三聖稱歎。何等為四。一乃至失命不為惡事。二常行法施。三受法常一其心。四若生染心。即能正觀染心起染因緣。是染根者何名為染。何者是染於何事起誰生是染。如是正憶念。知虛妄無實無有。決定信解諸法空故。無所有法故。如是正觀染因緣故。不起諸惡業。餘一切煩惱亦如是觀。菩薩得是大人所稱歎法。離諸惡

a) THE FOUR DHARMAS CHARACTERISTIC OF CULTIVATING THE TRUTHS

What are the practices that are characteristic of cultivating the four truths? They are:

First, because one seeks to develop all good dharmas, one is energetically vigorous.

Second, one listens to, accepts, studies, and recites the Dharma of the sutras and then practices in accordance with their teachings.

Third, having renounced the three realms of existence as comparable to a site of human slaughter, one always seeks the means to avoid and transcend them.

Fourth, in order to benefit and bring peace and happiness to all beings, one strives to benefit one's own mind.

The "truth" [of "the four truths"] refers to being genuine and non-deceptive. Because [the four truths] lead to the attainment of *anuttarasamyakṣambodhi*, they are not false.

b) THE FOUR DHARMAS PRAISED BY THE THREE CLASSES OF ĀRYAS

Next, there are four dharmas that are praised by the three classes of *āryas*. What are those four? They are:

First, even if abstaining from it will cost one's life, one will not do any bad deed.

Second, one always practices the giving of Dharma.

Third, one remains single-mindedly focused whenever receiving teachings on Dharma.

Fourth, if one produces a defiled thought, one is immediately able to correctly contemplate the defiled thought and the causes and conditions that initiated the defiled thought, [reflecting], "As for these 'roots of defilement,' just what about them is designated as 'defiled'? What is it that becomes 'defiled'? In what circumstances does it arise? And precisely who is it that that generates this defilement?"

As one carries on right reflection in this way, one realizes that these factors are all false, devoid of any genuine substantiality, and devoid of any intrinsic existence of their own. Because one possesses a definite and resolute belief in the emptiness of all dharmas, because no dharmas whatsoever exist intrinsically, and because one carries on such right contemplation of the causes and conditions of defilement, one does not bring forth any sort of evil karmic action. As for all the other afflictions, one also contemplates them in this same manner.

The bodhisattva's acquisition of these dharmas that elicit the praises of the great men is a consequence of his abandoning all bad karmic

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煩惱業故。心則具足捨心者如說。

067c08 || 具足^[12]於捨心 求世出世利

067c09 || 求此諸利時 心無有厭倦

067c10 || 是菩薩具足捨法。欲行法施行財施利益

067c11 || 眾生故。若求世間出世間諸利。未得時心

067c12 || 無疲懈。世間利者。善解世間經書技藝方術

067c13 || 巧便等。出世間利者。^[13]諸無漏根力覺道法。

067c14 || 如說。

067c15 || 如是求二利 心無有疲懈

067c16 || 以無疲懈故 能得諸深法

067c17 || 因從求經書 而能得智慧

067c18 || 具足知世間 最上第一法

067c19 || 無疲懈者。疲懈名厭惡。所學若無厭惡則

067c20 || 心無疲倦。若無疲倦則求諸經藝醫方技

067c21 || 術禮儀法則皆無疲倦。無疲倦故則得智

067c22 || 慧。具足深知世間宜法。世間法者。方俗所

067c23 || 宜

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烦恼业故。心则具足舍心者如说。

具足于舍心 求世出世利

求此诸利时 心无有厌倦

是菩萨具足舍法。欲行法施行财施利益众生故。若求世间出世間諸利。未得时心无疲懈。世间利者。善解世间经书技艺方术巧便等。出世间利者。诸无漏根力觉道法。如说。

如是求二利 心无有疲懈

以无疲懈故 能得诸深法

因从求经书 而能得智慧

具足知世间 最上第一法

无疲懈者。疲懈名厌恶。所学若无厌恶则心无疲倦。若无疲倦则求诸经艺医方技术礼仪法则皆无疲倦。无疲倦故则得智慧。具足深知世间宜法。世间法者。方俗所宜

actions rooted in the afflictions. His mind then completely develops the relinquishing mind. This is as described below:

8. THE BODHISATTVA'S RELINQUISHING MIND & FREEDOM FROM WEARINESS

Having completely developed the relinquishing mind,
one seeks to bestow both worldly and world-transcending benefit.
As one seeks to bestow these forms of benefit,
one's mind remains free of any weariness.

This bodhisattva completely develops the dharma of relinquishing. His desire to practice Dharma giving and to practice the giving of material wealth is due to his motivation to benefit beings. Whether he is striving to bring about worldly benefit or world-transcending benefit, so long as he has not yet succeeded, his mind still remains free of any weariness or any inclination to retreat.

[The bestowal of] "worldly benefit" entails a thorough understanding of the world's classical texts, cultural arts, professional skills, the implementation of clever expedients, and so forth. [The bestowal of "world-transcending benefit" entails [providing instruction in the practice of] the dharmas of the [five] root faculties, [five] powers, [seven] limbs of enlightenment, and [eight-fold] path [as practiced by those who have become] free of the contaminants. This is as described here:

a. THE BODHISATTVA DOESN'T WEARY OF PROVIDING TWO KINDS OF BENEFIT

As one seeks in this manner to bestow the two kinds of benefit,
one's mind remains free of weariness and neglectfulness.
Through staying free of weariness and neglectfulness,
one becomes able to acquire all of the profound dharmas.
It is due to seeking it from within the classical works
that one is able to acquire wisdom.
One thereby develops a perfectly complete knowledge of the world's
most superior and foremost dharmas.

In "remaining free of weariness and neglectfulness," "weariness and neglectfulness" refer to feelings of loathing. If in one's studies one remains free of loathing, then one's mind will remain free of weariness. If one remains free of weariness, then one will always be free of weariness as one seeks to acquire the dharmas found within the scriptures, the arts, medicine, professional skills, and the codes of propriety. If one remains free of weariness in these pursuits, then one will acquire wisdom and will perfect a deep knowledge of the dharmas appropriate for use in the world.

"Dharmas of the world" refers here to the local customs determining what is appropriate in any given situation for adapting to the

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隨世間心。世間治法皆悉能知。是故能
067c24 || 知上中下眾生。隨宜而引導。善解世間事
067c25 || 深有慚愧心。隨宜引導者。於上中下者各
067c26 || 有所宜。慚愧者。自恥所行名為慚。因他
067c27 || 生恥名為愧。有人以自作而羞見他而愧。
067c28 || 世間法中愧為先用。如經說。二清白法護
067c29 || 持世間。所謂慚愧。如偈說。
068a01 || 隨人^[1]有愧時 知法知罪福
068a02 || 無愧善人遠 無惡而不作
068a03 || 問曰。何故殷勤教菩薩善知世間宜法。答
068a04 || 曰。菩薩若知世間法者。則於眾生易相悅
068a05 || 入。化導其心令住大乘。若不知世法。乃
068a06 || 至不能教化一人。是故世間法者。則是教
068a07 || 化眾生方便之道。

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随世间心。世间治法皆悉能知。是故能知上中下众生。随宜而引
导。善解世间事深有惭愧心。随宜引导者。于上中下者各有所
宜。惭愧者。自耻所行名为惭。因他生耻名为愧。有人以自作而
羞见他而愧。世间法中愧为先用。如经说。二清白法护持世间。
所谓惭愧。如偈说。
随人有愧时 知法知罪福
无愧善人远 无恶而不作
问曰。何故殷勤教菩萨善知世间宜法。答曰。菩萨若知世间
法者。则于众生易相悦入。化导其心令住大乘。若不知世法。乃
至不能教化一人。是故世间法者。则是教化众生方便之道。

minds of those in the world. One becomes well able to understand the dharmas necessary to maintain order in the world. One thereby becomes able to understand what is appropriate in addressing beings possessed of superior, middling, and inferior capacities. In guiding them, one accords with whatsoever is appropriate. One becomes skillful in understanding worldly affairs while also maintaining a mind deeply imbued with a sense of shame and a dread of blame.

As for “in guiding them, one accords with whatever is appropriate,” this refers to the fact that, in addressing the needs of beings of superior, middling, and inferior capacity, each of them has what is most appropriate for use in instructing them.

As for “a sense of shame and a dread of blame,” “shame” refers to a feeling of mortification regarding one’s own actions whereas “dread of blame” refers to the potential for feeling mortified by [the critical judgments of] others.

There are those who hold that it is because of one’s actions that one feels a sense of shame and that it is because of seeing others that one feels a dread of blame. Within the sphere of worldly dharmas, having a dread of blame is the primary priority. This is as described in a sutra [that says], “There are two dharmas of pristine purity that guard the world, namely a sense of shame and a dread of blame.” This is as described in a verse:

Whenever there are people possessed of a dread of blame,
they understand the Dharma, karmic transgressions, and merit.
As for those devoid of a dread of blame, good people avoid them,
for there is no evil that they will not do.

b. Q: WHY ARE BODHISATTVAS TAUGHT TO UNDERSTAND WORLDLY DHARMAS?

Question: Why do you so assiduously counsel bodhisattvas to develop a good understanding of the dharmas appropriate for use in the world?

c. A: KNOWLEDGE OF THE WORLD ENABLES DHARMA TEACHING EXPEDIENTS

Response: If the bodhisattva is knowledgeable about the dharmas of the world, it will be easy for him to gain access to beings in a way that is mutually pleasing. He will thereby be able to teach them and guide the development of their minds in a way that causes them to abide in the Great Vehicle.

If one does not understand the dharmas of the world, then he will be incapable of teaching even a single person. Therefore the dharmas of the world serve as an expedient path for teaching beings.

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菩薩如是知世間法。具
068a08 || 足慚愧心。如說。
068a09 || 加惡而敬養 何況利己者
068a10 || 有愧有恭敬 不輕笑善者
068a11 || 是菩薩愧心多故。於諸惡人^[2]尚能恭敬供
068a12 || 養迎送問訊。何況善人能利於我有功德
068a13 || 者。有愧恭敬二心故。於諸賢善少知識者
068a14 || 而不輕慢。作是念。有功德者自隱於世。
068a15 || 如灰覆火。鄙薄世法不應輕賤。若我以小
068a16 || 因緣而輕賤者。即便得罪。復次。
068a17 || 凡諸有所作 雖難能究竟
068a18 || 則於世間中 亦是不退相
068a19 || 是菩薩凡有所作。若起塔寺若設大會若
068a20 || 救罪人。如是等一切世間諸難事中心無廢
068a21 || 退。所造未成。要以種種諸方便力身口心
068a22 || 力令得成就。不但佛法有不退轉。世間事
068a23 || 中亦有不退轉相。

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菩薩如是知世間法。具足慚愧心。如說。
加惡而敬養 何況利己者
有愧有恭敬 不輕笑善者

是菩薩愧心多故。於諸惡人尚能恭敬供養迎送問訊。何況善人能利於我有功德者。有愧恭敬二心故。於諸賢善少知識者而不輕慢。作是念。有功德者自隱于世。如灰覆火。鄙薄世法不應輕賤。若我以小因緣而輕賤者。即便得罪。復次。
凡諸有所作 雖難能究竟
則於世間中 亦是不退相

是菩薩凡有所作。若起塔寺若設大會若救罪人。如是等一切世間諸難事中心無廢退。所造未成。要以種種諸方便力身口心力令得成就。不但佛法有不退轉。世間事中亦有不退轉相。

9. ONE MUST HAVE A SENSE OF SHAME, DREAD OF BLAME, AND RESPECT

The bodhisattva who understands the dharmas of the world in this way has a mind that is well equipped with a sense of shame and dread of blame. This is as described here:

When subjected to bad actions, remain respectful and generous.

How much the more so in dealing with those that benefit oneself.

One possessed of a dread of blame and an inclination to be respectful refrains from slighting or deriding those who are good.

Because this bodhisattva has a well-developed dread of blame, even in dealing with badly-behaved people, he is still able to behave respectfully, bestow offerings, welcome those who arrive, escort those who depart, and extend greetings. How much the more so would this be the case when dealing with good people possessed of meritorious qualities.

Because one is possessed of the two mental attitudes of a dread of blame on the one hand and respectfulness on the other, in dealing with those who are worthy and good but deficient in knowledge, one does not adopt a slighting or arrogant attitude toward them. One reflects: “There are those who are possessed of meritorious qualities, yet conceal their presence in the world just as ashes conceal hot coals. They should not be slighted merely because they feel disdain for such worldly concerns. If I were to slight them for such minor reasons, I would be guilty of a karmic offense.”

Additionally:

10. THE BODHISATTVA MUST NEVER RETREAT FROM COMPLETING HIS WORKS

In whatever endeavor one takes up,
although it may be difficult, one still completes it.

This being so, even in endeavors undertaken in the world,
they are still characterized by never retreating.

No matter what endeavors this bodhisattva takes up, whether that be building a stupa or a temple, arranging for a great Dharma assembly, or rescuing someone who has committed some crime—in all such difficult endeavors in the world, one’s mind refuses to desist or retreat from the task. So long as any given endeavor has not yet been completed, it is essential to use the power of all sorts of expedients as well as the power of physical, verbal, and mental persistence to successfully complete the task.

It is not only with respect to endeavors related to the Dharma of the Buddha that one refuses to turn back in retreat, for even in worldly endeavors, one maintains this characteristic of refusing to turn back in retreat.

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問曰。以何因緣能成此

068a24 || 事。答曰。有堪忍力者。則能究竟。如說。

068a25 || 得大堪忍力 深供養諸佛

068a26 || 隨佛所教化 皆悉能受持

068a27 || 菩薩得堪忍力故。以是力於諸佛供養敬

068a28 || 禮。隨宜供奉衣服飲食等。又佛教化。若持戒

068a29 || 禪定。若降伏心意。若實觀諸法。於是事中

068b01 || 用堪任力。如人得利刀宜應有益中用不

068b02 || 於無益中用。如說。

068b03 || 以信悲慈捨 堪受無疲^[3]厭

068b04 || 又能知義趣 引導眾生心

068b05 || 愧堪受第一 深供養諸佛

068b06 || 住佛所說中 正行此十法

068b07 || ^[4]能淨治初地 是則菩薩道

068b08 || 若菩薩以信為始後住佛^[5]故則能淨治初

068b09 || 地。是十法中以信為初。信名於諸佛法因

068b10 || 緣中心得決定

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問曰。以何因緣能成此事。答曰。有堪忍力者。則能究竟。如說。

得大堪忍力 深供養諸佛

隨佛所教化 皆悉能受持

菩薩得堪忍力故。以是力於諸佛供養敬禮。隨宜供奉衣服飲食等。又佛教化。若持戒禪定。若降伏心意。若實觀諸法。于是事中用堪任力。如人得利刀宜應有益中用不于無益中用。如說。

以信悲慈捨 堪受無疲厭

又能知義趣 引導眾生心

愧堪受第一 深供養諸佛

住佛所說中 正行此十法

能淨治初地 是則菩薩道

若菩薩以信為始後住佛故則能淨治初地。是十法中以信為初。信名於諸佛法因緣中心得決定

- a. Q: HOW CAN THE BODHISATTVA SUCCEED IN COMPLETING HIS WORKS?

Question: Based on which causes and conditions is one able to succeed in such endeavors?

- b. A: HE HAS PATIENCE, MAKES OFFERINGS, AND FOLLOWS TEACHINGS

Response: If one is possessed of the power of patient endurance, he will be able to successfully complete his endeavors. This is as described here:

Having developed this power of great patient endurance,
one becomes deeply committed to making offerings to the Buddhas.
Whatever teachings have been taught by the Buddhas,
one is able to accept and uphold all of them.

Having developed this power of patient endurance, the bodhisattva uses this power to make offerings to the Buddhas, to bow to them in reverence, and to freely offer up, as appropriate, robes, food, drink, and so forth.

Additionally, whatever the Buddha has taught one to do, whether that be upholding the moral precepts, cultivating *dhyāna* concentration, subduing one's own mind, or contemplating all dharmas in accordance with ultimate reality—one uses the power of patient endurance in all of these endeavors.

This is just as when one obtains a sharp knife. He should then use it for beneficial purposes and should not use it for unbeneficial purposes. As it is said:

11. RIGHT PRACTICE OF TEN DHARMAS ENABLING 1ST GROUND PURIFICATION

It is through faith, compassion, kindness, and relinquishing,
through the capacity for tireless patient endurance,
through also being able to understand the significance [of teachings],
through serving as a guide for the minds of other beings,
through keeping a dread of blame enabling supreme endurance,
through making momentous offerings to the Buddhas,
and through abiding in what the Buddha has taught—
it is through right practice of these ten dharmas
that one becomes able to purify the first of the grounds.
These then are what constitute the bodhisattva path.

It is due to the bodhisattva's ability to carry out these practices, beginning with faith and concluding with abiding in the Buddha's teachings, that he is able to purify the first ground.

- a. FAITH

These ten dharmas all take faith as what is foremost. "Faith" refers to the mind's reaching a definite resolve with respect to the causes and

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又加好樂。何以故。是菩薩

068b11 || 心性清淨故得深根信力。有信力故於眾

068b12 || 生中而生悲心作是念。一切諸佛法以大

068b13 || 悲為本。我今一心好樂佛法。是故於眾生

068b14 || 中應生悲心。此悲漸增則成大悲。得大悲

068b15 || 故於眾生中則生慈心。作是念。我應隨力

068b16 || 利益眾生則成實悲行慈。利眾生時即能

068b17 || 行捨。內外所有皆能施與。作是念。如我是

068b18 || 物。為欲利益安樂眾生則成實慈。又諸眾

068b19 || 生信受我語。為欲行捨求利財物故。堪

068b20 || 受種種諸苦惱事。作是念若有疲厭。則於

068b21 || 世間技藝經書^[6]田作工巧諸求財利因緣

068b22 || 則無所獲。是故應於世間技藝經書等無

068b23 || 有疲厭。以堪受故能知義趣。

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又加好乐。何以故。是菩萨心性清静故得深根信力。有信力故于众生中而生悲心作是念。一切诸佛法以大悲为本。我今一心好乐佛法。是故于众生中应生悲心。此悲渐增则成大悲。得大悲故于众生中则生慈心。作是念。我应随力利益众生则成实悲行慈。利众生时即能行舍。内外所有皆能施与。作是念。如我是物。为欲利益安乐众生则成实慈。又诸众生信受我语。为欲行舍求利财物故。堪受种种诸苦恼事。作是念若有疲厌。则于世间技艺经书田作工巧诸求财利因缘则无所获。是故应于世间技艺经书等无有疲厌。以堪受故能知义趣。

conditions of the Dharma of the Buddhas, one that is enhanced by one's delight in it.

How does this come to be the case? It is because this bodhisattva's mind is pure in nature that he is able to develop such a deeply rooted power of faith.

b. COMPASSION

Having acquired this power of faith, he then brings forth the mind of compassion toward beings, reflecting as follows: "The Dharma of all Buddhas takes the great compassion as its very foundation. I now single-mindedly delight in the Dharma of the Buddha. Therefore, when in the midst of beings I should bring forth the mind of compassion."

As this compassion of his gradually increases, it develops into the great compassion.

c. KINDNESS

Having developed the great compassion, one then brings forth thoughts of kindness toward other beings, reflecting as follows: "I should benefit other beings in a manner consistent with my capacity to do so. If I do this, then this would become the practice of kindness based on genuine compassion."

d. RELINQUISHING

When one benefits beings, one is immediately able to practice relinquishing to the degree that one can give away all of his inward or outward possessions, reflecting as follows: "If I dispense with my possessions in this manner, doing so out of a wish to benefit beings and make them happy, this shall become genuine kindness. In addition, these beings will then become well-disposed to trust and accept my words."

e. TIRELESSLY PATIENT ENDURANCE

One then becomes able to endure all manner of distressing situations in order to acquire valuable possessions with which to fulfill one's desire to practice such relinquishing. One then reflects in this manner: "If in doing this I were to become weary, then there would be nothing gained from my pursuit of wealth by involving myself in the means for mastering the world's various skills, arts, classical texts, and agriculture techniques. Therefore I should be tireless in learning the world's skills, arts, classical texts, agricultural techniques, and other such things."

f. THE ABILITY TO UNDERSTAND THE MEANING OF TEACHINGS

Through such a capacity for patient endurance, one is able to understand the meaning and significance [of what one studies], whereupon

作是念。世

068b24 || 間經書以義為味。若人善知經書義味。則

068b25 || 於世^[7]間法悉能通了。能通了故則能引導

068b26 || 上中下眾生。作是念。若人無有慚愧則不

068b27 || 能令眾生歡喜。為令^[8]歡喜故當行慚愧。

068b28 || 作是念。若無堪受則不成世間出世間利。

068b29 || 有堪受故則能引導一切眾生皆令歡喜

正 068c01 || 心歡喜故信受我語。以信受故勤行方便

體 068c02 || 而作唱導。作是念。若眾生供養佛者。則多

字 068c03 || 所利益。欲令眾生供養佛故。即自一心

068c04 || 供養於佛及形像舍利。眾生信受則便隨效

068c05 || 供養於佛。種人天因緣。住於三乘菩薩。如

068c06 || 是次行十法。則能淨治初地。

作是念。世间经书以义为味。若人善知经书义味。则于世间法悉能通了。能通了故则能引导上中下众生。作是念。若人无有慚愧则不能令众生欢喜。为令欢喜故当行慚愧。作是念。若无堪受则不成世间出世間利。有堪受故则能引导一切众生皆令欢喜心欢喜故信受我语。以信受故勤行方便而作唱导。作是念。若众生供养佛者。则多所利益。欲令众生供养佛故。即自一心供养于佛及形像舍利。众生信受则便随效供养于佛。种人天因缘。住于三乘菩萨。如是次行十法。则能净治初地。

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one reflects as follows: “The flavor of worldly classics and texts derives from the meaningful ideas contained within them. If one becomes well able to understand the conceptual flavor of such classics, one is thereby able to gain a penetrating comprehension of all worldly dharmas.”

g. SERVING AS GUIDE FOR BEINGS’ MINDS

If one becomes able to completely comprehend them, one can then serve as a guide for other beings of superior, middling, and inferior capacities.

h. A SENSE OF SHAME AND DREAD OF BLAME

One then reflects as follows: “If one has no sense of shame or dread of blame, he will be unable to inspire delight in other beings. In order to cause them to be delighted, I should act with a sense of shame and dread of blame.”

One then reflects as follows: “If I have no capacity for patient endurance, then I will not be able to bringing about either worldly or world-transcending benefit. It is through the capacity for patient endurance that one can serve as a guide for all beings and cause them all to be delighted. It is because their minds are delighted that they will then trust and accept my words. Because they believe and accept my words, I can diligently implement skillful means by which I can serve as a guide for them.”

i. MAKING OFFERINGS TO THE BUDDHA

One also reflects as follows: “If beings make offerings to the Buddha, then they will gain much benefit from this.” Then, wishing to influence beings to make offerings to the Buddha, one immediately adopts this practice oneself by making offerings to the Buddha, his images, and his *śarīra* relics.

j. ABIDING IN THE BUDDHA’S TEACHINGS

Because those beings believe and accept whatever one does, they then emulate one’s practice of making offerings to the Buddha and thereby establish the causes and conditions for being reborn in the human and celestial realms and for abiding in the Dharma of the Three Vehicles.

It is in this manner that the bodhisattva sequentially develops his practice of these ten dharmas by which he is then able to purify the first bodhisattva ground.

The End of Chapter Nineteen

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068c07 || 念佛品第二十
 068c08 || 菩薩於初地。究^[9]竟所行處。自以善根力能
 068c09 || 見數百佛菩薩。如是^[10]降伏其心深愛佛
 068c10 || 道。如所聞初地行具足究竟。自以善根福德
 068c11 || 力故能見十方現在諸佛皆在目前。問曰。
 068c12 || 但以善根福德力故得見諸佛。為更有餘
 068c13 || 法耶。答曰。
 068c14 || 佛為跋陀婆 所說深三昧
 068c15 || 得是三昧寶 能得見諸佛
 068c16 || 跋陀婆羅是在家菩薩。能行頭陀。佛為是菩
 068c17 || 薩說般舟^[11]三昧經。般舟三昧名見諸佛現
 068c18 || 前菩薩。得是大寶三昧。雖未得天眼天耳
 068c19 || 而能得見十方諸佛。亦聞諸佛所說經法。
 068c20 || 問曰。是三昧者當以何道可得。

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念佛品第二十

菩薩于初地。究竟所行处。自以善根力能见数百佛菩萨。如是降伏其心深爱佛道。如所闻初地行具足究竟。自以善根福德力故能见十方现在诸佛皆在目前。问曰。但以善根福德力故得见诸佛。为更有余法耶。答曰。

佛为跋陀婆 所说深三昧
 得是三昧宝 能得见诸佛

跋陀婆罗是在家菩萨。能行头陀。佛为是菩萨说般舟三昧经。般舟三昧名见诸佛现前菩萨。得是大宝三昧。虽未得天眼天耳而能得见十方诸佛。亦闻诸佛所说经法。问曰。是三昧者当以何道可得。

CHAPTER 20

Mindfulness of the Buddhas

XX. CHAPTER 20: MINDFULNESS OF THE BUDDHAS

A. ON FINISHING 1ST GROUND PRACTICES, THE BODHISATTVA SEES BUDDHAS

When the bodhisattva dwelling on the first ground
has completed what is to be practiced,
due to the power of his roots of goodness, he will naturally
be able to see several hundred buddhas.³¹²

When, in this [above-discussed] manner, the bodhisattva subdues his own mind, he develops a deep love for the path to buddhahood. He then completely fulfills the first-ground practices in accordance with the way he learned them. Then, due to the power of his roots of goodness and merit, he is naturally able to see the present-era buddhas of the ten directions right before his very eyes.

1. Q: IS THERE ANY OTHER WAY TO BE ABLE TO SEE THE BUDDHAS?

Question: Is it solely through the power of roots of goodness and merit that one is then able to see buddhas or is there some other method by which one can do so?

2. A: ON ENTERING THE PRATYUTPANNA SAMĀDHI, ONE SEES THE BUDDHAS

Response:

There is a deep samādhi that the Buddha
explained for the sake of Bhadrapāla.
If one acquires this samādhi treasure,
one becomes able to see the Buddhas.

Bhadrapāla was a lay bodhisattva well able to practice the *dhūta* austerities. It was for the sake of this bodhisattva that the Buddha spoke the *Pratyutpanna Samādhi Sūtra*.³¹³ The *pratyutpanna* samādhi is one in which one sees the Buddhas right before one's very eyes. When the bodhisattva accesses this magnificently precious samādhi, even though he might not yet have gained the heavenly eye and heavenly ear, he is nonetheless able to see the buddhas of the ten directions and he is also able to listen to the Dharma of the sutras being taught by those buddhas.

3. Q: HOW CAN ONE ACQUIRE THIS SAMADHI?

Question: What means should one use to acquire this samādhi?

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答曰。
068c21 || 當念於諸佛 處在大眾中
068c22 || 三十二相具 八十好嚴身
068c23 || 行者以是三昧念諸佛三十二相八十種好
068c24 || 莊嚴其身。比丘親近諸天供養。為諸大眾
068c25 || 恭敬圍繞。專心憶念取諸佛相。又念諸佛
068c26 || 是大願者。成就大悲而不斷絕。具足大慈
068c27 || 深安眾生。行於大喜滿一切願。行於捨心
068c28 || 捨離憎愛不捨眾生。行於諦處常不欺
068c29 || 誑。行於捨處淨除慳垢。行於善處其心善
069a01 || 寂。行於慧處得大智慧。具行檀波羅蜜為
069a02 || 法施主。具行尸羅波羅蜜戒行清淨。具行
069a03 || 羼提波羅蜜能忍如地。具行毘梨耶波羅
069a04 || 蜜精進超絕。具行禪波羅蜜滅諸定障。具
069a05 || 行般若波羅蜜破智慧障閼。

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答曰。
当念于诸佛 处在大众中
三十二相具 八十好严身
行者以是三昧念诸佛三十二相八十种好庄严其身。比丘亲近
诸天供养。为诸大众恭敬围绕。专心忆念取诸佛相。又念诸佛是
大愿者。成就大悲而不断绝。具足大慈深安众生。行于大喜满一
切愿。行于舍心舍离憎爱不舍众生。行于谛处常不欺诳。行于舍
处净除慳垢。行于善处其心善寂。行于慧处得大智慧。具行檀波
罗蜜为法施主。具行尸罗波罗蜜戒行清淨。具行羼提波罗蜜能忍
如地。具行毗梨耶波罗蜜精进超绝。具行禅波罗蜜灭诸定障。具
行般若波罗蜜破智慧障閼。

4. A: ENVISION THE BUDDHAS WITH THE 32 MARKS AND 80 CHARACTERISTICS

Response:

One should bring to mind the Buddhas,
envisioning them as residing in a great assembly,
replete with all thirty-two major marks
and eighty secondary characteristics adorning their bodies.

a. RECOLLECTION OF THE BUDDHAS' QUALITIES AND ACCOMPLISHMENTS

In cultivating this samādhi, the practitioner brings to mind the Buddhas with the thirty-two major marks and eighty secondary characteristics gracing their bodies, with bhikshus close by, with devas making offerings, and with a grand and reverential assembly surrounding them. With focused mind, one envisions each of the major marks of those buddhas.

One also recollects the Buddhas as those who are possessed of great vows, recollects their perfection of the great compassion and the fact that it has not been cut off, recollects their perfection of the great kindness through which they bring profound peace to beings, recollects their practice of the great sympathetic joy and their fulfillment of beings' aspirations, and recollects their practice of equanimity through which they have abandoned aversion and craving and do not abandon beings.

One also recollects their practice of the truthfulness basis of meritorious qualities by which they are never deceptive, recollects their practice of the relinquishment basis of meritorious qualities by which they have rid themselves of the miserliness defilement, recollects their practice of the thorough [quiescence]³¹⁴ basis of meritorious qualities by which their minds maintain a state of thorough-going quiescence, and recollects their practice of the wisdom basis of meritorious qualities through which they have acquired great wisdom.³¹⁵

One recollects too their perfect practice of *dāna pāramitā* by which they have become the lords of Dharma giving, their perfect practice of *śīla pāramitā* by which their observance of the moral precepts is pure, their perfect practice of *kṣānti pāramitā* by which their capacity for patient endurance is analogous to that of the earth, their perfect practice of *vīrya pāramitā* by which their vigor is preeminent, their perfect practice of *dhyāna pāramitā* by which they have destroyed all hindrances to meditative absorption, and their perfect practice of *prajñā pāramitā* by which they have destroyed all obstacles to wisdom.

b. RECOLLECTION OF THE 32 MARKS OF THE BUDDHAS

One recollects too:

手足輪相能

069a06 || 轉法輪。足安立相安住諸法。手足網縵相

069a07 || 滅諸煩惱。七處滿相諸功德滿。手足柔軟相

069a08 || 說柔和法。纖長指相長夜修集諸善妙法。

069a09 || 足跟廣相眼廣學廣。大直身相說大直道。足

069a10 || 趺高相一切中^[1]高毛上旋相能令眾生住上

069a11 || 妙法。伊^[2]泥鹿[[跳-兆+專]>[跳-兆+專]]相[[跳-兆+專]>[跳-兆+專]]傭漸麤。臂長過膝相

069a12 || 臂如金^[3]關。陰馬藏相有法寶藏。身金色相

069a13 || 有無量色。皮細薄相說細妙法。一一毛相示

069a14 || 一相法。白毫莊嚴面相樂觀佛面無厭。師

069a15 || 子上身相如師子無畏。肩圓大相善分別五

069a16 || 陰。

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手足輪相能轉法輪。足安立相安住諸法。手足網縵相滅諸煩惱。七處滿相諸功德滿。手足柔軟相說柔和法。纖長指相長夜修集諸善妙法。足跟廣相眼廣學廣。大直身相說大直道。足趺高相一切中高毛上旋相能令眾生住上妙法。伊泥鹿[跳-兆+專]相[跳-兆+專]傭漸粗。臂長過膝相臂如金關。陰馬藏相有法寶藏。身金色相有無量色。皮細薄相說細妙法。一一毛相示一相法。白毫莊嚴面相樂觀佛面無厭。師子上身相如師子無畏。肩圓大相善分別五陰。

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- Their mark of having the wheel insignia on the hands and feet, emblematic of their ability to turn the wheel of Dharma;
- Their mark of securely planted feet, emblematic of their standing securely in every dharma;
- Their mark of proximal webbing on fingers and toes, emblematic of the extinguishing of all afflictions;
- Their mark of seven places of fullness, emblematic of their complete fulfillment of merit;
- Their mark of soft and tender hands and feet, emblematic of their harmonious manner of proclaiming the Dharma;
- Their mark of slender and long fingers and toes, emblematic of their cultivation and accumulation of every sort of good and sublime dharma during the long night [of previous lifetimes];
- Their mark of having broad heels and wide eyes, emblematic of their vast learning;
- Their mark of having a large and erect body, emblematic of their proclamation of the great and upright Dharma;
- Their mark of having high arches, emblematic of their being lofty in all things;
- Their mark of having upwardly spiraling bodily hairs, emblematic of their ability to cause beings to abide in the supreme and sublime dharma;
- Their mark of having legs gradually growing in thickness like those of the *aiṇeya* antelope;
- Their mark of long arms reaching past the knees, their arms appearing like golden gate bars;³¹⁶
- Their mark of the stallion-like retracted male organ, emblematic of their possession of the treasury of Dharma jewels;
- Their mark of the golden-hued body emanating light of countless colors;
- Their mark of fine and thin skin, emblematic of their proclamation of subtle and sublime Dharma;
- Their mark of one hair per hair pore, emblematic of their revealing of the single-mark Dharma;
- Their mark of the [mid-brow] white-down tuft adorning the countenance, due to which beings happily and tirelessly gaze at the Buddha's face;
- Their mark of a lion-like upper torso, emblematic of the Buddha, like the lion, being one who is fearless;
- Their mark of round and large shoulders, emblematic of their ability to make skillful distinctions regarding the nature of the five aggregates;

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腋下滿相滿大善根。得味味相具足寂滅

069a17 || 味。方身相破生死^[4]畏。肉髻相頭未嘗低敬。

069a18 || 舌大相色如真珊瑚能自覆面。梵音相身

069a19 || 相至梵天。師子頰車相肩廣相能破外道。齒

069a20 || 齊相行清白^[5]禪。齒平等相平等心於一切眾

069a21 || 生。齒密^[6]緻相離諸貪著。四十齒相具足四

069a22 || 十不共法。紺青眼相慈心視眾生。牛王睫相

069a23 || 睫長不亂。得希有色樂見無厭。以此三十

069a24 || 二相莊嚴其身。八十種好間錯映發。福德具

069a25 || 足威力殊絕名聞流布。戒香塗身世法所不

069a26 || 動。諸煩惱所不染。

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字

腋下滿相滿大善根。得味味相具足寂滅味。方身相破生死畏。肉髻相頭未嘗低敬。舌大相色如真珊瑚能自覆面。梵音相身相至梵天。師子頰車相肩廣相能破外道。齒齊相行清白禪。齒平等相平等心於一切眾生。齒密致相離諸貪著。四十齒相具足四十不共法。紺青眼相慈心視眾生。牛王睫相睫長不亂。得希有色樂見無厭。以此三十二相莊嚴其身。八十種好間錯映發。福德具足威力殊絕名聞流布。戒香塗身世法所不動。諸煩惱所不染。

Their mark of fullness in the sub-axillary region, emblematic of their possession of a full measure of good roots;
 Their mark of distinguishing every flavor, emblematic of their having perfectly tasted the flavor of quiescence;
 Their mark of having a square-set body, emblematic of having crushed the fear of births and deaths;
 Their mark of the fleshy prominence atop the crown, emblematic of their heads never having to be lowered in reverence [to someone superior];
 Their mark of the large tongue the color of real coral that is even able to cover the face;
 Their mark of the Brahmā-like voice and the physical mark that reaches even to the Brahma Heaven;
 Their mark of the lion-like jaw;
 Their mark of the broad shoulders, these being emblematic of their ability to demolish [the views held by] non-Buddhist traditions;
 Their mark of even teeth, emblematic of their practice of pure *dhyāna* meditation;
 Their mark of their teeth being of even height, emblematic of their minds' equal regard for all beings;
 Their mark of closely set teeth, emblematic of their abandonment of the desires;
 Their mark of having forty teeth, emblematic of their perfection of the forty dharmaś exclusive to buddhas;
 Their mark of blue eyes, emblematic of their looking on beings with minds imbued with kindness;
 Their mark of having eyelashes like those of the royal bull, with the lashes long and in no way disarrayed;
 Their obtaining of a rare physical form that beings look on without ever tiring of holding it in their gaze;
 Their having bodies adorned with these thirty-two marks;

c. RECOLLECTION OF OTHER QUALITIES OF THE BUDDHAS

Their having the eighty minor characteristics like inlaid adornments on their bodies, emanating brilliant radiance;
 Their complete fulfillment of merit;
 Their transcendentally supreme and awesome powers;
 Their wide-spread illustrious esteem;
 Their bodies' incense-like fragrance produced by purity in observing the moral precepts;
 Their invulnerability to being moved by worldly dharmaś;
 Their ability to remain undefiled by any arising of afflictions;

惡言所不污。遊戲諸

069a27 || 神通。諸佛如是威力猛盛無敢當者。以慧

069a28 || 說法如師子吼如意自在。以精進力破諸

069a29 || 癡闇。以大光明普照天地。諸問答中最無

069b01 || 有上。一切仰瞻無下觀者。常以慈心觀察

069b02 || 眾生。念如大海。定如須彌。忍辱如地。增長

069b03 || 眾^[7]主所種福德如水滋潤。能生眾生諸善

正 069b04 || 根力如風開發。成就眾生如火熟物。智慧

體 069b05 || 無邊猶如虛空。普雨大法如大密雲。不染

字 069b06 || 世法猶如蓮華。^[8]破外道^[9]師如師子搏鹿。

069b07 || 能舉重擔如大象王。能導大眾如大牛王。

069b08 || 眷屬清淨如轉輪王。世間最上如大梵王。

惡言所不污。游戏诸神通。诸佛如是威力猛盛无敢当者。以慧说法如师子吼如意自在。以精进力破诸痴闇。以大光明普照天地。诸问答中最无有上。一切仰瞻无下观者。常以慈心观察众生。念如大海。定如须弥。忍辱如地。增长众主所种福德如水滋润。能生众生诸善根力如风开发。成就众生如火熟物。智慧无边犹如虚空。普雨大法如大密云。不染世法犹如莲华。破外道师如师子搏鹿。能举重担如大象王。能导大众如大牛王。眷属清静如转轮王。世间最上如大梵王。

简
体
字

Their ability to remain unsullied by others' verbal abuse;
 Their ability to roam and sport through use of their spiritual powers;
 The ability of the Buddhas to be so intensely magnificent in the manifestation of their awe-inspiring powers that no one would dare obstruct them;
 Their freely exercised sovereign mastery in using wisdom to proclaim the Dharma that is like the roaring of a lion;
 Their ability to dispel the darkness of delusion by marshaling the power of vigor;
 Their use of magnificent brilliance to everywhere illuminate the heavens and the earth;
 Their utter invincibility in debate;
 Their being such that everyone looks up to them and no one can look down on them;
 Their constancy in regarding all beings with kindness;
 Their possession of mindfulness as vast as the great oceans;
 Their meditative absorption that is like Mount Sumeru [in its unshakability];
 Their possession of patience comparable to the earth's [ability to endure anything];
 Their ability to bring about growth in the merit planted by beings that is analogous [to the growth-enhancing capacity of] water's moisture;³¹⁷
 Their ability to bring forth roots of goodness in beings that, in its power, is like the rising of the wind;
 Their ability to ripen beings that is like fire's ability to cook things;
 Their possession of wisdom as boundless as empty space;
 Their universal raining down of the great Dharma [rain] that is like [the rain that pours down from] immense dense clouds;
 Their ability to remain unstained by worldly dharmas that is like lotus blossoms' [ability to rise from mud and yet remain unsullied by it];
 Their ability, like lions pouncing on deer, to decisively refute [the doctrines of] non-Buddhist masters;
 Their ability to bear a heavy burden that is like that of the great king of the elephants;
 Their ability to lead a great congregation of followers that is like that of the great king of bulls;
 Their possession of a retinue of pure followers that is like [the retinue of] a wheel-turning king;
 Their utter supremacy in the world that is like that of the lord of the Mahābrahma Heaven;

可

069b09 || 愛^[10]可樂如清天明月。普照能然猶如朗
 069b10 || 日。與諸眾生安樂因緣。猶如仁父。憐愍眾
 069b11 || 生隨宜將護猶如慈母。所行清淨如天真
 069b12 || 金。有大勢力如天帝釋。勤利世間如護世
 069b13 || 主。治煩惱病猶如醫王。救諸衰患猶如親
 069b14 || 族。積諸功德如大庫藏。其戒無量。其定無
 069b15 || 邊。其慧無稱。解脫無等解脫知見無等等。
 069b16 || 於一切事最無有比。一切世間最無上故
 069b17 || 名第一人。成大法故名為^[11]大人。如是菩
 069b18 || 薩以大人相念觀諸佛。是諸佛者於無量
 069b19 || 無邊百千萬億不可思議不可計劫修習功
 069b20 || 德。善能守護身口意業。

正
體
字

可愛可樂如清天明月。普照能然猶如朗日。與諸眾生安樂因緣。猶如仁父。憐愍眾生隨宜將護猶如慈母。所行清淨如天真金。有大勢力如天帝釋。勤利世間如護世主。治煩惱病猶如醫王。救諸衰患猶如親族。積諸功德如大庫藏。其戒無量。其定無邊。其慧無稱。解脫無等解脫知見无等等。於一切事最无有比。一切世間最无上故名第一人。成大法故名为大人。如是菩薩以大人相念观諸佛。是諸佛者于无量无边百千万亿不可思议不可计劫修习功德。善能守护身口意业。

簡
體
字

Their ability to inspire fondness and delight that is like that of a
 bright moon in the clear night sky;
 Their universal illumination that is able to burn as brightly as the
 brilliantly shining sun;
 Their bestowal on beings of the causes and conditions for peace and
 happiness that is like [the generosity of] a humane father;
 Their acting out of pity toward beings, protecting them in what-
 ever way is appropriate, that is like the actions of a lovingly kind
 mother;
 Their purity of conduct that is like [the purity of] the real gold in the
 heavens;
 Their possession of the power of great strength that is like that of
 Indra in the heavens;
 Their diligence in benefiting those in the world that is like that of a
 world-protecting lord;
 Their ability to cure the disease of the afflictions that is like [the cura-
 tive power of] a king of physicians;
 Their ability to rescue one from disastrous circumstances that is like
 that of close relatives;
 Their ability to accumulate a store of meritorious qualities that is like
 an immense treasury;
 Their possession of immeasurably vast moral virtue;
 Their possession of boundless meditative absorptions;
 Their ineffable wisdom;
 Their unequaled liberation;
 Their knowledge and vision of liberation that is the equal of the
 unequaled;
 Their incomparability in all things;
 Their supremacy over everyone in the world due to which they are
 recognized as foremost among men;
 And their perfection of great dharmas by which they are recognized
 as great men.

It is in this way that the bodhisattva engages in recollective contempla-
 tion of all buddhas in accordance with their possession of the qualities
 characteristic of the great men. [So, too, he recollects]:

d. RECOLLECTION OF MORE SPECIAL QUALITIES & ABILITIES OF BUDDHAS

That these buddhas have cultivated these meritorious qualities for a
 countless, boundless, inconceivable, and incalculable number of
 hundreds of thousands of myriads of *koṭis* of kalpas during which
 they have been well able to guard their physical, verbal, and men-
 tal karma;

正
體
字

於過去未來現在無

069b21 || 為不可說五藏法中悉斷諸疑。定答分別答

069b22 || 反問答置答。於四問答無有錯謬。善說根

069b23 || 力覺道念處正勤如意三十七助道法。善能

069b24 || 分別無明諸行識名色六入觸受愛取有生

069b25 || 老死因果。於眼色耳聲鼻香舌味身觸意法

069b26 || 無所繫著。善說九部經法。[12]所謂修多羅

069b27 || [13]岐夜[14]授記伽陀[15]憂陀那尼陀那[16]如是諸

069b28 || 經[17]斐肥[18]儺未曾有經。不為貪欲瞋恚愚癡

069b29 || 憍慢身見邊見邪見見取戒取疑諸使所使。

069c01 || 不為無信無慚愧諂曲戲調放逸懈怠睡眠

069c02 || 瞋恨慳嫉諸惱所侵。知見苦斷集證滅修

069c03 || 道。可去已去。可見已見。所作已辦。盡破怨

069c04 || 賊。具足諸願。是世間尊是世間父是世間

069c05 || [19]主。是善來善去善意善寂善滅善解脫者。

069c06 || 在無量無邊十方恒河沙等世間中住。

簡
體
字

于过去未来现在无为不可说五藏法中悉断诸疑。定答分别答反问答置答。于四问答无有错谬。善说根力觉道念处正勤如意三十七助道法。善能分别无明诸行识名色六入触受爱取有生老死因果。于眼色耳声鼻香舌味身触意法无所系着。善说九部经法。所谓修多罗岐夜授记伽陀忧陀那尼陀那如是诸经斐肥儺未曾有经。不为贪欲瞋恚愚痴憍慢身见边见邪见见取戒取疑诸使所使。不为无信无慚愧谄曲戏调放逸懈怠睡眠瞋恨慳嫉诸恼所侵。知见苦断集证灭修道。可去已去。可见已见。所作已办。尽破怨贼。具足诸愿。是世间尊是世间父是世间主。是善来善去善意善寂善灭善解脱者。在无量无边十方恒河沙等世间中住。

- That they are well able to completely sever all doubts with respect to the five categorical repositories of dharmas: past dharmas, future dharmas, present dharmas, unconditioned dharmas, and inef-fable dharmas;
- That, without falling into any error, they employ the four modes of reply: the definitive reply, the distinguishing reply, the counter-questioning reply, and the reply that sets aside the question;³¹⁸
- That they skillfully explain the dharmas of the thirty-seven enlighten-ment factors, namely: the faculties, the powers, the limbs of enlightenment, the path, the stations of mindfulness, the right efforts, and the foundations of psychic power;³¹⁹
- That they are well able to distinguish [each link comprising the chain of] cause-and-effect, namely: ignorance, actions, consciousness, name-and-form, the six sense faculties, contact, feeling, craving, grasping, becoming, birth, and aging-and-death;
- That they are free of any attachment to the eye or visual forms, to the ear or sounds, to the nose or fragrances, to the tongue or flavors, to the body or touch, or to the mind or dharmas [as objects of mind];
- That they skillfully expound the nine types of passages contained in the Dharma of the sutras, namely: sutras; *geyas*; prophetic teachings or expositions; *gāthās*; *udānas*; *nidānas*; [short] discourses beginning with “Thus [spoke the Buddha]...”; *vaipulyas*; and unprecedented events;
- That they are not influenced by any of the negative influences such as: greed, hatred, delusion, arrogance, the view that conceives of the existence of true personhood, extreme views, wrong views, seizing upon views; seizing on rules and regulations, or doubts;
- That they are not assailed by such afflictions as absence of faith, absence of a sense of shame, absence of a dread of blame, flattery, deviousness, frivolousness, neglectfulness, indolence, somno-lence, animosity, miserliness, or jealousy;
- That they have known and seen the truth of suffering, have cut off its origination, have realized cessation, have cultivated the path, have abandoned what is to be abandoned, have seen what is to be seen, have done what is to be done, have utterly destroyed the foes,³²⁰ and have perfectly fulfilled their vows;
- That they are venerated in the world, are as fathers to the world, and are lords of the world, are well come, are well gone, are possessed of the well-cultivated mind, are consummately skilled in medita-tive stillness, are well-realized in the realization of cessation, and are well liberated;
- That, as they abide in countless and boundless worlds through-out the ten directions in worlds as numerous as the sands in the

如現

069c07 || 在前菩薩。又應以八十種好念觀諸佛。甲
 069c08 || 色鮮赤行清白法。甲隆而大生在大家。甲色
 069c09 || 潤澤深愛眾生。指圓^[20]纖長其行深遠。指肉
 069c10 || 充滿善根充滿。指漸次而長次第集諸佛法。
 069c11 || 脈覆不見不覆身口意^[21]念脈。無龜結破
 069c12 || 煩惱結。^[22]蹠平不現不隱藏法。足不邪曲
 069c13 || 度^[23]墮邪眾。行如師子是人中師子。行如象
 069c14 || 王是人象王。行如鵝王。高飛如鴻。行如
 069c15 || 牛王人中最尊。行時右旋善說正道。^[24]身不
 069c16 || 僂曲心常不曲。身堅而直讚堅牢戒。

正
體
字

如現在前菩薩。又應以八十種好念觀諸佛。甲色鮮赤行清白法。
 甲隆而大生在大家。甲色潤澤深愛眾生。指圓纖長其行深遠。指
 肉充滿善根充滿。指漸次而長次第集諸佛法。脈覆不見不覆身口
 意念脈。無粗結破煩惱結。蹠平不現不隱藏法。足不邪曲度墮邪
 眾。行如師子是人中師子。行如象王是人象王。行如鵝王。高飛
 如鴻。行如牛王人中最尊。行時右旋善說正道。身不僂曲心常不
 曲。身堅而直讚堅牢戒。

簡
體
字

Ganges, [one envisions them] as if they were appearing directly before one's very eyes.

e. CONTEMPLATIVE RECOLLECTION OF THE 80 SECONDARY CHARACTERISTICS

The bodhisattva should also envision in contemplation all of the buddhas as graced with their eighty secondary characteristics,³²¹ recollecting:

That their nails are copper-colored is emblematic of their practice of pure dharmas;

That their nails are prominent and large is emblematic of birth into the great clan;

That their nails are glossy and smooth is emblematic of a deep affection for beings;

That their fingers are round, tapered, and long is emblematic of the depth and duration of their practice;

That their fingers are fully fleshed is emblematic of fully developed roots of goodness;

That their fingers are tapered and long is emblematic of sequential accumulation of all dharmas of a buddha;

That their veins are hidden and invisible, but they do not hide the lineage of [the quality of their conduct in] body, mouth, and mind;

That there are no thick knots in their veins is emblematic of their having broken up the knots of afflictions;

That their ankle bones are flat and inconspicuous is emblematic of their not hiding away the Dharma;

That their feet are not misaligned in their track is emblematic of their liberation of the multitudes who have fallen into deviant conduct;

That their gait is like that of the lion is emblematic of their being the lions among men;

That their gait is also like that of the king of elephants is emblematic of their being the elephant kings among men;

That their gait is also like the king of geese is emblematic of their flying high, like the wild goose;

That their gait is also like the king of bulls is emblematic of their being the most revered of all men;

That, when walking, they turn around to the right, is emblematic of their skillful proclamation of the right path;

That their posture is not hunched or crooked is emblematic of the fact that their minds are never crooked;

That their bodies stand solid and erect in their posture is emblematic of their praise of solidity and durability in upholding the moral precepts;

身漸

069c17 || 次大次第說法。普身諸分大而端嚴。善能解
 069c18 || 說大妙功德。身相具足具足法者。足步間等
 069c19 || 等心眾生。其身淨潔三業清淨。身膚細軟心
 069c20 || 性自軟。身離塵垢善見離垢。身不縮沒心
 069c21 || 常不沒。身無^[25]邊量善根無量。肌肉緊密永
 069c22 || 斷後身。支節分明善說十二因緣分別明
 069c23 || 了。身色無闇知見無闇。腹圓周滿弟子行具。
 069c24 || 腹淨鮮潔善能了知生死過惡。腹不高出
 069c25 || 破憍慢^[26]山。腹平不現說平等法。臍圓而深
 069c26 || 通甚深法。臍畫右旋弟子^[27]順教。

正
體
字

身漸次大次第說法。普身諸分大而端嚴。善能解說大妙功德。身相具足具足法者。足步間等等心眾生。其身淨潔三業清淨。身肤細軟心性自軟。身離尘垢善見离垢。身不縮没心常不没。身无边量善根无量。肌肉紧密永断后身。支节分明善说十二因缘分别明了。身色无闇知见无闇。腹圆周满弟子行具。腹净鲜洁善能了知生死过恶。腹不高出破憍慢山。腹平不现说平等法。脐圆而深通甚深法。脐画右旋弟子顺教。

簡
體
字

- That their bodies gradually grew large is emblematic of their sequential exposition of Dharma;
- That all parts of their bodies are large and majestic is emblematic of their ability to skillfully explain the great and sublime meritorious qualities;
- That their bodies are perfectly developed is emblematic of their perfection in the Dharma;
- That their strides are of equal length is emblematic of their equal-minded regard for all beings;
- That their bodies are pristine in their cleanliness is emblematic of the purity of their three types of karma;
- That their skin is fine and soft is emblematic of the naturally pliant character of their minds;
- That their bodies remain free of all dust and dirt is emblematic of their good views that have abandoned all defilement;
- That their bodies do not shrink through wasting [even in old age] is emblematic of their minds' always remaining unsinkable;
- That their bodies are boundless and immeasurable is emblematic of the immeasurability of their roots of goodness;
- That the flesh of their bodies is taut and finely textured is emblematic of their eternal severance of [karmically-compulsory] later incarnations;
- That all of their joints are smooth in their articulations is emblematic of their skillful explication of the twelve causes and conditions and their perfectly clear distinguishing of each of them;
- That the hue of their bodies is not dark is emblematic of their knowledge and vision being free of any darkness;
- That their waists are full all around is emblematic of their disciples' possession of fully developed conduct;
- That their bellies are clear [of blemishes] and of fresh and immaculate appearance is emblematic of their being well able to completely know the serious faults of *saṃsāra*;
- That their bellies do not protrude is emblematic of their having crushed the mountain of arrogance;
- That their bellies are flat and do not show is emblematic of the fact that their proclamation of Dharma is directed equally toward everyone;
- That their umbilici are round and deep is emblematic of their penetrating comprehension of extremely deep dharmas;
- That their umbilici have a rightward swirl is emblematic of their disciples' compliance with instruction;

身遍端嚴

069c27 || 弟子遍淨。威儀^[28]鮮潔心淨無比。身無點子

069c28 || 無黑印法。手濡勝兜羅綿。受化者身輕如

069c29 || 毛。手畫^[29]文深威儀深重。手畫文長觀受法

070a01 || 者長遠後事。手畫潤澤捨親愛潤得大道

070a02 || 果。面貌不長結戒有開。脣赤如頻婆果。見

070a03 || 一切世間。如鏡中像。舌柔而軟先以軟語

070a04 || ^[1]度脫眾生。舌薄而廣功德純厚。舌赤如^[2]深

070a05 || 紅凡夫心難解佛法令解。聲如雷震不畏

070a06 || 雷聲。其聲和柔說柔軟法。四牙圓直說直道

070a07 || 法。四牙俱利度利根者四牙鮮白清白第一。

正
體
字

身遍端嚴弟子遍淨。威儀鮮潔心淨無比。身无点子无黑印法。手濡勝兜羅綿。受化者身輕如毛。手画文深威儀深重。手画文長觀受法者長遠後事。手画潤澤捨親愛潤得大道果。面貌不長結戒有開。脣赤如頻婆果。見一切世間。如鏡中像。舌柔而軟先以軟語度脫眾生。舌薄而廣功德純厚。舌赤如深紅凡夫心難解佛法令解。聲如雷震不畏雷聲。其聲和柔說柔軟法。四牙圓直說直道法。四牙俱利度利根者四牙鮮白清白第一。

簡
體
字

- That their bodies are in every way graceful in their refinements is emblematic of the thoroughgoing purity of their disciples;
- That their awesomeness in deportment is utterly immaculate is emblematic of the incomparable purity of their minds;
- That their bodies are free of blemishes is emblematic of their being completely free of any black dharmas;
- That the softness of their hands is superior even to that of *tūla*-cotton silk is emblematic of the experience of those receiving their instruction who feel as if their bodies have become as light as a wisp of down;
- That the lines on their palms form a deep pattern is emblematic of the profoundly dignified nature of their awesome deportment;
- That the lines on their palms are long is emblematic of their contemplative regard for the long-term future of those receiving their Dharma teaching;
- That the pattern on their palms is lustrous and smooth is emblematic of their relinquishing of the affection of relatives and of their acquisition of the fruits of the great path;
- That their countenances remain free of any long-faced expression is emblematic of the presence of exceptional circumstances in the moral precepts they establish;
- That their lips are as red as *bimba* fruit is emblematic of their looking on the entire world as merely like an image reflected in a mirror;
- That their tongues are soft and pliant is emblematic of their initial use of gentle speech in liberating beings;
- That their tongues are thin and wide is emblematic of the purity and abundance of their meritorious qualities;
- That their tongues are crimson red is emblematic of their Dharma's ability to cause common people to understand what they find difficult to understand;
- That their voices are like thunder is emblematic of their not fearing the boom of a thunderclap;
- That their voices are harmonious and gentle is emblematic of their proclamation of soft and gentle Dharma;
- That their four central incisors are rounded [in their visible profile] and straight is emblematic of their proclamation of the Dharma of the straight path;
- That their four central incisors are all sharp is emblematic of their liberation of those beings who are possessed of sharp faculties;
- That their four central incisors are immaculately white is emblematic of their being foremost in purity;

正
體
字

070a08 || 四牙齊等住戒平地。牙漸次細漸次說四諦
 070a09 || 法。鼻高隆直住智高山。鼻中清淨弟子清白。
 070a10 || 眼廣而長智慧廣遠。睫不希疎善擇眾生。
 070a11 || 眼白黑^[3]鮮淨如青蓮華葉。天人婬女以好
 070a12 || 眼敬禮。眉高而長名聞遠流。眉毛潤澤善知
 070a13 || 軟法。耳等相似聞法者等。耳根不壞度不壞
 070a14 || 心眾生。額平而好善離諸見。額廣無妨廣
 070a15 || 破外道。頭分具足善具大願。髮色如黑蜂
 070a16 || 轉五欲樂。髮厚而^[*]緻結使^[4]已盡。美髮柔
 070a17 || ^[5]軟軟利智^[6]者能知法味。

簡
體
字

四牙齐等住戒平地。牙渐次细渐次说四谛法。鼻高隆直住智高山。鼻中清淨弟子清白。眼广而长智慧广远。睫不希疏善择众生。眼白黑鲜淨如青莲华叶。天人婬女以好眼敬礼。眉高而长名闻远流。眉毛润泽善知软法。耳等相似闻法者等。耳根不坏度不坏心众生。额平而好善离诸见。额广无妨广破外道。头分具足善具大愿。发色如黑蜂转五欲乐。发厚而致结使已尽。美发柔软软利智者能知法味。

- That their four central incisors are evenly and equally set is emblematic of their standing on the level ground of the moral precepts;
- That the profile of their rows of teeth gradually taper to those that are smaller [in height] is emblematic of the graduated sequence in their explanation of the dharma of the four truths;
- That they have noses that are high and straight-ridged is emblematic of their standing atop the high mountain of wisdom;
- That their nasal apertures are clear and clean is emblematic of the purity of their disciples;
- That their eyes are wide and laterally long is emblematic of their wisdom's qualities of being vast and far-reaching;
- That their eyelashes are not sparse or in disarray is emblematic of their skill in their differential assessment of beings;
- That the whites and pupils of their eyes are as fresh and pristine as the petals of a blue lotus blossom is emblematic of their being such that even devas and heavenly maidens are moved to gaze upon them fondly and bow down in reverence before them;
- That their eyebrows are high and long is emblematic of the far-reaching spread of their fame;
- That the hair of their eyebrows is smooth and glossy is emblematic of their thoroughgoing knowledge of the dharmas of mental pliancy;
- That their ears are equal in their appearance is emblematic of the equality of all who listen to the Dharma;
- That their faculty of hearing is undamaged is emblematic of their ability to liberate any being possessed of an undamaged mind;
- That their foreheads are flat and of fine appearance is emblematic of their having skillfully abandoned all views;
- That their foreheads are unrestricted in their wide breadth is emblematic of their having broadly refuted [the claims of] non-Buddhist traditions;
- That their heads are in all respects perfectly developed is emblematic of their having thoroughly perfected [the goals of] their great vows;
- That their hair is the color of the black bee is emblematic of their having transformed the pleasures associated with the five types of desire;
- That their hair is dense and fine is emblematic of their having already put an end to the fetters;
- That their hair, so pleasing in its appearance, is soft in texture is emblematic of their pliant and sharp wisdom's ability to know well the flavor of dharmas;

正
體
字

髮不散亂言常不

070a18 || 亂。髮潤而澤常無僇言。髮有美香。以七覺

070a19 || 意香華隨宜化導。髮中有德字安字喜字。

070a20 || 手足中亦有德字安字喜字。菩薩如是應

070a21 || 念諸佛處在大眾[7]講說正法坐師子座。

070a22 || 其座以琉璃雜寶為脚。以真珊瑚妙赤真

070a23 || 珠以為[8]枕。金薄[9]幃帳柔軟滑澤種種天衣

070a24 || 以為敷具。[10]以寶師子赤金為身。[11]虎珀為

070a25 || 眼。[12]車璩為尾。珊瑚為舌。白金剛為四牙。

070a26 || 真白銀為髮。毛髮長廣。具足其床在此四

070a27 || 師子上。大象王牙以為凭机。其承足[*]机眾

070a28 || 寶所成。為諸天龍夜叉乾闥婆阿修羅迦樓

070a29 || 羅緊那羅摩睺羅伽之所敬禮。諸佛如是在

070b01 || 此床上。著竭支泥洹僧。不高不下覆身三

070b02 || 分。周匝齊整著淺色袈裟。條數分明不高不

070b03 || 下亦不參差。處[13]八大聖莊嚴眾中人天大

070b04 || 會。龍金翅鳥俱共聽法心無瞋[14]恨。一切大

070b05 || 眾深心慚愧敬愛於佛。皆共一心聽佛所說。

簡
體
字

发不散乱言常不乱。发润而泽常无粗言。发有美香。以七觉意香
 华随宜化导。发中有德字安字喜字。手足中亦有德字安字喜字。
 菩萨如是应念诸佛处在大众讲说正法坐师子座。其座以琉璃杂宝
 为脚。以真珊瑚妙赤真珠以为枕。金薄帋帐柔软滑泽种种天衣以
 为敷具。以宝师子赤金为身。虎珀为眼。车磑为尾。珊瑚为舌。
 白金刚为四牙。真白银为发。毛发长广。具足其床在此四师子
 上。大象王牙以为凭机。其承足机众宝所成。为诸天龙夜叉乾闥
 婆阿修罗迦楼罗紧那罗摩睺罗伽之所敬礼。诸佛如是在此床上。
 着竭支泥洹僧。不高不下覆身三分。周匝齐整着浅色袈裟。条数
 分明不高不下亦不参差。处八大圣庄严众中人天大会。龙金翅鸟
 俱共听法心无嗔恨。一切大众深心惭愧敬爱于佛。皆共一心听佛
 所说。

That their hair is not in disarray is emblematic of their words never being disordered;
 That their hair is smooth and glossy is emblematic of their always being free of any sort of coarse speech;
 That their hair has a marvelous fragrance is emblematic of their use of the fragrant blossoms of the seven branches of bodhi to teach and guide beings in whatever way is appropriate.
 That their mark of virtue, peace, and joy appears in their hair.
 And that their mark of virtue, peace, and joy also appears on the palms of their hands and on the soles of their feet.

f. ENVISIONING THE BUDDHAS IN AN ASSEMBLY, TEACHING, ON THE LION SEAT

1) ENVISIONING THE BUDDHAS AS THEY SIT ON THE LION'S SEAT

It is in this manner that a bodhisattva should envision the Buddhas residing in the midst of a great assembly, speaking on right Dharma, and sitting on the lion seat. The lion seat has feet made from *vaiḍūrya* inset with various jewels, a headrest made from real coral with marvelous red pearls, and a canopy made of hammered gold. It is draped with all sorts of soft, silky, and lustrous heavenly robes and is supported by bejeweled lions whose bodies are made of purple gold. Their eyes are amber and their tails are mother-of-pearl. They have carnelian tongues, four white-diamond tusk-teeth, hair made of real white silver, and long, full manes. That seat rests upon these four lions. They form [the base of] the throne that has armrests made from royal elephant tusks and a footrest made of the many sorts of jewels.

The Buddhas receive there the reverential obeisance of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinnaras*, and *mahoragas*. The Buddhas appear in this way on this throne. They wear the *saṃkākṣikā*³²² and the *nivāsana*,³²³ neither too high nor too low, so that they cover the three regions of the body and are neatly arranged and straight all around. They wear a light-colored *saṃghāṭī* robe,³²⁴ with the strips composing it clearly visible, neither too high nor too low, and not misaligned.

2) ENVISIONING THE AUDIENCE AS THE BUDDHAS TEACH DHARMA

They abide in the midst of an audience adorned by the presence of the eight kinds of great *āryas*,³²⁵ surrounded by a great assembly of humans and devas. When in attendance there, the dragons and golden-winged *garuḍa* birds all listen together to the teaching of Dharma, remaining free of any thoughts of mutual hostility.³²⁶

Everyone in the entire assembly is imbued with a deeply sincere sense of shame and dread of blame as, with reverential affection for the Buddha, they all listen single-mindedly to the discourse of the

正
體
字

070b06 || 受持思惟如所說行。專心聽受心清淨故能
 070b07 || 障諸蓋。一切大眾瞻仰如來無有厭足。衣
 070b08 || 毛皆豎泣淚心熱或有大喜。有如是者。則
 070b09 || 知其人心得清淨寂默湛然如入禪定。無
 070b10 || 愛無恚心無餘緣。有大悲相慈愍眾生。欲
 070b11 || 救一切心不諂曲。寂滅清淨分別好醜。有
 070b12 || 大志量不沒不縮不高不下。佛悉瞻見處
 070b13 || 在如是。大眾說法易解易了樂聞無厭。音
 070b14 || 深不散柔軟悅耳從臍而出。咽喉舌根鼻頰
 070b15 || 上^[15]斷齒脣。氣激變成音句。柔軟悅耳。如大
 070b16 || 密雲雷聲隱^[16]震。如大海中猛風激浪。如
 070b17 || 大梵天音聲引導可度眾生。離眉眼脣可
 070b18 || 呵語法。言不闕少又不煩重。所說無疑言
 070b19 || 必利益。無有誑語可破語等。離如是過遠
 070b20 || 近等聞。四種問難隨意能答。開示四諦令
 070b21 || 得

簡
體
字

受持思惟如所說行。專心听受心清淨故能障諸蓋。一切大眾瞻仰
 如來無有厭足。衣毛皆豎泣淚心熱或有大喜。有如是者。則知其
 人心得清淨寂默湛然如入禪定。無愛無恚心無余緣。有大悲相慈
 愍眾生。欲救一切心不諂曲。寂滅清淨分別好丑。有大志量不沒
 不縮不高不下。佛悉瞻見處在如是。大眾說法易解易了樂聞無
 厭。音深不散柔軟悅耳從臍而出。咽喉舌根鼻頰上斷齒脣。氣激
 變成音句。柔軟悅耳。如大密雲雷聲隱震。如大海中猛風激浪。
 如大梵天音聲引導可度眾生。離眉眼脣可呵語法。言不闕少又不
 煩重。所說無疑言必利益。無有誑語可破語等。離如是過遠近等
 聞。四種問難隨意能答。開示四諦令得

Buddha, accept and uphold it, reflect upon it, and practice in accordance with what is taught. Because their minds are focused as they listen and because their thoughts are pure, they are able to block any interference by the hindrances. Everyone in the great assembly gazes insatiably up at the Tathāgata, with all the hairs raised on their bodies, with their eyes filled with tears, with their minds afire with intensity, or with hearts filled with great joy.

Wherever people have become like this, one knows that their minds have become purified. They remain there motionless and silent, serenely still, and as if having entered *dhyāna* absorption. Their minds are free of either love or hatred and remain undistracted by any extraneous matters. They have thoughts of great compassion³²⁷ by which they feel kindness and pity for beings, wishing to rescue them all. Their minds do not descend into flattery or deviousness, but rather have become utterly quiescent and pure as they distinguish what is good from what is bad. They have an immensely strong determination from which they neither fall away or shrink back and they do not regard themselves as superior or others as inferior.

3) ENVISIONING THE MANNER IN WHICH THEY TEACH DHARMA

The Buddhas are all observed abiding in such great assemblies, teaching Dharma that is easy to understand and easy to completely fathom. [Their audiences] listen with insatiable delight. Their voices are deep, are not subject to fading [even at a distance], are gentle, and are pleasing to the ear. Originating in the belly, through the interaction of the throat, tongue, nasopharynx, dental palate, teeth, and lips, the air is caused to become sounds and sentences that may be soft and pleasing to the ear, may be as powerfully strong as the earth-quaking thunder emanating from huge, dense rain clouds, may be like those fierce winds off the great ocean that drive up the surf, or may be like the voice of the devas in the Mahābrahma Heaven. With voices such as these, they lead forth and guide those beings that are capable of being liberated.

They have abandoned any modes of expression associated with scolding that may involve contortion of the brow, the countenance, or the lips. Their speech is neither deficient in any way nor unnecessarily long and redundant. There is no doubt in what they proclaim and their words will certainly be beneficial. Their speech is entirely free of any deceptive statements, any statements vulnerable to refutation, or any other such statements. It is entirely free of these faults and it is heard equally well by those far and near.

The Buddhas are freely able to answer the four types of challenging questions. They explain the four truths, thereby causing beings to gain

正
體
字

四果。建立義端因緣結句。語言法則皆悉
 070b22 || 具足。種種所說事義易了。所宣分明^[17]不故
 070b23 || 隱曲。言不卒疾又不遲緩。始終相稱無能
 070b24 || 難者。以如是語敷演說法。初中後善有義
 070b25 || 有利唯法具足。能令眾生得今世報。無有
 070b26 || 時節可得嘗試能滿所願。深妙智者以內
 070b27 || 可知。能滅眾生三毒猛火。能除一切身口
 070b28 || 意罪。善能開示戒定慧品。初以名字後令
 070b29 || 知義而生歡喜。從喜生樂從樂生定。從
 070c01 || 定生如實^[18]智。從^[19]如實[*]智生厭離。從厭
 070c02 || 離滅結使。滅結使故得解脫。如是能令
 070c03 || 此法次第。善能開示諦捨滅慧四處。能示眾
 070c04 || 生令滿布施持戒忍辱精進禪定智慧波羅
 070c05 || 蜜。能令眾生次第得至喜地淨地明地炎地
 070c06 || 難勝現前深遠

簡
體
字

四果。建立义端因缘结句。语言法则皆悉具足。种种所说事义易了。所宣分明不故隐曲。言不卒疾又不迟缓。始终相称无艰难者。以如是语敷演说法。初中后善有义有利唯法具足。能令众生得今世报。无有时节可得尝试能满所愿。深妙智者以内可知。能灭众生三毒猛火。能除一切身口意罪。善能开示戒定慧品。初以名字后令知义而生欢喜。从喜生乐从乐生定。从定生如实智。从如实智生厌离。从厌离灭结使。灭结使故得解脱。如是能令此法次第。善能开示谛舍灭慧四处。能示众生令满布施持戒忍辱精进禅定智慧波罗蜜。能令众生次第得至喜地净地明地炎地难胜现前深远

the four fruits of the path. They establish points of meaning and make statements supported by reasons. They are completely equipped with all of the methods used in speaking. In the many different sorts of matters that they discuss, their meaning is easy to completely comprehend. Whatever they proclaim is entirely clear and never intentionally cryptic or convoluted. Their speech is neither too fast nor too slow. The beginnings and conclusions of each discourse are mutually compatible and invulnerable to anyone's challenges.

4) ENVISIONING THE EFFECTS OF THE BUDDHAS' TEACHING OF DHARMA

With speech such as this, they spread forth and proclaim the Dharma which is good in the beginning, middle, and end, imbued with meaning, beneficial, devoted solely to Dharma, and, in all respects, perfect.³²⁸ It is able to cause beings to gain karmic rewards in in this very lifetime. Their discourse is not meaningful only for a time, is such that one can test it for oneself, and is such that will lead to the fulfillment of one's aspirations. Those possessed of profound and sublime wisdom realize it within themselves. It can extinguish in beings the raging fire set ablaze by the three poisons. It is able to rid one of all karmic offenses committed by body, speech, and mind, and it is also well able to open up and reveal the essence of moral virtue, the meditative absorptions, and wisdom.

It begins with mere naming that in turn provokes realization of meaning that then in its own turn causes one to be filled with joy. From this joy, there then arises bliss, and from this bliss, there then arises meditative concentration. From this meditative concentration, there arises a wise knowing in accordance with reality, and from this wise knowing in accordance with reality, one then develops renunciation. Due to having developed this renunciation, one becomes able to destroy the fetters, and due to having destroyed those fetters, one then gains liberation.

In this very manner, this Dharma is caused to unfold in a sequence whereby:

It is well able to open forth and reveal the four bases [of meritorious qualities]: truth, relinquishment, quiescence, and wisdom;

It is able to reveal for beings the means by which they are caused to perfectly fulfill the *pāramitās* of giving, moral virtue, patience, vigor, meditative concentration, and wisdom;

It is able to cause beings to sequentially enter and proceed through the Ground of Joyfulness, the Ground of Stainlessness, the ground of Shining Light, the Ground of Blazing Brilliance, the Difficult-to-Conquer Ground, the Ground of Direct Presence, the Far-Reaching

正
體
字

不動善慧法雲。能分別聲聞
070c07 || 乘辟支佛乘大乘。能令證須陀洹斯陀含阿
070c08 || 那含阿羅漢果。能令成就人天之中所有富
070c09 || 樂。是為一切第一利益諸功德藏。如是正心
070c10 || 憶念諸佛。在閑靜處除却貪欲瞋[20]恚睡眠
070c11 || 疑悔調戲。一心專念不生障礙失定之心。
070c12 || 以如是心專念諸佛。若心沒當起若散當
070c13 || 攝。并見大眾常如現前。未入定時常應
070c14 || 稱讚相好二事。以偈歎佛令心調習。如此
070c15 || 偈說。
070c16 || 世尊諸相好 何業因緣得
070c17 || 我以相及業 稱讚於大聖
070c18 || 足相千輻輪 清淨眷屬施
070c19 || 以是因緣故 賢聖眾圍繞
070c20 || 足下安立相 受善持不失
070c21 || 是故魔軍眾 不能得毀壞

簡
體
字

不动善慧法云。能分别声闻乘辟支佛乘大乘。能令证须陀洹斯陀含阿那含阿罗汉果。能令成就人天之中所有富乐。是为一切第一利益诸功德藏。如是正心忆念诸佛。在闲静处除却贪欲瞋恚睡眠疑悔调戏。一心专念不生障碍失定之心。以如是心专念诸佛。若心没当起若散当摄。并见大众常如现前。未入定时常应称赞相好二事。以偈叹佛令心调习。如此偈说。
世尊诸相好 何业因缘得
我以相及业 称赞于大圣
足相千辐轮 清静眷属施
以是因缘故 贤圣众围绕
足下安立相 受善持不失
是故魔军众 不能得毁坏

Ground, the Ground of Immovability, the Ground of Excellent Intelligence, and the Ground of the Dharma Cloud;
 It is able to make clear distinctions with regard to the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle;
 It is able to provoke realization of the fruits of the path gained by the stream enterer, once returner, non-returner and arhat,³²⁹
 And it is able too to cause complete success in gaining wealth and happiness in the realms of humans and devas.

This is what constitutes the treasury of meritorious qualities that provides all of the foremost forms of benefit.

5) INSTRUCTION ON THIS TYPE OF CONTEMPLATIVE MINDFULNESS

It is in this manner that one uses right thought in the recollective mindfulness of all buddhas. One abides in a peaceful and quiet place, rids oneself of sensual desire, ill will, dullness and drowsiness, doubtfulness, regret and agitation, and single-mindedly carries on focused mindfulness in which one refrains from generating thoughts that obstruct or cause one to lose meditative absorption. One employs this sort of mind in one's focused mindfulness of the Buddhas. If one's mind sinks, one should raise it up again. If one's mind becomes scattered, one should draw it back into a focused state. One then sees the entire great assembly as if it were always right before one's very eyes.

6) THE IMPORTANCE OF PRAISING THE MAJOR MARKS AND SECONDARY SIGNS

When one has not yet managed to enter concentrated meditative absorption, one should always praise the two types of phenomena that consist of the Buddha's major marks and secondary characteristics, using verses to celebrate the qualities of the Buddhas and to cause one's mind to become well trained in this.

a) VERSES IN PRAISE OF THE BUDDHAS' 32 MARKS

Accordingly, there are these lines of verse as follows:

Referring to the marks and characteristics of the Bhagavats and the karmic causes and conditions by which they acquired them, I shall use these marks and their corresponding karmic actions to set forth the praises of these great *āryas*:

The thousand-spoked wheel mark on the feet
 is associated with a pure retinue and with giving.
 It is because of these causes and conditions
 that the many worthies and *āryas* surround them.

The mark of the stable stance of the feet
 arises from upholding without fail all goodness one has taken on.
 It is because of this that the legions of Māra's armies
 are unable to succeed in destroying them.

正體字

070c22	手足指網縵	身相紫金色	
070c23	善行攝法故	大眾自然伏	
070c24	手足極柔軟	身相七處滿	
070c25	隨意食施故	多得自然供	
070c26	長指廣脚跟	身 ^[21] 傭大直相	
070c27	離殺因緣故	乃至於劫壽	
070c28	毛上向右旋	足趺隆高相	
070c29	常進諸善事	故得不退法	
071a01	伊 ^[1] 泥鹿 ^[蹲-酋+(十/田/厶)] 相		常樂讀誦經
071a02	為人說法故	疾得無上道	
071a03	修臂下過膝	一切所有物	
071a04	求者無恚惜	隨意化導人	
071a05	陰藏功德藏	善 ^[和>知] 離散故	
071a06	多得人天眾	淨慧眼為子	
071a07	薄皮耀金光	妙衣堂閣施	
071a08	故多得妙衣	清淨房樓觀	
071a09	一孔一毛生	眉間白毫峙	
071a10	常為最上護	故於三界尊	
071a11	身上如師子	兩肩圓而 ^[2] 滿	
071a12	常行 ^[3] 人愛語	無有違反者	

簡體字

手足指网縵	身相紫金色	
善行摄法故	大众自然伏	
手足极柔软	身相七处满	
随意食施故	多得自然供	
长指广脚跟	身佣大直相	
离杀因缘故	乃至於劫寿	
毛上向右旋	足趺隆高相	
常进诸善事	故得不退法	
伊泥鹿 ^[跳-兆+尊] 相		常乐读诵经
为人说法故	疾得无上道	
修臂下过膝	一切所有物	
求者无恚惜	随意化导人	
阴藏功德藏	善知离散故	
多得人天众	净慧眼为子	
薄皮耀金光	妙衣堂阁施	
故多得妙衣	清淨房楼观	
一孔一毛生	眉间白毫峙	
常为最上护	故于三界尊	
身上如师子	两肩圆而满	
常行人爱语	无有违反者	

Their fingers and toes join with proximal webs
and their bodies have the mark of purple golden coloration.
Because of their skillful practice of the means of attraction,
the great assembly naturally bows in deferential reverence.

Their hands and feet are extremely soft
and the body has the mark of fullness in the seven places.
It is due to giving food that accords with others' wishes
that they are naturally given many offerings.

They have long fingers, broad heels,
and the body has the mark of being large and upright.
This results from abandoning the causes and conditions of killing
and may lead to a lifespan lasting even up to a kalpa in length.

The hairs of the body grow in an upward and rightward spiral
and the feet have the mark of high arches.
By always advancing in good endeavors,
they thereby acquired the dharma of irreversibility.

They have the gradually tapering legs of the *aiṇeya* antelope
due to always delighting in study and recitation of scriptures.
It is through speaking the Dharma for others
that they rapidly realized the unsurpassable path.

As for having long arms that reach below the knees,
this is due to never being miserly in giving
anything one possesses to whoever seeks to acquire them.
Thus they can teach and guide others in ways suited to their wishes.

Genital ensheathment reflects a treasury of meritorious qualities
associated with skillfully reconciling those who are estranged.³³⁰
As a result, they acquire a great congregation of humans and devas
and use the pure wisdom eye to create their sons.³³¹

Their thin skin that radiates golden light
is associated with giving marvelous apparel and halls.
As a consequence, they acquire an abundance of fine robes
as well as pristine quarters, buildings, and viewing terraces.

The single hair in each pore
and the white hair tuft between the eyes
are associated with serving as a supreme protector.
Hence they are revered throughout the three realms of existence.

They have an upper body like that of a lion
with the two shoulders rounded and full.
These result from always using speech that is pleasing to others.
As a consequence, there is no one who opposes them.

正
體
字

071a13	腋滿知味相	病施醫藥故
071a14	人天皆敬愛	身無有疾 ^[4] 病
071a15	身圓肉髻相	和悅心施福
071a16	勸化剛強者	法王中自在
071a17	迦陵頻伽音	廣舌聲如梵
071a18	所言常軟實	得大聖八音
071a19	先加以思慮	後言必有實
071a20	故得師子相	見者皆信伏
071a21	齒白齊密相	所曾供養者
071a22	後常不輕故	眷屬心和同
071a23	上下四十齒	密 ^[5] 緻不疎漏
071a24	無譏不妄語	徒眾不可破
071a25	眼黑青白明	睫相如牛王
071a26	慈心和視故	觀者無厭足
071a27	雖轉輪聖王	典主四天下
071a28	有是諸相好	光明不如佛
071a29	我所稱歎說	諸相好功德
071b01	願令一切人	心淨常安樂
071b02	菩薩又應以八十種好念諸佛。如此偈說。	

簡
體
字

腋滿知味相	病施医药故
人天皆敬爱	身无有疾病
身圆肉髻相	和悦心施福
劝化刚强者	法王中自在
迦陵频伽音	广舌声如梵
所言常软实	得大圣八音
先加以思虑	后言必有实
故得师子相	见者皆信伏
齿白齐密相	所曾供养者
后常不轻故	眷属心和同
上下四十齿	密致不疏漏
无谗不妄语	徒众不可破
眼黑青白明	睫相如牛王
慈心和视故	观者无厌足
虽转轮圣王	典主四天下
有是诸相好	光明不如佛
我所称叹说	诸相好功德
愿令一切人	心净常安乐
菩萨又应以八十种好念诸佛。如此偈说。	

The marks of sub-axillary fullness and cognition of all tastes stem from providing medical care and medicines for the sick. As a consequence, devas and men all revere and love them and their bodies remain ever free of disease.

The roundness of the mid-body and the crown's fleshy *uṣṇīṣa* sign reflect the merit of giving with a harmonious and delighted mind. As a consequence of exhorting and teaching even the stubborn, they reign as sovereignly masterful kings of Dharma.

As for the voice like that of a *kalaviṅka* bird, the broad tongue, and the voice like a Great Brahma Heaven deva, they are from the speaking of words that are both gentle and true. They therefore acquire the Great Ārya's eight voice qualities.³³²

Having first brought contemplative thought to bear and then afterward spoken words of definite truthfulness, they acquired the lion-like mark.

Hence all who see them trust them and defer to them.

That their teeth are white, straight, and close-set is because they have always refrained from slighting those who have previously given offerings.

Hence the minds of those in their retinue are agreeable and unified.

Above and below, they have a total of forty teeth that, being close-set, have no gaps.

These result from never slandering and not lying.

Hence their disciples' [loyalty] cannot be destroyed.

The pupils and whites of their eyes are clearly delineated and they have the mark of eyelashes like those of a royal bull. These are caused by kindly thought and an amicable view of others. Consequently all observers look on them with a tireless gaze.

Even though a wheel-turning king who rules over four continents possesses these major marks and secondary characteristics, their radiance still cannot compare with that of a buddha.

I pray that the power of the merit from my setting forth praises of the major marks and the secondary characteristics may be able to cause everyone to have purified minds as well as everlasting peace and happiness.

d) VERSES IN PRAISE OF THE BUDDHAS SECONDARY CHARACTERISTICS

The bodhisattva should also engage in contemplative mindfulness of the buddhas by way of their eighty secondary characteristics. Accordingly, there are these lines of verse, as follows:

正體字

071b03	諸佛有妙好	八十莊嚴身
071b04	汝等應歡喜	一心聽我說
071b05	世尊圓纖指	其甲紫紅色
071b06	隆高有潤澤	所有無有量
071b07	[6]脈平踝不現	雙足無邪曲
071b08	行如師子王	威望無等比
071b09	行時身右旋	安庠有儀雅
071b10	方身分次第	端嚴可愛樂
071b11	身堅[7]極柔軟	支節甚分明
071b12	行時不透迤	諸根悉充滿
071b13	肌體極密緻	鮮明甚清淨
071b14	身形甚端雅	無有可呵處
071b15	腹圓不高現	臍深而無孔
071b16	其文右向旋	威儀甚清淨
071b17	身無有疵點	手足極柔軟
071b18	其文深且長	修直有潤色
071b19	舌薄面不長	牙白圓[*]纖利
071b20	脣色頻婆果	音深若鴻王
071b21	鼻隆眼明淨	睫[8]緻而不亂
071b22	眉高毛柔軟	端直不邪曲

簡體字

諸佛有妙好
 汝等應歡喜
 世尊圓纖指
 隆高有潤澤
 脈平踝不現
 行如師子王
 行時身右旋
 方身分次第
 身堅極柔軟
 行時不透迤
 肌體極密致
 身形甚端雅
 腹圓不高現
 其文右向旋
 身無有疵點
 其文深且長
 舌薄面不長
 脣色頻婆果
 鼻隆眼明淨
 眉高毛柔軟

八十庄严身
 一心听我说
 其甲紫红色
 所有无有量
 双足无邪曲
 威望无等比
 安庠有仪雅
 端严可爱乐
 支节甚分明
 诸根悉充满
 鲜明甚清淨
 无有可呵处
 脐深而无孔
 威仪甚清淨
 手足极柔软
 修直有润色
 牙白圆纤利
 音深若鸿王
 睫致而不乱
 端直不邪曲

All buddhas possess the marvelous secondary characteristics,
eighty in number, with which their bodies are adorned.

You should all delight in them
and listen intently as I describe them.

The Bhagavats have round and slender fingers,
nails that are purplish red in hue,
convex in profile, smooth, and glossy,
characteristics of having everything in measureless abundance.

Their veins lie flat, their ankle bones are invisible,
their feet are not skewed in their track,
their gait is like that of the king of lions,
and they are incomparably awe-inspiring to all observers.

When walking, the entire body turns to the right.
They are serene in manner and refined in their deportment.
The parts of their squarely set bodies are orderly in their posture
and their dignified grace inspires fondness and happiness.

Their bodies are firm in tone, but extremely soft.
The articulations of their joints are quite visibly distinct.
When walking, they do not travel in a meandering manner.
All of their sense faculties are fully and perfectly developed.

The flesh on their bodies is extremely taut, finely textured,
freshly radiant, and especially immaculate.
Their physical posture is especially upright, refined,
and devoid of any feature subject to dispraise.

The belly is round, but does not visibly bulge.
The navel, though deep, does not appear to be an orifice.
Its creases manifest as a rightward spiraling swirl.
Their deportment is extremely pure.

The body is free of any blemishes
and the hands and feet are extremely soft.
The lines in the palms are deep and long,
continuous, straight, and lustrous.

The tongue is slender, the face is not too long.
The central incisors are white, rounded, slender, and sharp.
The hue of the lips is like that of the *bimba* fruit.
Their voice is as deep as the king of the wild geese.

The nose is prominent in profile and the eyes are bright and clear.
The eyelashes are close-set and fine, but not in disarray.
The brow is elevated, has eyebrow hair that is soft,
and it is straight and not crooked.

正
體
字

071b23 || 眉毛齊而整 善知諸法過
071b24 || 眉毛色潤澤 善度潤眾生
071b25 || 耳滿長而等 不壞甚可愛
071b26 || 額廣而齊^[9]正 頭相皆具足
071b27 || 髮^[*]緻而不亂 如黑蜂王色
071b28 || 清淨而香潔 中有三種相
071b29 || 是名八十種好。以此八十種好間雜莊嚴
071c01 || 三十二相。若人不念三十二相八十種好
071c02 || 讚歎佛身者。是則永失今世後世利樂因
071c03 || 緣。
071c04 || 十住毘婆沙論卷第^[10]九

簡
體
字

眉毛齐而整 善知诸法过
眉毛色润泽 善度润众生
耳满长而等 不坏甚可爱
额广而齐正 头相皆具足
发致而不乱 如黑蜂王色
清净而香洁 中有三种相

是名八十种好。以此八十种好间杂庄严三十二相。若人不念
三十二相八十种好赞叹佛身者。是则永失今世后世利乐因缘。
十住毗婆沙论卷第九

The hair of the brows, being even and straight,
is emblematic of being well aware of the faults in any dharma.
The hair of the brows is smooth and glossy,
a feature emblematic of skillfully liberating and aiding beings.

The ears are full, long, even in shape,
undamaged, and especially pleasing to the eye.
The forehead is broad and straight.
All of the head's features are perfectly formed.

The hair is fine, dense, never in disarray,
the color of the king of the black bees,
clean, pleasantly fragrant, immaculate,
and possessed of three of the marks.

e) SUMMATION ON IMPORTANCE OF SUCH RECOLLECTIVE CONTEMPLATION

This has been the description of the eighty secondary characteristics. Because these eighty secondary characteristics are interspersed with and serve to adorn the thirty-two major marks, if one fails to take up contemplative mindfulness of both the thirty-two marks and the eighty secondary characteristics in one's praises of the Buddha's body, then one may lose forever the causal factors conducing to well-being and happiness in the present and future lives.

The End of Chapter Twenty

Volume One Endnotes

1. This is a reference to the *wojiao shan* (沃焦山), “the boiling and burning mountain” also known as the *wojiao shi* (沃焦石), the “boiling and burning rock,” a huge and intensely hot mountain of stone at the bottom of the ocean which, in traditional Indian geography, is responsible for keeping the oceans from overflowing by boiling away the excess water flowing into them from all the great rivers, large and small. This mountain is sometimes held to reside at the bottom of the *wojiao hai* (沃焦海), “the boiling and burning ocean.”
2. The four inverted views (*viparyāsa-catuṣka*) consist of imputing permanence to the impermanent, pleasure to what cannot deliver it, self to what is devoid of any inherently existent self, and purity to what does not actually possess that quality.

Standard objects of such upside-down perception are: thought, or mind states, the six categories of “feeling” manifesting in association with the six sense faculties, dharmas (as components of the falsely imputed “self”), and the body.

VB, preferring “inversions” to render this term, rightly points out that, per *Aṅguttara nikāya* 4:49, these four *viparyāsa* involve not only views, but rather they infect perceptions and mind as well as view. That said, I still feel comfortable with the now rather common and standard rendering as “four inverted views,” not least because, as a practical matter, perception (*saṃjñā*) and mind/thought (*citta*) are nearly always intimately intertwined with and inseparable from views (*dṛṣṭi*), all of which are “inverted” due to delusion.
3. VB recognized these statements about four types of people as similar to statements in the *Aṅguttāra nikāya* (see his *Numerical Discourses of the Buddha*, pp. 476–77).
4. I emend the reading of the text here to correct an apparent graphic-similarity scribal error, preferring on sensibility grounds the *zheng* (拯), “rescue,” of the SYMG editions to the *Taisho* edition’s *ji* (極), “extremely.”
5. The bracketed verse is repeated here to facilitate immediate reference by the reader.
6. Although this could be a reference to the *Mahāprajñāpāramitā Sūtra* wherein such statements do exist, Nāgārjuna might well intend here to cite the *Avataṃsaka Sūtra* (the mother sutra in which this entire ten grounds text is incorporated as “The Ten Grounds Chapter”). We have a number of such statements in the *Avataṃsaka Sūtra* including the famous passage (quoted some 350 times in Sino-Buddhist canonical works): “It is with the very moment of bringing forth the initial

resolve that one thereby achieves the right enlightenment” (初發心時便成正覺), this from Buddhahadra's circa 400 CE translation (T09; no. 278; 449c).

7. “Vajra path” is an indirect reference to the acquisition of the “vajra-like samādhi” (*vajropama-samādhi*). It is a feature of both Southern and Northern School Buddhist path schemas that refers to the point at which the practitioner destroys the last vestiges of the residual fetters and reaches, for a *śrāvaka*-disciple practitioner, “the stage beyond the need for further training” or, for the bodhisattva path practitioner, the next to last stage of the Mahāyāna path known as “equal enlightenment” (*samasambodhi*). This latter is the stage immediately prior to “sublime enlightenment” wherein the bodhisattva's level of awakening has reached the point that it is virtually the same as that of a fully enlightened buddha.

As a Mahāyāna technical term “vajra path” is in no way any sort of reference to the so-called “Vajrayāna,” a very late Hindu-influenced transformation of Buddhism characterized by the tenets and practices of Hindu tantras (Vajrayana texts are all post 6th century in origin, i.e. more than 1000 years post-Śākyamuni).

8. For the most part, I rely here and hereafter on Étienne Lamotte's *Traité de la Grande Vertu De Sagesse de Nāgārjuna* for the parenthetically included Sanskrit equivalents for the Chinese names of the various hells.
9. For Nāgārjuna's very graphic and nearly encyclopedic discussion of each one of the hell realms and hungry ghost realms wherein he explains the causality at the root of each type of suffering therein, see my translation from his *Mahāprajñāpāramitā Upadeśa: Nāgārjuna on the Six Perfections*, in particular, within his discussion of the perfection of vigor, Chapter 27: “Specific Aspects of the Perfection of Vigor,” p. 513-37 in the original bilingual edition.
10. The inscrutably ambiguous nature of the *Taisho* version of the text's rendering of a number of the instruments of punishment here (鐵鏹 [金疾]鏢鐵[矛贊]刀鐵臼) is such that I prefer the alternative reading employed in the Song, Yuan, and Ming editions (槍蒺[廿/梨]刀劍鐵網: “javelins, spikes, short swords, iron nets”).
11. “*Bhūta* ghost” is here a conjectural Sanskrit reconstruction of 浮陀鬼. According to MW, one of the many meanings of *bhūta* is: “a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin.”
12. Again, the bracketed verse from the beginning of the chapter is repeated here to facilitate immediate reference by the reader.
13. Nāgārjuna is not implying here that the practitioners of the Śrāvaka Disciple vehicle actually possess all of these eight dharmas of the

- bodhisattva. (After all, although they are certainly well-accomplished in the other six, they are not particularly well known for either compassion or skillful means.) Rather, he is primarily pointing out that they are secondary beneficiaries of the bodhisattvas' implementation of these eight dharmas that result in the bodhisattvas' eventual buddhahood and the resulting eternal renewal of Dharma in the world again and again throughout the course of time.
14. This would seem to contradict Nāgārjuna's earlier statement that "all *śrāvaka* disciples and *pratyekabuddhas* come forth in direct reliance upon a buddha." Not so. Even though the *pratyekabuddha* may finally gain his realization when there is no buddha and no Dharma in the world, his ability to gain that realization is entirely rooted in his previous lives' exposure to a buddha's Dharma at such time as there *was* a buddha or his right Dharma still existing in the world. It is at least in part the fruition of the karmic seeds from such earlier learning and practice that finally allows the *pratyekabuddha* at a later time to gain realizations in the absence of a buddha or of any residual Dharma after the end of a buddha's Dharma-ending age.
 15. A *vibhāṣā* is an extensively detailed explanatory treatise.
 16. VB points out that there is a canonical source for the "four bases" in *Majjhima nikaya* 140, MN III 245-6 for which the Sanskrit correlates of the Pali *saccādhithāna*, *cāgādhithāna*, *upasaṃmādhithāna* (= base of peace), and *paññādhithāna* would be *satyādhīṣṭhāna*, *tyāgādhīṣṭhāna*, *upaśamādhīṣṭhāna*, and *prajñādhīṣṭhāna*. He also notes that there is a Chinese canonical parallel at MĀ 162; T01n0026_p0692a11.
 17. I emend the reading of the *Taisho* text here to correct an apparent scribal error, preferring the reading in the SYMG editions (說十地義) to that of *Taisho* (義說十地).
 18. The logic of this statement may seem opaque to some. The point here is that, so long as one creates bad karma and does not purify it, one's mind can never be at peace even in conventional terms. As for entering deep states of meditative quiescence such as the *dhyānas*, this would be completely impossible. This is one of the reasons why moral purity is taught as one of the primary prerequisites for meditative accomplishment.
 19. VB notes the existence of a slightly variant parallel source in the Pali Canon: AN 3:80 (NDB p. 314). That citation makes it clear that, if Ānanda had somehow died before achieving the arhatship the Buddha predicted of him, his merit would have been so abundant that he would have been reborn in those blissful heavens for such an immensely long time.

20. The first four and a half of these five verses correspond to the KB translation of *The Ten Grounds Sutra* (498b27-c04).
21. The first two of these five verses echo Vajragarbha's preliminary statements in *The Ten Grounds Sutra*, just before embarking on the explanation of the first ground.
22. In this sort of context, *biding* (必定), "stage of certainty," is usually a translation of the Sanskrit *avaivartika*, *niyata*, or one of their synonyms that refer to the stage of irreversibility from which one can never again fall back in one's progress on the path.
23. I emend the reading of the *Taisho* text to agree with the SYM editions, this by adding the qualifier *shan* (善), "thorough," to *xing* (行), "practice."

Also, regarding householder practice, N's implication here is that, even though it is extremely difficult to carry on the life of a householder while also accessing the *dhyānas*, householder-level practice should not be disqualified from being referred to as "thorough practice" just because householders are usually unable to develop those meditation states.

24. "Resolute intentions," *shenxin* (深心), here and in most occurrences throughout the text, corresponds to the Sanskrit *āśaya* which has a range of meanings not so easily captured in a single English translation. Hence, in its various occurrences in scriptures and commentaries related to the ten grounds, it may connote "resolute," "deep-seated," or "earnest" "intentions," "aspirations," "dispositions" or "inclinations." In KB and SA, *āśaya* is often translated into Chinese as just *xin* (心) where it would very easily be confused with *citta*. In those instances, depending on the context and especially depending on whether it is referring to bodhisattvas or simply to unenlightened worldly beings, it is probably best rendered into English as "intentions," "aspirations," "dispositions" or "inclinations."
25. I emend the reading of the text here in accordance with the SYMG editions by preferring on sensibility grounds *wei* (未), "not yet," to the *Taisho* edition's *wei* (味), "flavor," the presence of which seems to have been the result of a graphic-similarity scribal error.
26. VB points out that this passage resembles a passage in "The Akṣayamati Chapter" of "*The Great Compilation Sutra*" (*Mahāvaiṣṭya-mahāsaṃnipāta-sūtra*) at T13, no. 0397, p. 187b01.
27. "Forest hermitage" here translates what KJ retained in transliteration as the antecedent term: *araṇya* which is hermitage usually intended for the cultivation of deep meditation and/or various austere (*dhūta*) practices. Since the Sanskrit term does not carry any untranslatable

nuances, from here on I shall for the most part just go ahead and translate it as “forest hermitage.

28. I emend the reading of the text here in accordance with the SYMG editions by preferring on sensibility grounds to eliminate the *gu* (故), “therefore,” the inclusion of which seems to have been the result of scribal error.
29. I emend the reading of the text here to correct an apparent scribal error in recording this statement by preferring the *zhu fo fa* (諸佛法), “all buddhas’ Dharma,” of the SYMG editions to Taisho’s *zhu fa* (諸法), “all dharmas.”
30. Although the Chinese is slightly ambiguous (hence my translation’s use of the euphemistic “quiescent cessation”), citing an analogue passage, VB points out that the final couplet is referring to nirvāṇa, noting the following:
 “The verse is perhaps alluding to MN I 45: *So vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netam ṭhānaṃ vijjati. So vata, cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti ṭhānametaṃ vijjati. So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati viñessati parinibbāpessatīti netam ṭhānaṃ vijjati. So vata, cunda, attanā danto vinīto parinibbuto paraṃ damessati viñessati parinibbāpessatīti ṭhānametaṃ vijjati.* See MLDB 8, part16.”
 VB’s translation there of the most closely relevant part of that passage is: “That one who is himself untamed, undisciplined, [with defilements] unextinguished, should tame another, discipline him, and help extinguish [his defilements] is impossible; that one who is himself tamed, disciplined, [with defilements] extinguished, should tame another, discipline him, and help extinguish [his defilements] is possible.”
31. VB points out that this is a reference to *Dhammapada* 158 for which the Acharya Buddhārakkhita translation gives: “One should first establish oneself in what is proper; then only should one instruct others. Thus the wise man will not be reproached.”
32. VB suggests comparing the version of the ten powers found in *Majjhima nikāya* no. 12 (“The Greater Discourse on the Lion’s Roar”). See MLDB, pp. 165-6.
33. Although KJ here uses the *xing* (性) that is usually translated as “nature,” the source texts indicate that he is once again translating the Sanskrit *dhātu* which here refers to “realms.”
34. This aspect along with the next five emphasize the importance of the six perfections.

35. This aspect along with the next three emphasize the importance of the four immeasurable minds.
36. As suggested by VB, this very likely refers to the twelfth chapter of the *Mahāsaṃnipāta-sūtra*, the “Akṣayamati Chapter” (T13n0397_p0184a16–212c26). In particular, this resembles a passage that begins at 187a26.
37. N refers here to a line from the fourth of his five earlier stanzas on cultivating the first ground:

For the sake of gaining the ten powers,
one enters the congregation of those at the stage of certainty.
Then one is born into the family of the Tathāgatas
wherein one is free of any transgressions or faults.

38. VB notes that the Pali version of this passage is found at MLDB 140.26, MN III 245: “For this, bhikkhu, is the supreme noble truth, namely, *nibbāna*, which has an undeceptive nature.”
39. The *pratyutpanna* samādhi is a samādhi wherein one becomes able to see the buddhas of the present and listen to them teach the Dharma. The sutra that describes this samādhi and teaches how to acquire it is preserved in the *Taisho* Canon as the *Banzhou Sanmei Jing* (般舟三昧經 / T13.no. 0418.902c23–919c05) of which Paul Harrison has produced a translation for the BDK English Tripitaka. Other Chinese editions and translations of the same text are preserved as *Taisho* text numbers 416, 417, and 419.
40. N alludes here to verse number thirty-four from his *Bodhisambhāra śāstra* (菩提資糧論 / T32n1660_p0528c13–14). See my translation of this treatise, *Nāgārjuna's Guide to the Bodhisattva Path*, page 33:

The solid samādhis
on the ground of all buddhas’ “direct presence”
serve for the bodhisattva as his father,
whereas the great compassion and patiences serve as his mother.

(諸佛現前住
牢固三摩提
此為菩薩父
大悲忍為母.)

N’s equating of the *pratyutpanna* samādhi (wherein one sees the buddhas of the present) with a samādhi experienced on the sixth bodhisattva ground associates rather well with the following passage from the discussion of the sixth ground in the KB translation of the Ten Grounds Sutra:

“The bodhisattva dwelling on this Ground of Direct Presence succeeds in being able to see many hundreds of buddhas, many thousands of buddhas, and so forth on up to many hundreds of

thousands of myriads of *koṭis* of buddhas, making offerings to them, paying reverence to them, venerating them, praising them, and presenting them with robes, food and drink, bedding, and medicines. He draws close to the Buddhas and listens to the teaching of the Dharma in the presence of the Buddhas. Having heard their teachings on Dharma, he employs the light of reality-concordant wisdom to implement those teachings in practice in a manner accordant with the way they were taught, doing so in a manner that delights all buddhas.” (T10n0286_p515c17–21.)

41. N refers again to this earlier verse on cultivating the first ground:
 For the sake of gaining the ten powers,
 one enters the congregation of those at the stage of certainty.
 Then one is born into the family of the Tathāgatas
 wherein one is free of any transgressions or faults.
42. These four bases of meritorious qualities (四功德處: 諦, 捨, 滅, 慧 / truth, relinquishment, cessation, and wisdom) are brought up repeatedly in this treatise and are found as well in N’s *Bodhisambhāra Sāstra* and *Ratnāvalī*.
43. I emend the reading of the text here by adopting the variant reading found in the SYMG editions to correct the absence of a single character (出) obviously missing from the *Taisho* text.
44. Throughout this text, I go ahead and translate “*srota-āpanna*” as “stream enterer.”
45. “Three wretched destinies” is a reference to rebirth in the realms of hungry ghosts (*pretas*), animals, and hells.
46. The point here is that, since a stream-enterer is then bound to enter *nirvāṇa* within seven lifetimes, whereupon he will not be reborn into any of the twenty-eight realms of rebirth (and there are *only* twenty-eight realms of rebirth), he need have no fear that he might somehow stray into some supposed “twenty-ninth” realm of rebirth (because no such place even exists).
47. I emend the reading of the text here in accordance with the SYMG editions by preferring on sensibility grounds *duo* (多), “for the most part,” to the *Taisho* edition’s *mingwei* (名為), “is known as.”
48. “Contaminants” here translates the slightly ambiguous pre-Buddhist Jain term *asrava*, translated into Chinese as “flows” (漏). The allusion is to the defiling influence (read “influxes”) of either three or four factors, as follows: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e. the craving for continued existence; 3) ignorance (*avidyā*), i.e. delusion; 4) views (*dṛṣṭi*) This fourth type is not included in some listings. Often-encountered alternate translations of this term include “taints,” “outflows,” “influxes,” and “fluxes.”

49. These forty dharmas (discussed at great length in chapters 21–23) are as follows:
- 1) Sovereign mastery of the ability to fly.
 - 2) [The ability to manifest] countless transformations.
 - 3) Boundless psychic powers of the sort possessed by *āryas*.
 - 4) Sovereign mastery of the ability to hear sounds.
 - 5) Immeasurable power of knowledge to know others' thoughts.
 - 6) Sovereign mastery in [training and subduing] the mind.
 - 7) Constant abiding in stable wisdom.
 - 8) Never forgetting.
 - 9) Possession of the powers of the vajra samādhi.
 - 10) Thorough knowing of matters that are unfixed
 - 11) Thorough knowing of matters pertaining to the formless realm's meditative absorptions.
 - 12) The completely penetrating knowledge of all matters associated with eternal cessation.
 - 13) Thorough knowing of the non-form dharmas unassociated with the mind.
 - 14) The great powers *pāramitā*.
 - 15) The [four] unimpeded [knowledges] *pāramitā*.
 - 16) The *pāramitā* of perfectly complete replies and predictions in response to questions.
 - 17) Invulnerability to harm by anyone.
 - 18) Their words are never spoken without a purpose.
 - 19) Their speech is free of errors and mistakes.
 - 20) Complete implementation of the three turnings [of the Dharma wheel] in speaking Dharma.
 - 21) They are the great generals among all *āryas*.
 - 22–25) They are able to remain unguarded in four ways.
 - 26–29) They possess the four types of fearlessness.
 - 30–39) They possess the ten powers.
 - 40) They have achieved unimpeded liberation.
50. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions' *yi* (已), "already," to the *Taisho* edition's *yi* (以), "by means of," "due to," etc."
51. "Musth" refers to a state of increased testosterone in a bull elephant that is characterized by increased willfulness and aggressiveness in doing whatever he wants to do.
52. The first five of these types of fear are brought up at this point in the Ten Grounds Sutra itself. In previewing my translation of that sutra, Bhikkhu Bodhi pointed out that this same five-fold list appears in the Pali (albeit in slightly different order and with mild differences

- in the interpretation of two of the five points). See his translation of *Numerical Discourses* 9:5, p. 1255.
53. In most cases, “mind-moment” (一念 or 一念頃) translates the Sanskrit *kṣaṇa* or *eka-kṣaṇika*. As for “*kṣaṇa*,” according to PDB: “In Sanskrit, ‘instant’ or ‘moment’; the shortest possible span of time, variously measured as either the ninth part of a thought moment or the 4,500th part of a minute.”
 54. An *asaṃkhyeya* is an incalculably large Sanskrit number.
 55. This is a reference to the seven “treasures” (*sapta ratna*) of a *cakravartin* king. Different from the more common list of “the seven precious things,” they are: the wheel treasure, elephant treasure, horse treasure, precious pearl treasure, female treasure, *kulapati* (wealth-accumulation) treasure, and the army-and-ministers lordship treasure.
 56. This reconstruction of “*she-ti-luo*” (蛇提羅) as *kṣatriya* is conjectural. It is likely that N is referring to the lesser wheel-turning kings who, unlike the wheel-turning king who is a universal monarch, do not rule over all four continents, but rather over only one, two, or three continents.
 57. *Jiaojumo* (憍瞿摩). I cannot find any Sanskrit equivalent for this.
 58. The implication in the first foot of the *śloka* is that, if one refrains from erroneously imputing the existence of an inherently-existent self, then the concept of some event called “death” is discovered to be baseless. Similarly, the second foot of the *śloka* indicates that, if one simply refrains from erroneously imputing the existence of some independently-existing concept that one thinks of as “death,” then the concept of “some entity that dies” is discovered to be baseless as well.
 59. KJ retained the Sanskrit *sarvajña* which I have chosen here to translate.
 60. The Taisho text inserts a ming (名) here to create the clearly accidentally erroneous duo mingwen (多名聞) which means “abundant fame” instead of the “abundant learning” (多聞) referenced in the verse upon which this sentence comments. For obvious reasons, I have aligned my translation here with the clearly intended meaning.
 61. N uses the Sanskrit *dānapati*. I prefer to translate it as “benefactor” throughout the following discussion.
 62. N uses the Sanskrit *niṣadana*. I prefer to translate it as “sitting mat.”
 63. VB gives the Pali Canon correlate to this as *Itivuttaka* section 100: “*Tassa me tumhe puttā orasā mukhato jātā dhammajā dhammanimmitā dhammadāyādā, no āmisadāyādā.*”

64. I have been unable to associate this work with any texts extant in the *Taisho* canon.

65. In my translation of the KB *Ten Grounds Sutra*, the complete text of this first vow is as follows:

I vow that I shall make gifts of every sort of offering to all buddhas without exception, freely making such offerings with pure resolute faith." In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time, exhaustively making offerings of every sort of great gift to all buddhas.

66. In my translation of the KB *Ten Grounds Sutra*, the complete text of this second vow is as follows:

He also vows that he will uphold and preserve the scriptural Dharma proclaimed by all buddhas, that he will take on the realization of the *anuttarasamyaksambodhi* of all buddhas, that he will always accord with the Dharma taught by all buddhas, and that he will always be able to protect and preserve the Dharma of all buddhas. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on incessantly until the end of future time, exhaustively protecting and preserving the Dharma of all buddhas in every kalpa.

67. In my translation of the KB *Ten Grounds Sutra*, the complete text of this third vow is as follows:

He also vows that, in all worlds, with the arrival of all buddhas, when they come down from the Tuṣita Heaven, enter the womb, abide in the womb, are first born, leave behind the home life, and then gain buddhahood, in every case he will entreat them to turn the great wheel of the Dharma, vowing too that, when they manifest entry into the great nirvāṇa, "I will in every case go there, make offerings, and serve as a leader in the compilation of their Dharma," vowing to do these things in order to facilitate [the Dharma wheel's] turning throughout the three periods of time. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly raising up offerings to all buddhas.

68. In my translation of the KB *Ten Grounds Sutra*, the complete text of this fourth vow is as follows:

He also vows that he will teach all of the practices coursed in by the bodhisattvas, so vast, lofty, and far-reaching, so immeasurable, indestructible, and free of discriminations, those practices that are subsumed within the *pāramitās*, that are purified on the grounds,

that generate the dharmas assisting realization of the path, that constitute the path of signs and the path of signlessness, teaching how they may conduce to success and how they may lead to ruination, teaching the path of the grounds coursed in by all bodhisattvas, teaching too the *pāramitās*’ foundational practices, teaching these things to others in a manner whereby they are caused to take up their practice and bring forth increased resolve. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly employing the practices coursed in by all bodhisattvas to provide teaching in accord with Dharma for the ripening of beings.

69. In my translation of the KB *Ten Grounds Sutra*, the complete text of this fifth vow is as follows:

He also vows that he will teach all beings, whether possessed of form or formless, whether possessed of perception, free of perception, or abiding in a state of neither perception nor non-perception, whether egg-born, womb-born, moisture-born, or transformationally born, teaching them all, no matter to which of the stations in the triple world they have become connected, no matter in which of the six destinies of rebirth they have taken birth, no matter in which place they have taken rebirth, thus teaching all who are subsumed in the sphere of name-and-form, proceeding thus for the sake of teaching and ripening all beings, for the sake of influencing them to cut off their coursing through all the destinies of worldly existence, for the sake of influencing them to abide in the Dharma of the Buddha, for the sake of influencing them to accumulate all-knowledge, teaching all of them without exception. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly teaching all beings.

70. *Fawei* (法位), “Dharma position,” usually corresponds to “the right and fixed Dharma position” (*samyaktva niyāma*) that in turn involves irreversibility in one’s progress on the path to the fruits of the individual-liberation paths of either the *pratyekabuddha* or the arhat. This is usually understood (except in sutras such as the *Lotus Sutra*) to involve the subsequent impossibility of ever entering the universal-liberation path of the bodhisattvas and buddhas.
71. “Reveal, instruct, benefit, and delight” (示教利喜) is an often encountered term in Northern School texts that refers to standard teaching stratagems used to influence beings to enter the universal liberation path of bodhisattvas and buddhas.

72. In my translation of the KB *Ten Grounds Sutra*, the complete text of this sixth vow is as follows:

He also vows to directly know all of the differentiating aspects of all worlds throughout the ten directions, including all aspects of those worlds that are wide, narrow, extremely towering, of so countless many varieties one could never distinguish them all, including those that are immovable, and those that are indescribably coarse, subtle, upright, inverted, formed with their crowns and bases opposing each other, flat, spherical, or cubical, thus being able in this knowing to freely enter the knowledge of all such worlds, knowing them as existing in a manner comparable to appearances in the net-like canopy of Indra wherein things manifest like the phenomena in a conjuration. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly carrying on the direct and complete knowing of all such worlds.

73. This refers to a list of six recommended reflections conducing to clarity of understanding: impermanence, suffering, non-self, impurity of food, unenjoyability of all stations of worldly existence, death (T28.1548.637b).

74. In my translation of the KB *Ten Grounds Sutra*, the complete text of this seventh vow is as follows:

He also vows to bring about the purification of all buddha lands wherein all buddha lands enter a single buddha land, a single buddha land enters all buddha lands, and each and every buddha land is adorned with measurelessly many radiant phenomena, wherein they all become filled with measurelessly many wise beings who have abandoned all defilements and perfected the path of purification, and wherein he always possesses the power of all buddhas' great superknowledges, accords with the mental dispositions of beings, and thus appears for their sakes. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly purifying lands such as these.

75. The five categories of evil ending with this one are the same ones that were described and thoroughly explained by Nāgārjuna earlier in this text as "five types of wrong livelihood for monastics."

76. These last five categories of evils clearly refer directly to the five hindrances (*nīvaraṇa* or *āvaraṇa*) preventing entry into meditative absorption.

77. I have not been able to find the Sanskrit antecedents for these three Chinese transliterations or the two transliterations that appear a little farther down in this list.
78. VB points out that this is most likely a reference to the Digambara Jains.
79. VB points out that this is most likely a reference to the Śvetāmbara Jains.
80. VB points out that Maskarī Gośālīputra was the “founder of the Ājivikas, See DN 2.20. He held that everything was determined by fate.”
81. VB suggests that this is Sañjaya Vairāṭīputra, a.k.a. Saṃjayin Vairāṭīputra (Pali: Sañjaya Belaṭṭhiputta), a skeptical ascetic teacher, a contemporary of the Buddha. See DN 2.32
82. Per VB: “Probably Pakudha Kaccāyana. See DN 2.26. He taught a kind of atomism.”
83. Per VB: “Perhaps Ajita Kesakambali, who taught a moral nihilism. See DN 2.23.”
84. Per VB: “On the above [various theorists on nirvāṇa], see the five types of “final nirvāṇa in this very life” mentioned in the *Brahmajāla Sutta*, DN 1.3.19.”
85. One should understand that this does not refer to the *dhūta* austerities so extensively discussed and praised by N in the 32nd chapter of this treatise, but rather only to the non-beneficial ascetic practices (lying down on a bed of nails, etc.) adopted by non-Buddhist traditions.
86. This is probably a reference to the ten “entangling thickets” (*gahana*) of which the first is indeed “afflictions.” They are routinely translated as “difficulties” in KJ and KB translations. They are listed in the translation of the *Ten Grounds Sutra* (T10.286.524c10–12) in the discussion of the ninth *bhūmi* as follows:
 - The entangling difficulties associated with the afflictions;
 - The entangling difficulties associated with karmic actions;
 - The entangling difficulties associated with the faculties;
 - The entangling difficulties associated with resolute dispositions;
 - The entangling difficulties associated with sense realms;
 - The entangling difficulties associated with the mind’s deep-seated intentions;
 - The entangling difficulties associated with latent tendencies;
 - The entangling difficulties associated with births;
 - The entangling difficulties associated with residual karmic propensities;

And the entangling difficulties associated with the differences in the three categories of beings.

87. Probably *adbhuta* (Pali: *abbhuta*), “wondrous, supernatural, etc.” for which the standard Chinese rendering is: “rarely encountered” (希有).
88. Per VB: “We have here five terms that are characteristic of the Buddha’s teaching which we encounter again and again in the *Nikāyas* (particularly the *Saṃyutta Nikāya*, where they are applied to all the doctrinal items: the five aggregates (in Ch. 22), the six or twelve sense bases (Ch. 35), feelings (Ch. 36), the elements (Ch. 14), etc. The five are: *samudaya*, *atthaṅgama*, *assāda*, *ādīnava*, *nissaraṇa*, ‘arising, passing away, enjoyment, danger, and escape.’
 “See e.g. SN 22: 73–74, 107–109, 129–34, and many other suttas.
 “For example SN 22:74 says, ‘The unlearned worldling does not correctly understand the arising (through ‘escape’) regarding form ... consciousness. The learned noble disciple correctly understands the arising (through ‘escape’) regarding form ... consciousness.’
 “On the five-term template, see SN 14:38; 17:26; 22:108; 23:6; 36:28. The threefold “enjoyment” template is also common—see 14:37; 17:25; 22:107; 23:5; 36:27; 48:6, 29, 34.”
89. [With reference to the Pali tradition], VB notes: “Here we have *vimokṣa* as eight stages of *saṃādhi*.”
90. The Pali meditation tradition refers to these as *kaṣiṇas*.
91. The earlier line (33a22) upon which this comments referred instead to *līgen* (利根) “sharp faculties.”
92. I emend the *Taisho* reading here by accepting the variant “moths” (蛾) found in four other editions. Without this emendation, “ants” (蟻) would be duplicated in this list.
93. VB suggests that this most likely corresponds to *saṃhita*.
94. In my translation of the KB Ten Grounds Sutra, the complete text of this eighth vow is as follows:

He also vows that he will be of like mind with and pursue the same studies as all other bodhisattvas, joining together with them in the accumulation of every sort of goodness, remaining free of enmity or jealousy toward them, developing identical states of mental awareness as theirs, holding thoughts of equal regard toward them, maintaining harmonious relations with them, never becoming mutually estranged from them, being able as well to manifest buddha bodies according to what suits the needs of others, being able in one’s own mind to completely understand and know the domains, spiritual powers, and powers of cognition of all buddhas, always being able to freely employ spiritual superknowledges to

room at will to all lands, manifesting the appearance of one's body in the assemblies of all buddhas, being able as well to everywhere take up births into all stations of rebirth, being possessed of all such inconceivably great wisdom, and perfecting the practices of the bodhisattvas. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly carrying forth the practice of just such a great path of wisdom.

95. In my translation of the KB Ten Grounds Sutra, the complete text of this ninth vow is as follows:

He also vows that he will take up the irreversible turning of the wheel of Dharma, that he will course in the bodhisattva path, that, of all of his physical, verbal, and mental actions, none will be such as are done in vain, that any being who merely sees him will thereby immediately become bound for definite success in the Buddha's Dharma, that, "Any being who so much as hears my voice will thereby immediately become bound for success in the path of genuine wisdom," that, "Any being who merely lays eyes on me will immediately be filled with joyous delight and abandon afflictions," that, in this, he will become like the great king of medicine trees, and that, in order to develop such resolve as this, he will course in the bodhisattva path. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly coursing along in the path of irreversibility, ensuring that none of his actions will have been done in vain.

96. In my translation of the KB Ten Grounds Sutra, the complete text of this tenth vow is as follows:

He also vows that he will gain the realization of *anuttarasamyakṣambodhi* in all worlds, that even in those places manifesting within the tip of a single hair, he will manifest entry into the womb, leaving behind the home life, sitting in the *bodhimaṇḍa*, gaining buddhahood, turning the wheel of Dharma, bringing about the liberation of beings, and manifesting the appearance of entering the great nirvāṇa, that he will manifest the great spiritual and cognitive powers of the *tathāgatas*, that he will adapt to the circumstances of all individual beings and that, according to what is appropriate for their liberation, he will, even in every successive mind-moment, manifest realization of the buddha path, facilitate the liberation of beings, and bring about the extinguishing of their suffering and afflictions, that he will gain the cognition that realizes all dharmas are characterized by identity with nirvāṇa,

that, employing a single voice, he will be able to cause all beings to become established in joyfulness, that, even though he manifests entry into the great nirvāṇa, he will nonetheless never cut off his coursing in the bodhisattva practices, that he will reveal to beings the grounds of great knowledge, that he will cause them to realize all dharmas are in every case false and deceptive, accomplishing these endeavors by resort to great wisdom, great superknowledge, and freely manifested spiritual transformations. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly persisting in accomplishing the works associated with the path to buddhahood, in seeking great wisdom, and in acquiring the great spiritual powers and other such realizations.

97. We know from comparisons with Sanskrit editions that, in some of the translations attributed to Kumārajīva (such as the *Daśabhūmika Sutra*), *xing* (性) (usually translated into English as “nature” from the Sanskrit antecedent *bhāva*) instead often translates the Sanskrit antecedent *dhātu* which most often corresponds to the English word “realm”. This section of text appears to be one of those passages. Hence my repeated translation here of *xing* (性) as “realm” and not as “nature.”
98. “Range of actions” here translates *xingchu* (行處), a standard translation for the Sanskrit *gocara* which, per MW means “pasture ground for cattle, range, field for action, abode, dwelling place, district, etc.
99. To correct an obvious scribal error involving the dropping of a crucial character from this phrase already occurring twice in this section, I emend the reading of the *Taisho* text by accepting the SYMG editions’ retention of *fo* (佛), “buddhas.”
100. Since it only requires one of these seven reasons for generating the resolve to actually do so, one might wonder why N mentions: “it may find its origin in [one of] three reasons or else in [one of] four reasons.” I suspect he is referring to two different lists of reasons prevalent in different teaching traditions.
101. VB notes: “I think this is alluding to the seven good dharmas. See *Majjhima Nikāya* 53 (also *Anguttara Nikāya* 7:67): *śraddhā*, *hrī*, *avāpāta* [*apatrāpya*], *bāhuśrutya*, *vīrya*, *smṛti*, and *prajñā*.” (Faith, sense of shame, dread of blame, abundant learning, vigor, mindfulness, wisdom.)
102. VB proposes that this may refer to “eleven benefits of loving-kindness” enumerated in the *Anguttara Nikāya*’s treatment of “The Elevens,” this based on his observation that Chinese translators

- sometimes use this *gongde* (功德), usually “meritorious qualities,” to translate *ānusaṃsā*, “benefits.”
103. “Seventeen physical dharmas” is a provisional translation for “*shen shi qi*” (身十七). The text is opaque and a digital search of the entire *Taisho* canon failed to turn up any plausible analogues for this list.
 104. VB notes that there are five faculties here that are distributed among these four listed types.
 105. Comparison with the Sanskrit of the occurrences of this *xinle* (信樂) compound in the KB translation of the Ten Grounds Sutra confirm that this is an alternate Kumārajīva translation for *adhimukti* which is more commonly rendered into Kumārajīva translations as *xinjie* (信解), lit. “faithful comprehension.” This refers to a strong mental inclination toward a (usually) wholesome mental object, hence the need to translate it in some contexts as “resolute belief,” “resolute comprehension,” etc.
 106. I emend the reading of the *Taisho* text here, preferring the *chang* (常), “always,” of the SYMG editions to *Taisho*’s *dang* (當), “should,” this to correct an apparent graphic-similarity scribal error.
 107. As Nāgārjuna makes clear elsewhere (*Bodhisambhāra Śāstra* [菩提資糧論 – T32, no. 1660]), for one who aspires to continue all the way along the bodhisattva path to ultimate realization of buddhahood, it is essential that they first genuinely and solidly generate the resolve to gain the utmost, right, and perfect enlightenment, doing so *prior* to entering this “stage of certainty” or “right and fixed position” (*samyaktva niyāma*), lest they otherwise fall irreversibly into the path to arhatship.

Nāgārjuna’s rationale for warning bodhisattva path practitioners about this possibility is that, absent prior genuine generation of highest-bodhi resolve, the diligent cultivator of good dharmas who gains such a realization will become irreversible on the path to arhatship, this effective with his realization of the unproduced-dharmas patience. As a consequence, he entirely eliminates the possibility of his own future buddhahood.

In that treatise, Nāgārjuna even goes so far as to equate this prospect with a tragedy far worse than falling into the hells, this because the hells, unlike arhatship, do not eliminate the possibility of future buddhahood. For my complete English translation of Nāgārjuna’s *Bodhisambhāra Śāstra*, and its early Indian Commentary, see *Nāgārjuna’s Guide to the Bodhisattva Path* and *The Bodhisambhāra Treatise Commentary*, both published by Kalavinka Press.

108. The “stage of certainty” or “right and fixed position” referenced here is that of the bodhisattva who has by this point become invulnerable to being turned away from the path to buddhahood.
109. Bhikkhu notes: “Velāma is the subject of AN 9.20.”
110. “*Weishoudouluo*” (韋首多羅), the Chinese transliteration of this bodhisattva’s name, is found only in this once in the entire Taisho canon. VB suggests that the Pali reconstruction might be “Vessantara,” the name of the marvelously generous bodhisattva celebrated in a *jātaka* tale of one of the Buddha’s previous lives. He also suggests that a Sanskrit equivalent might be the “Viśvantara” that I have chosen to use here.
111. These five Sanskrit terms refer to increasingly serious levels of transgression against the monastic moral code ranging from relatively minor offenses (*duṣkṛta*) to offenses involving a meeting of the Sangha with a probationary period (*saṃghāvaśeṣa*) or permanent expulsion from the monastic community (*pārājika*).
112. Because the Chinese of this statement is terse and vague, my translation here is somewhat tentative.
113. This appears to be subcommentary on this earlier statement regarding the abandonment of dharma conducing to loss of the bodhi resolve: “By ‘abandonment,’ it is meant that one entirely extinguishes those dharma that are bad and thus prevents them from entering one’s mind.”
114. A *pārājika* offense entails expulsion from the monastic sangha. A *saṃgha-vaśeṣa* offense entails a meeting of the local monastic sangha to determine the penalty and how to achieve purification of the transgression.
115. An instance of “at the time of certification” would be, for instance, during the semimonthly recitation of monastic precepts, when one is asked with respect to precepts just recited, “Are you pure in this?”
116. “Two Vehicles” refers to the two non-Mahāyāna individual-liberation paths, those of the arhats and the *pratyekabuddhas*.
117. The *Taisho* annotations state that the SYMG editions all format these twenty characters as a quatrain. As it is obvious that the immediately following text comments on them as if they did indeed constitute a verse, I have emended the English formatting accordingly.
118. In accordance with the SYMG editions, I emend the *Taisho* text here by substituting *sui* (雖), “although,” for *shui* (誰), “who,” this to correct an obvious graphic-similarity scribal error.

119. Again, those four originally mentioned in the above verse are: unawareness of the work of *māras*; weakness of the resolve to attain bodhi; karmic obstacles; and Dharma obstacles.
120. I translate here as “monastic preceptor” and “monastic Dharma teacher” what the KJ text retains in transliteration as “*upādhyāya*” and “*ācārya*” respectively.
121. When KJ refers to “the true character of dharmas” (諸法實相), he is typically translating the Sanskrit term “*dharmatā*.”
122. This is clearly a reference to the eight worldly dharmas. In this connection VB offers the following citation: “See AN 8:5–6; IV 156 foll.”
123. This seems to be a situation where some monk or nun wants to divert to themselves the material support of families that currently support other monastics. VB suggests, “This is what is called in Pali *kulamaccariya*, ‘miserliness regarding families.’” He offers the following citation: AN 5:254–255.
124. “Five objects of desire” refers not only to the five types of “sensual” desire (forms, sounds, smells, tastes, touchables), but also to wealth, sex, fame, food, and leisure.
125. VB notes that the following verses reflect ideas found in Nāgārjuna’s *Mūlamadhyamaka-kārikā*, in particular chapters 18, 10, and 6.
126. These four lines comprise the Buddhist tetralemma used to point to the futility of capturing the nature of ultimate reality in logical formulations.
127. In other words, ash has been traditionally used in making bleaching agents. So too with words: They may be used to remove the stain of wrong views from the mind, but they cannot ever entirely embody the truth reached through right views. Thus they are always bound to be freighted to a degree with the “stains” of dual concepts that are then bound to sully the direct perception of the truth of the emptiness of all phenomena.
128. This same verse is repeated later in the treatise in Chapter 33, at 118b05–26. There are eight variant characters as noted below.
129. The Chapter 33 version of this verse has “and is identical with whatever is an existent dharma” instead of “and is identical with whatever is possessed of signs (即為是有法 instead of 即為是有相).
130. The Chapter 33 version of this verse has “Were one to relinquish all strategizing and attachments” instead of “Were one to relinquish all covetousness” (若捨諸計著 instead of 若捨諸貪著).
131. The Chapter 33 version of this verse has “such seizing on this sign of having relinquished attachments” instead of “such seizing on this

- sign of having relinquished covetousness" (取是捨著相 instead of 取是捨貪相).
132. The Chapter 33 version of this verse has "It is the abandonment of grasping and whatever thing is grasped—" instead of "There is someone who grasps and something that is grasped" (離取取何事 instead of 誰取取何事).
133. The Chapter 33 version of this verse has "whether as conjoined or separate, they are all entirely nonexistent" instead of "whether as conjoined or separate, they all do not exist" (共離俱無有 instead of 共離俱不有).
134. The Chapter 33 version of this verse has "It is precisely because it is synonymous with signlessness" instead of "It is precisely because it is signless" (即名為無相 instead of 即為是無相).
135. These first two verse lines are referring to the four alternative propositions of the tetralemma, as in: 1) It exists; 2) It does not exist; 3) It both exists and does not exist; and 4) It neither exists nor does not exist.
136. The Chapter 33 version of this verse has a fairly nonconsequential variant for one of the characters in this line (先來非寂滅 instead of 先亦非寂滅).
137. VB notes the following here: "This is the first alternative among the four ways of construing a self. See SN 22:47."
138. The usual Sanskrit antecedent for this "traceless vajra-wielding dharma protectors" is *guhyaṇāda vajra*.
139. These *ślokas* correspond to *ślokas* 24–28 of Nāgārjuna's *Bodhisambhāra Śāstra*. In my English translation of that entire text with its Indian commentary, they read as follows:

So long as he has not generated great compassion or the patiences,
even though he may have gained an irreversibility,
the bodhisattva is still subject to a form of "dying"
which occurs through allowing negligence to arise.

The grounds of the *śrāvaka* disciples or the *pratyekabuddhas*,
if entered, become for him the same as dying
because he would thereby sever the bodhisattva's
roots of understanding and awareness.

Even at the prospect of falling into the hell-realms,
the bodhisattva would not be struck with fright.
The grounds of the *śrāvaka* disciples and the *pratyekabuddhas*,
however,
do provoke a great terror in him.

It is not the case that falling into the hell realms

would bring about an ultimate obstacle to his bodhi.
The grounds of the *śrāvaka* disciples and the *pratyekabuddhas*,
however,
do create just such an ultimate obstacle.

Just as is said of he who loves long life,
that he becomes fearful at the prospect of his own beheading,
so too, the grounds of the *śrāvaka* disciples and *pratyekabuddhas*
should bring about a fearfulness of just this sort.

140. The first two quatrains correspond to the *Bodhisambhāra Śāstra's śloka* numbers 22 and 23 which read as follows:

In the bodhisattva's striving for bodhi,
so long as he has not yet gained irreversibility,
he acts as urgently as the person whose turban has caught fire.
Thus one should take up just such intensely diligent practice.

Thus it is that those bodhisattvas,
when striving for the realization of bodhi,
should not rest in their practice of vigor,
for they have shouldered such a heavy burden.

141. These last two quatrains correspond to the *Bodhisambhāra Śāstra's śloka* numbers 91 and 92 which read as follows:

Even if one were to take up the vehicle of the *śrāvaka* disciples
or the vehicle of the *pratyekabuddhas*,
and hence practiced solely for one's own self benefit,
still, one would not relinquish the enduring practice of vigor.

How much the less could it be that a great man,
one committed to liberate himself and liberate others,
might somehow not generate
a measure of vigor a thousand *koṭis* times greater?

142. I emend here the verse-abbreviated "Three Practices Buddha" reading to "Three Vehicles Practices Buddha" to accord with the explanatory text which follows at 42a02–06.

143. See *The Sutra on the Youth Precious Moon's Questions on Dharma* (大乘寶月童子問法經 / T14n0437_p108c01–110a07). The names vary, but the ideas are the same, i.e. sincere mindfulness of ten buddhas in the ten directions can bring irreversibility with respect to one's future attainment of buddhahood.

144. "Candana" usually refers to sandalwood, but as noted in MW, it may also be used as a term to refer to anything that is the most excellent of its kind. MW: "mn. sandal (*Sirium myrtifolium*, either the tree, wood, or the unctuous preparation of the wood held in high estimation as perfumes; hence; a term for anything which is the most excellent of its kind."

145. The Chinese translation for this eightieth buddha's name, *guang-ming fo* (光明佛), "Light Buddha," is duplicated in the name of the ninety-sixth buddha (see next paragraph). Since we do not know the Sanskrit antecedents for these two buddhas' names, I have distinguished them here with slightly variant English translations ("Light Buddha," "Radiance Buddha").
146. The Chinese translation for this ninety-sixth buddha's name, *guang-ming fo* (光明佛), "Radiance Buddha," is duplicated in the name of the eightieth buddha (see previous paragraph). Since we do not know the Sanskrit antecedents for these two buddhas' names, I have distinguished them here with slightly variant English translations ("Light Buddha," "Radiance Buddha").
147. On sensibility grounds, I adopt here the SYMG editions' variant, *hua yuan fo* (華園佛), "Floral Garden Buddha," to correct what seems to be a graphic-similarity scribal error in the *Taisho* edition, *hua chi fo* (華齒佛), "Floral Teeth Buddha."
148. I reconstruct "*aśoka*," lit. "sorrowless" as the name of this bodhi tree as it is a tree that grows throughout India (*Saraca asoca*) and is in fact said to also be the same kind of tree under which the historical Buddha's mother gave birth to him.
149. VB provides the following citation: "See DN II 4: *Sikhī, bhikkhave, bhagavā arahaṃ sammāsambuddho puṇḍarikassa mūle abhisambuddho.*"
150. The *śirīṣa* tree is identified by MW as *acacia sirissa*.
151. An "*aśvattha*" tree is an ancient name for what is more commonly known in Buddhist texts as the "bodhi" tree (*ficus religiosa*).
152. In the verses below (at 44b07), this Buddha's name is enhanced with an additional character to "Marks of the Sovereign's Canopy" (王幢相).
153. I suspect that there should only be ten buddhas in this list and that this buddha's name may appear here only as a result of an accidental scribal redundancy, this for two reasons:
 - a) The Chinese name is identical to that of the previously listed buddha except that the characters are in reverse order (*wangx-iang* [王相] versus *xiangwang* [相王]); and
 - b) Although the other ten buddhas' names are mentioned in the following praise verses, this buddha's name is not mentioned there at all.
154. This buddha's name is only slightly different in the verses that follow, occurring there (at 44b15) as "Peacefully Established" (安立).

155. I emend the reading of the reading here by preferring the *zi* (自), “personally,” of the SYMG editions to the *mu* (目), “eyes” of the *Taisho* text, this to correct an apparent graphic-similarity scribal error.
156. “Three times three, nine kinds in all” appears to refer to the nine varieties of bad karma produced through physical, verbal, and mental actions under the influence of the three kinds of afflictions or poisons (greed, hatred, and delusion).
157. One of two types of “morally indeterminate” or “neutral dharmas,” *yin mo wu ji* (隱沒無記) or *you fu wu ji* (有覆無記), “obscured morally indeterminate [dharmas],” (*nivṛta-avyākṛta-dharma*) are those that are karmically neutral, but which involve a mind that is accompanied by subtle hindrances that impede liberation. “Subtle hindrances” refers for example to having the view that assumes the existence of a “self,” to having a the tendency to think, “I am,” to engaging in self-cherishing thoughts, words, and deeds, and to being forever under the influence of ignorance.
158. I translate here as “monastic preceptor” and “monastic Dharma teacher” what the KJ text retains in transliteration as “*upādhyāya*” and “*ācārya*” respectively.
159. Rebirth as an *asura* is one of the six rebirth destinies within cyclic existence. *Asuras* are typically described as “titans” or “demigods” whose most emblematic characteristic aside from a deficiency of merit is a fondness for fighting, especially with the desire-realm devas, in particular with the devas of the Trāyastriṃśa Heaven (“The Heaven of the Thirty-three”). The term is also used more loosely to describe beings within other realms of cyclic existence whose dominant character traits are marked by an analogous fondness for hatred, disputation, and combat.
160. The “three objects of reverence” are variously interpreted. In descending order of intended likelihood here, they are: the Three Jewels (Buddha, Dharma, Sangha); those who have attained the three fruitions of valid Buddhist paths (the buddhas, the *pratyeka-buddhas*, and the arhats); in Pure Land contexts, Amitābha Buddha, Avalokiteśvara Bodhisattva, and Mahāsthāmaprāpta Bodhisattva; and, especially in *Avataṃsaka Sutra* contexts, Śākyamuni Buddha, Mañjuśrī Bodhisattva, and Samantabhadra Bodhisattva.
161. By “the difficulties” (諸難), N most likely means to refer specifically to “the eight difficulties.” They refer to rebirth: in the hell realm; in the hungry-ghost realm; in the animal realm; in the long-life heavens (where there is no motivation to cultivate the path); on the Northern Continent of *Uttarakuru* (where, again, there is no context there for cultivating the path); in a body with impaired faculties (as when

deaf, dumb, or blind); in a circumstance where one's mentality is exclusively focused on worldly knowledge and eloquence in debating secular issues irrelevant to the path of liberation; or in a place where the Buddha Dharma is no longer extant in that world.

Referring to the above, VB offers further perspectives here:

"The eight in the Pali Canon are at AN 8:29: (1–4) are the same; (5) rebirth in the outlying provinces among the uncouth foreigners (maybe Uttarakuru is one example, but there must be many other 'outlying provinces,' including most of Eurasia, Africa and the Americas); (6) one holds wrong view and has a distorted perspective: 'There is nothing given, nothing sacrificed, nothing offered ...' in other words, a view that denies karma and results; (7) 'one is unwise, stupid, obtuse, unable to understand the meaning of what has been well stated and badly stated' (probably = 'rebirth with impaired faculties'); (8) 'a Tathāgata has not arisen in the world ... and the Dhamma leading to peace, *nibbāna*, and enlightenment is not taught.'"

162. The Sanskrit for these: *cakṣu*, *jñāna*, *vidyā*, and *āloka*.
163. N is referring here specifically to the lifespan of a buddha who, certainly more readily than an unenlightened person, he is able to either extend or shorten his lifespan at will. Another example of this phenomenon is described in Vasubandhu's *Abhidharmakośa-bhāṣya* in which it is noted that an arhat may either extend or shorten his lifespan through a corresponding diminishment or enhancement of his stock of karmic merit.
164. In most traditional Dharma community contexts, this would refer to welcoming and seeing off eminent Dharma teachers, preceptors, visiting monks or nuns, etc.
165. Although "*dhyāna* concentration states" usually refers primarily to the four *dhyānas* associated with the form realm, it also refers to the four *dhyāna* concentration states associated with the formless realm, namely: infinite space, infinite consciousness, nothing whatsoever, and neither perception nor nonperception.
166. By "kindness, compassion, and so forth," N is very likely referring to the four immeasurable minds (*apramāṇa-citta*) consisting of kindness, compassion, sympathetic joy, and equanimity.
167. "Unobscured morally indeterminate (*anivṛta-avyākṛta*)" actions are those that are karmically neutral and involve a mind that is free of subtle hindrances that impede liberation. As mentioned in an earlier note, "subtle hindrances" refers for example to having the view that assumes the existence of a "self," to having a the tendency to think, "I am," to engaging in self-cherishing thoughts, words, and deeds, and

- to being forever under the influence of ignorance. In this case, there are none of these hindrances that might impede liberation.
168. “Those in training and those beyond training” (*śaikṣa-aśaikṣa*) is a reference to the eight stages of realization culminating in arhatship, the eighth and final stage in the Śrāvaka Vehicle’s individual-liberation path.
 169. For similar passages in the KJ translation of the *Great Perfection of Wisdom Sutra*, see the “Rejoicing” chapter (chapter 39 in fascicle 11) of 摩訶般若波羅蜜經 that begins at T08n0223_p0297b18.
 170. I could not locate this title in the *Taisho* edition of the Buddhist canon.
 171. A very long and very similar corresponding passage, beginning with precisely this statement of praise can be found in Kumārajīva’s translation of this chapter of the *Mahāprajñāpāramitā Sūtra* in 25,000 lines, beginning at T08, no. 223, p. 300b26.
 172. The three clear knowledges (*tri-vidya*) are the heavenly eye, the cognition of past lives of oneself and others, and the extinguishing of the contaminants.
 173. For a complete explanation of these three types of retribution, see Harivarman’s *Satyasiddhi Śāstra*, Chapter 104, “The Three Types of Karmic Retribution” (T32; no. 1646; p. 297b–c.)
 174. This sutra is extant in the *Taisho* canon and the cited passage is easily identifiable (T15; no. 633; p. 472c06–14).
 175. VB recognized this passage as a quote from *A Lump of Salt* in the *Anguttara Nikāya*, 3:100 (NDB pp.331 foll.) for which the *Taisho* canon parallel is found in the *Madhyama Āgama* at T01n0026, beginning at page 433a12.
 176. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions’ *er* (二), “two,” to the *Taisho* edition’s *san* (三), “three.”
 177. The Sanskrit name for this “Comprehensive Giving Bodhisattva” (一切施菩薩) is Sarvadāna. Its Chinese transliteration (薩和檀) is used directly below in the paragraph related to Sadāprarudita.
 178. This is a reference to Jātaka tale number 316 as recorded in the Pali tradition. It describes a previous life of the Buddha when he was a rabbit who sacrifice his life as a meal for a hungry rishi.
 179. VB traced this passage to the “Akṣayamati” Chapter in the *Taisho* canon’s 413 CE Chinese translation by Dharmakṣema of the *Mahāsaṃnipāta Sūtra* (大方等大集經卷第二十七 –無盡意菩薩品第十二之一 T13n0397_p0189a18 foll.), noting that this text’s version of the

passage seems somewhat more elaborate than the passage as found in the T397 Chinese translation.

180. I emend the reading of the text by following two alternate editions (YM) in including *huijian* (慧堅) "solidity in wisdom" which completes this traditional five-fold list of five categories of mastery.
181. As will become clear in due course, "emptiness and such" refers primarily to emptiness, signlessness, and wishlessness (the three gates to liberation) and secondarily to a whole host of other qualities associated with the bodhisattva path.
182. Per VB, see *Mahāsaṃnipāta Sūtra* (大方等大集經,卷第二十七, 無盡意菩薩品第十二之一 [T13n0397_p0189b20 foll.]).
183. I emend the reading of the text here to correct a fairly obvious scribal error by preferring on sensibility grounds the SYMG editions' *xinjie* (信解), "resolute conviction, firm belief, etc.," to *Taisho's xinjietao* (信解脫), "liberation of faith."
184. "Field of merit" is a characterization typically but not exclusively reserved for more advanced or spiritually pure practitioners of the path such as senior monastics. In fact, anyone truly in need is often also regarded as "a field of merit." The idea behind the metaphoric designation is that, if one gives such people a gift, the karmic reward to the benefactor in terms of merit thereby accrued will be abundant in a way that is analogous to the results one might expect from the planting of good seeds in especially fertile soil.
185. Per VB, this is probably a reference to non-Buddhist teachings such as those promoted by Maskarī-gośālī-putra and Ajita-keśakambala who denied the existence of karmic cause-and-effect in human affairs.
186. Lit., "no giving where the recipient is not a field of merit." This is a reference to instances of discriminating against some potential recipients because they are considered to be insufficiently virtuous or to be of only inferior monastic rank ("mere novices," etc.).
187. "Fallacious conceptual proliferation" translates *xilun* (戲論), lit. "frivolous discourse," a Chinese translation of the Sanskrit *prapañca*, a term with numerous connotations that usually refers primarily to conceptual proliferation that imputes a self where none exists and spins out all sorts of other egotistical ideation with no basis in ultimate reality.
188. For the corresponding Chinese translation, VB notes that the passage begins at T13n0397_p0189c12.
189. VB notes: "On the following, see *Majjhima Nikāya* 142 (at the end). The *Madhyama Āgama* parallel is found at, T01n0026_p0722b28. See also: T01n0084_p0904a23."

190. Lest this statement seem somewhat confusing, these four types each contain two entities, namely a giver and a receiver. Three of them have at least one entity that serves as a basis for purity and three of them have at least one entity that serves as a basis for impurity.
191. As VB points out, in these contexts, this *she* (捨) which otherwise most directly connotes “relinquishing” usually translates the Sanskrit *tyāga* which is also often used in Indian Buddhist texts to connote “generosity,” hence my use of that translation here. In support of this translation, VB points to a Pali texts classical definition at AN 4:61: “*Katamā ca, gahapati, cāgasampadā? Idha, gahapati, ariyasāvako vigatamala-maccherena cetasā agāraetasā agārasāvako vigatamalaion.*”
192. I emend the reading of the text here to correct an apparent scribal error by preferring on sensibility grounds the SYMG editions’ *puti* (菩提), “bodhi,” to the Taisho edition’s *pusa* (菩薩), “bodhisattva.”
193. KJ retains the transliteration (*sarvajña*). I prefer to go ahead and translate it (as “all-knowledge”).
194. The brahmin caste corresponds to the priestly class.
195. The *kṣatriya* caste corresponds to the military class.
196. The *vaiśya* caste corresponds to the agricultural and merchant classes.
197. The *śūdra* caste, in traditional Indian culture, is considered a low class. Of course, the Buddha emphatically repudiated the caste system, stating that all castes flow with equality into the Dharma of the Buddha just as all waters, when they flow into the ocean, immediately become of but a single flavor.
198. “Self-benefit” here is one of the two types of benefit to which the bodhisattva is dedicated, namely the self-benefit that brings about one’s own complete awakening and the other-benefit that facilitates the complete awakening of all other beings.
199. The “erroneous” of “erroneous interpretations” here translates the Chinese *yi* (異), literally “aberrant,” “divergent,” or “deviating.”
200. VB offers this note: “The following is in the *Dīgha Nikāya* 16.4.7 foll. (Long Discourses of the Buddha, pp. 255–56). Also in *Āṅguttara Nikāya* 4:180. A Chinese parallel is at T01n0001_p0017c01.”
201. Here and hereafter, I translate *zhu fa xiang yi* (諸法相義) as “the true character of dharmas. Although it might more literally translate as “the meaning of the character of dharmas,” or as “the character and meaning of dharmas,” it would seem to more probably correspond to the Sanskrit *dharmatā* which, in other KJ texts is rendered into Chinese as *zhu fa shi xiang* (諸法實相). This seems especially likely when one notes that Hirakawa (p. 190) gives *dharmatā* as the Sanskrit antecedent for “諸法實相義.”

202. *Māṭṛkā*s were systematic “matrices” (same etymological root) and/or lists of the technical terms, topics, and other doctrinal details contained in the sutras. They served as memorization aids in the preservation of the sutras and the teachings contained within them, this during the time after the Buddha's nirvāṇa and before the sutras and the abhidharma literature based upon them were first systematically committed to writing on palm leaves or other transcription media.
203. Although the title of such a scripture is indeed referenced in numerous places in the Chinese Buddhist canon, I could not find this textual passage anywhere in the canon as an extant scriptural translation. Of course this does not rule out the possible presence of a slightly variant Chinese translation of these ideas in either in this so-named scripture or somewhere else in the canon.
204. *Dhāraṇīs* usually take the form of mantras serving to retain Dharma as dominant in one's karmic continuum from lifetime to lifetime and to also retain very precise memory of all teachings one has learned from lifetime to lifetime. They are also commonly used to protect the practitioner of the path from negative influences arising both from without and from within his own mind. They are also regularly used to bestow benefit on other beings and to enhance one's capabilities on the bodhisattva path in numerous additional ways. Nāgārjuna writes at great length on this topic in his exegesis on the 25,000-line *Great Perfection of Wisdom Sutra*.
205. Although the *dhūtas* are austerities, here they refer not to austerities in general, but rather specifically to the twelve *dhūtaguṇa* austerities.
206. *Baiyi* (白衣), “white-robed ones,” is a Sino-Buddhist translation of the Sanskrit *avadāta-vasana*, a term specifically referring to members of the Buddhist laity.
207. The apparent implication here is not only that a monastic will find his mind distracted by conversation with villagers, but also that his unconventional activities will become the subject of disapproving rumors that degrade the laity's respect for all members of the monastic sangha.
208. “Three poisons” is an alternate designation for the three primary psycho-spiritual afflictions of greed, hatred, and delusion.
209. N refers here to the rest of the six perfections aside from the practice of giving.
210. VB notes: “Nāgārjuna probably has in mind a passage that occurs in Pāli Saṃyutta Nikāya 20:10, and elsewhere: ‘Here some bhikkhu dresses in the morning and, taking bowl and robe, enters a village or town for alms with body, speech, and mind unguarded, without

setting up mindfulness, unrestrained in his sense faculties. He sees women there lightly clad or lightly attired and lust invades his mind. With his mind invaded by lust, he meets death or deadly suffering. For this, bhikkhus, is death in the Noble One's Discipline: that one gives up the training and returns to the lower life. This is deadly suffering: that one commits a certain defiled offence of a kind that allows for rehabilitation.' ...Giving up the training is "death in the Noble One's discipline, the equivalent of dying." Breaking a grave precept approaches death but does not cross the line."

211. The four bases of meritorious qualities (truth, relinquishment, quiescence, and wisdom) were introduced by N in Chapter One (at 22b28–9). Their importance as defining qualities of both buddhas and bodhisattvas was emphasized repeatedly in Chapter Two.
212. N's use of "Dharma position" or "right Dharma position" (*samyaktva niyāma*) refers in this context to a stage on the *śrāvaka* disciple's path that is synonymous with attainment of the path of seeing, a stage from which one cannot readily switch over to cultivation of the bodhisattva path to buddhahood. See Leo Pruden's translation of *Abhidharma Kośa Bhāṣyam* (321, 944, 1055–6n, 1243).
In the Mahāyāna context, this "right Dharma position" connotes a stage of progress on the bodhisattva path wherein one directly perceives the emptiness of dharmas, yet nonetheless continues on with kindness and compassion in the universal-liberation path to buddhahood and remains invulnerable to retreating to the *śrāvaka* disciple's path to the attainment of individual liberation.
213. "Four fruitions" here is a reference to the four fruits of the *śrāvaka* disciples' path beginning with stream entry and ending with arhatship.
214. "Three matters" refers to mindfulness of the Buddha, mindfulness of the Dharma, and mindfulness of the Sangha in a manner accordant with the ensuing chapter-concluding discussion.
215. This statement is found in N's *Exegesis on the Mahāprajñāpāramitā Sūtra* (T25n1509.442c05–07) as well as in the *Mahāprajñāpāramitā Sūtra* itself (T08n0223.p273b29–c02).
216. VB Notes: "This must be *māraṇiṣaya* or *māradheyya*, the realm/domain of Māra, a metaphor for *saṃsāra*."
217. This is a reference to the "eight winds" or "eight worldly dharmas" (*aṣṭalokadharmā*) that consist of four pairs of affective mind states strongly influencing the life priorities of beings trapped in cyclic existence: gain (*lābha*) and loss (*alābha*), fame (*yaśas*) and disgrace (*ayaśas*), praise (*praśaṃsā*) and blame (*nindā*), and pleasure (*sukha*) and pain (*duḥkha*).

218. Per the *Mahā-saṃgīti-sūtra* (佛說大集法門經) translated into Chinese by Dānapāla in 1005, these “six kinds of equanimity” (六捨) refer to equanimity or indifference at each of the six sense gates of eye, ear, nose, tongue, body, and mind with regard to the objects of those six sense faculties: visual forms, sounds, smells, tastes, touchables, and dharmas as objects of mind (T01n0012_p0231c15–18).
219. “Two kinds of afflictions” commonly refers to latent afflictions and manifest afflictions.
220. “The five hindrances” is a reference to desire, ill will, lethargy-and-sleepiness, excitedness-and-regretfulness, and afflicted doubtful-ness. These five hindrances must be overcome in order to successfully enter deep states of meditation.
221. These are explained by the Buddha in the Ekottara Āgama Sūtra (T02.125.738b18–c17). In summary, these refer to avoidance of being taken advantage of by māras, i.e. “demons” (this is reiterated in all seven) by not retreating from these seven practices:
- 1) Dwelling together in a single place with mutual respect involving mutual assistance between juniors and seniors while persisting in the cultivation of good dharmas;
 - 2) Accordance with the teachings within a harmonious and united Sangha;
 - 3) Non-attachment to worldly responsibilities or reputation;
 - 4) Avoidance of the recitation of miscellaneous (non-Buddhist) texts while forever goading on one's resolve;
 - 5) Non-indulgence of drowsiness and persistence in wakefulness;
 - 6) Avoidance of the study or propagation of “calculations” (probably referring to astronomically-based predictions and various sorts of divination, etc.).
 - 7) Bringing forth the reflection that there is nothing in the entire world that is worthy of delight, practicing *dhyāna* meditation, and persevering in accordance with the teachings.
222. Assuming that KJ is using the same Sanskrit-to-Chinese correspondences that we find in the KB translation of the *Daśabhūmika Sūtra*, what I translate here as “deep-seated aspirations and resolute belief” (*shenxin xinle* [深心信樂]) would correspond to *āśaya* and *adhimukti*.
223. “True character of dharmas” (usually *zhu fa shi xiang* - 諸法實相) is KJ's usual rendering for what Hirakawa notes (p. 1090) may be *tattvasya-lakṣaṇam*, *dharmatā*, *dharma-svabhāva*, etc. As such it is a reference to the true nature of dharmas as they really are. Hence it is a synonym for true suchness (*tathatā*).

224. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions' *ming* (名), "is what is meant by," to the *Taisho* edition's *gu* (故), "therefore."
225. This extended sutra passage has direct correspondences to a section of a four-fascicle scripture that is included in the *Mahāvaiṣṭya-mahāsaṃnipāta-sūtra* (大方等大集經) otherwise known as the *Akṣayamati-nirdeśa* (無盡意菩薩品). That passage is in the *Taisho* canon at T13.397.186b–c.
226. On sensibility grounds, I emend the reading of the *Taisho* text's *xing* (性), "nature," here by preferring the SYMG editions' graphically similar *xing* (姓), "caste."
227. This "*jian wen jue zhi*" (見聞覺知) that I translate here as "seeing, hearing, sensing, or cognizing" corresponds to the Sanskrit "*dṛṣṭam, śrutam, matam, vijñānam*" which collectively refer to the knowing of their respective objects by the six sense faculties of eye, ear, nose, tongue, body, and mind. In this tetrad, the cognitive functions of three of the senses (the olfactory, gustatory, and tactile sensing that are accomplished by the nose, tongue, and body) are collapsed under the single term "sensing" whereas the other three senses' functions are individually specified as "seeing" (the eye sense faculty), "hearing" (the ear sense faculty), and "cognizing" (the mind faculty).
228. The *Taisho* analogue text has "*jing jie gong de*" (境界功德), "qualities of the state of mind" (T13.397.0186b20).
229. "Joy" and "bliss" are two factors on a continuum of subtlety (joy being more coarse, bliss being more sublime) that arise and fall away in progressing through the four *dhyānas*. "Declining to indulge the delectable" refers to remaining unattached to delectably pleasurable meditation states (*āsvādana-samādhi*) encountered in one's meditation practice that would otherwise pose a danger to progress in meditation.
230. Lest the reader find this passage somewhat opaque, this paragraph is primarily referring to transcendence of the five aggregates.
231. N. may be referring here either to the immediately preceding "mindfulness of the true Buddha" discussion or else to his later six-chapter (20–25) discussion of "mindfulness of the buddha" and its associated *pratyutpanna samādhi*.
232. As inferred by the following discussion, this may be a reference to the layperson's option of starting out in the cultivation of moral purity by only formally obligating himself to observe whichever moral precepts he can confidently uphold. Hence it is not uncommon for a layperson to start by taking just the three precepts proscribing

- killing, stealing, and lying and then only later on formally taking the other two of the five precepts which prohibit sexual misconduct and the consumption of intoxicants.
233. This is probably a reference to the seven (or eight) kinds of arrogance variously listed in the canon.
234. "The body that does endure" is probably intended to refer to the Dharma body shared by all buddhas.
235. This refers to the recognition that, wisely used, the wealth of this life may bring about a circumstance of being wealthy in the Dharma. This is accomplished through using such wealth to do good deeds, support the Dharma, and otherwise generate merit that brings forth success in encountering right Dharma, the good spiritual guide, and conditions for cultivating the path to buddhahood in life after life.
236. The Chinese is more literally "impurity of the body," however, the Indian Buddhist tradition refers to it more specifically as "contemplation of the unloveliness of the body (*aśubha-bhāvanā* or *aśubhā-saṃjñā*)." This practice involves such contemplations as the contemplation of the 32 (or 36) parts of the body, the contemplation of the nine stages of decomposition of a corpse, and the contemplation of the white-boned skeleton.
237. This statement is probably intended to apply to socially obligatory serving of alcoholic beverages in circumstances such as the hosting of a large wedding reception where many of the people in attendance will surely be drinking anyway. In this connection, however, it is perhaps useful to recall the major bodhisattva precept forbidding any purveyance of intoxicants. It is stated therein that something so apparently minor as passing a glass of wine to someone may result in being born for five hundred lifetimes with no hands. Also, if it is not already obvious, Nāgārjuna would not condone a precepted layperson's personal consumption of alcohol, even when attending the sorts of events alluded to here.
238. Many of the statements contained in this scriptural passage correlate quite closely with those recorded in the very short fourth chapter of the single-fascicle *Sūtra on the Questions of Ugradatta* (郁迦羅越問菩薩行經 / T12.n0323.p23a–30b). This edition of the *Ugraparipṛcchā Sūtra*, one of three translations made into Chinese, was translated by Dharmarakṣa sometime in the late 3rd or early 4th century.
239. "Ideation and discursion" translates the standard Chinese rendering of *vitarka* and *vicāra* (覺觀).
240. "Foolish common person," translates the standard Chinese rendering of *prthagjana* (凡夫). Although obviously not very flattering, this

English translation by Edward Conze is unfortunately very accurate. It basically refers to anyone who has not yet attained one of the fruits of the path by which one would become an *ārya*. The rest of us are always running mental and spiritual software deeply encoded with ignorance which produces delusion which in turn generates every permutation of greed, hatred, and stupidity. Hence the “foolishness” to which the term alludes.

241. The text reflects conditions in ancient India dominated by tribal customs. Occurrences such as those listed here might have easily followed from offending tribal authorities, the rich, the powerful, organized crime, ad hoc groups of bandits, local Taliban-like zealots, or invading armies.
242. VB points out that these four causal influences of desire, hatred, delusion, and fear (*chanda*, *doṣa*, *moha*, and *bhaya*) are called “the four wrong courses” (*agati*) and cites AN 4:17–19 as a specific Pali canon reference.
243. Unlike today, during ancient times actors and entertainers did not necessarily possess a particularly high social status.
244. The almsman provides the opportunity to practice giving and by his presence influences one to engage in giving, a necessary practice for advancement on the path because it generates merit while also diminishing miserliness.
245. Giving to an almsman generates karmic merit which in turn brings about material abundance in the future lives of the benefactor.
246. This act of giving assists realization of bodhi for both the benefactor and the recipient. For the former, it contributes to an essential stock of merit without which one cannot make meaningful progress on the path. For the latter, it provides the physical sustenance without which the almsman could not continue cultivating the path.
247. All-knowledge is a quality exclusive to the Buddhas. When giving to an almsman cultivating the path that culminates in attaining this utmost, right, and perfect enlightenment, one’s contemplation of this goal could then serve as an inspiration to one’s own pursuit of this very same state of ultimately supreme liberation.
248. Although giving to an almsman is certainly productive of a rewarding karmic result, to give for the sake of a rewarding karmic result is just another form of covetousness. It does not accord with the path and it also massively diminishes the quality of the positive karmic result that this act of giving might otherwise bring about.
249. Māra, the Sixth Desire Heaven *devaputras*, demonic ghosts, and, figuratively speaking, the demon of one’s own miserliness—all of these

types of “demons” may manipulate the mind state of the bodhisattva cultivator, thereby discouraging him from generating merit through the practice of giving. By resisting these, one overcomes the forces of Māra.

250. It is said to be karmically quite usual for the beneficiaries of such generosity to eventually become disciples or members of one's own familial or spiritual clan in this and/or future lives. Additionally, the almsman may indeed have been a previous-life clan member or Dharma-family relation.
251. The bodhisattva employs the four means of attraction (giving, pleasing words, beneficial actions, and joint endeavors) as essential skillful means to be used in drawing beings forth into pursuing the path to liberation.
252. “Dispassion” translates a standard Chinese rendering of *virāga* (離欲).
253. “Dispassion” (*virāga*) is most likely intended here in the sense of “indifference” or “detachment” with regard to one's own possessions.
254. Dedicating the merit arising from giving to the eventual attainment *anuttarasamyaksambodhi* greatly elevates one's dedication to moral purity because focusing one's resolve exclusively on attaining buddhahood necessarily entails strict adherence ever-after to the highest level of moral virtue. If one fails to dedicate one's merit to the attainment of buddhahood, that merit will otherwise naturally just go merely to greater personal abundance in subsequent rebirths.
255. This manner of giving is consistent with the perfection of vigor because the benefactor has moved right along with the act, maintaining zeal, resolve, and a degree of determination that remains invulnerable to any tendency to retreat from this virtuous act.
256. “Worthy” (*bhadra*) and *ārya* are technical terms with specific meanings in Mahāyāna doctrine. Basically, a “worthy” has advanced well beyond the spiritually untutored mind of the foolish common person, but he is still vulnerable to being impeded in his progress to spiritual liberation. An *ārya*, on the other hand, has already reached one of the stages of realization through which progression to spiritual liberation is guaranteed.
257. “It endures” reflects the realization that the gift, once given, will continue to generate merit for the benefactor even after it is no longer in his possession.
258. “It will not endure” reflects the realization that this possession, like all other phenomena, is impermanent.

259. The text actually specifies “wife” here, but I deliberately instead translate with the rather more neutral term, “spouse.” Nāgārjuna certainly would have used such a word if he had thought a woman might ever read this text which was, after all, written for a readership consisting entirely of men. This work was written at a time when only men were able to read. Thus it was never envisioned that women or prospective nuns might actually read the text (as opposed to having it orally taught in a lecture format more precisely tailored to the contemplations best suited to a woman reflecting on the sub-optimal aspects and potential spiritual liabilities inherent in marriage). Obviously, in order to derive the intended salutary effect of reading this (and other similar) commentaries, a woman reading this text should simply “flip” any references specifying “women” or “wives” as objects of critical contemplation to “men” or “husbands.”
260. There are a total of ninety-nine negative spousal contemplations here consisting of thirty-three sets of three, all of them intended to provoke the lay practitioner already weary of the tedium of married life to consider abandoning the householder’s life in favor of monastic life, a path that is described step-by-step in the ensuing chapters of this treatise.
261. VB points out that the triple contemplations that follow are taken from the *Ugraparipṛcchā Sūtra*. See Jan Nattier’s translation of this scripture, *A Few Good Men*, pp. 247–55.
262. “Contemplation of the body as unlovely” generally translates the Sanskrit *aśubha-bhāvanā* or *aśubhā-saṃjñā*.
263. Starting here and continuing for the rest of these spousal contemplations, the *Taisho* text has *xiang* (相) as a more-or-less standard short-form abbreviation for *xiang* (想) whilst the other four editions (SYMG) all have *xiang* (想) throughout.
264. The black-eared kite (*Milvus lineatus*) is a medium sized Asian raptor.
265. *Acipenser mikadoi*.
266. Responsible spiritual teachers will generally forbid married disciples from precipitously abandoning a marriage when the family is financially dependent on one’s ongoing presence. They will usually instead counsel joint lay bodhisattva practice that includes the cultivation of patience, the planting of merit, the development of wisdom, and continued kindness and compassion in the context of the ongoing marriage until, by mutual agreement, the husband and wife together decide that more efficient progression along the bodhisattva path is best pursued in a monastic context.

Serious married lay practitioners may explore the option of celibacy by mutual agreement, beginning by formally taking on the

- eight precepts that include celibacy, observing those precepts for a day and a night on six days of each lunar month, usually, the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of the lunar month.
267. Again, as in many other places in this text, rather than retain the Sanskrit term, I go ahead and translate KJ's "*sarvajña*" as "all-knowledge."
268. VB notes the parallels from *Āgama* and *Nikāya* sources: SA 861–863, EA 24.6, T 88, T 89, T 87, MA 202, AN 3.37–38, AN 3:70, AN 8.43 and points out that the full text of the eight precepts is found in AN 3:70 and 8:43.
269. "Consumption of intoxicants" here is literally: "alcoholic beverages," but it also refers to any substance that, once consumed, skews normal clear consciousness. Hence the various forms and methods of ingesting mind-altering *cannabis* products (marijuana, hash, etc.), opiates, amphetamines, psychedelics, and other such mind-altering substances would be included as well. Coffee and tea, although they can interfere with meditation, are not proscribed.
270. This scripture has apparently been lost as a search of the canon does not turn up any remotely similar texts with such a name.
271. Krakucchanda Buddha was the fourth of the seven buddhas of antiquity mentioned in the Nikāyas and Āgamas.
272. VB notes that this statement's corresponding Pali canon passage is found at AN 6:44. Hence, on page 913 of NDB, we find: "Therefore, Ānanda, do not be judgmental regarding people. Do not pass judgment on people. Those who pass judgment on people harm themselves. I alone, or one like me, may pass judgment on people."
273. VB notes that the following passage's corresponding Pali canon passage is found at AN 4:103 and NDB pp. 484–5.
274. 諸法無行經 / *Sarva-dharma-apravṛtti-nirdeśa-sūtra* (T15; no. 650; 750–761). See also other translations (T15; nos. 651, 652).
275. Perhaps *The Inquiry of Ugra*, (*Ugraparipṛcchā*).
276. To correct an obvious graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *xiang* (相), "sign," to the *Taisho* edition's *xiang* (想), "thought." These three successive phrases are clearly intended to refer specifically to practitioners of the three gates to liberation (emptiness, signlessness, and wishlessness) of which this phrase refers to the second of those three gates.
277. "Kindness, compassion, sympathetic joy, and equanimity" is a direct reference to the four immeasurable minds (*apramāṇa-citta*).

278. VB notes corresponding Pali text passages: SN 15:3, 4, and 13.
279. This statement is slightly ambiguous, but most likely refers to the Indian layperson's caste origins and associated social stature which are entirely transcended and dispensed with once one becomes a monastic in the Buddha's Sangha.
280. "Elixir of immortality," lit. "sweet dew" (*ganlu* [甘露]) corresponds to the Sanskrit "*amṛta*," which, as with the western analogue term, "ambrosia," means "the undying" and refers to the nectar or food of the gods which confers immortality. "Poisons" likely refers to the three poisons: greed, hatred, and delusion along with their numerous subsidiary afflictions.
281. Although this statement is somewhat ambiguous, it likely refers to the layperson's relatively greater vulnerability to having his interests encroached upon and harmed by the power of the king, the power of thieves, the power of *māras*, or the power of the afflictions.
282. This is probably intended to refer to the "heat" of anger and lust.
283. VB notes the corresponding Pali text passage: SN 35:247; CDB pp. 1255–57.
284. The "three-part robe" consists of a sarong, an upper robe, and a *sanghāti* robe.
285. "*Avadāna* stories" are stories of the previous lives of a buddha.
286. The Chinese text preserves a transliteration of the Sanskrit word for "sitting cloth" (*niṣīdana*). I have preferred to go ahead and translate it
287. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *yi* (遺), "omitted, left out, held back, or neglected," to the *Taisho* edition's *gui* (匱).
288. "The station of the *avaivartika*" corresponds to irreversibility on the bodhisattva path to buddhahood.
289. Patience" here is to be construed in the sense of "acquiescence."
290. The Chinese term that I translate here as "resolute faith" (信解) is perhaps the most standard Sino-Buddhist translation of the Sanskrit *adhimukti*.
291. I insert the Sanskrit term "*dhāraṇī*" here in place of its sometimes slightly opaque Chinese translation as "comprehensive retention [formulae]." This Chinese translation (總持) as well as the Sanskrit term itself both refer to one of the most important types of *dhāraṇīs*, those which aid the remembrance of particular Dharma teachings even for many lifetimes. There are other types of *dhāraṇīs* such as those that consist of untranslated Sanskrit syllables which serve as

powerful mantra-like “mystic formulae.” N discusses this topic at length in his Mppu.

292. These “universal bases” (*kṛtsnāyatana*) are ten visualization devices traditionally used as one of a number of basic techniques in early Buddhist meditation practice that were aimed at developing and strengthening deep meditative concentration. These are synonymous with the ten types of *kaśīṇa* familiar to students of Southern Tradition Buddhism’s meditation practice aimed at acquisition of the four *dhyāna* (*jhāna*) concentration states associated with the form realm.

These *kaśīṇas* may be discs representing earth, water, fire, air, blue, yellow, red, white, space, consciousness (or as an alternative to “consciousness”: “bright light”), or empty space. Through correctly developed meditation on any one of these discs, one is able to produce a precise image of the given *kaśīṇa* that then abides in the mind’s eye or may be called forth to the mind’s eye at will and independently of the original meditation object. Then one becomes able in response to one’s own volition to freely develop any representational image that one wishes that incorporates the original elements, colors, etc. upon which the meditation was originally focused.

These representational images are then no longer limited to an exact replica of that original meditation object. For example, one is then able to transform one element into another and produce certain supernormal effects as a result. Hence the analogy here to developing the practice through “resolve” “in accordance with one’s wishes.”

293. “Karmic propensities” (here: *qi* [氣] and *qixing* [氣性], more usually *xiqi* [習氣], lit. “habit energies”) would usually correspond to the Sanskrit “*vāsanā*” which refers to the habitual tendencies created in the mind through repetition of similar volitions and actions that produce the likelihood one will quite readily stumble into repeating the same affliction-associated karmic errors.
294. Emendation: To correct an apparent scribal error, I’m reversing the order of the second and third lines of this four-line *śloka* to accord with the obviously correct order revealed in N’s subsequent discussion and in the Ming edition of the text.
295. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions’ *dafahui* (大法會), “great Dharma assemblies,” to the *Taisho* edition’s *dahui* (大會), “great assemblies.”
296. It is not clear to which *abhidharma* text Nāgārjuna is referring here.
297. The “tala palm” (*Borassus flabellifer*) is native to the Indian subcontinent and Southeast Asia.
298. “White hair-tuft” = *ūrṇākeśa*.

299. "The *nyagrodha* tree" (*Ficus benghalensis*) is the Indian banyan tree.
300. According to MW, "*aiṇeya*" refers to the Indian black antelope. I suspect the intended species may be the Indian blackbuck (*Antelope cervicapra*).
301. I translate here as "monastic preceptor" and "monastic Dharma teacher" what the KJ text retains in transliteration as "*upādhyāya*" and "*ācārya*" respectively.
302. Although in later period literature *xiongdi* (兄弟) refers exclusively to elder and younger brothers, ancient texts used it to refer to elder and younger sisters as well.
303. In India, "merit halls" (*punya-śālā*) were a type of "hostel" for the lodging, sustenance, and medical care of travelers and the poor. These were usually donated by the kings and the wealthy.
304. The four lineage bases of the Āryas (*catur-āryavaṃśa*) are: delighting in mere sufficiency in clothing, delighting in mere sufficiency of food and drink, delighting in mere sufficiency of bedding, and delighting in the severance [of evil] and the cultivation [of goodness].
305. I translate here as "monastic preceptor" and "monastic Dharma teacher" what the KJ text retains in transliteration as "*upādhyāya*" and "*ācārya*" respectively.
306. In this translation, "good spiritual friend" and "good spiritual guide" are alternative renderings for the same Chinese terms (善知識) and Sanskrit (*kalyāṇa-mitra*). "Good spiritual friend" is used to refer to those who are companions on the spiritual path who support one's adherence to the teachings. "Good spiritual guide" is used to refer to spiritual friends who also serve as mentors upon whom one relies for spiritual guidance as one cultivates the path.
307. The Lokāyata school of ancient Indian philosophy is a materialist doctrine the founding of which is often attributed to Bṛhaspati who is thought to have lived around 1000 BCE.
308. Given the readings in the immediately preceding passage and in the verse which follows below, for consistency's sake, I emend the *Taisho* reading of *da zang* (大藏), "great treasures," here in favor of the SYMG reading of *guangda zang* (廣大藏), "vast treasures."
309. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYM editions' *guang shuo* (廣說), "extensive explanation," to the *Taisho* edition's *guang* (廣), "extensive."
310. I translate here as "benefactors" what the KJ text retains in transliteration as "*dānapati*."

311. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *zengshang man* (增上慢), "overweening pride," to the *Taisho* edition's untranslatable *zengshang man* (憎上慢).
312. Although the arrangement of the *Taisho* text does not make this clear, it is obvious that these first four five-character phrases form a quatrain upon which the following paragraph comments. Hence I have formatted the text accordingly.
313. This most likely refers to "The Pratyutpanna Samādhi Sūtra" preserved in the *Taisho* Canon as the *Banzhou Sanmei Jing* (般舟三昧經 / T13.no. 0418.902c23–919c05). Paul Harrison has produced a translation of this text for the BDK English Tripitaka.
314. I emend the reading of the text here (but still keep the emendation in brackets since there are no supporting variants in any of the other editions), this to correct an obvious scribal error wherein the name of the third of these "four bases of meritorious qualities" is missing from this sentence. The missing "basis" here is *mie* (滅), "quiescence" (*upaśamādhiṣṭhāna*).
315. These four bases of meritorious qualities (四功德處: 諦, 捨, 滅, 慧; *satyādhiṣṭhāna*, *tyāgādhiṣṭhāna*, *upaśamādhiṣṭhāna*, *prajñādhiṣṭhāna*; truth, relinquishment [generosity], quiescence, and wisdom) are brought up repeatedly in this and other Nāgārjunian treatises, sometimes in slightly varying order and sometimes, as in the present case, with the Chinese translation using slightly variant terminological choices for one of the four list components.
316. "Arms appearing like golden gate bars" is a rather obscure simile that I have never encountered. The SYMG editions have *chan* (鋌) which would be the equally obscure "like golden spears."
317. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *sheng* (生), "growth," to the *Taisho* edition's *zhu* (主), "ruler."
318. The "reply that sets aside the question" is one of polite refusal to provide an answer, not because the answer is not known, but because the question involves a false premise making the query absurd on the face of it, because providing the answer would only promote endless frivolous and fruitless speculation on the part of the questioner (as with the fourteen imponderables), or because providing an answer would in no way serve the goal of spiritual liberation.
319. More specifically, the component lists comprising the thirty-seven wings of enlightenment are: the five faculties, the five powers, the seven limbs of bodhi, the eight-fold path, the four stations of

- mindfulness, the four right efforts, and the four foundations of psychic power.
320. “Foes” refers here to the three poisons, i.e. the afflictions. An arhat has completely destroyed them. VB points out that this pronunciation references the word play in the word “*arahant*” where it is explained that they are those who are enemy (*ari*) destroyers (*hanta*).
 321. Perhaps due to corruption of the manuscript at some point in its long history, the following list contains only 74 of the 80 secondary characteristics.
 322. The *saṃkakṣikā* is the monastic’s robe that is worn over the left shoulder and under the right arm.
 323. The *nivāsana* is the monastic’s skirt-like inner robe.
 324. The *saṃghāṭī* is the monastic’s outer robe.
 325. “Eight kinds of *āryas*” usually refers to those eminences who reside at the four candidate stages and the four realization stages on the Śrāvaka Vehicle path. The first is candidate for stream-entry and the eighth is the fully realized arhat.
 326. *Garuḍa* birds prey on young dragons, hence the mention that, at least when attending Dharma teachings by buddhas, they manage to remain uncharacteristically free of any mutual hostility.
 327. Although the *Taisho* text has *xiang* (相), “appearance,” here it is as an often-encountered and more-or-less standard short-form abbreviation for *xiang* (想), “thought.”
 328. VB notes that this is a stock description of the Buddha’s teaching of the Dharma as found in the *suttas* of the Nikāyas, as for example: “*ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosāne kalyāṇaṃ sātthaṃ sabyañjanaṃ*, etc.,” and “*sandiṭṭhiko akālika ehipassiko opānāyako paccattaṃ veditabbo viññūhi*.”
 329. KJ transliterated rather than translated these fruits of the path (*srota-āpanna*, *sakṛdāgāmin*, *anāgamin*) that, with the exception of “*arhat*,” I have elected to translate.
 330. The emendation proposed by the 2009 edition of CBETA ([和>知]) involving a supposed graphic-similarity scribal error is itself erroneous and irrelevant. This verse simply restates an idea clearly articulated late in Chapter 18: “Through not allowing estrangement to occur among other beings or among one’s relatives, and through being able to cause those who have become estranged to be reunited, one acquires the mark of male genital ensheathment. Due to having [planted the karmic causes that result in] this mark, one acquires many disciples.” See 65b18-20: 能善調人不令眾生親里遠離。若有乖離還令和合故得陰藏相。有是相故多得弟子。

331. "Genital ensheathment" of course also associates with transcendence of sensual desire and, as an incidental implication, that there may therefore be no biological sons via which the patrilineal lineage might continue on.

Here, the metaphoric interpretation points out that it is the pure wisdom eye (pure by virtue of an absence of attachments) that leads to the continuance of the lineage of the Buddhas, this because it is a buddha's wise teachings flowing from his possession of the wisdom eye that beget "the sons of the Buddha," i.e. the bodhisattvas who will themselves become the buddhas of the future who carry on his Dharma lineage.

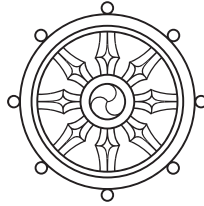
332. These are eight voice qualities possessed only by the Buddhas: 1) Extremely fine; 2) Gentle; 3) Appropriate; 4) Possessed of venerable wisdom; 5) Non-feminine; 6) Unmistaken; 7) Deep and far-reaching; and 8) Inexhaustible. These are discussed at length in Section 59 of "A Sequential Explanation of the Initial Gateway into the Dharma Realm" (法界次第初門 / T46n1925_p0697a15–b20) composed by the famous meditation master and immensely prolific Tiantai hermeneutic school exegete Zhiyi (沙門釋智顗, a.k.a. 陳隋國師智者大師).

NĀGĀRJUNA’S TREATISE ON THE TEN BODHISATTVA GROUNDS

VOLUME TWO

To refrain from doing any manner of evil,
 to respectfully perform all varieties of good,
 and to purify one's own mind—
 This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
 (T02 n.125 p.551a 13–14)



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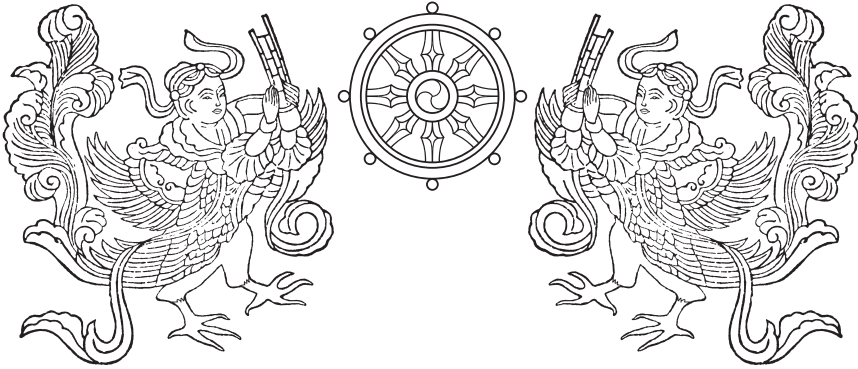
NĀGĀRJUNA'S TREATISE ON THE TEN GROUNDS

The Daśabhūmika Vibhāṣā

VOLUME TWO

As Translated into Chinese
By Tripiṭaka Master Kumārajīva
(c 410 CE)

Annotated Chinese-to-English Translation by Bhikshu Dharmamitra



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字

071c07 || 十住毘婆沙論卷第[11]十 071c08 ||
071c09 || [*]聖者龍樹造
071c10 || [*]後秦龜茲國三藏鳩摩羅什譯
071c11 || 四十不共法品第二十一
071c12 || 菩薩如是以三十二相八十種好念佛生
071c13 || 身已。今應念佛諸功德法。所謂。
071c14 || 又應以四十 不共法念佛
071c15 || 諸佛是法身 非但肉身故
071c16 || 諸佛雖有無量諸法不與餘人共者有
071c17 || 四十法。若人念者則得歡喜。何以故。諸佛
071c18 || 非是色身。是法身故。如經說。汝不應但以
071c19 || 色身觀佛。當以法觀。四十不共法者一者
071c20 || 飛行自在。二者變化無量。三者聖如意無邊。
071c21 || 四[12]聞聲自在。五無量智力知他心。六心得
071c22 || 自在。七常在安慧處。八常不妄誤。九得金
071c23 || 剛三昧力。十善知不定事。十一善知無色定
071c24 || 事。十二具足通達諸永滅事。

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四十不共法品第二十一
菩薩如是以三十二相八十种好念佛生身已。今应念佛诸功德法。所谓。
又应以四十 不共法念佛
诸佛是法身 非但肉身故
诸佛虽有无量诸法不与余人共者有四十法。若人念者则得欢喜。何以故。诸佛非是色身。是法身故。如经说。汝不应但以色身观佛。当以法观。四十不共法者一者飞行自在。二者变化无量。三者圣如意无边。四闻声自在。五无量智力知他心。六心得自在。七常在安慧处。八常不妄误。九得金刚三昧力。十善知不定事。十一善知无色定事。十二具足通达诸永灭事。

CHAPTER 21

Forty Dharmas Exclusive to Buddhas (Part 1)

I. CHAPTER 21: FORTY DHARMAS EXCLUSIVE TO BUDDHAS (PART 1)

A. INTRODUCTION TO THE FORTY DHARMAS EXCLUSIVE TO BUDDHAS

It is in the above-discussed manner that the bodhisattva uses the thirty-two major marks and eighty secondary characteristics in his contemplative mindfulness of the Buddha's physical body. Now one should proceed to mindfulness of the dharmas exemplifying the Buddha's meritorious qualities, namely:

One should also use the forty exclusive dharmas
in one's contemplation of the Buddhas,
for the Buddhas are their Dharma body
and are not merely associated with their physical bodies.

Although the Buddhas possess countless dharmas not held in common with any other persons, there are forty dharmas that, if borne in mind, will cause one to experience joyful happiness. And why [should one bear them in mind]? It is not the case that the Buddhas are their form bodies, for they are rather to be identified with the Dharma body. This accords with this scriptural testimony: "You should not contemplate the Buddha merely in terms of his form body, for it is on the basis of Dharma that one should carry on such contemplation."

As for the forty dharmas exclusive to the Buddhas, they are as follows:¹

- 1) Sovereign mastery of the ability to fly;
- 2) [The ability to manifest] countless transformations;
- 3) Boundless psychic powers of the sort possessed by *āryas*;
- 4) Sovereign mastery of the ability to hear sounds;
- 5) Immeasurable power of knowledge to know others' thoughts;
- 6) Sovereign mastery in [training and subduing] the mind;
- 7) Constant abiding in stable wisdom;
- 8) Never forgetting;
- 9) Possession of the powers of the vajra samādhi;
- 10) Thorough knowing of matters that are unfixed
- 11) Thorough knowing of matters pertaining to the formless realm's meditative absorptions;
- 12) The completely penetrating knowledge of all matters associated with eternal cessation;

十三善知心不

071c25 || 相應無色法。十四大勢波羅蜜。十五無礙波

071c26 || 羅蜜。十六一切問答及^[13]記具足答波羅蜜。071c27 || 十七具足三^[14]轉說法。十八所說不空。十九

071c28 || 所說無謬失。二十無能害者。二十一諸賢聖

071c29 || 中大將。二十五四不守護。二十九四無所畏。

072a01 || 三十九佛十種力。四十無礙解脫。是為四十

正體字 072a02 || 不共之法。今當廣說。飛行自在者。諸佛飛行

072a03 || 如意自在。如意滿足速疾^[1]無量無礙。所以者

072a04 || 何。佛若欲於虛空先舉一足次舉一足。即

072a05 || 能如意。若欲舉足躡虛空^[2]而去。若欲住

072a06 || 立不動而去。即能得去。若結跏趺安坐而去

072a07 || 亦能得去。若欲安臥而去亦復能去。若欲

072a08 || 於青琉璃莖真珊瑚葉黃金為鬚如意珠臺

072a09 || 無量圍繞如日初出是寶蓮花遍於空中蹈

072a10 || 上而去。若欲如日月宮殿帝釋勝殿夜摩天

072a11 || 兜率陀天化樂天

十三善知心不相应无色法。十四大势波罗蜜。十五无碍波罗蜜。十六一切问答及记具足答波罗蜜。十七具足三转说法。十八所说不空。十九所说无谬失。二十无能害者。二十一诸贤圣中大将。二十五四不守护。二十九四无所畏。三十九佛十种力。四十无碍解脱。是为四十不共之法。今当广说。飞行自在者。诸佛飞行如意自在。如意满足速疾无量无碍。所以者何。佛若欲于虚空先举一足次举一足。即能如意。若欲举足躡虚空而去。若欲住立不动而去。即能得去。若结跏趺安坐而去亦能得去。若欲安卧而去亦复能去。若欲于青琉璃茎真珊瑚叶黄金为须如意珠台无量围绕如日初出是宝莲花遍于空中蹈上而去。若欲如日月宫殿帝释胜殿夜摩天兜率陀天化乐天

简体字

- 13) Thorough knowing of the non-form dharmas unassociated with the mind;²
- 14) The great powers *pāramitā*;
- 15) The [four] unimpeded [knowledges] *pāramitā*;
- 16) The *pāramitā* of perfectly complete replies and predictions in response to questions;
- 17) Invulnerability to harm by anyone;
- 18) Their words are never spoken without a purpose;³
- 19) Their speech is free of errors and mistakes;
- 20) Complete implementation of the three turnings [of the Dharma wheel] in speaking Dharma;
- 21) They are the great generals among all *āryas*;
- 22–25) They are able to remain unguarded in four ways;⁴
- 26–29) They possess the four types of fearlessness;
- 30–39) They possess the ten powers;
- 40) They have achieved unimpeded liberation.

These are the forty dharmas exclusive to the Buddhas. We shall now discuss them more extensively, as below:

B. 1) SOVEREIGN MASTERY OF THE ABILITY TO FLY

As for “sovereign mastery of the ability to fly” all buddhas fly with sovereign mastery, entirely as they wish, and with a manner and speed that are limitless and unimpeded. How is this so? If the Buddha wishes to raise one foot and then the other, walking through space in just such a fashion, then he is immediately able to do so. If he wishes to simply step into space and depart in this manner or if he wishes to simply stand motionlessly in space and depart in this way, he is immediately able to do so.

If he prefers to just sit there peacefully in the full lotus posture and depart like that, then he is also able to leave that way. If he wishes instead to lie down peacefully and then depart, he is able to leave in that way as well.

If he decides to stand upon a precious lotus blossom extending to the very boundaries of empty space, one with a blue *vaiḍūrya* stem, real coral petals, pistils of yellow gold, wish-fulfilling pearls for its pedestal, and countless sorts of surrounding phenomena, one that appears like the sun on first rising—departing in just such a fashion—then he does just that.

Or if, alternatively, he wishes to create through spontaneous psychic transformation a palace like the palaces of the sun or moon, like the supremely marvelous palace of Indra, or like those of the Yāma Heaven devas, the Tuṣita Heaven devas, the Nirmāṇarati Heaven

正體字

他化自在天諸梵王等宮

072a12 || 殿。隨意化作如彼宮殿坐中而去即能成
 072a13 || 辦。若更以餘種種因緣隨意能去。是故說
 072a14 || 言。隨諸所願皆能滿足。是故諸佛能以一
 072a15 || 步。過恒河沙等三千大千世界。有人言。佛
 072a16 || 能一念頃過若干^[3]百千國土。有人言。若知
 072a17 || 佛一步一念能如是去即可得量。經中說
 072a18 || 諸佛力無量。是故當知。諸佛虛空飛行自在
 072a19 || 無量無邊。何以故。若大聲聞弟子神通自在
 072a20 || 以一念頃。能過百億閻浮提瞿陀尼弗婆提
 072a21 || 鬱多羅越四大^[4]王天忉利天夜摩天兜率陀
 072a22 || 天化樂天他化自在天梵天。一瞬中過若干
 072a23 || 念。積此諸念以成一日七日一月一歲。乃
 072a24 || 至百歲。一日過五十三億二百九十六萬六
 072a25 || 千三千大千世界。如是聲聞人百歲所過。佛
 072a26 || 一念能過。復次假令恒河中沙一沙為一^[5]劫。
 072a27 || 有大聲聞神通第一壽命如是諸恒河沙大
 072a28 || 劫。於一念中過若干世界。

簡體字

他化自在天諸梵王等宮殿。隨意化作如彼宮殿坐中而去即能成
 辦。若更以余种种因緣隨意能去。是故說言。隨諸所願皆能滿
 足。是故諸佛能以一步。過恒河沙等三千大千世界。有人言。佛
 能一念頃過若干百千國土。有人言。若知佛一步一念能如是去即
 可得量。經中說諸佛力無量。是故當知。諸佛虛空飛行自在無量
 無邊。何以故。若大聲聞弟子神通自在以一念頃。能過百億閻浮
 提瞿陀尼弗婆提郁多羅越四大王天忉利天夜摩天兜率陀天化樂天
 他化自在天梵天。一瞬中過若干念。積此諸念以成一日七日一月
 一歲。乃至百歲。一日過五十三億二百九十六萬六千三千大千世
 界。如是聲聞人百歲所過。佛一念能過。復次假令恒河中沙一沙
 為一劫。有大聲聞神通第一壽命如是諸恒河沙大劫。於一念中過
 若干世界。

devas, the Paranirmita Vaśavartin Heaven devas, the Brahma Heaven kings, or like the palaces of any of the other devas, and if he then wishes to create any such palaces, sit down within them, and then depart in that fashion [in one of those flying palaces], then he is immediately able to do precisely that.

Then again, if he prefers to use any of the many other means [for flying from one place to another], then he is freely able to depart however he chooses. Hence it is said, “He is able to completely fulfill whatever wishes he makes.” Consequently, with but a single step, the Buddhas can pass beyond great trichiliocosms as numerous as the sands of the Ganges.

There are those who claim that the Buddha is able to move beyond some particular number of hundreds of thousands of lands in but a single mind-moment, whereas there are yet others who claim that, if anyone [supposed he could] know that the Buddha could depart such a distance with but a single step and in but a single mind-moment, then that would be [to infer that the Buddha’s abilities] could be limited. But the sutras declare that the powers of the Buddhas surpass all limits. One should therefore realize that the sovereign power of the Buddhas to freely fly through empty space is limitless and boundless.

So how is this the case? Given that one of the great *śrāvaka* disciples using his sovereign mastery of the psychic powers is able in a single mind-moment to pass beyond a hundred *koṭis* of Jambudvīpas, Avara-godānīyas, Pūrva-videhas, Uttara-kurus, Four Heavenly Kings Heavens, Trāyastriṃśa Heavens, Yāma Heavens, Tuṣita Heavens, Nirmāṇarati Heavens, Paranirmita Vaśavartin Heavens, and Brahma Heavens—and given that there are a particular number of mind-moments in the wink of an eye and given that one might aggregate enough of these mind-moments to comprise a whole day, seven whole days, a whole month, a whole year, and so forth, on up to a full hundred years, and if in only a single day, such a *śrāvaka* disciple might pass through fifty-three *koṭis* plus two million, nine hundred and sixty-six thousand, that large a number of great trichiliosms, any Buddha would still be able in a mere mind-moment to exceed that number of great trichiliocosms passed through by such a *śrāvaka* disciple in the course of a full hundred years.

Then again, if one were to allow the passage of a single kalpa for each and every grain of sand in the Ganges—and if there was a great *śrāvaka* disciple foremost in psychic powers who, across the course of a lifespan of kalpas as numerous as the Ganges’ sands, passed through in each successive mind-moment just such a number of world systems [as described above]—and if he were to do this for a number of

積如是念以為

072a29 || 日月歲數以自在力盡是諸大劫數所過
 072b01 || 國土。佛能一念中過。諸佛飛行自在如是速
 072b02 || 疾。於一切鐵圍山十寶山四天^[6]王處忉利
 072b03 || 天處夜摩兜率陀化樂他化自在梵世梵眾大
 072b04 || 梵少光無量光光音少淨無量淨遍淨廣果無
 072b05 || ^[7]相不廣不惱喜見妙見阿迦尼吒天如是諸
 072b06 || 處。大風大水劫盡火等。及諸天龍夜叉乾闥
 072b07 || 婆阿修^[8]羅緊那羅摩睺羅伽諸天魔及梵沙
 072b08 || 門婆羅門及得諸神通者不能為礙。是故
 072b09 || 說飛行無礙。又飛行自在如意所作出沒於
 072b10 || 地能過石壁諸山障礙等。佛於此事勝諸
 072b11 || 聖人。又佛能以常身立至梵天。聲聞人所
 072b12 || 不能及。有如是等差別。變化自在者。變化
 072b13 || 事中有無量力。餘聖變化有量有邊。諸佛變
 072b14 || 化無量無邊。餘聖於一念中變化一身。佛
 072b15 || 以一念隨意變化有無量事。

正
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字

积如是念以为日月岁数以自在力尽是诸大劫数所过国土。佛能一念中过。诸佛飞行自在如是速疾。于一切铁围山十宝山四天王处忉利天处夜摩兜率陀化乐他化自在梵世梵众大梵少光无量光光音少净无量净遍净广果无相不广不恼喜见妙见阿迦尼吒天如是诸处。大风大水劫尽火等。及诸天龙夜叉乾闥婆阿修罗紧那罗摩睺罗伽诸天魔及梵沙门婆罗门及得诸神通者不能为碍。是故说飞行无碍。又飞行自在如意所作出没于地能过石壁诸山障碍等。佛于此事胜诸圣人。又佛能以常身立至梵天。声闻人所不能及。有如是等差别。变化自在者。变化事中有无量力。余圣变化有量有边。诸佛变化无量无边。余圣于一念中变化一身。佛以一念随意变化有无量事。

簡
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mind-moments equivalent to a day, month, or year, doing so with the free exercise of all of his powers even to the exhaustion of such a number of great kalpas—all of those lands passed through by that great *śrāvaka* disciple during that entire time could still be passed through by a buddha in but a single mind-moment. The Buddhas may freely fly from one place to another with just such a speed as this.

In this, they cannot be obstructed by the iron-ring mountains, the ten jeweled mountains, the stations of the Four Heavenly Kings, the stations of the Trāyastriṃśa Heavens, the stations of the Yāma Heavens, Tuṣita Heavens, Nirmāṇarati Heavens, Paranirmita Vaśavartin Heavens, Brahma World Heavens, Brahma Assembly Heavens, Great Brahma Heavens, Lesser Light Heavens, Limitless Light Heavens, Light-and-Sound Heavens, Lesser Purity Heavens, Measureless Purity Heavens, Universal Purity Heavens, Vast Fruition Heavens, Non-Perception Heavens, Not Vast Heavens, No Heat Heavens, Delightful Vision Heavens, Sublime Vision Heavens, or the Akaniṣṭha Heaven.

[Nor can their flight be obstructed by] the great winds, by the great floods, or by the fires that occur at the end of the kalpa. Nor can it be obstructed by any heavenly dragon, *yakṣa*, *gandharva*, *asura*, *kinnara*, *mahoraga*, *deva*, *Māra*, *Brahmā*, *śramaṇa*, *brahmin*, or anyone possessed of all the psychic powers. It is therefore said of the Buddhas that they are unimpeded in their ability to fly.

Additionally, by virtue of the sovereign mastery of their flight, they are able to exercise that ability in any manner they wish, by sinking into or emerging from the earth, or by passing through the obstructions presented by stone cliffs, mountains, and such. The Buddha is superior in this ability to any of the other *āryas*. Also, the Buddha is able to make his normal standing body reach in its height on up to the Brahma Heavens. *Śrāvaka* disciples are unable to match this. There are all manner of differences of this sort.

C. 2) [THE ABILITY TO MANIFEST] COUNTLESS TRANSFORMATIONS

As for the Buddhas' sovereign mastery in "the ability to manifest transformations," in the matter of manifesting phenomena, they have immeasurable power to do this. The capacity to manifest transformations as possessed by the other classes of *āryas* is both measurable and bounded whereas the Buddhas' capacity to manifest transformations is measureless and unbounded.

The other *āryas* are able, in but a single mind-moment, to manifest a single transformation body whereas the Buddhas are able, in but a single mind-moment, to manifest countless phenomena in whatever way they wish.

如大神通經

072b16 || 中說。佛從臍中出蓮花。上有化佛次第遍
 072b17 || 滿上至阿迦尼吒天。諸佛變化所作眾事。種
 072b18 || 種色種種形皆以一念。又聲聞人能於千國
 072b19 || 土內變化。諸佛能於無量無邊國土變化自
 072b20 || 在。又能倍是諸佛得堅固變化三昧。又諸佛
 072b21 || 變化。能過恒沙世界。皆從一身出。復次佛
 072b22 || 能普於十方無量無邊世界現生受身墮地
 072b23 || 行七步。出家學道破魔軍眾。得道轉法輪。
 072b24 || 如是等事皆以一念作之。是諸化佛皆亦復
 072b25 || 能施作佛事。如是等諸佛所變化事無量無
 072b26 || 邊。又於聖如意中有無量力。聖如意者。所
 072b27 || 謂從身放光^[9]猶如猛火又出諸雨。變化壽
 072b28 || 命隨意長短。於一念頃能至梵天能變諸
 072b29 || 物。隨意自在能動大地。光明能照無量世
 072c01 || 界而不斷絕。聖如意者。不與凡夫等故。
 072c02 || 無有量故。過諸量故。諸凡夫等雖變化諸
 072c03 || 物少不足言。聲聞人能裂千國土。還使令
 072c04 || 合。

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如大神通经中说。佛从脐中出莲花。上有化佛次第遍满上至阿迦尼吒天。诸佛变化所作众事。种种色种种形皆以一念。又声闻人能于千国土内变化。诸佛能于无量无边国土变化自在。又能倍是诸佛得坚固变化三昧。又诸佛变化。能过恒沙世界。皆从一身出。复次佛能普于十方无量无边世界现生受身堕地行七步。出家学道破魔军众。得道转法轮。如是等事皆以一念作之。是诸化佛皆亦复能施作佛事。如是等诸佛所变化事无量无边。又于圣如意中有无量力。圣如意者。所谓从身放光犹如猛火又出诸雨。变化寿命随意长短。于一念顷能至梵天能变诸物。随意自在能动大地。光明能照无量世界而不断绝。圣如意者。不与凡夫等故。无有量故。过诸量故。诸凡夫等虽变化诸物少不足言。声闻人能裂千国土。还使令合。

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This is as described in the *Sutra on the Great Spiritual Powers*: “The Buddha may send forth from his navel a lotus blossom with transformation buddhas sitting atop it that then, in an orderly fashion, fill up all of space on up to the Akaniṣṭha Heaven. The many sorts of transformations created by the Buddhas take all sorts of different forms and all sorts of different shapes and are all created in but a single mind-moment.”

Also, *śrāvaka* disciples are able to perform transformations within a thousand lands whereas the Buddhas are able to freely perform transformations within a countless and boundless number of lands and are additionally able to do much more than this, for the Buddhas have gained the solid transformation samādhī. Also, the transformations performed by but one of the Buddhas’ bodies are able to occur in worlds as numerous as the sands of the Ganges.

Additionally, a buddha is able in a countless and boundless number of worlds of the ten directions to manifest a buddha being born, taking on a body, dropping to the earth, taking seven steps, leaving the home life, studying the path, defeating Māra’s armies, achieving enlightenment, and turning the Dharma wheel. All of these phenomena are created in but a single mind-moment. All of these transformation buddhas are themselves also able to carry out the work of the Buddhas. And the transformation-generated phenomena created by all of those buddhas are themselves countless and boundless.

D. 3) BOUNDLESS PSYCHIC POWERS OF THE SORT POSSESSED BY ĀRYAS

Also, the Buddhas have “boundless psychic powers of the sort possessed by *āryas*.” As for “the psychic powers possessed by *āryas*,” this refers to phenomena such as: radiating light from their bodies that may manifest as raging fire and also pouring forth rains; transforming their length of life however they wish, either lengthening it or shortening it; being able in a single thought to go to the Brahma Heaven; being able to perform transformations of various phenomena, being able to shake the great earth whenever they wish; or being able to ceaselessly radiate light capable of illuminating countless worlds.

Also, “psychic powers possessed by *āryas*,” are referred to as such because they are incomparably different from those possessed by common people, because of their being boundless, and because of their going beyond all limits. Although common people may possess some ability to perform transformations of various phenomena, their power to do so is so minor as to be beneath mention here.

A *śrāvaka* disciple may be able to split a thousand lands and then cause them to join back together again, may be able to lengthen his

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能令壽命若至一劫若減一劫。還能令
 072c05 || 短。短已^[10]不能令長。於一念中能至千國
 072c06 || 土梵世界。能於千國土隨意變化。能動千
 072c07 || 國土。能身出光明相續不絕照千國土。設
 072c08 || 使身滅能留神力變化如本於千國土。小
 072c09 || 辟支佛能於萬國土萬種變化。中辟支佛能
 072c10 || 於百萬國土百萬種變化。大辟支佛能於三
 072c11 || 千大千國土變化如上。諸佛世尊能過諸恒
 072c12 || 河沙世界算數變化身出水火能^[11]末恒河
 072c13 || 沙等世界令如微塵。又能還合能住。壽命無
 072c14 || 量劫數還能令少。少已還能令長。能於無量
 072c15 || 時住。變化隨意。能以一念至無量無邊恒
 072c16 || 河沙等世界。能以常身立至梵世。又能變
 072c17 || 化無量無邊阿僧祇世界皆令作金。或令
 072c18 || 作銀琉璃珊瑚^[12]車璩馬瑙。取要言之。能令
 072c19 || 作無量寶物。隨意所作。又復能變恒河沙
 072c20 || 等世界大海水。皆使為乳酥油酪蜜隨意
 072c21 || 而成。又能以一念變^[13]化諸山皆是真金。
 072c22 || 過諸算數不可稱計。又能震動無量無邊
 072c23 || 世界一切欲界色界諸天宮殿。又以一念能
 072c24 || 令若干金色光明遍照如是無量世界。

簡體字

能令寿命若至一劫若减一劫。还能令短。短已不能令长。于一念中能至千国土梵世界。能于千国土随意变化。能动千国土。能身出光明相续不绝照千国土。设使身灭能留神力变化如本于千国土。小辟支佛能于万国土万种变化。中辟支佛能于百万国土百万种变化。大辟支佛能于三千大千国土变化如上。诸佛世尊能过诸恒河沙世界算数变化身出水火能末恒河沙等世界令如微尘。又能还合能住。寿命无量劫数还能令少。少已还能令长。能于无量时住。变化随意。能以一念至无量无边恒河沙等世界。能以常身立至梵世。又能变化无量无边阿僧祇世界皆令作金。或令作银琉璃珊瑚车磑马瑙。取要言之。能令作无量宝物。随意所作。又复能变恒河沙等世界大海水。皆使为乳酥油酪蜜随意而成。又能以一念变化诸山皆是真金。过诸算数不可称计。又能震动无量无边世界一切欲界色界诸天宫殿。又以一念能令若干金色光明遍照如是无量世界。

lifespan to a kalpa or somewhat less than a kalpa in duration and then be able to shorten it, but after having shortened it, he will be unable to make it long again. He may be able in a single mind-moment to go to the brahma worlds associated with a thousand lands, may be able to freely perform transformations in a thousand lands, may be able to shake the earth in a thousand lands, may be able to ceaselessly radiate light from his body that can illuminate a thousand lands, and, even if his body is destroyed, he may retain the presence of his spiritual powers and their ability to perform transformations just as before, doing so in a thousand lands.

The lesser *pratyekabuddha* is able to perform a myriad transformations in a myriad lands. The middling *pratyekabuddha* is able to perform a million transformations in a million lands. A great *pratyekabuddha* is able to perform the sorts of transformations cited above, doing so throughout all lands in a great trichiliocosm.

The Buddhas, the Bhagavats, are able to perform transformations in worlds more numerous than the Ganges' sands wherein they send forth fire and water from their bodies. They are even able to grind to fine dust worlds as numerous as the Ganges' sands and then cause them to be restored. They are able to abide for a lifespan of countless kalpas, are able to shorten that lifespan, and having shortened it, they are then able to lengthen it again. They are able to abide for an immeasurably long period of time. They are able to freely perform transformations such that, in the space of but a single mind-moment, they are able to go to countless and boundless worlds as numerous as the sands in the River Ganges.

They are able to cause their usual body, when standing, to reach all the way up to the Brahma Worlds. They are also able to perform a transformation whereby countless and boundless *asaṃkhyeyas* of worlds are all caused to be transformed into gold, or into silver, or into *vaiḍūrya*, coral, mother-of-pearl, or carnelian. To sum up the essential point, they are freely able in accordance with their wishes to cause them to be transformed into a countless number of precious things.

They are also able in accordance with their wishes to transform the waters of the great oceans in worlds as numerous as the Ganges' sands into milk, ghee, yogurt, or honey. They are also able in but a single mind-moment to transform incalculably many mountains into real gold.

They are also able to shake the heavenly palaces of the desire realm and form realm heavens of countless and boundless worlds. They are also able in but a single mind-moment to cause gold-colored radiance to so universally illuminate an immeasurably great number of worlds

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日月 072c25 || 光明及欲色界諸天宮殿光明皆令不現。雖
 072c26 || 滅度後能於如是諸世界中隨意久近。流
 072c27 || 布神力常不斷絕。聞聲自在者。諸佛所聞聲
 072c28 || 中隨意自在。若無量百千萬億^[14]技樂同時俱
 072c29 || 作。若無量百千萬億眾生一時發言。若遠若
 073a01 || 近隨意^[1]所聞。假令恒河沙等三千大千世界
 073a02 || 所有眾生。同時俱作若干百千萬種伎樂遍
 073a03 || 滿世界。復有恒河沙等世界眾生。同時以梵
 073a04 || 音。遍滿一切世界。諸佛若欲於中聞一音
 073a05 || 聲隨意得聞。餘者不聞。聲聞所應聞者。
 073a06 || 若有大神力障者不能得聞。諸佛所聞音
 073a07 || 聲雖有大神力障亦能得聞。聲聞能聞千
 073a08 || 國土內音聲。諸佛世尊所聞音聲過無量無
 073a09 || 邊世界最細音聲皆亦得聞。大神力聲聞住
 073a10 || 梵世界。發大音聲能滿千國土內。諸佛世
 073a11 || 尊若住於此若住梵世若住餘處。音聲能
 073a12 || 滿無量無邊世界。若欲令眾生聞過無量
 073a13 || 無邊世界最細音聲能令得聞。欲令不聞
 073a14 || 即便不聞。

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日月光明及欲色界諸天宮殿光明皆令不現。虽灭度后能于如是诸
 世界中随意久近。流布神力常不断绝。闻声自在者。诸佛所闻声
 中随意自在。若无量百千万亿技乐同时俱作。若无量百千万亿众
 生一时发言。若远若近随意所闻。假令恒河沙等三千大千世界所
 有众生。同时俱作若干百千万种伎乐遍满世界。复有恒河沙等世
 界众生。同时以梵音。遍满一切世界。诸佛若欲于中闻一音声随
 意得闻。余者不闻。声闻所应闻者。若有大神力障者不能得闻。
 诸佛所闻音声虽有大神力障亦能得闻。声闻能闻千国土内音声。
 诸佛世尊所闻音声过无量无边世界最细音声皆亦得闻。大神力声
 闻住梵世界。发大音声能满千国土内。诸佛世尊若住于此若住梵
 世若住余处。音声能满无量无边世界。若欲令众生闻过无量无边
 世界最细音声能令得闻。欲令不闻即便不闻。

that the light from all those suns and moons and heavenly palaces of the desire-realm and the form-realm no longer appear at all.

Although a buddha may have already passed into nirvāṇa, afterward, he is still freely ever able in all those worlds to remain for however long he wishes, ceaselessly implementing his spiritual powers.

E. 4) SOVEREIGN MASTERY OF THE ABILITY TO HEAR SOUNDS

As for “sovereign mastery in the ability to hear sounds,” the Buddhas have sovereign mastery in their ability to hear sounds however they please. Even if there were countless hundreds of thousands of myriads of *koṭis* of musical sounds being simultaneously played and hundreds of thousands of myriads of *koṭis* of beings simultaneously speaking—whether those sounds are far or near, the Buddhas are freely able to hear whichever sounds they please.⁵

If one were to cause all beings in great trichiliocosms as numerous as a Ganges’ sands to simultaneously create any given number of hundreds of thousands of myriads of *koṭis* of kinds of music that filled up all those worlds, and if at the same time all beings in worlds as numerous as a Ganges’ sands were to fill up all those worlds with the voice of Brahmā, if any buddha wished to hear only one single sound from among all those sounds, then that buddha would be freely able to hear that single sound while not hearing any other sound.

In the case of the sounds heard by *śrāvaka* disciples, if someone possessed of great spiritual powers were to block any given sound, then they would not be able to hear it. In the case of sounds heard by buddhas, even though there might be someone possessed of great spiritual powers seeking to block their hearing some sound, the Buddhas are nonetheless able to hear it.

A *śrāvaka* disciple may be able to hear any sound within a thousand lands. The Buddhas, the Bhagavats, are able to hear even the most subtle sounds even from a distance spanning countless and boundlessly many world systems.

A *śrāvaka* disciple possessed of great spiritual powers and abiding in the Brahma World Heavens is able to issue such a great sound that it is capable of pervasively filling a thousand lands. As for the Buddhas, the Bhagavats, it matters not whether they are abiding here or in the Brahma World Heaven, or are instead in yet some other place—their voices are still able to fill up countless and boundlessly many world systems. If they wish to cause a particular being to hear the most subtle sound across a distance of countless and boundlessly many worlds, they can cause him to hear it and if they wish to prevent someone from hearing a sound, then that person will indeed be unable to hear it at

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是故但有諸佛於^[2]聞聲中得

073a15 || 自在力。知他心無量自在力者。諸佛世尊

073a16 || 於無量無邊世界現在眾生悉知其心。餘人

073a17 || 但隨名相故知。諸佛以名相義故知。又餘

073a18 || 人不能知無色界眾生諸心。諸佛能知。餘

073a19 || 人雖有知他心智。大^[3]力者障則不能知。假

073a20 || 使一切眾生成就心通。皆如舍利弗目^[4]犍

073a21 || 連辟支佛等。以其神力障一人心。不令他

073a22 || 知。而佛能壞彼神力得知其心。復次佛以

073a23 || 神力悉知眾生上中下心垢心淨心。又知諸

073a24 || 心各有所緣從是緣至是緣次第。遍知一

073a25 || 切諸緣。又以實相知眾生心。是故諸佛以

073a26 || 無^[5]量力悉知他心。第一調伏心波羅蜜者。

073a27 || 善知諸禪定三昧解脫住入起時。諸佛若入

073a28 || 定若不入定。欲繫心一緣中。隨意久近

073a29 || 如意能住。

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是故但有諸佛于聞聲中得自在力。知他心无量自在力者。諸佛世尊于无量无边世界现在众生悉知其心。余人但随名相故知。諸佛以名相义故知。又余人不能知无色界众生诸心。諸佛能知。余人虽有知他心智。大力者障则不能知。假使一切众生成就心通。皆如舍利弗目犍连辟支佛等。以其神力障一人心。不令他知。而佛能坏彼神力得知其心。复次佛以神力悉知众生上中下心垢心净心。又知诸心各有所缘从是缘至是缘次第。遍知一切诸缘。又以实相知众生心。是故諸佛以无量力悉知他心。第一调伏心波罗蜜者。善知诸禅定三昧解脱住入起时。諸佛若入定若不入定。欲系心一缘中。随意久近如意能住。

all. Consequently, it is only the Buddhas who have gained sovereign mastery with regard to the hearing of sounds.

F. 5) IMMEASURABLE POWER OF KNOWLEDGE TO KNOW OTHERS' THOUGHTS

As for “measureless power of sovereign mastery in the ability to know others' thoughts,” the Buddhas, the Bhagavats, are completely aware of all the thoughts of all beings of the present existing throughout countless and boundlessly many worlds. Others may develop the ability to know someone else's thoughts, but only as represented by the words [contained in others' thoughts]. The Buddhas, however, know others' thoughts in terms of the associated meanings of the words [contained in others' thoughts].

Moreover, others remain unable to know the thoughts of beings in the formless realm, but the Buddhas are able to know them. Although others may possess the ability to know someone else's thoughts, if anyone possessed of great powers wishes to block that ability, then they will no longer be able to know others' thoughts.

Supposing that all beings had developed psychic powers to the same degree as Śāriputra, Maudgalyāyana, or a *pratyekabuddha*. Now suppose that they used all of their collective spiritual powers to block anyone from knowing someone's thoughts. In such a case, a buddha would still be able to break their spiritual powers and would still succeed in knowing that person's thoughts.

Additionally, a buddha is able to use his spiritual powers to completely know any being's superior, middling, and inferior thoughts, his defiled thoughts, and his pure thoughts. Moreover, he is able to know with regard to each thought, the condition taken as the object of that thought, is able to know also the sequential progression of each thought as it moves from one objective condition to another, and is able to comprehensively know all of the conditions associated with any given thought. Also, he is able to know any being's thoughts in accordance with their true character.

It is on these bases that the Buddhas are acknowledged to have immeasurable powers to completely know the thoughts of others.

G. 6) SOVEREIGN MASTERY IN [TRAINING AND SUBDUING] THE MIND

As for the Buddhas' “*pāramitā* of being foremost in training and subduing the mind,” they well know all of the *dhyānas*, *samādhis*, and liberations and well understand entry into them, abiding in them, and emerging from them. Whether a buddha is immersed in meditative absorption or not, should he wish to focus his mind on a single object, then he is freely able to focus upon it for however long he wishes and

從此緣中更住餘緣隨意能住。

- 073b01 || 若佛住常心欲令人不知則不能知。假使
 073b02 || 一切眾生。知他心智如大梵王如大聲聞
 073b03 || 辟支佛。成就智慧知他人之心。以此^[6]諸智
 073b04 || 令一人得。是人欲知佛常心。若佛不聽則
 073b05 || 不能知。如七方便經中說。行者善知定相。
 073b06 || 善知住定相。善知起定相。善知安隱定相。
 073b07 || 善知定行處相。善知定生相。善知宜諸
 073b08 || 定法不宜諸定法。是名諸佛第一調伏心
 073b09 || 波羅蜜。諸佛常安慧者。諸佛安慧常不動
 073b10 || 念常在心。何以故。先知而後^[7]行。隨意所緣
 073b11 || 中住無疑行故。斷一切煩惱故。出過動
 073b12 || 性故。如佛告阿難。佛於此夜得阿耨多羅
 073b13 || 三藐三菩提。一切世間若天魔梵沙門婆羅
 073b14 || 門。以盡苦道教化周畢入無餘涅槃。於其
 073b15 || 中間佛於諸受知起知住

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从此缘中更住余缘随意能住。若佛住常心欲令人不知则不能知。假使一切众生。知他心智如大梵王如大声闻辟支佛。成就智慧知他人之心。以此诸智令一人得。是人欲知佛常心。若佛不听则不能知。如七方便经中说。行者善知定相。善知住定相。善知起定相。善知安隐定相。善知定行处相。善知定生相。善知宜诸定法不宜诸定法。是名诸佛第一调伏心波罗蜜。诸佛常安慧者。诸佛安慧常不动念常在心。何以故。先知而后行。随意所缘中住无疑行故。断一切烦恼故。出过动性故。如佛告阿难。佛于此夜得阿耨多罗三藐三菩提。一切世间若天魔梵沙门婆罗门。以尽苦道教化周毕入无余涅槃。于其中间佛于诸受知起知住

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then is able to change from this object to focusing on some other condition, freely abiding in that focus for however long he wishes.

If the Buddha, abiding in his normal thoughts, wishes to cause others to remain unaware of his thoughts, then they would be unable to know them. Even if all beings had perfected the ability to know others' minds to a degree comparable to the ability to know others' thoughts as possessed by a king of the Great Brahma Heaven, a great *śrāvaka* disciple, or a *pratyekabuddha*, and they all then caused a single person to acquire their collective abilities in this, and this person then wished to know the normal thought of a buddha, so long as that buddha did not permit it, that person would still be unable to acquire that knowledge.

This is as described in the *Sutra on the Seven Expedients*: "The practitioner:

Well knows the signs of meditative absorption;
 Well knows the signs of abiding in meditative absorption;
 Well knows the signs of emerging from meditative absorption;
 Well knows the signs of stable and secure meditative absorption;
 Well knows the signs of the stations of practice in meditative absorption;
 Well knows the signs of the development of meditative absorption;
 And well knows what is and is not appropriate to the dharmas of meditative absorption."⁶

This is what is meant by the Buddhas' "*pāramitā* of being foremost in training and subduing the mind."

H. 7) CONSTANT ABIDING IN STABLE WISDOM

As for the Buddhas' "constant abiding in stable wisdom," the Buddhas' stable wisdom is constant and unshakeable and their mindfulness is always maintained in their minds. And why is this the case? It is because they first know and then act, because they freely dwell on whichever object they choose while having no doubt in their actions, because they have cut off all afflictions, and because they have gone utterly beyond the realm⁷ of movement itself.

This is as the Buddha told Ānanda:

The Buddha, in this one evening, gains *anuttarasamyaksambodhi* and proceeds then to teach the path to the ending of suffering to everyone in the world, whether they be a deva, Māra, Brahmā, a *śramaṇa*, or a brahmin, and then, in the end, finally enters the nirvāṇa without residue.

During the interim, the Buddha, with respect to every feeling, is aware of its arising, is aware of its abiding, is aware of its birth and

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知生知滅。諸相

073b16 || 諸觸諸覺諸念亦知起知住知生知滅。惡

073b17 || 魔七年晝夜不息常隨逐佛不得佛短。不

073b18 || 見佛念不在念安慧。是名諸佛常住安慧

073b19 || 行中。不忘失法者。諸佛得不退法故。通達

073b20 || 五藏法故。得無上法故。諸佛常不忘失。諸

073b21 || 佛菩提樹下所得。乃至入無餘涅槃。若天魔

073b22 || 梵沙門婆羅門。及餘聖人。無能令佛有所

073b23 || 忘失。如法印經中說。道場所得是名實得

073b24 || 更無勝法。如衣毛豎經說。舍利弗。若人實

073b25 || 語。有能於法不忘失者。應說我是。何以

073b26 || 故。唯我一人無所忘失。是名諸佛於法無

073b27 || 忘失。金剛三昧者。諸佛世尊金剛三昧。是不

073b28 || 共法。無能壞故。於一切處無有障礙故。

073b29 || 得正遍知故。壞一切法障礙故。等貫穿故。

073c01 || 得諸功德利益力故。諸禪定中最上故。

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知生知灭。诸相诸触诸觉诸念亦知起知住知生知灭。恶魔七年昼夜不息常随逐佛不得佛短。不见佛念不在念安慧。是名诸佛常住安慧行中。不忘失法者。诸佛得不退法故。通达五藏法故。得无上法故。诸佛常不忘失。诸佛菩提树下所得。乃至入无余涅槃。若天魔梵沙门婆罗门。及余圣人。无能令佛有所忘失。如法印经中说。道场所得是名实得更无胜法。如衣毛竖经说。舍利弗。若人实语。有能于法不忘失者。应说我是。何以故。唯我一人无所忘失。是名诸佛于法无忘失。金剛三昧者。诸佛世尊金剛三昧。是不共法。无能坏故。于一切处无有障碍故。得正遍知故。坏一切法障碍故。等贯穿故。得诸功德利益力故。诸禅定中最上故。

is aware of its cessation. With respect to all perceptions,⁸ all tactile contact, all ideation, and all mental discursion, he is aware of their arising, aware of their abiding, aware of their birth, and aware of their cessation.

Māra the Evil One,⁹ constantly and without resting, followed along after the Buddha both day and night for seven years yet was never in all that time able to come upon any shortcomings of the Buddha and was never able to observe an instance of the Buddha's mindfulness not abiding in a state of stable wisdom. This is what is meant by the Buddha's constant abiding in the practice of stable wisdom.

I. 8) NEVER FORGETTING

As for the dharma of "never forgetting," because the Buddhas have gained the dharma of irreversibility, have reached a penetrating understanding of the five categorical repositories of dharmas,¹⁰ and have acquired the unsurpassable Dharma, the Buddhas never forget.

With respect to all that the Buddhas have realized beneath the bodhi tree and have then subsequently acquired up to the time when they enter the nirvāṇa without residue, no matter whether it be a deva, Māra, Brahmā, a śramaṇa, a brahmin, or some other ārya, there is no one who is able to cause the Buddhas to forget anything at all.

This is as described in the *Sutra on the Seal of Dharma*: "As for that which is realized at the *bodhimaṇḍa*, this is known as the genuine realization and there is no dharma superior to it."

This is also as described in the *Horripilation Sutra*: "Śāriputra. If anyone could claim truthfully that they do not have any aspect of Dharma that they forget, I would be the one who could make that claim. How is this so? I alone do not forget anything whatsoever."

This is what is intended when it is said that the Buddhas never forget Dharma.

J. 9) POSSESSION OF THE POWERS OF THE VAJRA SAMĀDHI

As for "the vajra samādhi," the vajra samādhi of all the Buddhas, the Bhagavats, is one of the exclusive dharmas, [so named]:

Because it cannot be destroyed by anything;
 Because there is no place where it can be obstructed;
 Because it is associated with right and universal knowledge;
 Because it destroys all hindrances to Dharma;
 Because it is able to equally penetrate [all dharmas];
 Because it brings about the power to acquire the benefit of all meritorious qualities;
 And because it is the most supreme of all *dhyāna* samādhis.

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無能 073c02 || 壞者。是故名為金剛三昧。如金剛寶無物
 073c03 || 能破者。是三昧亦如是。無^[8]有法可以壞
 073c04 || 者。是故名金剛三昧。問曰。何故不可壞。答
 073c05 || 曰。一切處無有^[9]闕故。如帝釋金剛無有
 073c06 || 闕處。是三昧亦如是。問曰。是三昧。何故
 073c07 || 名一切處不闕。答曰。正通達一切法故。諸
 073c08 || 佛住是三昧。悉能通達過去現在未來。過
 073c09 || ^[10]出三世不可說五藏所攝法。是故名一切
 073c10 || 處不闕。若諸佛住是三昧。諸所有法若不通
 073c11 || 達名為有礙。而實不爾。是故名無礙。問曰。
 073c12 || 何以故。是三昧通達一切法。答曰。是三昧能
 073c13 || 開一切障礙法故。所謂煩惱障闕定障闕智
 073c14 || 障闕能開故。是名能通達一切法。問曰。是
 073c15 || 三昧。何故能開一切障。餘三昧不能。答曰。
 073c16 || 是三昧善等貫穿^[11]二法。能壞諸煩惱山令
 073c17 || 無餘故。正遍通達一切法故。善得不壞心
 073c18 || 解脫故。是故此三昧能開一切障闕。

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无能坏者。是故名为金剛三昧。如金剛宝无物能破者。是三昧亦如是。无有法可以坏者。是故名金剛三昧。問曰。何故不可坏。答曰。一切处无有闕故。如帝释金剛无有闕处。是三昧亦如是。問曰。是三昧。何故名一切处不闕。答曰。正通达一切法故。諸佛住是三昧。悉能通达过去现在未来。过出三世不可说五藏所摄法。是故名一切处不闕。若諸佛住是三昧。諸所有法若不通达名为有碍。而实不尔。是故名无碍。問曰。何以故。是三昧通达一切法。答曰。是三昧能开一切障碍法故。所谓烦恼障闕定障闕智障闕能开故。是名能通达一切法。問曰。是三昧。何故能开一切障。余三昧不能。答曰。是三昧善等贯穿二法。能坏诸烦恼山令无余故。正遍通达一切法故。善得不坏心解脫故。是故此三昧能开一切障闕。

As for its being called “the vajra samādhi” because there is nothing that can destroy it, it is like the precious vajra gem that cannot be crushed by anything at all. This samādhi is just like this. There is no dharma capable of destroying it. It is therefore known as “the vajra samādhi.”

Question: Why is it that it cannot be destroyed?

Response: This is because there is nothing anywhere that obstructs it. It is just as with Indra’s vajra that meets no obstruction anywhere. This samādhi is just like that.

Question: Why is this samādhi said to have nothing anywhere that obstructs it?

Response: Because it possesses a right and utterly penetrating comprehension of all dharmas. All buddhas, abiding in this samādhi, are able to utterly penetrate all of the dharmas subsumed within the five categorical repositories of dharmas: all dharmas of the past, of the present, of the future, those that transcend the three periods of time, and those that are ineffable dharmas. It is for this reason that it is said to meet with no obstruction anywhere.

If it were the case that, while abiding in this samādhi, all buddhas still did not have an utterly penetrating comprehension of all dharmas, then that would be a case of still having obstructions. But, in truth, this is not the case. It is therefore said to not be obstructed by anything whatsoever.

Question: How is it that this samādhi brings about a penetrating comprehension of all dharmas?

Response: It is because this samādhi is able to open up all obstructive dharmas, namely the obstacle of the afflictions, the obstacles to meditative absorption, and the obstacles to knowledge. Because it is able to open up all obstructions, it is therefore said to bring about an utterly penetrating comprehension of all dharmas.

Question: How is it that this samādhi is able to open up all obstructions whereas other samādhis remain unable to do so?

Response: This samādhi is well able to penetrate three¹¹ dharmas:

Because it is able to destroy the mountain of afflictions so that nothing remains of them;

Because it brings about the right and universal comprehension of all dharmas;

And because it brings about the thorough-going attainment of the liberation of the indestructible resolve.

It is for these reasons that this samādhi is said to be able to open up all obstructions.

問曰。

073c19 || 是三昧何故等貫穿[*]二法。答曰。住是三昧
 073c20 || 得力故。能得一切諸功德。餘三昧無如是
 073c21 || 力。是故是三昧能等貫穿。問曰。何故住是
 073c22 || 三昧得力故能得一切諸功德。答曰。是三
 073c23 || 昧於諸定中最为第一。是故住是三昧能
 073c24 || 得諸功德。問曰。何故是三昧於諸定中最
 073c25 || 為第一。答曰。是三昧無量無邊善根所成
 073c26 || 故。於諸定中最为第一。問曰。是三昧何故
 073c27 || 無量無邊善根所成。答曰。是三昧唯一切智
 073c28 || 人有餘人所無。是故名為金剛三昧。

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問曰。是三昧何故等貫穿二法。答曰。住是三昧得力故。能得一切諸功德。余三昧无如是力。是故是三昧能等貫穿。問曰。何故住是三昧得力故能得一切諸功德。答曰。是三昧于諸定中最为第一。是故住是三昧能得諸功德。問曰。何故是三昧于諸定中最为第一。答曰。是三昧无量无边善根所成故。于諸定中最为第一。問曰。是三昧何故无量无边善根所成。答曰。是三昧唯一切智人有餘人所无。是故名為金剛三昧。

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Question: How is it that this samādhi is able to equally penetrate these three dharmas?¹²

Response: This is because, when one abides in this samādhi, one gains the power by which one is then able to acquire every sort of meritorious quality. None of the other samādhis possess this sort of power. It is for this reason that this samādhi is able to “equally penetrate” [all dharmas].

Question: How is it that, abiding in this samādhi, one gains the power by which one is then able to acquire every sort of meritorious quality?

Response: This samādhi is the foremost among all meditative absorptions. It is because of this that, abiding in this samādhi, one is able to gain every sort of meritorious quality.

Question: How is it that this samādhi is foremost among all samādhis?

Response: This samādhi is foremost among all meditative absorptions because it is produced through the possession of measurelessly and boundlessly many roots of goodness.

Question: How is it that this samādhi is produced through the possession of measurelessly and boundlessly many roots of goodness?

Response: This samādhi is possessed only by those who are equipped with all-knowledge. It has not been acquired by anyone else. Hence it is known as “the vajra samādhi.”

The End of Chapter Twenty-One

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073c29 || 四十不共法中難一切智人品第二十二
 074a01 || 問曰。汝說金剛三昧。唯一切智人有。餘人所
 074a02 || 無。若是三昧但一切智人有。餘人無者。即
 074a03 || 無是三昧。何以故。無一切智人故。何以故。
 074a04 || 所知法無量無邊。而智慧有量有邊。以此有
 074a05 || 量有邊智慧。不應知無量事。如今現閻浮
 074a06 || 提水陸眾生過諸算數。是眾生三品。若男若
 074a07 || 女非男非女在胎孩童少壯衰老苦樂等法。
 074a08 || 過去未來現在諸心心數法。及諸善惡業。已
 074a09 || 集今集當集。已受報今受報未受報。萬物
 074a10 || 生滅及閻浮提中山河泉池草木叢林根莖枝
 074a11 || 葉花果。所可知者無有邊際。餘三天下亦
 074a12 || 如是[1]如四天下三千大千世界物亦如是。
 074a13 || [*]如三千大千世界物一切世界所可知物亦
 074a14 || 如是。但世間數尚無量無邊難得知。何
 074a15 || 況諸閻浮提諸世間中。眾生非眾生諸物[2]分。

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四十不共法中难一切智人品第二十二

問曰。汝說金剛三昧。唯一切智人有。余人所無。若是三昧但一切智人有。余人無者。即無是三昧。何以故。無一切智人故。何以故。所知法無量無邊。而智慧有量有邊。以此有量有邊智慧。不應知無量事。如今現閻浮提水陸眾生過諸算數。是眾生三品。若男若女非男非女在胎孩童少壯衰老苦樂等法。過去未來現在諸心心數法。及諸善惡業。已集今集當集。已受報今受報未受報。萬物生滅及閻浮提中山河泉池草木叢林根莖枝葉花果。所可知者無有邊際。余三天下亦如是如四天下三千大千世界物亦如是。如三千大千世界物一切世界所可知物亦如是。但世間數尚無量無邊難得知。何況諸閻浮提諸世間中。眾生非眾生諸物分。

CHAPTER 22

Forty Dharmas Exclusive to Buddhas (Part 2)

Challenges to the Reality of Omniscience

II. CHAPTER 22: FORTY DHARMAS EXCLUSIVE TO BUDDHAS (PART 2)

A. Q: YOUR CLAIM THAT OMNISCIENCE EXISTS IS FALSE FOR THESE REASONS

Question: You claim that only those possessed of all-knowledge possess the vajra samādhi and no one else has it. If this samādhi was only possessed by someone who has all-knowledge and no one else possessed it, then this samādhi does not even exist. Why? Because there is no one who possesses all-knowledge.

And why is this? It is because the dharmas that might be known are measureless and boundless whereas the knowledge that might know them is measurable and bounded. It should not be the case that this measurable and bounded knowledge could know measurelessly many phenomena.

For instance, on the present-day continent of Jambudvīpa, the number of beings dwelling in its waters and on its lands are beyond count. Also, consider the three categories of beings, whether male, female, or neither male nor female, those still in the womb, the children, the young and strong, the frail and old, and also the dharmas associated with their suffering, happiness, and so forth. Also, consider all of the mind and mental dharmas of the past, future, and present, as well as all good and bad karmic actions accumulated in the past, present, and future, all the karmic retributions undergone in the past, present, and future, all the births and deaths of the myriad creatures, and also all of Jambudvīpa's mountains, rivers, springs, ponds, grasses, trees, dense forests, roots, stems, branches, leaves, blossoms, and fruit. The things that can be known are limitlessly many.

The same is true for the other three continents. And just as this is the case with these four continents, it is also the case throughout all of the worlds of the great trichiliocosm. And just as this is the case with all of the worlds of the great trichiliocosm, so too is it also the case for all things that can be known in all other worlds.

As for the number of the worlds, that matter alone is measureless, boundless, and difficult to know. How much the more so is this the case for all of the sentient and insentient beings and all other categories of things on the Jambudvīpa continents in all those worlds.

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074a16 || 以是因緣當知。所可知物無量無邊故。無
 074a17 || 一切智者。若謂智慧有大力於所知法中
 074a18 || 無障闕故遍知一切可知。法如虛空遍
 074a19 || 在一切法中。是故應有一切智人者。是事
 074a20 || 不然。智大力可爾。^[3]大智不能自知。如指
 074a21 || 端不自觸。是故無一切智。若謂更有智能
 074a22 || 知是智。是亦不然。何以故。有無窮過故。^[4]智
 074a23 || 若自知若以他知。二俱不然。若是[*]智有
 074a24 || 無量力。以不自知故。不得言有無量力。
 074a25 || 是故無有能知一切法^[5]智。無知一切法
 074a26 || 智故。則無一切智者。何以故。一切智者。以
 074a27 || 智知一切法^[6]故。復次所知法無量無邊。若
 074a28 || 和合百千萬億智人尚不能盡知。何況一
 074a29 || 人。是故無有一人能知一切法。無有一切
 074b01 || 智。若謂不以遍知一切山河眾生非眾生
 074b02 || 故名一切智人。但以盡知一切經書故名

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以是因緣當知。所可知物无量无边故。无一切智者。若谓智慧有
 大力于所知法中无障闕故遍知一切可知。法如虛空遍在一切法
 中。是故應有一切智人者。是事不然。智大力可尔。大智不能自
 知。如指端不自触。是故无一切智。若谓更有智能知是智。是亦
 不然。何以故。有无穷过故。智若自知若以他知。二俱不然。若
 是智有无量力。以不自知故。不得言有无量力。是故无有能知一
 切法智。无知一切法智故。则无一切智者。何以故。一切智者。
 以智知一切法故。复次所知法无量无边。若和合百千万亿智人尚
 不能尽知。何况一人。是故无有一人能知一切法。无有一切智。
 若谓不以遍知一切山河众生非众生故名一切智人。但以尽知一切
 经书故名

For these reasons, one should realize that the things that can be known are countless and limitless and, because of that, it cannot be that there is anyone at all who is possessed of all-knowledge.

Suppose that one were to claim that the knowledge [of someone who is omniscient] is possessed of such great power that, because it is unimpeded with respect to those dharmas it cognizes, it is able to pervasively know all those dharmas in just the same manner as empty space is able to reach everywhere in its universal pervasion of all things. Suppose too that one were to claim that, because of this, it ought to be the case that there truly is such a thing as an omniscient person. If one were to make such a claim, this still could not be so, for even if knowledge could possess such a great power as this, even such great knowledge as this would still remain unable to know itself in just the same way that one's fingertip remains unable to touch itself. Therefore, there is no such thing as all-knowledge.

If, [in response to this], one were to claim that there is yet some other knowledge possessed of the capacity to know this knowledge, this could not be the case, either. And why not? That is because this proposition would then fall into the fallacy of infinite regression. Knowledge either knows itself or is known by something other. They cannot both be true.

If, as you say, this knowledge is somehow possessed of measureless power, because of the fact that it still remains unable to know itself, one really cannot claim that it is possessed of measureless power. Therefore there is no such thing as some knowledge possessed of the ability to know all dharmas.

If there is no such thing as some knowledge possessed of the ability to know all dharmas, then there could not be anyone possessed of all-knowledge. And why is this the case? It is because anyone possessed of all-knowledge [could only be so by] availing himself of just such a [non-existent] knowledge that knows all dharmas.

Furthermore, the dharmas that can be known are measureless and boundless. Even if one were to employ the combined knowing capacity of a hundred thousand myriads of *koṭis* of wise men, they would still be unable to exhaustively know them all. How much the less could a single person do so. Therefore there is no such thing as any single person who is able to know all dharmas and there is no such thing as "all-knowledge."

If one were to claim that it is not on the basis of comprehensively knowing every mountain, river, being, or non-being that we speak of someone possessed of all-knowledge, but rather it is simply on the basis of exhaustively knowing all scriptures that one speaks of

正
體
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074b03 || 一切智人者。是亦不然。何以故。佛法中不
 074b04 || 說韋陀等經書義。若佛是一切智^[7]人者。應
 074b05 || 用韋陀等經書而實不用是故。佛非一切
 074b06 || 智人。又四韋陀羅經有量有限。今世尚無盡
 074b07 || 能知者。況有盡知一切經書。是故無有一
 074b08 || 切智人。復次有經書能增長貪欲。歌舞音樂
 074b09 || 等。若一切智人知是事者即有貪欲。是經
 074b10 || 書^[8]者是貪欲因緣。若有因必有果。若一切
 074b11 || 智人不知此事則不名一切智人。復次有
 074b12 || 諸經書能助瞋恚喜誑於人。所謂治世經書
 074b13 || 等。若知是事則有瞋恚。何以故。有因必有
 074b14 || 果故。若不知則不名一切智人。是故知無
 074b15 || 一切智人。復次佛不必盡知未來世事。譬
 074b16 || 如我今難一切智人。佛無經書^[9]豫記是人
 074b17 || 如是姓如是家在某處以如是事難一切
 074b18 || 智人。若謂佛盡知何以故不說是事。

簡
體
字

一切智人者。是亦不然。何以故。佛法中不说韦陀等经书义。若
 佛是一切智人者。应用韦陀等经书而实不用是故。佛非一切智
 人。又四韦陀罗经有量有限。今世尚无尽能知者。况有尽知一切
 经书。是故无有一切智人。复次有经书能增长贪欲。歌舞音乐
 等。若一切智人知是事者即有贪欲。是经书者是贪欲因缘。若有
 因必有果。若一切智人不知此事则不名一切智人。复次有诸经书
 能助瞋恚喜诳于人。所谓治世经书等。若知是事则有瞋恚。何以
 故。有因必有果故。若不知则不名一切智人。是故知无一切智
 人。复次佛不必尽知未来世事。譬如我今难一切智人。佛无经书
 豫记是人如是姓如是家在某处以如是事难一切智人。若谓佛尽知
 何以故不说是事。

someone possessed of all-knowledge, this is also wrong. How so? It is because, within the sphere of the Buddha's Dharma, one does not speak of the concepts treated in the Vedas and other such scriptures. If the Buddha really were, [in this sense of the term], a man possessed of all-knowledge, then he should make use of the Vedas and other such scriptures, but in truth, he does not use these, and so, because of this, the Buddha is not an all-knowing man.

Moreover, the scriptures comprising the four Vedas are themselves measurable and limited in their scope and, even so, there is not even anyone capable of exhaustively knowing those scriptures, how much the less could there be anyone who exhaustively knows all the scriptures in existence. Therefore there is no such thing as a person possessed of "all-knowledge" [even in this limited sense of the term].

Moreover, there are scriptures that are able to cause the proliferation of desire and that devote themselves to such things as dance and music and such. If a person possessed of all-knowledge were to become knowledgeable with respect to these matters, then he would be subjected to the arising of desire. Scriptures of these sorts constitute the causes and conditions for the arising of desire. Where there is a given cause, there must necessarily be the corresponding result [ensuing from it]. If a person possessed of all-knowledge does not know these matters, then he could not be validly referred to as someone possessed of all-knowledge.

Furthermore, there are scriptures that are able to influence a person to become full of hate and to take delight in deceiving others, specifically such works as those classics concerned with ruling the world. Were one to become knowledgeable about such matters, then one would come to be possessed of hatred. How is the case? It is because, where there is such a given cause, then there must necessarily be the corresponding result ensuing from it. And were one to not know such matters, then one could not be validly referred to as possessed of all-knowledge. One should therefore realize that there really is no such thing as a person who is possessed of all-knowledge.

Additionally, it is not necessarily the case that a buddha could exhaustively know matters pertaining to the future. Take for instance my present challenge to the plausibility of there being anyone who is omniscient. The Buddha has no scriptural record of having predicted that in the future there would be this particular man of this particular caste from this particular clan in this particular place who would on these particular grounds challenge the plausibility of there being anyone who might be omniscient. If one were to claim that the Buddha exhaustively knows such things, why did he not speak of this matter? If

正體字

若說

074b19 || 經者經中應有不說是事。是故知非一切
 074b20 || 智人。復次佛若盡知未來世事。應當[*]豫知
 074b21 || 調達出家已破僧。若知者不應聽出家。復
 074b22 || 次佛不知木機激石。佛若[*]豫知者則不應
 074b23 || 於中經行。復次佛不知旃遮婆羅門女以
 074b24 || 淫欲謗。若佛先知。應告諸比丘未來當
 074b25 || 有是事。復次有梵志嫉佛故於餘處殺
 074b26 || 梵志女孫陀羅於祇洹塹中埋。佛不知是
 074b27 || 事。若知是者。應於諸梵志所救此女命。
 074b28 || 至調達所推石下。不說婆羅門女梵志女
 074b29 || 事。以不知故。當知佛不盡知未來世。是故
 074c01 || 非一切智人。復次佛入婆羅門聚落乞食
 074c02 || 空鉢而出。不能豫知魔時轉諸人心。乃至
 074c03 || 不得一食。佛若知者則不應入婆羅門聚
 074c04 || 落。是[10]故知佛不盡知未來事。復次阿闍世
 074c05 || 王欲害佛故放守財醉象。佛不知故入王
 074c06 || 舍城乞食。若[*]豫知者則不應入[11]城。是[12]故

簡體字

若说经者经中应有不说是事。是故知非一切智人。复次佛若尽知
 未来世事。应当豫知调达出家已破僧。若知者不应听出家。复次
 佛不知木机激石。佛若豫知者则不应于中经行。复次佛不知旃遮
 婆罗门女以淫欲谤。若佛先知。应告诸比丘未来当有是事。复次
 有梵志嫉佛故于余处杀梵志女孙陀罗于祇洹塹中埋。佛不知是
 事。若知是者。应于诸梵志所救此女命。至调达所推石下。不说
 婆罗门女梵志女事。以不知故。当知佛不尽知未来世。是故非一
 切智人。复次佛入婆罗门聚落乞食空钵而出。不能豫知魔时转诸
 人心。乃至不得一食。佛若知者则不应入婆罗门聚落。是故知佛
 不尽知未来事。复次阿闍世王欲害佛故放守财醉象。佛不知故入
 王舍城乞食。若豫知者则不应入城。是故

he is the one who spoke these scriptures, then those scriptures should have a record of such matters, but he did not speak of these matters. Therefore one knows that he was not omniscient.

Moreover, if the Buddha exhaustively knew future matters, then he should have known in advance that, after Devadatta left home to become a monk, he would then create a schism in the Sangha. If he had knowledge of that, then he should not have allowed Devadatta to become a monk. Also, the Buddha did not know that Devadatta would use a stick to pry loose a boulder [that would roll down and draw blood from the Buddha's foot]. If the Buddha had known of this matter in advance, then he should not have been walking in that place.

Additionally, the Buddha failed to know in advance that Ciñca, the brahmin woman, would slander him by accusing him of having had sexual relations with her. If the Buddha had known of this in advance, then he should have told the bhikshus that, in the future, there would be just such an occurrence.

Also, there was the case of the *brahmacārin* who, because he was jealous of the Buddha, killed a *brahmacārin* woman named Sundarī in another place and then buried her in a trench in the vicinity of the Jeta Grove. The Buddha did not know of this matter. If he had known of this, then he should have sought among the brahmins to [find a way to] see that her life would be saved.

The Buddha went to that place beneath which Devadatta was about to set loose the falling boulder, failed to announce in advance the incidents having to do with the brahmin woman and the *brahmacārin* woman. Because he did not know of these matters, one should realize that the Buddha did not exhaustively know the future. Therefore he could not possibly have been omniscient.

Furthermore, the Buddha once entered a brahmin village seeking food on the alms round but then had to leave with an empty bowl. He was unable then to know in advance that Māra would so turn the minds of the villagers against him that he would be unable to obtain anything to eat. If the Buddha had known of this matter, then he should not have entered that brahmin village. Therefore one knows that the Buddha did not exhaustively know how matters would transpire in the future.

Moreover, because King Ajātaśatru wished to harm the Buddha, he released a drunken elephant used to guard the treasury.¹³ Because the Buddha did not know of this matter, he entered the city of Rājagṛha on his alms round. If he had known of this matter in advance, then he should not have gone into the city. Therefore he did not have

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074c07 || 不知未來事。不知未來事故則非一切智
 074c08 || 人。復次佛不知惡涅達多請佛因緣。即受
 074c09 || 其請將諸比丘詣韋羅闍國。是婆羅門忘
 074c10 || 先請故。使佛食馬麥。若佛豫^[13]知則不應
 074c11 || 受請三月食馬麥。是故知佛不知未來事。
 074c12 || 不知未來事故則非一切智人。復次佛受
 074c13 || 須涅叉多羅為弟子故則不知未來事。是
 074c14 || 人惡心堅牢難化不信佛語。佛若知者云何
 074c15 || 受為弟子。受為弟子故則不知未來事。不
 074c16 || 知未來事故則非一切智人。復次若佛是
 074c17 || 一切智人則應防護未有犯罪者當為結
 074c18 || 戒。以先不知結戒因緣有作罪已方乃結
 074c19 || 戒則不知未來事。不知未來事故則非一
 074c20 || 切智人。復次佛法但以出家受戒^[14]歲數處
 074c21 || 在上座恭敬禮拜。不以耆年貴族諸家功德
 074c22 || 智慧多聞禪定果斷神通為大。若是一切智
 074c23 || 者。

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字

不知未来事。不知未来事故则非一切智人。复次佛不知恶涅达多
 请佛因缘。即受其请将诸比丘诣韦罗闍国。是婆罗门忘先请故。
 使佛食马麦。若佛豫知则不应受请三月食马麦。是故知佛不知未
 来事。不知未来事故则非一切智人。复次佛受须涅叉多罗为弟子
 故则不知未来事。是人恶心坚牢难化不信佛语。佛若知者云何受
 为弟子。受为弟子故则不知未来事。不知未来事故则非一切智
 人。复次若佛是一切智人则应防护未有犯罪者当为结戒。以先
 不知结戒因緣有作罪已方乃结戒则不知未来事。不知未来事故则非
 一切智人。复次佛法但以出家受戒岁数处在上面恭敬礼拜。不以
 耆年贵族诸家功德智慧多闻禅定果断神通为大。若是一切智者。

knowledge of future matters. Because he did not have knowledge of future matters, he therefore could not have been omniscient.

Additionally, the Buddha did not know of the causal circumstances involved in Agnidatta's invitation to the Buddha. Consequently he immediately accepted that invitation and then led the bhikshus to the state of *Verañjā*. Because this brahmin had forgotten his prior issuance of that invitation, he caused the Buddha to eat only horse fodder. If the Buddha had known of this matter in advance, then he should not have accepted that invitation on account of which he spent the entire three months [of the rains retreat] surviving only on horse fodder. We know therefore that the Buddha did not have knowledge of future matters. Because he did not have knowledge of future matters, he therefore could not have been omniscient.

Also, because the Buddha accepted Sunakṣatra as a disciple, he could not have had knowledge of future matters. This man possessed an obdurately evil mind, made himself difficult to teach, and did not believe the words of the Buddha. If the Buddha had known of this, how could he have accepted him as a disciple? Because he accepted him as a disciple, then he could not have known future matters. Because he did not have knowledge of future matters, he therefore could not have been omniscient.

Furthermore, if the Buddha had been omniscient, then, in order to prevent inevitable future instances of moral transgressions, he would have formulated his moral precepts in advance. Because he had no prior knowledge of the causal circumstances that eventually led to the formulation of each particular moral precept, it was only after someone had committed such a transgression that he then subsequently laid down these moral regulations. This being the case, he could not have known of future matters. Because he did not have knowledge of future matters, he therefore could not have been omniscient.

Moreover, in the Dharma set forth by the Buddha, it is solely on the basis of seniority in years of monastic ordination that, within the community, one sits more toward the front and is accorded reverence and obeisance [by those of fewer years of seniority]. One is not acknowledged as of greater eminence merely on the basis of one's venerable age, one's noble birth, the stature of one's clan, one's meritorious qualities, the level of wisdom one has developed, the degree of learning one has achieved, the particular *dhyāna* absorptions one has entered, the fruits of the path one has gained, the fetters one has cut off, or the spiritual powers one has acquired.

If the Buddha had really been someone possessed of all-knowledge, then he would have accorded eminence, higher priority in the receipt

正
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字

應以耆年貴族諸家功德智慧多聞禪定

074c24 || 果斷神通為大供養恭敬。若如是者名為

074c25 || 善制。歲數者受戒年數。如五歲道人禮六

074c26 || 歲者。貴族者世間有四品眾生。婆羅門刹利

074c27 || [15]韋舍首陀羅。首陀羅應恭敬韋舍刹利婆

074c28 || 羅門。韋舍應恭敬刹利婆羅門。刹利應恭

074c29 || 敬婆羅門。諸家者。工巧家商[16]估家居士家長

075a01 || 者家大臣家王家等。於諸家中。其小家應

075a02 || 恭敬大家。如是於貧賤中出家者。應恭

075a03 || 敬富貴中出家者。功德者毀戒人應恭敬禮

075a04 || 拜持戒[1]者。持戒者不應禮毀戒者。不行

075a05 || 十二頭陀者。應禮行十二頭陀者。不具足

075a06 || 行頭陀者。應禮具足行頭陀者。智慧者。

075a07 || 無智慧人應禮敬有智慧者。多聞者。少聞

075a08 || 人應禮多聞者。不多誦者應禮敬多誦者。

075a09 || 果者。須陀洹應禮敬斯陀含。如是展轉應

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应以耆年贵族诸家功德智慧多闻禅定果断神通为大供养恭敬。若如是者名为善制。岁数者受戒年数。如五岁道人礼六岁者。贵族者世间有四品众生。婆罗门刹利韦舍首陀罗。首陀罗应恭敬韦舍刹利婆罗门。韦舍应恭敬刹利婆罗门。刹利应恭敬婆罗门。诸家者。工巧家商估家居士家长者家大臣家王家等。于诸家中。其小家应恭敬大家。如是于贫贱中出家者。应恭敬富贵中出家者。功德者毁戒人应恭敬礼拜持戒者。持戒者不应礼毁戒者。不行十二头陀者。应礼行十二头陀者。不具足行头陀者。应礼具足行头陀者。智慧者。无智慧人应礼敬有智慧者。多闻者。少闻人应礼多闻者。不多诵者应礼敬多诵者。果者。须陀洹应礼敬斯陀含。如是展转应

of offerings, and stature in receipt of reverential obeisance on the basis of one's venerable age, one's noble birth, the stature of one's clan, one's meritorious qualities, the level of wisdom one has developed, the degree of learning one has achieved, the particular *dhyāna* absorptions one has entered, the fruits of the path one has gained, the fetters one has cut off, and the spiritual powers one has acquired. If the Buddha had made stipulations of this sort, then that would qualify as having established a well-regulated community.

Regarding the matter of years of monastic ordination seniority, this is the principle by which a practitioner of the path ordained for only five years is enjoined to accord reverential obeisance to a monk ordained for six years.

As for the issue of nobility of birth caste, the world has four classes of beings: *brahmins*, *kṣatriyas*, *vaiśyas*, and *śūdras*. *Śūdras* are enjoined to revere *vaiśyas*, *kṣatriyas*, and *brahmins*. *Vaiśyas* ought to pay obeisance to *kṣatriyas* and *brahmins*. *Kṣatriyas* are supposed to pay reverential obeisance to *brahmins*.

As for the status of clans, there are the artisan clans, the business-and-trade clans, the merchant clans, the clans led by those of senior status, the clans of great officials, royal clans, and so forth. Among them, the members of lesser-status clans are supposed to revere members of the eminent clans. This being the case, when those from poor and base clans leave the home life to become monks, they should be enjoined to pay reverence to monks from wealthy and noble clans.

With respect to meritorious qualities, whoever has broken moral precepts should be enjoined to revere and bow in formal obeisance to those who uphold the moral precepts. Those who strictly observe the moral precepts should not be bowing in reverence to anyone who has broken the moral precepts.

Those who do not practice the twelve *dhūta* austerities¹⁴ should bow in reverence to those who are practitioners of the twelve *dhūta* austerities. Those who are not perfectly complete in their practice of the *dhūta* practices should bow in reverence to those who are perfect in their practice of the *dhūta* austerities.

As for the matter of wisdom, people devoid of wisdom should bow in reverence to those possessed of wisdom. With regard to learning, those of shallow learning should bow in reverence to those who have achieved a high level of learning. Those who do not recite many scriptures should bow in reverence to those who are able to recite many sutras from memory.

As for the fruits of the path, the stream enterer should bow in reverence to the *sakṛdāgāmin* and it should proceed in this fashion on up to

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075a10 || 禮阿羅漢。一切凡夫應禮得果者。斷者。少
 075a11 || 斷結使及未斷者應禮多斷者。神通者。若
 075a12 || 未具神通者應禮[2]具神通者。佛若如是
 075a13 || 次第善說供養恭敬法者。是為上說。而實
 075a14 || 不爾。是故知非一切智人。復次佛尚不能
 075a15 || 知現在事。汝若謂我云何知佛不知現在
 075a16 || 事者。今當說之。有眾生結使薄者。無業
 075a17 || 障者。離八難者。堪行深法者。能成正法
 075a18 || 者。而佛不知。佛成道已初欲說法。生如是
 075a19 || 疑。我所得法甚深玄遠微妙寂滅難知難解。
 075a20 || 唯有智者可以內知。世間眾生貪著世事。
 075a21 || 此中除斷一切煩惱滅愛厭離第一難見。若
 075a22 || 我說法眾生不解。徒自疲苦。生如是疑。而
 075a23 || 實眾生有薄結使無業障者。有離八難
 075a24 || 者。堪行深法者。能成正法者。佛不能知
 075a25 || 如是眾生。是故當知不知現在事。

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字

礼阿罗汉。一切凡夫应礼得果者。断者。少断结使及未断者应礼
 多断者。神通者。若未具神通者应礼具神通者。佛若如是次第善
 说供养恭敬法者。是为上说。而实不尔。是故知非一切智人。复
 次佛尚不能知现在事。汝若谓我云何知佛不知现在事者。今当说
 之。有众生结使薄者。无业障者。离八难者。堪行深法者。能成
 正法者。而佛不知。佛成道已初欲说法。生如是疑。我所得法甚
 深玄远微妙寂灭难知难解。唯有智者可以内知。世间众生贪着世
 事。此中除断一切烦恼灭爱厌离第一难见。若我说法众生不解。
 徒自疲苦。生如是疑。而实众生有薄结使无业障者。有离八难
 者。堪行深法者。能成正法者。佛不能知如是众生。是故当知不
 知现在事。

[the circumstance where realizers of the first three fruits of the path are enjoined to] bow in reverence to the arhat. As for all of the common people, they should bow in reverence to anyone who has gained any of the fruits of the path.

Those who have severed fewer of the fetters as well as those who have not yet severed any of the fetters should all bow in reverence to those who have severed many of the fetters.

Regarding the matter of spiritual powers, if one has not yet acquired any of the spiritual powers, he should then be bowing in obeisance to whomever has already acquired spiritual powers.

If the Buddha had skillfully set forth such sequentially ranked protocols regarding the making of offerings and the according of reverence, then his proclamations on these matters would be of a superior order. But, in truth, he did not do so. One can therefore know that the Buddha was not omniscient.

Furthermore, the Buddha was not even able to know all matters having to do with the present. If you were to ask me how I know that the Buddha did not have knowledge of present-era matters, then I would now inform you as follows:

There were beings whose fetters were but slight, who had no karmic obstacles, who were free of the eight difficulties, who were capable of practicing deep dharmas, and who were able to be successful in the cultivation of right Dharma, and yet the Buddha did not realize this. After the Buddha had attained enlightenment and was first on the verge of proclaiming the Dharma, he gave rise to the following doubt:

The Dharma that I have gained is extremely profound, recondite, far-reaching, sublime, quiescent, difficult to know, difficult to comprehend, and such as only the wise might be able to realize inwardly. The beings in this world are attached by their desires to worldly matters. That there might be any among them who might be able to cut off their afflictions, extinguish craving, and develop renunciation—this would be the rarest of possibilities. If I were to expound the Dharma, beings would fail to comprehend it. Such an endeavor would be but a useless experiencing of wearisome hardship.

And so the Buddha generated just such a doubt even though there were in fact beings whose fetters were but slight, who had no karmic obstacles, who were free of the eight difficulties, who were capable of practicing deep dharmas, and who were able to be successful in the cultivation of right Dharma. Because the Buddha was unable to know of the existence of such beings, one should therefore know that the Buddha failed to know matters having to do with the present time.

正體字

又作是 075a26 || 念。昔我苦行。五比丘供養執侍應先利益。今
 075a27 || 在何處。作是念已時有天告。今在波羅捺
 075a28 || 鹿野苑中。是故當知佛不知現在事。不知
 075a29 || 現在事故。則非一切智人。復次佛得道已
 075b01 || 受請說法而作是念。我今說法誰應先聞。
 075b02 || 即復念言。鬱頭藍弗。此人利^[3]智易可開悟。
 075b03 || 爾時此人先^[4]已命終。而佛^[5]訪求。時天告言。
 075b04 || 昨夜命終。佛又思惟迴心欲度阿羅^[6]邏。天
 075b05 || 復白言。是人亡來七日。若佛是一切智者先
 075b06 || 應知此諸人命終。而實不知。不知過去事
 075b07 || 故則不名一切智人。一切智人法應度可度
 075b08 || 者。不可則置。復次佛處處有疑語。如巴
 075b09 || ^[7]蓮弗城。是事當以三因緣壞。若水若火若
 075b10 || 內人與外人謀。若佛是一切智人者則不
 075b11 || 應有疑惑語。是故知非一切智人。復次佛
 075b12 || 問比丘。汝等聚會為說何事。如是等問。若
 075b13 || 一切智人者則不應問如是等事。以問他
 075b14 || 故非一切智人。

簡體字

又作是念。昔我苦行。五比丘供養執侍應先利益。今在何處。作
 是念已時有天告。今在波羅捺鹿野苑中。是故當知佛不知現在
 事。不知現在事故。則非一切智人。復次佛得道已受請說法而作
 是念。我今說法誰應先聞。即復念言。郁頭藍弗。此人利智易可
 開悟。爾時此人先已命終。而佛訪求。時天告言。昨夜命終。佛
 又思惟迴心欲度阿羅邏。天復白言。是人亡來七日。若佛是一切
 智者先應知此諸人命終。而實不知。不知過去事故則不名一切智
 人。一切智人法應度可度者。不可則置。復次佛處處有疑語。如
 巴蓮弗城。是事當以三因緣壞。若水若火若內人与外人謀。若佛
 是一切智人者則不應有疑惑語。是故知非一切智人。復次佛問比
 丘。汝等聚會為說何事。如是等問。若一切智人者則不應問如是
 等事。以問他故非一切智人。

The Buddha also thought as follows: “Previously, when I was practicing ascetic austerities, the five bhikshus made offerings to me and supported me. It is only appropriate that I first benefit them. Where are they now?”

After he had this thought, a deva informed him: “They are now in Benares, in the place known as ‘Deer Park.’”

On account of this, one knows that the Buddha did not even know of matters having to do with the present. If he failed to know of matters having to do with the present, then we can know from this that the Buddha could not have been omniscient.

Furthermore, after he had attained enlightenment, the Buddha accepted the invitation to expound on Dharma and then had this thought, “As I now proceed to proclaim the Dharma, who is it that ought to be the first to hear it?” He then had another thought: “Udraka Rāmaputra—this is a man of sharp wisdom, one who might easily become enlightened.”

By this time, that man had already died and yet the Buddha nonetheless went in search of him. A deva then informed him: “His life came to an end just last night.” The Buddha thought again and, having reflected, he decided he wanted to liberate Ārāḍa Kālāma. A deva then told him, “This man died seven days ago.”

If the Buddha had been omniscient, he should have known beforehand that these men had already died, but in truth he did not know these events had happened. Because the Buddha did not know about past matters, he could not have been omniscient.

The methods employed by an omniscient man would be such that he should strive to bring about the liberation of those capable of achieving liberation while setting aside those incapable of success in this.

Moreover, in place after place, the Buddha spoke in terms revealing the presence of doubts on his part. Take for example the city of Pāṭaliputra that he said was bound to be destroyed by one of three causes: by flood, by fire, or by a conspiracy between insiders and outsiders. If the Buddha had really been omniscient, then he should not have had instances where his speech was marked by the presence of doubts. One knows therefore that he could not have been omniscient.

Additionally, the Buddha inquired of the bhikshus, “What matter have you all come together to discuss?” He asked questions of this sort. If he were omniscient, then he should not have asked about matters of this sort. Because he was compelled to ask others [in order to know of these matters], then he could not have been omniscient.

正體字

復次佛自稱讚身毀^[8]訾他

075b15 || 人。如經中說。佛告阿難。唯我一人第一無
 075b16 || 比無與等者。告諸比丘尼[*]犍子等是弊惡
 075b17 || 人成就五邪法。諸尼[*]犍子等無信無慚無愧
 075b18 || 寡聞懈怠少念薄智。又說梵志尼[*]犍諸外道
 075b19 || 弟子等諸不可事。若自稱讚毀[*]訾他人。世
 075b20 || 人尚愧。何況一切智人。有此事故非一切
 075b21 || 智人。復次佛經始終相違如經中說。諸比丘
 075b22 || 我新得道。又言我得往古諸佛所得道。世
 075b23 || 間有智尚離終始相違。何況出家一切智人
 075b24 || 而有相違。以終始相違故。當知非一切智
 075b25 || 人。是故汝說金剛三昧唯一切智人得。是事
 075b26 || 不然。無一切智人故。一切智三昧亦不成。
 075b27 || 答曰。汝莫說此。佛實是一切智人。何以故。
 075b28 || 凡一切法有五法藏。所謂過去法。未來法。現
 075b29 || 在法。出三世法。不可說法。唯佛如實遍知
 075c01 || 是法。如汝先難所知法無量無邊故無一切
 075c02 || 智人者。我今當答。

簡體字

復次佛自称赞身毀訾他人。如经中说。佛告阿难。唯我一人第一无比无与等者。告诸比丘尼犍子等是弊恶人成就五邪法。诸尼犍子等无信无惭无愧寡闻懈怠少念薄智。又说梵志尼犍诸外道弟子等诸不可事。若自称赞毁訾他人。世人尚愧。何况一切智人。有此事故非一切智人。复次佛经始终相违如经中说。诸比丘我新得道。又言我得往古诸佛所得道。世间有智尚离终始相违。何况出家一切智人而有相违。以终始相违故。当知非一切智人。是故汝说金刚三昧唯一切智人得。是事不然。无一切智人故。一切智三昧亦不成。答曰。汝莫说此。佛实是一切智人。何以故。凡一切法有五法藏。所谓过去法。未来法。现在法。出三世法。不可说法。唯佛如实遍知是法。如汝先难所知法无量无边故无一切智人者。我今当答。

Also, the Buddha engaged in self-praise while deprecating others. This is as described in the sutras, “The Buddha told Ānanda, ‘I alone am foremost, without a peer, unequaled by anyone.’”¹⁵

He told the bhikshus, “The Nirgranthas and others of that sort are base and evil people who have perfected the five types of deviant dharmas. The Nirgranthas and such have no faith, have no sense of shame, have no dread of blame, and are men of but little learning who are indolent, possessed of only scant mindfulness and shallow wisdom.”

He also discussed all manner of impermissible endeavors engaged in by *brahmacārins*, by Nirgranthas, and by the disciples and other followers of the non-Buddhist traditions.

Self-praise and deprecation of others is a behavior of which even common people of the world are ashamed. How much the more so should this be the case for someone who is omniscient. Because the Buddha engaged in behaviors of this sort, he could not have been omniscient.

Furthermore, comparing beginnings and endings, one finds that the Buddhist scriptures are self-contradictory. Take for instance the statements in the sutras wherein, on the one hand, the Buddha claims, “Bhikshus, I am one who has newly discovered the path.” Then, on the other hand, he claims: “I have attained that path which has previously been attained by all buddhas of antiquity.”

Even wise worldly people abandon any tendency to contradict themselves through chronological inconsistencies. How much the less should it be that a monastic possessed of all-knowledge could stumble into such chronological self-contradictions. Because the Buddha fell into chronological inconsistencies, one should realize that he could not possibly have been omniscient. Therefore your claim that the vajra samādhi is only acquired by omniscient men is wrong, this because there is no such thing as an omniscient person. Nor can one establish any case for the existence of some sort of omniscience samādhi.

B. A: WRONG. AS I SHALL NOW EXPLAIN, THE BUDDHA TRULY IS OMNISCIENT

Response: You should not speak this way. The Buddha truly is omniscient. And how is this so? In general, all dharmas are comprised of five categorical repositories of dharmas, namely: past dharmas, future dharmas, present dharmas, dharmas that transcend the three periods of time, and ineffable dharmas. It is only a buddha who completely knows all these dharmas in accordance with reality.

I shall now respond to your earlier challenge that asserts, because knowable dharmas are measureless and boundless, there are no

正
體
字

若所知法無量無邊。智

075c03 || 亦無量無邊。以無量無邊智知無量無邊法

075c04 || 無咎。若謂是知亦應以智知是則無窮者。

075c05 || 今當答。[9]法應以智知。[10]智如世間人言。我

075c06 || 是智者我是無智者。我是麁智者。我是細智

075c07 || 者。以是因緣以智知[*]智故。則無無窮過。

075c08 || 如以現在[*]智知過去智則盡知一切法

075c09 || 無有遺餘。復次如人數他通身為十知亦

075c10 || 如是。自知亦[11]知他則無有咎。如燈自照

075c11 || 亦照他。如汝所說和合百千萬億智人尚

075c12 || 不能盡知一切法。何況一人知者。是事不

075c13 || 然。何以故。一[12]切智慧人能知眾事。雖復眾

075c14 || 多無有智慧不能有所知。如百千盲人

075c15 || 不[13]任作導。一人有眼任為導師。是故汝

075c16 || 以一人為難。雖復多智於佛則無智。是

075c17 || 事不然。

簡
體
字

若所知法无量无边。智亦无量无边。以无量无边智知无量无边法
无咎。若谓是知亦应以智知是则无穷者。今当答。法应以智知。
智如世间人言。我是智者我是无智者。我是粗智者。我是细智
者。以是因缘以智知智故。则无无穷过。如以现在智知过去智则
尽知一切法无有遗余。复次如人数他通身为十知亦如是。自知亦
知他则无有咎。如灯自照亦照他。如汝所说和合百千万亿智人尚
不能尽知一切法。何况一人知者。是事不然。何以故。一切智慧
人能知众事。虽复众多无有智慧不能有所知。如百千盲人任不作
导。一人有眼任为导师。是故汝以一人为难。虽复多智于佛则无
智。是事不然。

omniscient people. Insofar as knowable dharmas might be measureless and boundless, the corresponding knowledge is also measureless and boundless. There is no fault in claiming that it is by means of measureless and boundless knowledge that one may know measureless and boundless dharmas.

As for your earlier assertion that knowing should somehow also involve a knowledge that knows [itself] and that this would entail the fallacy of infinite regress, I shall now respond, as follows:

It should be the case that dharmas are known by one's cognition. This cognition is similar to what is referenced when the world's common people describe themselves in this way: "I am a knowledgeable person," "I am someone with no knowledge," "I am someone possessed of only a coarse type of knowledge," or "I am someone who possesses subtle knowledge."

One should realize from these circumstances that it is with one's own cognitive ability that one knows [the character of one's own] knowledge. This being the case, there is no fallacy of infinite regress involved here. This is just a case of using one's own present cognitive ability to know one's past knowledge. It is in this way that one can exhaustively know all dharmas without any omissions.

Also, this is just like when someone counts others [in addition to oneself], thus reaching [for instance a total of] ten [people in all]. The capacity to know is just like that. For knowing to thereby know both itself and others is thus a concept free of any fault. This is also analogous to when a lamp is able to illuminate both itself and other things as well.

As for your contention that even the aggregated knowing capacity of a hundred thousand myriads of *koṭis* of wise people could not exhaustively know all dharmas, how much the less might a single person be able to know them—this is wrong. How is this so? An omniscient person is able to know the many things. Although there may be some additional multitude of people, if they have no cognitive ability, they won't know much of anything.

This is comparable to a situation in which there was a group of a hundred thousand blind men. [Even together], they still could not get hired as guides, but just one single person with good eyes might well be able to serve as a guide. Consequently, as regards your challenge to [the plausibility of omniscience on the part of] a single person, even in a situation where many knowers might be involved, they would still have no knowledge at all compared to the Buddha's capacities in this regard. Therefore your position as stated is erroneous.

汝謂佛不說^[14]韋陀等外經故非

075c18 || 一切智人者。今當答。韋陀中無善寂滅法。

075c19 || 但有種種諸戲論事。諸佛所說皆為善寂滅

075c20 || 故。佛雖知韋陀等經。不能令人得善寂

075c21 || 滅。是故不說。問^[15]曰。韋陀中亦有善寂滅解

075c22 || 脫說。世間先皆幽闇都無所有。初有大人出

075c23 || 現如日。若有見者得度死難。更有餘^[16]導。

正 075c24 || 又說。人身小則神小。人大則神大。身為神

體 075c25 || 宅常處其中。若以智慧開解神縛則得解

字 075c26 || 脫。是故當知韋陀中有寂滅解脫。答曰。無

075c27 || 是事也。何以^[17]故。韋陀^[18]經中有四顛倒。世間

075c28 || 無常而別有常世間。如說一作天祠墮落

075c29 || 再亦墮落三作則不墮。是為無常中常顛倒。

076a01 || 世間苦而說有常樂處。是為苦中樂顛倒。

076a02 || 又說我神轉為子願使壽百歲。子是他身云

076a03 || 何為我。是為無我中我顛倒。

汝謂佛不說韦陀等外经故非一切智人者。今当答。韦陀中无善寂灭法。但有种种诸戏论事。诸佛所说皆为善寂灭故。佛虽知韦陀等经。不能令人得善寂灭。是故不说。问曰。韦陀中亦有善寂灭解脱说。世间先皆幽闇都无所有。初有大人出现如日。若有见者得度死难。更有余导。又说。人身小则神小。人大则神大。身为神宅常处其中。若以智慧开解神缚则得解脱。是故当知韦陀中有寂灭解脱。答曰。无是事也。何以故。韦陀经中有四颠倒。世间无常而别有常世间。如说一作天祠墮落再亦墮落三作則不墮。是为无常中常顛倒。世间苦而说有利常乐处。是为苦中乐顛倒。又说我神转为子愿使寿百歲。子是他身云何为我。是为无我中我顛倒。

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As for your contention that, because the Buddha does not discuss the Vedas and other such non-Buddhist scriptures, he must therefore not be omniscient—I shall now respond to that as follows:

The Vedas are entirely lacking in the dharma of [liberation achieved through] skillful realization of nirvāṇa.¹⁶ They contain only all manner of conceptual elaboration. Since what the Buddhas proclaim is all entirely devoted to the skillful realization of nirvāṇa, even though the Buddha is already well aware of the contents of the Vedas and other such scriptures, the Buddha does not discuss such things because those [Vedic] teachings have no capacity to lead anyone to the skillful realization of nirvāṇa.

Question: The Vedas *do* contain discussions of the skillful realization of nirvāṇa. Before the arising of this world, all was darkness and nothing whatsoever existed. In the beginning there existed a great man who appeared like the rising of the sun. If one was able to see him, then one could be liberated from the difficulty of being subject to dying.

[The Vedas] contain yet more guidance on these matters. They state that, because one's person is but small, then one's spiritual soul is correspondingly small. However, if one's person is great, then one's spiritual soul will be correspondingly great in scope, for the body is the home of the spiritual soul that always abides within it. If one uses wisdom to untie the bonds restraining one's spiritual soul, one will then gain liberation. Therefore one should realize from this that the Vedas *do* contain teachings leading to liberation through attainment of nirvāṇa.

Response: This is simply not so. Why not? The Vedic scriptures are tied up with the four inverted views. The world is impermanent and yet they posit the existence of a separate and permanent world. They claim that only one or two sacrifices to their deva [is insufficient and] conduces to falling away from it, but with a third sacrifice, one will not be subject to falling away from it. This scenario involves the inverted view that falsely ascribes permanence to what is itself impermanent.

The world is a place of suffering and yet the Vedas claim the existence of a sphere of eternal bliss. This is just an instance of the inverted view that falsely ascribes bliss to what is inherently bound up with suffering.

The Vedas also claim that one's soul may transform into one's son and be subject through prayer to an extended lifetime of a hundred years. But a "son" is another person, so how could it constitute a self? This is just an instance of the inverted view that falsely ascribes selfhood to what is not actually a self.

說身清淨

076a04 || 第一無比。金銀珍寶無及身者。是名^[1]無淨
 076a05 || 中淨顛倒。顛倒則無實。無實云何有寂滅。
 076a06 || 是故韋陀中無善寂滅法。問曰。韋陀中說。能
 076a07 || 知韋陀者清淨安隱。云何言無善寂滅法。
 076a08 || 答曰。知韋陀者雖說安隱非畢竟解脫。
 076a09 || 於異身中生解脫想。是說因長壽天。說為
 076a10 || 解脫。是故韋陀中實無解脫。復次韋陀中。略
 076a11 || 說有三義。一者呪願。二者稱讚。三者法則。
 076a12 || 呪願名為令我得妻子牛馬金銀珍寶。稱讚
 076a13 || 名為汝火神頭黑頸赤體黃常在眾生五大
 076a14 || 中。法則名為是事應作是不應作。如從昴
 076a15 || 星初受火法而實呪願稱讚法。則無有寂
 076a16 || 滅解脫。何以故。貪著世樂然蘇呪願無真
 076a17 || 智慧。不斷煩惱何有解脫。問曰。韋陀法自
 076a18 || 古有之第一可信。汝言無善寂滅故不可
 076a19 || 信者。是事不然。何以故。

正
體
字

说身清淨第一无比。金银珍宝无及身者。是名无淨中淨顛倒。顛倒則无實。无實云何有寂滅。是故韋陀中無善寂滅法。問曰。韋陀中說。能知韋陀者清淨安隱。云何言無善寂滅法。答曰。知韋陀者雖說安隱非畢竟解脫。于異身中生解脫想。是說因長壽天。說為解脫。是故韋陀中實無解脫。復次韋陀中。略說有三義。一者呪願。二者稱讚。三者法則。呪願名為令我得妻子牛馬金銀珍寶。稱讚名為汝火神頭黑頸赤體黃常在眾生五大中。法則名為是事應作是不應作。如從昴星初受火法而實呪願稱讚法。則無有寂滅解脫。何以故。貪著世樂然蘇呪願無真智慧。不斷煩惱何有解脫。問曰。韋陀法自古有之第一可信。汝言無善寂滅故不可信者。是事不然。何以故。

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They also claim that one's body is possessed of the foremost level of purity and so incomparable in this respect that not even the purity of gold, silver, or precious gems can approach the purity of the body. This is just an instance of the inverted view that falsely ascribes purity to what is devoid of purity.

If one holds inverted views, then [one's views] are devoid of reality. [If such teachings] are devoid of reality, how could they possess [a path to] nirvāṇa? Therefore the Vedas are devoid of any good methods for attaining nirvāṇa.

Question: The Vedas assert that whoever is able to know the Vedas becomes purified and possessed of peace and security. How then can you state that they have no good methods for attaining nirvāṇa?

Response: Although the Vedas assert that whoever knows the Vedas will gain peace and security, this is not ultimate liberation. Rather, this is but an envisioning of liberation projected onto another body. This claim bases itself on the idea that existence in the long-life heavens constitutes liberation. Therefore the Vedas truly contain no means to achieve liberation.

Furthermore, the teachings in the Vedas generally embody three types of concepts: The first involves chants and prayers. The second involves the utterance of praises. The third involves the principles of their dharma.

"Chants and prayers" refers to praying, "May I be caused to obtain a wife and sons, cows, horses, gold, silver, and precious jewels."

"Utterance of praises" refers to statements such as, "Oh, you, the spirit of fire with your black head, your red neck, and your yellow body—you abide eternally in the five great elements of living beings."

"Principles of their dharma" refers to teachings stating that one should do this and abstain from doing that.

Just as with their [erroneous teaching that] fire was first received from the Pleiades, so too, in truth, their methods of using chants and prayers and utterances of praises are all devoid of [any means to achieve] nirvāṇa's liberation. How is this so? Covetous attachment to worldly pleasures, [offerings of] burning ghee, spells, and incantations—these are all devoid of genuine wisdom. Since these do not cut off the afflictions, how could [the Vedas] have [the means to achieve] liberation?

Question: The dharmas in the Vedas have come forth from antiquity and are deserving of the foremost degree of faith. As for your contention that they have no good methods by which one might reach nirvāṇa, they are therefore not fit to be believed, this is wrong. Why?

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佛法近乃出世。韋

076a20 || 陀自古久遠常在世間。是故古法可信近法

076a21 || 不可信。汝言韋陀中無善寂滅法。是事不

076a22 || 然。答曰。時不可信。[2]無明先出正智後出。邪

076a23 || 見先出正見後出。不可以無明邪見先出故

076a24 || 可信。正智正見後出不可信。如先有污泥

076a25 || 後有蓮花。先有[3]病後有藥。如是不可以

076a26 || 在先出者為貴。是故韋陀先出。佛法後出。

076a27 || 謂不可信者。是事不然。復次過去[4]錠光等

076a28 || 諸佛皆先出世。其法則古出。韋陀是後出。若

076a29 || 汝以先久為貴者。此諸佛及法則應是貴。

076b01 || 問曰。韋陀不能作善寂滅。是故佛法中不

076b02 || 說。若佛知不能作寂滅。何用知為。若不知

076b03 || 則非一切智人。二俱有過。答曰。汝語非也。

076b04 || 佛先知韋陀不能善寂滅故不說亦不修

076b05 || 行。問曰。若佛知韋陀無有利益故而說不

076b06 || 修習者何用知為。答曰。大智之人應悉分別

076b07 || 是正道是邪道。欲令無量人眾度險惡道故

076b08 || 行於正道。

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佛法近乃出世。韦陀自古久远常在世間。是故古法可信近法不可信。汝言韦陀中无善寂灭法。是事不然。答曰。时不可信。无明先出正智后出。邪见先出正见后出。不可以无明邪见先出故可信。正智正见后出不可信。如先有污泥后有莲花。先有病后有药。如是不可以在先出者为贵。是故韦陀先出。佛法后出。谓不可信者。是事不然。复次过去锭光等诸佛皆先出世。其法则古出。韦陀是后出。若汝以先久为贵者。此诸佛及法则应是贵。问曰。韦陀不能作善寂灭。是故佛法中不说。若佛知不能作寂灭。何用知为。若不知则非一切智人。二俱有过。答曰。汝语非也。佛先知韦陀不能善寂灭故不说亦不修行。问曰。若佛知韦陀无有利益故而说不修习者何用知为。答曰。大智之人应悉分别是正道是邪道。欲令无量人众度险恶道故行于正道。

Whereas the Buddha's Dharma has only recently emerged into the world, the Vedas have come down from long distant antiquity and have always prevailed in the world. Therefore, given that ancient dharmas are deserving of belief and newly arisen dharmas are not deserving of belief, your claim that the Vedas are devoid of any good methods by which one might realize nirvāṇa—this is wrong.

Response: Their relative antiquity is no justification for faith. Ignorance tends to come first whereas right knowledge comes only later. Erroneous views emerge first whereas right views emerge later. One cannot have faith in ignorance and erroneous views simply because they happened to emerge first nor can one deem right knowledge and right views to be unbelievable simply because they emerged later. This is analogous to there first being mud and only later lotuses, first being disease and only later a cure. Matters of these sorts are not worthy of being valued simply because they happened to appear first. Therefore, as for your contention that, because the Vedas came first and the Buddha's Dharma came later, the latter is unworthy of belief, this is a fallacy.

Furthermore, Dīpaṃkara Buddha and the other buddhas of the past all came into the world earlier. Their Dharma principles emerged in antiquity whereas the Vedas actually came forth only later. If you insist on relying on chronological primacy and long history as your bases for according esteem, then the Buddhas and their Dharma should be most highly valued.

Question: You claim it is because the Vedas have no good methods for reaching nirvāṇa that they are therefore not discussed in the Buddha's Dharma. But if the Buddha had really already known they are unable to lead to nirvāṇa, why did he bother to become knowledgeable about them? If in fact he was not *already* knowledgeable about them, he could not have been omniscient. Both stances are faulty.

Response: Your claim is wrong. The Buddha knew from early on that the Vedas have no good methods for reaching nirvāṇa. It is for this reason that he neither discussed them nor practiced what they teach.

Question: If it really was because the Buddha already knew there is no benefit to be had through the Vedas that he therefore instructed others not to cultivate their teaching, what was the point in his acquiring knowledge about them?

Response: People possessed of great knowledge should thoroughly distinguish between the correct path and the erroneous path. It is because one wishes to cause countless beings to go beyond dangerous and bad paths that one takes up the practice of the right path. This

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譬如導師善分別邪道正道。佛亦如是。既自得出生^[5]老死險道。亦復欲令眾生出故。善知八^[6]真聖道。亦知韋陀等邪險惡道。為離邪惡道故。行於正道^[7]故。但知而不說。猶如農夫為穀種植至秋收穫亦得草^[麩-夫+戈]。佛亦如是。為無上道故勤行精進得菩提^[8]道。亦知韋陀等諸邪道。是故無咎。如汝先說無人能有具知四韋陀者。此難不然。世間人各有念力。有人一日能誦五偈。有誦百偈。有誦二百偈。若人一日不誦十偈則謂無能誦百偈出百偈者。此非實語。汝等不能盡知故。便言都無智者。若人見一人不能度河便言無能度者。是人不能名正說。何以故。自有餘大力者能度。此亦如是。設使餘人不能盡知。一切智者知之何咎。復次脾婆仙人。皆讀韋陀亦應成一切智。若有盡讀韋陀。何以言無一切智。

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譬如导师善分别邪道正道。佛亦如是。既自得出生老死险道。亦复欲令众生出故。善知八真圣道。亦知韦陀等邪险恶道。为离邪恶道故。行于正道故。但知而不说。犹如农夫为谷种植至秋收获亦得草^[麩-夫+戈]。佛亦如是。为无上道故勤行精进得菩提道。亦知韦陀等诸邪道。是故无咎。如汝先说无人能有具知四韦陀者。此难不然。世间人各有念力。有人一日能诵五偈。有诵百偈。有诵二百偈。若人一日不诵十偈则谓无能诵百偈出百偈者。此非实语。汝等不能尽知故。便言都无智者。若人见一人不能度河便言无能度者。是人不能名正说。何以故。自有余大力者能度。此亦如是。设使余人不能尽知。一切智者知之何咎。复次脾婆仙人。皆读韦陀亦应成一切智。若有尽读韦陀。何以言无一切智。

is analogous to a guide who skillfully distinguishes between errant paths and the right path.

The Buddha is just the same in this respect. Since he himself had already succeeded in escaping the dangerous path of birth, aging, and death and also wished to cause other beings to escape from it as well, he knew well the genuine eightfold path of the Āryas and also knew the dangerous and bad paths of the Vedas and other such teachings. It was in order to facilitate others' abandonment of deviant and bad paths and in order to encourage their practice of the correct path that, [with regard to the Vedas], he merely became knowledgeable about them, but did not discuss them.

This is analogous to the situation with farmers who plant their fields and then, with the arrival of autumn, reap a harvest that may also happen to include a few useless weeds. The Buddha is like this as well. For the sake of achieving success in the unsurpassable path, he cultivates assiduously and vigorously and consequently gains the path of bodhi while incidentally gaining knowledge of the Vedas and other such erroneous paths. Hence there is no fault on his part in any of this.

As for your previous statement claiming that no single person can completely know the four Vedas, this challenge of yours is false. People of the world each have the power of memory. There are those who, in a single day, can only recite five verses from memory, whereas others can recite one or two hundred verses from memory. If a particular person who cannot even recite ten verses from memory then holds the opinion that nobody could be able to recite from memory a hundred or more than a hundred verses, this would be an untruthful claim. It is because people such as yourself are unable to completely know the Vedas that you then claim nobody knows them.

If someone observes that some other person was unable to ford a particular river and then claims that nobody can cross that river, this person's statement on the matter does not qualify as correct speech. Why not? It is because there will naturally be some other person possessed of great strength who can indeed cross that river. This case is just like that. Even if one supposes that other [ordinary people] would be unable to entirely know [the Vedas], what fault is there in stipulating that someone possessed of all-knowledge would know them?

Furthermore, the *pisuo*¹⁷ rishis all study the Vedas and ought themselves to be able to reach all-knowledge. Thus if there are these persons who have completely studied the Vedas, how can you say that nobody can have all-knowledge?

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若汝言有經書能生貪欲瞋恚者。我
 076b26 || 今當答。若人欲長壽。應離死因緣。佛亦如
 076b27 || 是欲斷一切眾生貪欲瞋恚。應知貪欲[9]瞋
 076b28 || 恚因緣。復次如汝[10]說能知生貪欲瞋恚
 076b29 || 經書則有貪欲瞋恚者。無有是[11]處也。佛
 076c01 || 雖知是不用不行故無過咎。如人知死因
 076c02 || 緣則不死。若行死因緣則死。是事亦爾。若
 076c03 || 汝說不知未來事故不名一切智者。我今
 076c04 || 當答。此則非難。我等亦知有難一切智者
 076c05 || 如經中說。佛告諸比丘。凡夫無[12]智有三相。
 076c06 || 不應思而思。不應說而說。不應作而作。
 076c07 || 是故皆已總說。汝等未來世凡夫皆在其中
 076c08 || 無利益故。何用分別說其名字等。若謂佛
 076c09 || 知有難不[*]豫答者亦不須此。今現四眾
 076c10 || 中亦有善斷疑難者。今亦有能破諸難問
 076c11 || 者。何用先答。如汝今日現見比丘之中能
 076c12 || 破婆羅門者。是故不須先答。

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若汝言有經書能生貪欲瞋恚者。我今當答。若人欲長壽。應離死
 因緣。佛亦如是欲斷一切眾生貪欲瞋恚。應知貪欲瞋恚因緣。復
 次如汝說能知生貪欲瞋恚經書則有貪欲瞋恚者。無有是處也。佛
 雖知是不用不行故無過咎。如人知死因緣則不死。若行死因緣則
 死。是事亦爾。若汝說不知未來事故不名一切智者。我今當答。
 此則非難。我等亦知有難一切智者如經中說。佛告諸比丘。凡夫
 無智有三相。不應思而思。不應說而說。不應作而作。是故皆已
 總說。汝等未來世凡夫皆在其中無利益故。何用分別說其名字
 等。若謂佛知有難不豫答者亦不須此。今現四眾中亦有善斷疑難
 者。今亦有能破諸難問者。何用先答。如汝今日現見比丘之中能
 破婆羅門者。是故不須先答。

I shall now respond to your [above-stated] claim that there are scriptures which [by their explication of the causes and conditions conducing to desire] are capable of causing one to feel desire or hatred. If one wishes to have a long life, he should abandon causes and conditions conducive to death. The Buddha, too, in this same way, wished to influence beings to cut off their desires and hatreds. This required that he know the causes and conditions that initiate the arising of desire and hatred.

Additionally, as for your contention that, if one is able to know the classical texts concerned with generating desire or hatred, one will then become afflicted with desire and hatred—this is a baseless claim. Although the Buddha had knowledge of these texts, because he did not use them or implement their practices, he was without fault in this respect. So too, if a person merely knows the causes and conditions that precipitate death, this does not entail his dying [as a result]. Only if he were to implement the causes and conditions that precipitate death would he then die as a result. This case is just the same as that one.

I shall now address your contention that, if one does not know future matters, then one does not qualify as omniscient. This does not constitute as a valid challenge. We already know of instances involving challenges to the plausibility of omniscience. As stated in the sutras: “The Buddha told the bhikshus, ‘The common person bereft of wisdom has three characteristics: He contemplates what he should not contemplate, discusses what he should not discuss, and does what he should not do.’”¹⁸

Everything of relevance is already comprehensively mentioned in that statement. You common people of this future time are all included in it. As it would have no particular benefit, what would be the point in his having distinguished and mentioned names and such [related to future events]?

If one were to claim [that there is a contradiction] if the Buddha knew there would be these challenges, yet failed to reply to them in advance, there would really have been no need for this, for, in this presently existing fourfold assembly there are already those well able to cut off doubts in their responses to challenges [such as this]. We now already have those well able to refute challenging inquiries. What then would be the point in [the Buddha himself] responding in advance to such things? Right now, among the bhikshus you encounter in the present day, there are already those well able to refute the tenets posited by brahmins. Therefore there is no need [for the Buddha] to have responded in advance to such challenges.

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又先時亦有

076c13 || 答。散在眾經。人不能具知佛法故。不知
 076c14 || 處所。若言受調達出家事。我今當答。謂
 076c15 || 受調達出家則非一切智人者。是^[13]語不然。
 076c16 || 調達出家非佛所度。問曰。若餘人度者佛何
 076c17 || 以聽。答曰。善惡各有時。不必出家便惡。調
 076c18 || 達出家之後有持戒諸功德。是故出家無
 076c19 || 過。復次調達於十二年清淨持戒誦六萬
 076c20 || 法藏。此果報者當來不空必有利益。汝說調
 076c21 || 達機關激石^[14]者。我今當說。諸佛成就無殺
 076c22 || 法故。一切世間無能奪命者。問曰。若成就
 076c23 || 不殺法者。何故進石而來。答曰。佛於先世
 076c24 || 種壞身業定報應受。示眾生業報不可捨故
 076c25 || 現受。是故自來。汝言旃遮女佛不先說者。
 076c26 || 我今當答。以旃遮女故譏佛者。不能壞
 076c27 || 一切智人因緣。若佛先說旃遮女當來

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又先时亦有答。散在众经。人不能具知佛法故。不知处所。若言
 受调达出家事。我今当答。谓受调达出家则非一切智人者。是语
 不然。调达出家非佛所度。问曰。若余人度者佛何以听。答曰。
 善恶各有时。不必出家便恶。调达出家之后有持戒诸功德。是故
 出家无过。复次调达于十二年清静持戒诵六万法藏。此果报者当
 来不空必有利益。汝说调达机关激石者。我今当说。诸佛成就无
 杀法故。一切世间无能夺命者。问曰。若成就不杀法者。何故进
 石而来。答曰。佛于先世种坏身业定报应受。示众生业报不可舍
 故现受。是故自来。汝言旃遮女佛不先说者。我今当答。以旃遮
 女故讥佛者。不能坏一切智人因缘。若佛先说旃遮女当来

Furthermore, there have already been prior responses to such challenges that are scattered in various places throughout the many sutras. Because people are unable to completely know the Dharma of the Buddha, they do not know where those passages are located.

I shall now address your challenge on the matter of the Buddha's having allowed Devadatta to leave the home life and become a monk. As for your opinion that, if the Buddha allowed Devadatta to leave the home life, he could not have been omniscient, this statement is wrong. When Devadatta left the home life to become a monk, it was not the Buddha who was involved in allowing him to become a monastic.

Question: Even if it was someone else who allowed him to become a monastic, why did the Buddha allow this to happen?

Response: The doing of good and the doing of evil each have the season in which they occur. It was not necessarily the case that, having left home, he would immediately embark on doing evil. After Devadatta left home to become a monk, he had all of the meritorious qualities that are associated with upholding the moral precepts. Therefore there was no fault in [permitting] his leaving the home life.

Additionally, for twelve years, Devadatta was pure in his observance of the moral precepts and also became able then to recite from memory sixty-thousand lines from the treasury of Dharma. The karmic reward from this is such that, in the future, [such cultivation] will not have been in vain. In fact, it will definitely benefit him later on.

I will now reply to your statement regarding Devadatta's prying loose of a boulder [in an attempt to murder the Buddha]. Because all buddhas have already perfected the dharma of not killing, nobody in any world can ever rob them of life.

Question: If the Buddha had actually perfected the dharma of not killing, why did the boulder shatter and [allow a piece of it] to come down [and strike him in the foot]?

Response: The Buddha had planted karmic causes associated with damage to the body for which he was bound to undergo this fixed retribution. He manifested the appearance of having to undergo it in order to demonstrate to beings that karmic retributions cannot be escaped. It was for this reason that he voluntarily came to that place.

I shall now respond to your contention that there was some problem in the Buddha's not having spoken in advance about the incident involving that woman, Ciñcā. There is nothing in that woman, Ciñcā's, disparaging of the Buddha that can serve as a causal basis for impugning his qualification as omniscient. If the Buddha had announced in advance: "In the future, that woman, Ciñcā, will come forth and

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謗我 076c28 || 者。旃遮女則不來。復次佛先世謗人罪業
 076c29 || 因緣。今必應受。汝說佛何以不遮孫陀利
 077a01 || 入祇洹事。我今當答。此事不能壞一切智
 077a02 || 人因緣。佛無有力令一切眾生盡作樂人。
 077a03 || 又諸佛離一切諍訟不自高身不著持戒。
 077a04 || 是故不遮。復次佛先世業熟故。必應受七
 077a05 || 日謗。又眾生見佛聞謗不憂。^[1]雪明不喜故。
 077a06 || 發無上道心。作是願言。我等亦當得如是
 077a07 || 清淨心。是故無咎。汝先說佛入婆羅門聚
 077a08 || 落空鉢而出非一切智人者。今當答。佛不
 077a09 || 以^[2]飲食先觀人心入聚落已魔轉其意。
 077a10 || 問曰。是事佛應先知。我入聚落魔當轉人
 077a11 || 心。答曰。佛亦先知此事。為大利益眾生。諸
 077a12 || 佛非但以受人食故。以為利益度脫眾
 077a13 || 生。有以清淨心迎逆敬禮和顏瞻視。此皆大
 077a14 || 利何必飲食。以種種門利益眾生。非空入
 077a15 || 聚落。

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謗我者。旃遮女則不來。復次佛先世謗人罪業因緣。今必應受。
 汝說佛何以不遮孫陀利入祇洹事。我今當答。此事不能壞一切智
 人因緣。佛無有力令一切眾生盡作樂人。又諸佛離一切諍訟不自
 高身不著持戒。是故不遮。復次佛先世業熟故。必應受七日謗。
 又眾生見佛聞謗不憂。雪明不喜故。發無上道心。作是願言。我
 等亦當得如是清淨心。是故無咎。汝先說佛入婆羅門聚落空鉢而
 出非一切智人者。今當答。佛不以飲食先觀人心入聚落已魔轉其
 意。問曰。是事佛應先知。我入聚落魔當轉人心。答曰。佛亦先
 知此事。為大利益眾生。諸佛非但以受人食故。以為利益度脫眾
 生。有以清淨心迎逆敬禮和顏瞻視。此皆大利何必飲食。以種種
 門利益眾生。非空入聚落。

slander me,” then that woman, Ciñca, would not in fact have come forth as she did. Furthermore, it was due to the karmic causes and conditions associated with the Buddha’s having slandered others in a previous lifetime that he was now definitely bound to undergo [the corresponding retribution].¹⁹

I shall now address your challenge as to how it could have been that the Buddha failed to prevent the incident that occurred when Sundarī entered the Jeta Grove.²⁰ This incident does not constitute a reason for impugning the Buddha’s qualification as omniscient. The Buddha does not have some power by which he is able to cause every being’s life to be an entirely happy one. Also, the Buddhas have all left behind disputation, do not elevate themselves, and are not attached to [making others] uphold moral precepts, consequently he did not act to prevent this incident.

Additionally, it was because of the ripening of karma from a previous life that he was definitely bound to undergo that seven days of slander. Moreover, when beings observed that the Buddha was neither perturbed over hearing himself slandered nor joyful when his innocence was made clear, they brought forth the resolve to follow the unsurpassable path, uttering this vow, “We too shall acquire just such a pure mind as this.” Therefore there was no fault [in the Buddha’s having acted as he did].

I shall now respond to your contention that, because the Buddha entered a brahmin village and then left with an empty bowl, he was therefore not omniscient.²¹ The Buddha [did not go to that village] for the sake of food and drink, [but rather because] he had contemplated the minds of the people there. It was only after he entered the village that Māra changed the villagers’ minds.

Question: This is a matter about which the Buddha should have become aware in advance, thinking, “If I go into this village, Māra will change these peoples’ minds.”

Response: The Buddha in fact *did* know about this matter in advance [and entered that village anyway] in order to bring great benefit to those beings. It is not solely on the basis of receiving alms food from them that the Buddhas benefit beings and facilitate their liberation. There were those who welcomed him there with pure minds, bowed in reverence to him, and looked up to him with congenial gazes. All of these things already served great benefit. Why should it be an essential requirement that he be given food and drink? There are many different sorts of methods by which he was able to be of benefit to beings. Thus it was not in vain that he entered that village.

正
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汝說佛逆趣醉象者。今當答。佛雖知
 077a16 || 此事。以因緣故往以此醉象必應得度。又
 077a17 || 能障其害佛罪業。復次此象身如黑山。眾
 077a18 || 人見此低頭禮佛皆起恭敬。以是因緣故
 077a19 || [3]佛故往趣。復次佛趣此象無有過失。若
 077a20 || 有惡事可作此難。汝難至隨蘭若者。為
 077a21 || 受先世業果報故。汝說畜須[4]洹又多羅
 077a22 || 為弟子者。今當說。佛身口意命不須守護。
 077a23 || 無所畏故聽為弟子。復次是人常近佛故
 077a24 || 得見種種大神力。見諸天龍夜叉乾闥婆阿
 077a25 || 修羅等諸王來供養佛請問種種甚深要法
 077a26 || 心得清淨。心清淨故得利益因緣。是故雖
 077a27 || 惡聽為弟子。問曰。此人於佛多生惡心。是
 077a28 || 故不應聽為弟子。答曰。若不聽為弟子亦
 077a29 || 有惡心。是故聽為弟子無咎。汝說先未作
 077b01 || 罪時何以不制戒。今當答。

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汝说佛逆趣醉象者。今当答。佛虽知此事。以因缘故往以此醉象
 必应得度。又能障其害佛罪业。复次此象身如黑山。众人见此低
 头礼佛皆起恭敬。以是因缘故佛故往趣。复次佛趣此象无有过
 失。若有恶事可作此难。汝难至随兰若者。为受先世业果报故。
 汝说畜须洹又多罗为弟子者。今当说。佛身口意命不须守护。无
 所畏故听为弟子。复次是人常近佛故得见种种大神力。见诸天龙
 夜叉乾闥婆阿修羅等諸王来供養佛請問种种甚深要法心得清淨。
 心清淨故得利益因緣。是故虽恶听为弟子。問曰。此人于佛多生
 惡心。是故不应听为弟子。答曰。若不听为弟子亦有惡心。是故
 听为弟子无咎。汝说先未作罪时何以不制戒。今当答。

I shall now respond to your statement about the Buddha's having gone up the road on which there was a drunken elephant.²² Although the Buddha already knew of this matter, there was a reason he deliberately went there. It was because this drunken elephant was definitely at a point where he could be brought across to liberation. The Buddha was also intent on preventing his falling into the karmic offense of harming a buddha.

Additionally, this elephant's body had the appearance of a black mountain. When the population there saw this elephant bow down its head in reverence to the Buddha, they all brought forth thoughts of reverence. It was for these reasons that the Buddha deliberately went up that road. Also, there was no error involved in the Buddha's having entered that road to encounter that elephant. Only if some unfortunate incident had transpired would you have a basis for bringing up this challenge.

As for your challenge regarding the Buddha's having gone to Verañjā, that was simply a case of having to undergo retribution for karmic deeds committed in a previous life.²³

I shall now address your statement on the issue of the Buddha's having accepted Sunakṣatra as a disciple.²⁴ The Buddha has no need to guard against errors in actions of body, speech, mind, or livelihood.²⁵ It was because he is utterly without fear that he permitted Sunakṣatra to become a disciple.

Also, because this man always dwelt in close proximity to the Buddha, he was thus able to observe the display of all manner of spiritual powers and also saw the arrival of devas, dragons, *yakṣas*, *gandharvas*, *asuras*, kings, and others, all coming to make offerings to the Buddha and to pose respectful questions to him on all manner of extremely profound and essential dharmas. Hence his mind was thereby able to become purified. Because he was able to achieve purification of mind, this was a causal basis for his [eventual] benefit. Therefore, even though he was an evil man, the Buddha nonetheless accepted him as a disciple.

Question: This man had many evil thoughts about the Buddha. Therefore the Buddha should not have permitted him to become a disciple.

Response: Even if the Buddha had not accepted him as a disciple, the man still would have had those evil thoughts. Therefore there was no fault in the Buddha's permitting him to become a disciple.

I shall now respond to your challenge as to why the Buddha did not formulate the moral precepts in advance of [his disciples'] commission

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佛先結戒。說 077b02 || 八聖道正見正思惟正語正業正命正精進正
 077b03 || 念正定。說是至涅槃道故。已說一切諸戒。
 077b04 || 復次佛說三學。善學戒善學心善學慧。當
 077b05 || 知已說一切諸戒。復次佛告諸比丘。一切
 077b06 || 惡決定不應作。是不名先結戒耶。復次佛
 077b07 || 說十善道。離殺盜淫兩舌惡罵妄言綺語貪
 077b08 || 嫉瞋恚邪見。不名先結戒耶。佛先十二
 077b09 || 年中說一偈為布薩法。所謂一切惡莫作。一
 077b10 || 切善當行。自淨其志意。是則諸佛教。是故
 077b11 || 當知先已結戒。復次佛說諸小惡因緣皆應
 077b12 || 當離。如說。
 077b13 || 離身諸惡行 亦離口諸惡
 077b14 || 離意諸惡行 餘惡悉遠離
 077b15 || 如是說者當知先^[5]已結戒。復次佛先已說
 077b16 || 諸守護法。如說。
 077b17 || 護身為善哉 能護口亦善
 077b18 || 護意為善哉 護一切亦善

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佛先結戒。說八聖道正見正思惟正語正業正命正精進正念正定。
 說是至涅槃道故。已說一切諸戒。復次佛說三學。善學戒善學心
 善學慧。當知已說一切諸戒。復次佛告諸比丘。一切惡決定不應
 作。是不名先結戒耶。復次佛說十善道。離殺盜淫兩舌惡罵妄言
 綺語貪嫉瞋恚邪見。不名先結戒耶。佛先十二年中說一偈為布薩
 法。所謂一切惡莫作。一切善當行。自淨其志意。是則諸佛教。
 是故當知先已結戒。復次佛說諸小惡因緣皆應當離。如說。
 離身諸惡行 亦離口諸惡
 離意諸惡行 餘惡悉遠離
 如是說者當知先已結戒。復次佛先已說諸守護法。如說。
 護身為善哉 能護口亦善
 護意為善哉 護一切亦善

of the corresponding transgressions. The Buddha did in fact formulate moral precepts in advance. He set forth the eightfold path of the Āryas that consist of right views, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right meditative concentration. Because he did describe this path leading to the attainment of nirvāṇa, he in fact had already formulated all of the precepts.

Furthermore, the Buddha described the three trainings wherein one thoroughly trains in moral virtue, thoroughly trains in [focusing] the mind, and thoroughly trains in wisdom. One should then realize from this that he had in fact already set forth all of the moral precepts.

Additionally, the Buddha told the bhikshus that they should definitely not do any sort of evil. Does this not constitute prior formulation of moral precepts?

Also, the Buddha spoke of the path of the ten courses of good karmic action, namely abandoning killing, stealing, sexual misconduct, divisive speech, harsh speech, false speech, frivolous speech, covetousness, ill will, and wrong views. Does this not constitute prior formulation of moral precepts?

Twelve years earlier, the Buddha described in a single verse the *upoṣadha* dharma,²⁶ namely:

To refrain from doing any sort of evil deed,
to respectfully engage in every sort of good deed,
and to purify one's own mind—
This is the teaching of all Buddhas.²⁷

One should therefore realize that the Buddha in fact *did* formulate the moral precepts in advance.

Also, the Buddha stated that one should abandon even all of the most minor causes and conditions associated with evil, as stated in these lines:

Abandon all evil actions of the body.
Also abandon all evil speech,
abandon all evil actions of the mind,
and utterly abandon all other forms of evil.

On the basis of statements such as these, one should realize that the Buddha had already formulated the moral precepts in advance. Additionally, the Buddha had already described in advance the dharmas through which one guards against transgressions, as stated in these lines:

To guard the body is good indeed.
To be able to guard one's speech is also good.

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077b19 || 比丘護一切 得遠離諸^[6]惡
 077b20 || 如是說者當知先已結戒。復次佛先說善
 077b21 || 相。如說。
 077b22 || 手足勿妄犯 節言慎所行
 077b23 || 當樂守定意 是名真比丘
 077b24 || 如是說者當知先已結戒。復次說沙門法
 077b25 || 故。當知先已結戒。沙門有四法。一於瞋不
 077b26 || 報。二於罵默然。三杖捶能受。四害者忍之。
 077b27 || 復次佛說四念處。觀身觀受觀心觀法。是
 077b28 || 涅槃道住處故。當知先^[7]已結戒。若微小惡
 077b29 || 尚不聽。何況身口惡業。如是等因緣當知
 077c01 || 先已結戒。如王者立制。不應作惡。後有
 077c02 || 犯者隨事輕重作如是罪如是治之。佛
 077c03 || 亦如是。先總說戒。後有犯者說其罪相。如
 077c04 || 有作惡者教令懺悔。作如是罪

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比丘护一切 得远离诸恶
 如是说者当知先已结戒。复次佛先说善相。如说。
 手足勿妄犯 节言慎所行
 当乐守定意 是名真比丘
 如是说者当知先已结戒。复次说沙门法故。当知先已结戒。
 沙门有四法。一于嗔不报。二于骂默然。三杖捶能受。四害者忍
 之。复次佛说四念处。观身观受观心观法。是涅槃道住处故。当
 知先已结戒。若微小恶尚不听。何况身口恶业。如是等因缘当知
 先已结戒。如王者立制。不应作恶。后有犯者随事轻重作如是罪
 如是治之。佛亦如是。先总说戒。后有犯者说其罪相。如有作恶
 者教令忏悔。作如是罪

To guard one's mind is good indeed,
 and to guard against all errors is good as well.²⁸
 The bhikshu guards against all errors
 and thereby succeeds in abandoning all evil.

One should realize on the basis of these statements that the Buddha in fact *did* formulate the moral precepts in advance. Moreover, the Buddha also described in advance the characteristics of goodness, as stated in these lines:

Do not allow hands or feet to carelessly commit transgressions.
 Restrain your words and take care in actions done.
 One should take pleasure in guarding and focusing the mind.
 It is on these bases that one is rightfully called a bhikshu.²⁹

One should realize on the basis of statements such as this that the Buddha in fact *did* formulate the moral precepts in advance.

Furthermore, because the Buddha described the dharmas by which one is a *śramaṇa*, one should realize he did in fact formulate the moral precepts in advance. There are four dharmas by which one is a *śramaṇa*: First, one does not respond in kind to hate-filled actions. Second, one remains silent in the face of scolding. Third, one is able to endure even being beaten with staves. And fourth, one maintains patience with those who have dealt one harm.

Moreover, the Buddha taught the four stations of mindfulness, namely the contemplation of the body, the contemplation of feelings, the contemplation of thoughts, and the contemplation of dharmas, doing so because they constitute the abode of the path to nirvāṇa. Hence one should realize that he *did* formulate the moral precepts in advance.

The Buddha would not even permit the most subtle form of evil, how much the less would he condone any sort of evil karma in one's physical actions or speech. For reasons such as these, one should realize that he did indeed formulate the moral precepts in advance.

This is analogous to a king's establishment of laws in which one is forbidden to do evil deeds. When, later on, there are transgressions against those laws, it is according to the relative gravity of the crime that corresponding punishments are imposed. The Buddha is just the same in this respect. He first made general statements describing the moral precepts. Later on, when offenses occurred, he described the specific characteristic factors by which the given action constituted an offense.

Where there were those who committed evil deeds, they were instructed and caused to repent. He instructed that, for a given offense,

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應如是
 077c05 || 懺。不見擯滅擯不共住等。成如是事故。後
 077c06 || 乃結戒。[8]
 077c07 || 十住毘婆沙論卷第十 077c10 || 十住毘婆沙論卷第十一
 077c11 || 077c12 || 聖者龍樹造
 077c13 || 後秦龜茲國三藏鳩摩羅什譯
 077c14 || 四十不共法中難一切智人品之餘
 077c15 || [9]汝說耆年貴族家等應為上座。今當答。道
 077c16 || 法中耆年貴族家等於道無益。何以故。生
 077c17 || 佛法中名為貴族好家中生。從受大戒數
 077c18 || 其年數名為耆年。汝謂耆年應供養者。先
 077c19 || 出家受戒非是大耶。[10]又從受戒以後無
 077c20 || 有諸姓等差別。諸比丘受大戒。名為生在
 077c21 || 佛家。是則失先大小家名皆為一家。汝說
 077c22 || 持戒者。出家在先持戒日久長夜護持。年歲
 077c23 || 多故應為上座。如結戒中說。汝說持戒之
 077c24 || 人不應禮破戒者。今當答。破戒人尚不
 077c25 || 應共住。何況禮拜供養。以其自言是比丘
 077c26 || 故。隨其大小而為作禮。如禮泥木天像。以
 077c27 || 念真天故。

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应如是忤。不见摈灭摈不共住等。成如是事故。后乃结戒。

汝说耆年贵族家等应为上座。今当答。道法中耆年贵族家等于道无益。何以故。生佛法中名为贵族好家中生。从受大戒数其年数名为耆年。汝谓耆年应供养者。先出家受戒非是大耶。又从受戒以后无有诸姓等差别。诸比丘受大戒。名为生在佛家。是则失先大小家名皆为一家。汝说持戒者。出家在先持戒日久长夜护持。年岁多故应为上座。如结戒中说。汝说持戒之人不应礼破戒者。今当答。破戒人尚不应共住。何况礼拜供养。以其自言是比丘故。随其大小而为作礼。如礼泥木天像。以念真天故。

a given corresponding form of penance was to be performed or that either temporary expulsion or complete expulsion was stipulated so that the miscreant could not dwell together with the community, and so forth. It was only with the establishment of these sorts of cases that we came to have the subsequent formulation of moral precepts.

I shall now address your contention that superior position in the monastic community should be accorded on the basis of age, nobility of birth caste, status of one's clan, and so forth. In the dharmas of the path, issues of age, nobility of birth caste, status of one's clan, and so forth afford no benefit. How is this so? It is on the basis of being born into the Dharma of the Buddha that one qualifies as being born into nobility and into a fine clan. Seniority is determined on the basis of the number of years one has received the higher ordination and this is the rationale for being referred to as an elder.

As for your opinion that those who are merely older in years should be given priority in the receipt of offerings, is it not the case that those who first left the home life and received the ordination precepts are better regarded as of greater eminence?

Furthermore, from the time one receives the ordination precepts onward, there are no longer any distinctions on the basis of one's caste and such. It is only when bhikshus receive the precepts of the higher ordination that they then qualify as having been born into the family of the Buddhas. It is at this point that one loses any name associated with prior birth into a greater or lesser clan and everyone then belongs to this one single family.

As for your statements on upholding the precepts—those who first left the home life to become monastics and who have observed the moral precepts for the longest time and then proceed to uphold those moral precepts for a long time—it is because of their years of seniority in this that they should be accorded a superior position within the monastic community. This is as set forth in the original formulation of the moral precept code.

I shall now address your contention that those who are most strictly observant in their upholding of the moral precepts should not bow in reverence to those who have broken the moral precepts. Those who truly have broken the moral precepts should not even be allowed to dwell together with the community, how much the less should they receive reverential obeisance or offerings.

It is on the basis of their claim to be a bhikshu that one pays reverence to them according to their order of seniority. This is similar to when one bows in reverence before a deity's image made of clay or wood, doing so as a means of bearing in mind that actual deity.

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佛勅年少應禮上座。順佛教

077c28 || 故則便得福。汝說以頭陀故應敬禮者。今
 077c29 || 當答。若頭陀^[11]人有五種故難得分別。一者
 078a01 || 愚癡無所知故貪受難法。二者鈍根悵望
 078a02 || 得利。三者惡意欺誑於人。四者狂亂。五者
 078a03 || 作念。頭陀法者。諸佛賢聖所共稱讚。以其
 078a04 || 隨順涅槃道故。是五種人。行頭陀法真偽
 078a05 || 難別。多聞者。多聞之人亦如頭陀難可分
 078a06 || 別。何以故。或以樂道故多聞。或以利養故
 078a07 || 多聞。如是等亦難分別。又佛法貴如說行。
 078a08 || 不貴多讀多誦。又如佛說行一法句能自
 078a09 || ^[1]利益名為多聞。智慧亦如是。若不能如
 078a10 || 所說行何用智慧為。是故不以智慧故說
 078a11 || 為上座。

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佛敕年少应礼上座。顺佛教故则便得福。汝说以头陀故应敬礼者。今当答。若头陀人有五种故难得分别。一者愚痴无所知故贪受难法。二者钝根悵望得利。三者恶意欺诳于人。四者狂乱。五者作念。头陀法者。诸佛贤圣所共称赞。以其随顺涅槃道故。是五种人。行头陀法真伪难别。多闻者。多闻之人亦如头陀难可分别。何以故。或以乐道故多闻。或以利养故多闻。如是等亦难分别。又佛法贵如说行。不贵多读多诵。又如佛说行一法句能自利益名为多闻。智慧亦如是。若不能如所说行何用智慧为。是故不以智慧故说为上座。

The Buddha decreed that those of fewer years seniority should revere those who are seated in a superior position within the monastic order. It is through according with the Buddha's instructions in this that one acquires karmic merit.

I shall now respond to your statement that the according of reverence should be based on one's practice of the *dhūta* austerities. In this matter of those who take up the *dhūta* practices, there are five general types of practitioners among which it is difficult to make clear distinctions:³⁰

First, there are those who are deluded and who, due to an absence of right knowledge, are driven by desire to practice these difficult dharmas;

Second, there are those possessed of only dull faculties who wish to acquire benefits as a result;

Third, there are those with evil intentions focused on deceiving others;

Fourth, there are those who are mentally ill;

And fifth, there are those who [take them up], thinking, "The dharmas of the *dhūta* austerities are praised by all buddhas, worthies, and *āryas* because they accord with the path to nirvāṇa."

Among these five classes of practitioners of the *dhūta* austerities, it is difficult to distinguish which are genuine and which are false.

Now, as for this matter of one's level of learning, just as with the *dhūta* austerities, it is difficult to distinguish clearly among those who have acquired abundant learning. How is this so? It could be that it is on the basis of delighting in the path that one has accrued much learning. Or perhaps it is only for the sake of receiving offerings that one has accrued much learning. It is difficult to make clear distinctions in matters such as these.

Additionally, in the Dharma of the Buddha, it is practice in accordance with one's words that is accorded esteem. One does not accord esteem merely on the basis of having engaged in much study or having become able to recite many scriptures. Also, according to the statements of the Buddha himself, if one practices but a single sentence of Dharma and is thereby able to derive self-benefit from that, this itself qualifies as abundant learning.

So too it is with this matter of wisdom. If one remains unable to implement a level of practice consistent with one's level of discourse, of what use is this wisdom? Consequently, it is not on the basis of one's degree of wisdom that one determines who is accorded a superior position in the monastic order.

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譬如世間現事弟雖多聞多智而

078a12 || 兄不為作禮。是故不以智慧故先受供養

078a13 || 禮拜如是。雖多聞智慧應禮先受戒者。若

078a14 || 先供養多聞智慧者則為鬪亂。餘[2]得沙門

078a15 || 果斷結。得神通最難知。是人得果是不

078a16 || 得果。是多[3]斷結是少[*]斷結。是得神通是

078a17 || 不得神通。不可以此為上座。若同得道

078a18 || 果斷結神通誰為上座。是故隨佛教行最

078a19 || 為第一。汝說佛於說法生疑。今當答。佛

078a20 || 於深法尚不有疑。何況應說不應說中而

078a21 || 有疑乎。佛不言我都不說法。但云心樂閑

078a22 || 靜不務[4]興事。而後於說法中無咎。復次

078a23 || 諸外道言。佛為大聖寂默無戲論。何用畜

078a24 || 眾而教化為。設使教化亦不可盡。似如分

078a25 || 別何用說法畜養弟子是貪著相。是故佛自

078a26 || 思惟。我法甚深智慧方便

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譬如世間現事弟虽多闻多智而兄不为作礼。是故不以智慧故先受供养礼拜如是。虽多闻智慧应礼先受戒者。若先供养多闻智慧者则为斗乱。余得沙门果断结。得神通最难知。是人得果是不得果。是多断结是少断结。是得神通是不得神通。不可以此为上座。若同得道果断结神通谁为上座。是故随佛教行最为第一。汝说佛于说法生疑。今当答。佛于深法尚不有疑。何况应说不应说中而有疑乎。佛不言我都不说法。但云心乐闲静不务兴事。而后于说法中无咎。复次诸外道言。佛为大圣寂默无戏论。何用畜众而教化为。设使教化亦不可尽。似如分别何用说法畜养弟子是贪着相。是故佛自思惟。我法甚深智慧方便

This is analogous to the current way of doing things in the world. Although a younger brother may indeed be more learned or more wise, the elder brother is still not enjoined to pay him reverence. Therefore, after this same fashion, it is not on the basis of one's level of wisdom that one gains priority in the receipt of offerings or reverence. So it is then that, even though one may indeed have accrued much learning or wisdom, one should still accord reverence on the basis of who first received the ordination precepts. Were one to accord priority in the receipt of offerings to those of greater learning or a higher level of wisdom, this would inevitably result in discord within the community.

As for the other [criteria you propose for priority in according reverence], namely realization of the *śramaṇa*'s fruits of the path, severance of fetters, and acquisition of spiritual powers, those are the most difficult matters to know. Whether or not this person has attained a fruit of the path, whether he has cut off more fetters or fewer fetters [than this other person], and whether or not he has acquired spiritual powers—one cannot use such matters as the basis for superior position in the monastic order. Consider for instance those who have realized the same fruits of the path, cut off the same fetters, and acquired the same spiritual powers. Who among them should be accorded superior position in the monastic order? Consequently, it is by far the best to simply accord with the Buddha's instructions on these matters.

I shall now address your contention that the Buddha himself was beset by doubt about whether he should expound the Dharma.³¹ The Buddha had no doubts at all even with regard to the most profound sorts of dharmas, how much the less might he have had doubts with regard to whether or not he should expound the Dharma. The Buddha never said that he would entirely forego his teaching of the Dharma. He merely indicated a preference for continuing to abide in serenity, refraining from becoming involved in numerous endeavors. There was no fault in his having simply waited till later to begin expounding the Dharma.

Also, the non-Buddhist partisans would say, "If the Buddha is such a great *ārya* that he remains silent and declines to involve himself in conceptual elaboration, what use could he have for assembling a following and offering to give teachings?" Then again, once he started teaching, this would inevitably turn into an endless endeavor. It was as if he was weighing the utility of proceeding to teach the Dharma and assemble a group of disciples when this could appear outwardly as if it were a mark of covetous attachment.

Due to these factors, the Buddha reflected, "Though my Dharma is extremely deep, the wisdom and skillful means that might be

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無量無邊。而可度

078a27 || 者少。是故自言不如默然。又防外道所譏
078a28 || 呵故。令梵天王求請說法。即時梵天王等
078a29 || 白佛言。眾生可愍。中有利根結使薄者易
078b01 || 可化度。是故受諸梵王等請。如人得大寶
078b02 || 藏應示餘人。如是諸聖自得法利亦應利
078b03 || 人。如汝所說佛不知阿蘭迦蘭等先已命
078b04 || 終欲為說法者。今當答。佛不念其死與
078b05 || 不死。但念此人結使微薄堪^[5]任化度。隨所
078b06 || 念處則有智生。是故佛先自說。而後天告理
078b07 || 故宜然。又佛先出家。就此二人曾經宿止。
078b08 || 諸天人民^[6]儻能疑佛受其妙法餘處得道。
078b09 || 佛欲斷彼疑故。即時唱言彼人長衰如此。妙
078b10 || 法如何不聞。推如是義。五比丘事亦復可
078b11 || 知。但念其可度因緣。不念其住止所在。後
078b12 || 念住處即便得知。

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无量无边。而可度者少。是故自言不如默然。又防外道所讥呵故。令梵天王求请说法。即时梵天王等白佛言。众生可愍。中有利根结使薄者易可化度。是故受诸梵王等请。如人得大宝藏应示余人。如是诸圣自得法利亦应利人。如汝所说佛不知阿兰迦兰等先已命终欲为说法者。今当答。佛不念其死与不死。但念此人结使微薄堪任化度。随所念处则有智生。是故佛先自说。而后天告理故宜然。又佛先出家。就此二人曾经宿止。诸天人民傥能疑佛受其妙法余处得道。佛欲断彼疑故。即时唱言彼人长衰如此。妙法如何不闻。推如是义。五比丘事亦复可知。但念其可度因缘。不念其住止所在。后念住处即便得知。

employed in teaching it would be measureless and boundless. Still, those who are actually amenable to gaining liberation are but few.” Consequently, he thought to himself, “It would be better to remain silent.” It was also to defend against the potential for mocking deprecation by non-Buddhist partisans that he instead influenced the Brahma Heaven King to [first] request the proclamation of Dharma. The Brahma Heaven King and others then immediately addressed the Buddha, saying, “Beings are surely worthy of pity. There are among them those of sharp faculties and but few fetters who would be easy to teach and bring across to liberation.”

Because of this, the Buddha acceded to the request of the Brahma Heaven King and others. It was as if someone who had just found a great treasury of jewels felt he should reveal their presence to others. In this same way, when *āryas* themselves gain the benefits of the Dharma, they feel they should also use it to benefit others.

I shall now address your contention that, because the Buddha expressed a wish to speak the Dharma for Ārāḍa Kālāma and others, not realizing that they had in fact already died, [this contradicts the plausibility of his being omniscient]. The Buddha had not brought to mind the issue of whether or not they had already died, but rather was only considering the fact that, because these men’s fetters were but scant, they would be capable of being instructed and brought across to liberation. It is in correspondence with the point upon which one’s thought is focused that a corresponding knowledge arises. It was as a consequence of this that the Buddha first said this to himself and a deva then appropriately informed him.³²

Also, since earlier on, when the Buddha had just abandoned the home life, he had gone to those men, [Arāḍa Kālāma and Udraka Rāmaputra], and had spent time with them, the devas and other people could have entertained doubts in which they thought the Buddha had perhaps received the sublime Dharma from them and had then become enlightened in another location. Because the Buddha wished to cut off any doubts that they might have had, he immediately exclaimed, “Oh, those men—they have for so long suffered such misfortune as this. How can it be that they have still not heard this sublime Dharma?”

By inferring the implications of this idea, one can deduce the nature of the matter of the five bhikshus. It was because the Buddha had only brought to mind the causes and conditions associated with their capacity to gain liberation that he had not yet considered precisely where they were currently dwelling. Afterward, once he had thought about where they were dwelling, he then knew where they were.

是故不應破一切智人。

078b13 || 汝言疑說巴連弗城壞者。今當答。是城破因
 078b14 || 緣不定。不定因緣而定說者是則為過。又我
 078b15 || 先說四十不共法中諸佛善知不定。答者則
 078b16 || 不受此難。汝說佛問諸比丘。汝等聚會為
 078b17 || 何所說。今當答。佛將欲說法門故。作如是
 078b18 || 問。或欲結戒故。命其自說如是種種說
 078b19 || 法故。問而無答。世間亦有知而復問。如見
 078b20 || 人食問言食耶。如天寒時問言寒耶。佛亦
 078b21 || 如是知而復問隨俗無答。汝言自讚毀他
 078b22 || 非一切智人者。今當答。佛不貪身不貪
 078b23 || 供養。不悲他人不增上慢。所以自說我
 078b24 || 於世間最第一者。有信眾生諸根猛利捨
 078b25 || 惡知識。以我為師是人長夜當得安隱。是
 078b26 || 故佛自讚身。復次有人求第一樂道。而有
 078b27 || 懈怠不能精進。

正
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是故不应破一切智人。汝言疑说巴连弗城坏者。今当答。是城破
 因缘不定。不定因缘而定说者是则为过。又我先说四十不共法中
 诸佛善知不定。答者则不受此难。汝说佛问诸比丘。汝等聚会为
 何所说。今当答。佛将欲说法门故。作如是问。或欲结戒故。命
 其自说如是种种说法故。问而无答。世间亦有知而复问。如见人
 食问言食耶。如天寒时问言寒耶。佛亦如是知而复问随俗无答。
 汝言自赞毁他非一切智人者。今当答。佛不贪身不贪供养。不悲
 他人不增上慢。所以自说我于世间最第一者。有信众生诸根猛利
 舍恶知识。以我为师是人长夜当得安隐。是故佛自赞身。复次有
 人求第一乐道。而有懈怠不能精进。

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Therefore one should not look upon these issues as refuting the plausibility of there being an omniscient person.

I shall now address your stated doubt with regard to the causes for the destruction of the city of Pāṭaliputra. The precise causes and conditions by which this city would meet its destruction were still unfixed. To make a fixed pronouncement on the unfolding of unfixed causes and conditions would itself be a fault.

Also among the forty exclusive dharmas listed earlier, I stated that all buddhas are thoroughly cognizant of dharmas that are unfixed. In response then, I do not accept this challenge as valid.

I shall now address your contention about the Buddha's querying the bhikshus as to the contents of their conversation by asking, "So, what are you all gathered together to discuss?" It was because the Buddha was about to hold forth on some aspect of Dharma that he initiated the discussion by asking a question of this sort. It could have been that, because he wished to formulate another of the moral prohibitions, he directed them to talk about what they were discussing. Because he took all sorts of such instances as occasions for speaking Dharma, the Buddha's posing a question was free of any fault [in relation to the issue of his omniscience].

Furthermore it is a commonplace in the world, even when one is already well aware of what is happening, for one to go ahead and ask a question. For instance, on observing someone eating, one may ask, "Oh, so you're eating, are you?" Or, for instance, on a particularly cold day, one may ask, "Isn't it cold?"

In this same way, even though he already knew, the Buddha would nonetheless pose a question. Being but a means of conforming to convention, this is entirely free of fault.

I shall now address your judgment that anyone who praises himself and criticizes others could not possibly be an omniscient person. The Buddha entertained no desires with respect to himself and so was not the least bit covetous of receiving offerings. He did not hate other men and was not possessed of overweening pride. As for the reason for his having declared himself to be foremost among everyone in the world, it was because there were beings who were amenable to faith and possessed of acutely sharp faculties who, if they cast aside bad spiritual guides and took the Buddha as their teacher, they could then gain that peace and security that would see them through the long night [of subsequent rebirths]. It was for this reason that the Buddha did in fact praise his own personal qualities.

Additionally, there were those who, although they sought the path to the supreme bliss, were still indolent and unable to bring forth

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是故佛言無上利中不應

078b28 || 懈怠。我於世間第一導師善說正法。宜勤
078b29 || 精進可得道果。如是等因緣自讚其身。非
078c01 || 為自貴輕賤他人。呵惡人者欲令除滅
078c02 || 惡法。非為憎恚眾生。有人求如法利。其心
078c03 || 清淨質直。而與惡知識和合。欲令遠離此
078c04 || 故而呵罵之。未得佛時尚以髓腦施人。何
078c05 || 況成佛而當呵罵。汝說佛法初後相違。今當
078c06 || 答。佛法中無有始終相違事。汝等不知佛
078c07 || 法義故以為相違。是涅槃道者。從迦葉佛
078c08 || 滅已來。無復人說。亦無人得。是故言我新
078c09 || 得道。餘處復說我得故道。是道錠光等諸佛
078c10 || 所得。所謂八聖道能至涅槃。一道一因緣故名
078c11 || 為故道。是故當知佛成一切智。問曰。所言
078c12 || 一切智者。云何名為一切智。為知一切故
078c13 || 名為一切智耶。答曰。一切智者知可知。可
078c14 || 知者五法藏。

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是故佛言无上利中不应懈怠。我于世间第一导师善说正法。宜勤
精进可得道果。如是等因缘自赞其身。非为自贵轻贱他人。呵恶
人者欲令除灭恶法。非为憎恚众生。有人求如法利。其心清静质
直。而与恶知识和合。欲令远离此故而呵骂之。未得佛时尚以髓
脑施人。何况成佛而当呵骂。汝说法初后相违。今当答。佛法
中无有始终相违事。汝等不知佛法义故以为相违。是涅槃道者。
从迦叶佛灭已来。无复人说。亦无人得。是故言我新得道。余处
复说我得故道。是道锭光等诸佛所得。所谓八圣道能至涅槃。一
道一因缘故名为故道。是故当知佛成一切智。问曰。所言一切智
者。云何名为一切智。为知一切故名为一切智耶。答曰。一切智
者知可知。可知者五法藏。

vigorous effort. Consequently the Buddha declared, “In this matter of gaining the most supreme benefit, one must not be indolent. I am the supreme spiritual guide in this world, the one who well proclaims right Dharma. It is only fitting then that you become assiduous and vigorous, for it is only then that you may gain the fruits of the path.” And so it was that, for reasons such as these, the Buddha did indeed praise his own personal qualities. It was not out of a wish to be accorded esteem, nor was it out of a wish to slight and deprecate others.

In cases where the Buddha rebuked evil men, it was for the sake of inducing them to get rid of evil dharmas. It was not because he detested other beings. In some cases, there were those seeking to achieve benefit through Dharma, people whose minds were pure and of straightforward character, but who were locked in relationships with bad spiritual guides. In order to induce them to abandon these bad teachers, the Buddha would sometimes criticize and rebuke them. Even before he had achieved buddhahood, [in earlier lifetimes] he even sacrificed his own brain and the very marrow of his bones as gifts to others. How much the less could it be that, once he had already attained buddhahood, he would be inclined to berate and scold others?

I shall now respond to your contention that there were chronologically contradictory tenets in the Buddha’s Dharma. There are no contradictions present in the Dharma of the Buddha between what came at the beginning and what followed later on. It is only because you and your cohorts do not understand the concepts involved in the Buddha’s Dharma that you have the opinion that it is inherently contradictory.

This path leading to the realization of nirvāṇa had not been either proclaimed or realized by anyone during the entire time between Kāśyapa Buddha’s nirvāṇa on forward to the present. It was for this reason that the Buddha declared, “I am he who has newly attained the path.” In other places, he also said, “I have attained the ancient path.” The path is that which was previously realized by Dīpaṃkara Buddha and the other buddhas of the past, namely the eightfold path of the Āryas that is able to lead one to nirvāṇa. It is because, in all these cases, it is but a single path relying on but a single set of causes and conditions that it is referred to it as “the ancient path.” One should realize from this that the Buddha did obtain all-knowledge.

Question: As for the so-called “all-knowledge,” precisely what is it that constitutes all-knowledge? Is it really on the basis of knowing absolutely everything that it is referred to as “all-knowledge”?

Response: “All-knowledge” refers to knowing all that can be known. “What can be known” refers to the five categorical repositories of

過去未來現在出三世不可說

078c15 || 所用。知此五藏者名為知。是故知及所知
 078c16 || 名為一切。問曰。知可知^[8]名一切者。是事不
 078c17 || 然。何以故。是法但是一。可知知亦是可知
 078c18 || 故。如世間言是人知利是人知鈍。答曰。若
 078c19 || 一切是一者則寒熱相違皆應是一。明闇苦
 078c20 || 樂諸相違事亦應是一。但是事不然。是故不
 078c21 || 得言一切皆是一。問曰。汝所執亦同此過。
 078c22 || 若可知是一者。苦樂等亦應是一而實不
 078c23 || 一。答曰。我不言一切可知是一。汝所執一
 078c24 || 切皆是一。是故不與汝同過。復次汝說同有
 078c25 || 過故。汝自執中有過。若人自受所執中過
 078c26 || 即墮負處。汝知所執有過。不應復說他過。
 078c27 || 是故汝說同有過者。是事不然。復次若謂
 078c28 || 知可知二法為一者。應用可知法知瓶衣
 078c29 || 等物而實用知知一切物。

正
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过去未来现在出三世不可说所用。知此五藏者名为知。是故知及所知名为一切。问曰。知可知名一切者。是事不然。何以故。是法但是一。可知知亦是可知故。如世间言是人知利是人知钝。答曰。若一切是一者则寒热相违皆应是一。明闇苦乐诸相违事亦应是一。但是事不然。是故不得言一切皆是一。问曰。汝所执亦同此过。若可知是一者。苦乐等亦应是一而实不一。答曰。我不言一切可知是一。汝所执一切皆是一。是故不与汝同过。复次汝说同有过故。汝自执中有过。若人自受所执中过即堕负处。汝知所执有过。不应复说他过。是故汝说同有过者。是事不然。复次若谓知可知二法为一者。应用可知法知瓶衣等物而实用知知一切物。

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dharma, namely all past, future, and present dharmas, the dharmas that transcend the three periods of time, and the ineffable dharmas. That which is used in knowing these five categories of dharmas is cognition. Hence it is both cognition and those things that it knows that are referred to as the “all” [in the term “all-knowledge.”]

Question: As for this contention that it is both the faculty of cognition and those things it knows that together comprise the “all” [of all-knowledge], this is wrong. How so? This is but a singular dharma, this because that cognition that is capable of knowing is itself knowable as when people of the world speak of this person’s cognitive ability as sharp whereas that person’s cognitive ability is dull.

Response: Well, if as you state that “all” is itself just a singular entity, then it should be that those polar opposites such as “hot” and “cold” are but one thing. And so too it should be that “bright” and “dark,” “suffering” and “happiness,” and all polar opposites should in each case be but a single thing. But this is not the case. Therefore, one cannot claim that “all” is but a singular entity.

Question: That idea to which you are clinging is itself possessed of this same fault. If the faculty of cognition is one thing, then [that which it knows, namely] “suffering,” “happiness,” and so forth—those should all also be but singular entities, but in truth, they are not.

Response: I never claimed that everything that can be known is, [in aggregate], but one single thing. Now that idea to which *you* are clinging is indeed that everything [that can be known] *is* somehow, [in its collective aggregate], but a single thing. Therefore, [what I am saying] is not the same as that faulty concept you are proposing.

Furthermore, since you claim that [both of] these positions are equally at fault, that idea to which you are clinging is faulty. In a case where someone accepts that the idea he is proposing is faulty, his position is thereby refuted. Now, when you understand that the idea to which you have been clinging is faulty, you should not continue to claim that someone else is the party whose position is faulty. Hence, as for your contention that what I have set forth here is somehow possessed of the same fault that characterizes your position—this is wrong.

Moreover, if you claim that the two dharmas consisting of the faculty of cognition on the one hand and that which is known on the other are somehow but a single entity, then one should be able to use any particular knowable dharma to know phenomena like vases and robes and such, but in truth it is solely the faculty of cognition that can be used in the knowing of all things.

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若謂瓶衣等於

079a01 || 知無異者。今瓶衣等不能知物。即應有
079a02 || 異而實用知知一切物。如是處處有過故
079a03 || 不得言一切^[1]皆是一。復次知所知是二名
079a04 || 為一切知。是一切法故。名如來名一切
079a05 || 智者。是一切智人因金剛三昧。是故金剛
079a06 || 三昧成。汝先言金剛三昧不成一切智不成
079a07 || 者。是事不然。^[2]

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若謂瓶衣等于知无异者。今瓶衣等不能知物。即应有异而实用知知一切物。如是处处有过故不得言一切皆是一。复次知所知是二名为一切知。是一切法故。名如来名一切智者。是一切智人因金刚三昧。是故金刚三昧成。汝先言金刚三昧不成一切智不成者。是事不然。

If you are going to claim that phenomena like vases and robes and such are no different from the faculty of cognition—this vase and robe and so forth—they are entirely unable to know any phenomenon at all. It immediately follows that it ought to be the case that they are different [from the faculty of cognition] and it is truly the case that one uses the faculty of cognition to know everything.

Because your position is faulty in these ways in place after place, you cannot thus claim that the constituent phenomena forming the “all” of all-knowledge are all collectively but a single thing.

So, again, the faculty of cognition and that which is known, these two things—they are what constitute the “all” of “all-knowledge,” this because they together constitute all dharmas. It is because of the Buddha’s knowing of all of these dharmas that he is known as the Tathāgata and is renowned as one who is possessed of all-knowledge. This omniscient man became possessed of all-knowledge because of the *vajra* samādhi. Therefore the *vajra* samādhi is indeed something that can be established. As for your initial contentions that the *vajra* samādhi cannot be established and that “all-knowledge” is also not something that can be established, these contentions are both wrong.

The End of Chapter Twenty-Two

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079a08 || [3]四十不共法中善知不定品第二十三
 079a09 || 善知不定法者。諸法未生未出未成未定
 079a10 || 未分別。是中如來智慧得力。如佛分別業經
 079a11 || 中說。佛告阿難。有人身行善業。口行善業。
 079a12 || 意行善業。是人命終而墮地獄。有人身行
 079a13 || 惡業。口行惡業。意行惡業。是人命終而生
 079a14 || 天上。阿難白佛言。何故如是。佛言。是人或
 079a15 || 先世罪福因緣已熟。今世罪福因緣未熟。或
 079a16 || 臨命終生正見邪見善惡心。垂終之心其
 079a17 || 力大故。又[4]首迦經中說。叔迦婆羅門子白
 079a18 || 佛言。瞿曇。諸婆羅門在家白衣。能修福德
 079a19 || 善根勝出家者。是事云何。佛言。我於此中
 079a20 || 不定答。出家或有不修善則不如在家。

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十住毗婆沙论卷第十

四十不共法中善知不定品第二十三

善知不定法者。諸法未生未出未成未定未分別。是中如來智慧得力。如佛分別業經中說。佛告阿難。有人身行善業。口行善業。意行善業。是人命終而墮地獄。有人身行惡業。口行惡業。意行惡業。是人命終而生天上。阿難白佛言。何故如是。佛言。是人或先世罪福因緣已熟。今世罪福因緣未熟。或臨命終生正見邪見善惡心。垂終之心其力大故。又首迦經中說。叔迦婆羅門子白佛言。瞿曇。諸婆羅門在家白衣。能修福德善根勝出家者。是事云何。佛言。我於此中不定答。出家或有不修善則不如在家。

CHAPTER 23³³

Forty Dharmas Exclusive to Buddhas (Part 3)

III. CHAPTER 23: FORTY DHARMAS EXCLUSIVE TO BUDDHAS (PART 3)

A. 10) THOROUGH KNOWING OF MATTERS THAT ARE UNFIXED

As for knowing well the unfixed dharmas, the Tathāgata's wisdom has achieved power within the sphere of all dharmas even at that point when they have not yet arisen, have not yet come forth, have not yet reached completion, have not become definitively fixed, and have not yet become clearly distinguishable. This is as stated in the *Sutra on the Buddha's Distinguishing of Karma* wherein it states:

The Buddha told Ānanda, "There are people who practice good deeds with the body, who practice good deeds through speech, and who practice good deeds with the mind, and yet, when their lives come to an end, they then fall into the hells. There are yet other people who practice evil deeds with the body, who practice evil deeds through speech, and who practice evil deeds with the mind, and yet, when their lives come to an end, they are nonetheless reborn in the heavens."

Ānanda addressed the Buddha and asked, "Why do events occur in this way?"

The Buddha replied, "It may have been that the causes and conditions associated with previous life karmic offenses or meritorious deeds had already ripened, whereas the karmic offenses or meritorious deeds of the present life had not yet ripened. Or, alternatively, when approaching the end of life, they gave rise to either right views or erroneous views that precipitated either wholesome or evil thoughts, this because the power of the thoughts produced as one approaches the moment of death—their power is immense."³⁴

Additionally, in the *Śuka Sutra*, it states:

Śuka, son of a brahmin, addressed the Buddha and asked, "Gotama, why is it that the brahmin laity are in some cases able to cultivate meritorious deeds and roots of goodness in a manner superior to that of some of those who have left the home life and become monastics?"

The Buddha replied, "For these sorts of matters, I do not present a fixed reply. There may be cases in which someone who has left behind the home life does not cultivate goodness and, as a consequence, in this endeavor, he does not equal the efforts of a given

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079a21 || 家能修善則勝出家。又大涅槃經中說。巴
 079a22 || 連弗城當以三事壞。或^[5]水或火或內人與
 079a23 || 外人謀。又因波梨末梵志說。是裸形波梨末
 079a24 || 梵志。若不捨是語。若是心若是邪見。到我
 079a25 || 目前無有是處。若皮繩斷。若身斷。終不來
 079a26 || 到佛前。又筏喻經中說。我此法甚深。以方
 079a27 || 便說令淺易解。若有直心如教行者得二
 079a28 || 種利。若今世盡漏。若不盡漏當得不還道。
 079a29 || 又增一阿含舍迦梨經中。佛告阿難。若人故
 079b01 || 起業。無有不受報而得道者。若現受報
 079b02 || 若生受若後受。又增一阿浮羅經中說。佛告
 079b03 || 諸比丘。諸惡人死若作畜生若墮地獄。善
 079b04 || 人生處若天若人。又無畏王子經中說。無畏
 079b05 || 白佛言。佛有所說能令他瞋不。佛言。王子
 079b06 || 是事不定。佛或憐愍心故。令他人瞋

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在家能修善則勝出家。又大涅槃經中說。巴連弗城當以三事壞。或水或火或內人與外人謀。又因波梨末梵志說。是裸形波梨末梵志。若不捨是語。若是心若是邪見。到我目前無有是處。若皮繩斷。若身斷。終不來到佛前。又筏喻經中說。我此法甚深。以方便說令淺易解。若有直心如教行者得二種利。若今世盡漏。若不盡漏當得不還道。又增一阿含舍迦梨經中。佛告阿難。若人故起業。無有不受報而得道者。若現受報若生受若後受。又增一阿浮羅經中說。佛告諸比丘。諸惡人死若作畜生若墮地獄。善人生處若天若人。又無畏王子經中說。無畏白佛言。佛有所說能令他瞋不。佛言。王子是事不定。佛或憐愍心故。令他人瞋

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householder. This is a case in which a householder is able to cultivate goodness in a manner superior to that of a particular monastic.”

Furthermore, the *Great Nirovāṇa Sutra* states that the city of Pāṭaliputra is bound to be destroyed by one of three circumstances: by flood, by fire, or by a conspiracy between insiders and outsiders.

Also, [another example of an unfixed statement] arose because of a *brahmacārīn* named Patikaputra about which the Buddha said:

As for this naked ascetic, the *brahmacārīn* named Patikaputra, if he fails to relinquish this statement, these thoughts, and these wrong views, then it will be impossible for him to come and appear before me. He will either be trapped by a broken rope or prevented from leaving by a broken body. In any case, he will never be able to arrive here in the presence of the Buddha.

Additionally, in the *Sutra on the Analogy of the Raft*, the Buddha said:

This Dharma of mine is extremely deep. It is by resort to expedients that I enable even those who are shallow to easily reach an understanding of it. If there be anyone possessed of a straightforward mind who is willing to practice in accordance with the teachings, he will gain one of two kinds of benefit from this, either the cessation of the contaminants in this present lifetime or, in the event that he doesn't achieve the cessation of the contaminants, he will still succeed in attaining the path of the non-returner (*anāgāmin*).³⁵

Also, in the *Ekottara Āgama's Shejiali Sutra*,³⁶ the Buddha told Ānanda:

As for whosoever deliberately undertakes the requisite karmic actions, none among them will fail to gain the karmic rewards and thus achieve success in the path, whether that be through receiving the results of present-life karma in this present life, whether that be through receiving them in the next birth, or whether that be through receiving them in subsequent lives.³⁷

In addition, we also have this statement in the *Ekottara Āgama's Afuluo Sutra*.³⁸ “The Buddha told the bhikshus, ‘When evil people die, they may become animals or they may fall into the hells. Good people will be reborn either in the heavens or among humans.’”

Also, in the *Prince Fearless Sutra*, it states:

Prince Fearless addressed the Buddha, saying, “Does the Buddha not have instances in which what he proclaims is able to cause others to become angry?”

The Buddha replied, “Prince, this is an unfixed matter. It may happen that the Buddha, motivated by pity, will influence someone to become angry with the intended result that they will thereby

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079b07 || 善因緣。如乳母以曲指鉤出小兒口中惡
 079b08 || 物雖傷無患。又阿毘曇中說。眾生三品。從
 079b09 || 不定聚或墮邪定。或墮正定。如是等四法
 079b10 || 藏中無定事。數千萬種。問曰。若人智慧不定
 079b11 || 無決定心。於事中或爾或不爾則不名一
 079b12 || 切智人。一切智人者不二語者。決定語者。明
 079b13 || 了語者。是故善知不定。不得^[6]名為佛不共
 079b14 || 法。答曰。不定事。若爾若不爾。隨屬眾因緣
 079b15 || 故。是中不應定說。^[7]又若不定事而作定
 079b16 || ^[8]答不名一切智人。是故於不定事中必
 079b17 || 應用不定智。是故有不定智不共法。復次
 079b18 || 若人於一切法中決定知。是人即墮必定
 079b19 || 邪論中。若一切法必定則諸所^[9]作為則不
 079b20 || 須人功方便而得。如說。
 079b21 || 若好醜已定 人功則應定
 079b22 || 不須諸因緣 方便而修習
 079b23 || 復次現見不自守護身則有眾苦。若自防
 079b24 || 護身則安利。

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得种善因缘。如乳母以曲指钩出小儿口中恶物虽伤无患。又阿毗
 曇中说。众生三品。从不定聚或堕邪定。或堕正定。如是等四法
 藏中无定事。数千万种。问曰。若人智慧不定无决定心。于事中
 或尔或不尔则不名一切智人。一切智人者不二语者。决定语者。
 明了语者。是故善知不定。不得名为佛不共法。答曰。不定事。
 若尔若不尔。随属众因缘故。是中不应定说。又若不定事而作定
 答不名一切智人。是故于不定事中必应用不定智。是故有不定智
 不共法。复次若人于一切法中决定知。是人即堕必定邪论中。若
 一切法必定则诸所作为则不须人功方便而得。如说。

若好丑已定 人功则应定
 不须诸因缘 方便而修习

复次现见不自守护身则有众苦。若自防护身则安利。

plant the causes and conditions for goodness. This is analogous to a wet-nurse having to use a crooked finger to clear an infant's mouth of some dangerous object. Although it may inflict injury, it is done in order to prevent a calamity."³⁹

There is also the statement recorded in the Abhidharma: "Beings fall into three groups. From the [karmically] indefinite group, they may fall into the definitely deviant group or the definitely righteous group."⁴⁰

There are several thousand or even myriads of similar such types of unfixed phenomena that are cited within the four repositories of the Dharma.⁴¹

Question: If a person's wisdom is unfixed and characterized by indefinite thought that takes a given circumstance to perhaps be this way or perhaps not be this way, then this is not someone who is omniscient. One who is omniscient would not make two different statements [with regard to a single matter], but rather would instead be able to make definitive pronouncements, pronouncements that are utterly clear. Because of this, "thoroughly knowing unfixed matters" cannot be referred to as a dharma exclusive to the Buddha.

Response: Unfixed matters are such that they may either be this way or not this way. It is because they develop in accordance with a multiplicity of causes and conditions that one should not make definite pronouncements about them.

Moreover, were one to offer definite answers regarding indefinite phenomena, then that itself would indicate that one is *not* omniscient. Consequently, in assessing unfixed phenomena, it is essential to employ the knowledge of unfixed matters. Hence there is this exclusive dharma referred to as "the knowledge of unfixed matters."

Additionally, if one were to claim definitive knowledge with respect to all dharmas, then one would fall into the erroneous determinist fallacy. If all dharmas really were already definitely fixed, then all that one does would not require any human effort and skillful means to bring it about. This idea is as set forth here:

If good or bad experiences were already definitely determined,
then the character of a person's efforts should be fixed as well.
There would be no need for any of the causal factors
involved in the skillful means that one uses in one's cultivation.

Moreover, it is already manifestly clear that if one fails to take care with regard to one's personal behavior, then one will bring about manifold sufferings, whereas, if one is guarded with respect to one's personal behavior, then one will enjoy peace and benefit as a result of doing so.

又如種種作業事中受諸疲

079b25 || 苦後得種種富樂果報。或復有人今世靜默

079b26 || 都無所作而得果報。是故有是不定事。為

079b27 || 知是不定事故。知有不定智。問曰。汝守護

079b28 || 不守護。施功不施功。而亦有不定事成者。

079b29 || 有人好自防護而得苦惱。不自防護不

079c01 || 得苦惱。又勤自疲苦不得功果。不勤施

079c02 || 功而得功果。是事不定。答曰。汝所說則成

079c03 || 我不定義。若有不定事應有不定智。我不

079c04 || 言若人不自防護悉皆受苦。又不言離

079c05 || 功業有果報。有人雖作功夫先世罪障故

079c06 || 不得受樂。不言一切皆爾。是故汝難非也。

079c07 || 是名諸佛於不定事中獨有不定智具足。

079c08 || 知無色處者。聲聞辟支佛。知生無色處眾

079c09 || 生及法少分。諸佛世尊

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又如种种作业事中受诸疲苦后得种种富乐果报。或复有人今世静默都无所作而得果报。是故有是不定事。为知是不定事故。知有不定智。问曰。汝守护不守护。施功不施功。而亦有不定事成者。有人好自防护而得苦恼。不自防护不得苦恼。又勤自疲苦不得功果。不勤施功而得功果。是事不定。答曰。汝所说则成我不定义。若有不定事应有不定智。我不言若人不自防护悉皆受苦。又不言离功业有果报。有人虽作功夫先世罪障故不得受乐。不言一切皆尔。是故汝难非也。是名诸佛于不定事中独有不定智具足。知无色处者。声闻辟支佛。知生无色处众生及法少分。诸佛世尊

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Also, this is just as in all sorts of endeavors involved in carrying on one's livelihood wherein, on the one hand, one is required to endure a good deal of weariness and suffering to later acquire a reward in the form of all manner of wealth and happiness, whereas, on the other hand, someone else is able to simply remain still and silent in this present life, doing nothing whatsoever, only to then reap karmic rewards. So it is that there are these unfixed circumstances. It is because they are cognizant of these unfixed circumstances that we can know that the Buddhas possess the knowledge of what is unfixed.

Question: Whether or not you personally take care and whether or not you make a direct personal effort, these unfixed circumstances will still occur. On the one hand there are those who skillfully defend against untoward developments and yet still end up being subjected to intense anguish while on the other hand there are those who do not defend against such exigencies at all and yet do not encounter any intense anguish at all. Also, there are those who, in their diligence, undergo much weariness and pain, but still do not obtain the fruits of their efforts, whereas there are others who are not the least bit diligent and make no particular effort and, even so, they still manage to gain fruits [otherwise] associated with making an effort. These matters are all unfixed.

Response: Your statement simply serves to cooperate in the establishment of my position regarding unfixed matters. If these unfixed matters do indeed exist, then this wisdom that is cognizant of whatsoever is unfixed should exist. I never claimed that, if someone failed to guard against untoward events they would always be subjected to suffering. Nor did I ever claim that, without the expenditure of effortful action, one would necessarily be able to enjoy fruitful results. There are those people who, despite making an effort, are still blocked from the enjoyment of happiness by karmic obstacles originating in earlier lifetimes. I never claimed that all cases were necessarily this way. Therefore the challenges that you have posed on this topic are wrong.

This is what is meant [when it is said] with regard to unfixed circumstances that it is the Buddhas alone who possess complete knowledge of what is unfixed.

B. 11) THOROUGH KNOWING OF FORMLESS ABSORPTION PHENOMENA

As for knowing the formless realm stations, *śrāvaka* disciples and *pratyekabuddhas* know a lesser portion of the beings and dharmas associated with the formless realm stations of existence whereas the Buddhas, the Bhagavats, have a perfectly complete knowledge of the

於無色處眾生及法

079c10 || 具足悉知。是無色處有若干眾生生此處。
 079c11 || 若干眾生生彼處。若干眾生生初無色定處。
 079c12 || 若干眾生生第二處。若干眾生生第三處。
 079c13 || 若干眾生生第四處。若干眾生生來爾所
 079c14 || 時。若干眾生經爾所時當退沒。若干眾
 079c15 || 生極壽爾所時。若干眾生畢定壽命。若干
 079c16 || 眾生不畢定壽命。若干眾生從欲界命終
 079c17 || 來生此中。若干眾生從色界命終來生此
 079c18 || 中。若干眾生從無色界命終還生此中。若
 079c19 || 干眾生人中命終即來生此。若干眾生天中
 079c20 || 命終即來生此。是諸眾生於此命終。若生
 079c21 || 欲界若生色界若生無色界。是諸眾生此
 079c22 || 中命終。若生天道若生人道若生阿修羅
 079c23 || 道。若生地獄^[10]畜生餓鬼道中。是諸眾生
 079c24 || 於彼處入涅槃。

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于无色处众生及法具足悉知。是无色处有若干众生生此处。若干
 众生生彼处。若干众生生初无色定处。若干众生生第二处。若干
 众生生第三处。若干众生生第四处。若干众生生来尔所时。若干
 众生经尔所时当退没。若干众生极寿尔所时。若干众生毕定寿
 命。若干众生不毕定寿命。若干众生从欲界命终来生此中。若干
 众生从色界命终来生此中。若干众生从无色界命终还生此中。若
 干众生人中命终即来生此。若干众生天中命终即来生此。是诸
 众生于此命终。若生欲界若生色界若生无色界。是诸众生此中命
 终。若生天道若生人道若生阿修罗道。若生地獄畜生餓鬼道中。
 是诸众生于彼处入涅槃。

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beings and dharmas associated with the formless realm stations of existence.

Regarding these formless realm stations of existence, the Buddhas know:

- That a certain number of beings are born into this station;
- That a certain number of beings are born into that station;
- That a certain number of beings are born into the station associated with the first formless absorption;
- That a certain number of beings are born into the second station;
- That a certain number of beings are born into the third station;
- That a certain number of beings are born into the fourth station;
- That a certain number of beings have dwelt there for a particular amount of time since they were born there;
- That a certain number of beings, after a particular period of time, will fall away from that realm;
- That a certain number of beings will enjoy a maximum lifespan of a particular amount of time;
- That a certain number of beings will have a definitely fixed lifespan;
- That a certain number of beings will enjoy a lifespan the length of which is not definitely fixed;
- That a certain number of beings will be born here after their lifetimes in the desire realm have come to an end;
- That a certain number of beings will be born here after their lifetimes in the form realm have come to an end;
- That a certain number of beings will return to be reborn here after their lifetimes in this formless realm have come to an end;
- That a certain number of beings will be born here directly after their lives in the human realm come to an end;
- That a certain number of beings will be reborn here directly after their lives in the heavens have come to an end;
- That, when the lives of these particular beings end here, they will then take birth in the desire realm, that they will then take birth in the form realm, or that they will then take birth in the formless realm;
- That, when the lives of these particular beings end here, they will then take birth in the celestial realm rebirth destiny, that they will then take birth in the human realm rebirth destiny, that they will then take birth in the *asura* realm rebirth destiny, or that they will then take birth in the rebirth destinies of the hell realms, the animal realms, or the hungry ghost realms;
- That these particular beings will enter nirvāṇa in that particular place;

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若干眾生皆是凡夫。若

079c25 || 干眾生是佛賢聖弟子。若干眾生凡夫弟子。

079c26 || 若干眾生成聲聞乘。若干眾生成辟支佛

079c27 || 乘。若干眾生皆成大乘。若干眾生不成

079c28 || 聲聞乘。若干眾生不成辟支佛乘。不成大

079c29 || 乘。若干眾生行滅者。若干眾生不行滅者。若

080a01 || 干眾生上行。若干眾生某佛弟子。諸佛又知

080a02 || 是定受味。是定不受味。是善是無記。是定

080a03 || 中斷若干結。是定上中下。略說無色諸定。

080a04 || 唯有諸佛以一切種智悉能分別大小深

080a05 || 淺心相^[1]應不相應果報非果報等。是名

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若干众生皆是凡夫。若干众生是佛贤圣弟子。若干众生凡夫弟子。若干众生成声闻乘。若干众生成辟支佛乘。若干众生皆成大乘。若干众生不成声闻乘。若干众生不成辟支佛乘。不成大乘。若干众生行灭者。若干众生不行灭者。若干众生上行。若干众生某佛弟子。诸佛又知是定受味。是定不受味。是善是无记。是定中断若干结。是定上中下。略说无色诸定。唯有诸佛以一切种智悉能分别大小深浅心相应不相应果报非果报等。是名

- That a particular group of beings are all merely common people;
- That a particular group of beings are *ārya* disciples of buddhas;
- That a particular group of beings are [buddhas'] disciples who are common people [that have not yet become *āryas*];
- That a particular group of beings will achieve success in the Śrāvaka Disciple Vehicle;
- That a particular group of beings will achieve success in the Pratyekabuddha Vehicle;
- That a particular group of beings will all achieve success in the Great Vehicle;
- That a particular group of beings will fail to achieve success in the Śrāvaka Disciple Vehicle;
- That a particular group of beings will fail to achieve success in the Pratyekabuddha Vehicle and will also fail to achieve success in the Great Vehicle;
- That a particular group of beings will develop their practice to the point of reaching nirvāṇa;
- That a particular group of beings will fail to develop their practice to the point where they reach nirvāṇa;
- That a particular group of beings will pursue a superior level of practice;
- And that a particular group of beings are all disciples of a particular buddha.

The Buddhas also know:

- That this particular meditative absorption is one in which one is exposed to delectably blissful experiences;⁴²
- That in this particular meditative absorption there will be no exposure to delectably blissful experiences;
- [That this particular meditative absorption] is wholesome or is merely neutral;
- That in this particular meditative absorption one may successfully sever a certain number of fetters;
- And that this particular meditative absorption is superior, is middling, or is inferior.

To summarize, only the Buddhas, by employing their knowledge of all modes are able to clearly distinguish which of these formless-realm meditative absorptions are greater or lesser, which are deeper or shallower, which involve mental dharmas, which involve dharmas not associated with the mind, which are acquired as resultant effects [of previous karma], which are not acquired as resultant effects [of previous karma], and so forth. This is what is meant when it is said that the

諸佛

080a06 || 具足悉知無色定處通達。滅法者。諸辟支佛
 080a07 || 諸阿羅漢。過去現在滅度者。諸佛通達如經
 080a08 || 中說。諸比丘是賢劫前九十一劫。毘婆尸佛
 080a09 || 出至三十一劫。有二佛出。一名尸棄。二名
 080a10 || 毘式婆。此賢劫中鳩樓孫迦那含牟尼迦葉佛
 080a11 || 出。如是過去諸佛大知見。^[2]經此中應說。及
 080a12 || 諸聲聞弟子滅度入無餘涅槃。及辟支佛。號
 080a13 || 曰成。號曰華相。號曰見法。號曰法篋。號
 080a14 || 曰喜見。號曰無垢。號曰無得。如是等諸辟
 080a15 || 支佛。入無餘涅槃佛悉通達。復次未滅度
 080a16 || 在有餘涅槃。生緣都盡通達是事。亦名通
 080a17 || 達知滅。如經說。佛告阿難。我於此人悉知
 080a18 || 無有微闇。是人畢定盡是內法。是人命終
 080a19 || 當入涅槃。亦名知滅。又於餘人通達四
 080a20 || 諦能知其事。亦名知滅。如經說。我何不
 080a21 || 方便。令此人即於此處漏盡解脫。

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諸佛具足悉知無色定處通達。滅法者。諸辟支佛諸阿羅漢。過去
 現在滅度者。諸佛通達如經中說。諸比丘是賢劫前九十一劫。毗
 婆尸佛出至三十一劫。有二佛出。一名尸棄。二名毗式婆。此賢
 劫中鳩樓孫迦那含牟尼迦葉佛出。如是過去諸佛大知見。經此中
 應說。及諸聲聞弟子滅度入無余涅槃。及辟支佛。號曰成。號曰
 華相。號曰見法。號曰法篋。號曰喜見。號曰無垢。號曰無得。
 如是等諸辟支佛。入無余涅槃佛悉通達。復次未滅度在有余涅
 槃。生緣都盡通達是事。亦名通達知滅。如經說。佛告阿難。我
 於此人悉知無有微闇。是人畢定盡是內法。是人命終當入涅槃。
 亦名知滅。又于余人通達四諦能知其事。亦名知滅。如經說。我
 何不方便。令此人即于此處漏盡解脫。

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Buddhas thoroughly know the stations of existence corresponding to the formless meditative absorptions.

C. 12) THE KNOWLEDGE OF ALL MATTERS RELATED TO ETERNAL CESSATION

As for [the completely penetrating knowledge of all] dharmas pertaining to cessation, the Buddhas possess a penetrating knowledge of the *pratyekabuddhas* and arhats who have entered nirvāṇa either in the past or present eras. This is as recorded in the sutras where it states:

Bhikshus, ninety-one kalpas prior to this “Worthy Kalpa” (*bhadra-kalpa*), Vipāśyin Buddha appeared. After thirty-one kalpas, there followed two more buddhas, the first of whom was Sikhin and the second of whom was Viśvabhū. Then, in this Worthy Kalpa, Krakucchanda, Kanakamuni, and Kāśyapa Buddha emerged.⁴³

Just such great knowledge and vision regarding all buddhas of the past should be discussed [more extensively] herein in relation to this sutra.⁴⁴ It also reaches to those *śrāvaka* disciples who have entered the nirvāṇa without residue and extends also to the *pratyekabuddha* named “Success,” to the one named “Floral Insignia,” to the one named “Seer of Dharma,” to the one named “Dharma Basket,” to the one named “Delightful Vision,” to the one named “Stainless,” to the one named “Free of Gain,” and to the other such *pratyekabuddhas* as well. So it is that the Buddhas possess a completely penetrating knowledge of those who have entered the nirvāṇa without residue.⁴⁵

Additionally, in cases where they have not yet entered final nirvāṇa, but rather still abide in the nirvāṇa with residue, the Buddhas possess a penetratingly comprehensive knowledge with regard to the utter ending of all conditions associated with taking birth. [These matters] also pertain to their penetrating knowledge of [the phenomena associated with] cessation.

This is as recorded in the sutras wherein it states, “The Buddha told Ānanda, ‘I entirely know with respect to this person that he no longer has even the slightest darkness. This person has definitely put an end to these particular inward dharmas. When this person reaches the end of this life, he will enter nirvāṇa.’” This too is included in what is meant by “having knowledge of cessation.”⁴⁶

Also, regarding other people’s penetrating comprehension of the four truths, he is able to know their circumstances. This too is included in what is meant by “having knowledge of cessation.”

As it is said in the sutras, “Why should I not simply resort to expedients to cause this person in this very place to gain the liberation associated with ending the contaminants?”

如佛告

080a22 || 阿難。汝樂禪定樂斷結使。亦名通達知
 080a23 || 滅。如佛告舍利弗。我知涅槃知至涅槃
 080a24 || 道。知至涅槃眾生。如是等諸經。此中應
 080a25 || 說。是名諸佛通達知滅。善知心不相應非
 080a26 || 色法者。戒善根使善律儀不善律儀等諸心
 080a27 || 不相應非色法。聲聞辟支佛不能通達。諸佛
 080a28 || 善能通達如現目前。於心不相應諸法中。
 080a29 || 成就第一智慧力故。問曰。戒善律儀不善律
 080b01 || 儀是色法。何以言非色法。答曰。戒善律儀
 080b02 || 不善律儀有二種。有作有無作。作是色。無作
 080b03 || 非色。無作非[3]色。佛以不共力故現前能知。
 080b04 || 餘人以比智知。問曰。諸佛但善知心不相
 080b05 || 應非色法。不善知相應法耶。答曰。若通達
 080b06 || 不相應法。相應法無所復論。如人能

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如佛告阿難。汝樂禪定樂斷結使。亦名通達知滅。如佛告舍利
 弗。我知涅槃知至涅槃道。知至涅槃眾生。如是等諸經。此中應
 說。是名諸佛通達知滅。善知心不相應非色法者。戒善根使善律
 儀不善律儀等諸心不相應非色法。聲聞辟支佛不能通達。諸佛善
 能通達如現目前。於心不相應諸法中。成就第一智慧力故。問
 曰。戒善律儀不善律儀是色法。何以言非色法。答曰。戒善律儀
 不善律儀有二種。有作有無作。作是色。無作非色。無作非色。
 佛以不共力故現前能知。余人以比智知。問曰。諸佛但善知心不
 相應非色法。不善知相應法耶。答曰。若通達不相應法。相應法
 無所復論。如人能

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And as the Buddha told Ānanda, “You delight in *dhyāna* concentration and delight in cutting off the fetters.” These circumstances too are associated with what is meant by having a completely penetrating knowledge of cessation.

This is also as illustrated in the Buddha’s statement to Śāriputra, “I know *nirvāṇa*, know the path leading to the realization of *nirvāṇa*, and know those beings who will arrive at the realization of *nirvāṇa*.”⁴⁷

Such sutras as we have cited herein should all be discussed at greater length. The ideas cited above are indicative of what is meant by all buddhas possessing the penetrating comprehension of all matters having to do with cessation.

D. 13) THOROUGH KNOWING OF NON-FORM DHARMAS UNRELATED TO MIND

As for thorough knowing of the non-form dharmas unassociated with the mind, roots of goodness associated with the moral precepts influence all of those non-form dharmas unassociated with the mind such as the moral regulations requiring wholesome actions and the moral regulations prohibiting bad actions. *Śrāvaka* disciples and *pratyekabuddhas* are unable to possess a completely penetrating comprehension of such matters. The Buddhas, however, are so well able to penetratingly comprehend them that these become as manifestly clear to them as if they were right before their very eyes. This is because they have perfected the foremost power of wisdom with respect to dharmas unassociated with the mind.

Question: Moral regulations requiring wholesome actions and moral regulations prohibiting bad actions are form dharmas. Why do you refer to them as “non-form” dharmas?

Response: Moral regulations requiring wholesome actions and moral regulations prohibiting bad actions are of two kinds, namely those involving actions and those not involving actions. Those involving actions are within the sphere of form dharmas whereas those not involving actions are “non-form” dharmas. As for those non-form dharmas not involving actions, employing his exclusive power of knowing, the Buddha is able to have a clear and present knowledge of them whereas others are compelled to rely upon inferential knowledge to understand them.

Question: Are the Buddhas only able to thoroughly know the non-form dharmas unassociated with the mind while not being able to thoroughly know the dharmas associated with the mind?

Response: If one already possesses a penetrating comprehension of the unassociated dharmas, then there is no need even to bring up the associated dharmas. It is as if we were speaking of an archer able to

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射毫 080b07 || 毛。龜物則不論。復次七百不相應法中。聲聞
 080b08 || 辟支佛以第六識能知七法。一名二相三
 080b09 || 義四無常五生六不生七度。佛以第六識皆
 080b10 || 悉能知。佛知四諦相及知世俗法。是故言
 080b11 || 諸佛善知心不相應無色法。勢力波羅蜜者。
 080b12 || 於一切所知法無餘中得一切種智勢力十
 080b13 || 力四無所畏四功德處助成故。又善得^[4]十
 080b14 || 力故。是故佛能成就勢力波羅蜜。是勢力
 080b15 || 在第十六心中得增益。一切智常在佛身。
 080b16 || 乃至無餘涅槃。因是事故。於一切法中得
 080b17 || 無礙智。無礙智波羅蜜者。法義辭樂說。於此
 080b18 || 四法勢力無量通達無礙。如經中說。佛告
 080b19 || 諸比丘。如來四^[5]弟子成就第一念力智慧
 080b20 || 力堪受力。如善射射樹葉即過無難。是諸
 080b21 || 弟子以四念處來問難。我常不休息。除飲
 080b22 || 食便利睡眠。於百年中如來常答。樂說智慧
 080b23 || 無有窮盡。

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射毫毛。粗物则不论。复次七百不相应法中。声闻辟支佛以第六
 识能知七法。一名二相三义四无常五生六不生七度。佛以第六识
 皆悉能知。佛知四谛相及知世俗法。是故言诸佛善知心不相应无
 色法。势力波罗蜜者。于一切所知法无余中得一切种智势力十力
 四无所畏四功德处助成故。又善得十力故。是故佛能成就势力波
 罗蜜。是势力在第十六心中得增益。一切智常在佛身。乃至无余
 涅槃。因是事故。于一切法中得无碍智。无碍智波罗蜜者。法义
 辞乐说。于此四法势力无量通达无碍。如经中说。佛告诸比丘。
 如来四第子成就第一念力智慧力堪受力。如善射射树叶即过无
 难。是诸弟子以四念处来问难。我常不休息。除饮食便利睡眠。
 于百年中如来常答。乐说智慧无有穷尽。

pierce a single fine feather [floating through the air]. One would have no need in such a case to inquire if his arrow might be able to hit something large.

Furthermore, *śrāvaka* disciples and *pratyekabuddhas* are able to employ their sixth consciousness to know but seven among the seven hundred unassociated dharmas, namely: first, names; second, characteristic marks; third, meanings; fourth, impermanence; fifth, production; sixth, non-production; and seventh, crossing on beyond. The Buddhas, however, are able to employ their sixth consciousness to know every one of them. The Buddhas also know the marks of the four truths as well as the mundane dharmas. It is for these reasons that it is said that the Buddhas thoroughly know the non-form dharmas unassociated with the mind.

E. 14) THE GREAT POWERS PĀRAMITĀ

As for the powers *pāramitā*, [the Buddhas] gain the power of the knowledge of all modes with respect to all knowable dharmas without exception and are assisted in this by the ten powers, the four fearlessnesses, and the four bases of meritorious qualities. Also, it is due to having gained the ten powers that the Buddhas are therefore able to perfect the powers *pāramitā*. This power is increased in the sixteenth mind-moment [involved in achieving the direct seeing of the path]. All-knowledge is always present in the person of the Buddha until he attains the *nirvāṇa* without residue. It is because of this that he gains the unimpeded knowledge of all dharmas.

F. 15) THE FOUR UNIMPEDED KNOWLEDGES PĀRAMITĀ

As for the *pāramitā* of the [four] unimpeded knowledges (*pratisaṃvid*), they are unimpeded knowledge with respect to: dharmas (*dharma-pratisaṃvid*), meaning (*artha-pratisaṃvid*), language (*nirukti-pratisaṃvid*), and eloquence (*pratibhāna-pratisaṃvid*). [The Buddhas] possess an unlimited penetrating comprehension of these four dharmas that is unimpeded in its implementation. As described in the sutras.⁴⁸

The Buddha told the bhikshus, “There are four of the Tathāgata’s disciples who have perfected the foremost power of mindfulness, power of wisdom, and power of endurance so consummately that they are like a skilled archer who can shoot any single tree leaf without difficulty. Even if these disciples were to all come forth and pose challenging questions on the four stations of mindfulness, setting aside the time required for drink, food, toilet and sleep, I could always and incessantly respond to their questions for a hundred years during which the Tathāgata would always reply with inexhaustible eloquence and wisdom.”

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佛於此中以少欲相自論智

080b24 || 慧。若三千大千世界所有四天下滿中微塵。

080b25 || 隨爾所塵數作爾所三千大千世界。滿中

080b26 || 眾生皆如舍利弗如辟支佛。皆悉成就智

080b27 || 慧樂說。壽命如上塵數大劫。是諸人等因

080b28 || 四念處盡其形壽問難如來。如來還以四

080b29 || 念處義答其所問。言義不重樂說無盡。法

080c01 || 無礙智者。善能分別諸法名字通達無礙。

080c02 || 義無礙者。於諸法義通達無礙。辭無礙者。

080c03 || 隨眾生類以諸言辭令其解義通達無礙。

080c04 || 樂說無礙者。問答時善巧說法無有窮盡。

080c05 || [6]餘賢聖不能究盡。唯有諸佛能盡其邊。是

080c06 || 故名無礙智波羅蜜。具足答波羅蜜者。一切

080c07 || 問難中。佛善能具足答。何以故。於四種問答

080c08 || 中無有錯亂。善知義故。具足不壞義波羅

080c09 || 蜜故。樂欲深知

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佛于此中以少欲相自论智慧。若三千大千世界所有四天下满中微尘。随尔所尘数作尔所三千大千世界。满中众生皆如舍利弗如辟支佛。皆悉成就智慧乐说。寿命如上尘数大劫。是诸人等因四念处尽其形寿问难如来。如来还以四念处义答其所问。言义不重乐说无尽。法无碍智者。善能分别诸法名字通达无碍。义无碍者。于诸法义通达无碍。辞无碍者。随众生类以诸言辞令其解义通达无碍。乐说无碍者。问答时善巧说法无有穷尽。余贤圣不能究尽。唯有诸佛能尽其边。是故名无碍智波罗蜜。具足答波罗蜜者。一切问难中。佛善能具足答。何以故。于四种问答中无有错乱。善知义故。具足不坏义波罗蜜故。乐欲深知

Here the Buddha, with his characteristically scant wish to do so, discussed his own implementation of these knowledges. Supposing that there were a number of great trichiliocosms as numerous as all the atoms in all four continents of all worlds in a great trichiliocosm, supposing also that all those world systems were filled with beings all of whom were the likes of Śāriputra and the *pratyekabuddhas*, and suppose too that all of these men employed their perfected knowledges and eloquence to pose difficult questions to the Tathāgata on the four stations of mindfulness, doing so to the exhaustion of lifetimes extending to a number of kalpas as numerous as all the aforementioned atoms—the Tathāgata would still be able to reply to their questions on the meanings involved in the four stations of mindfulness, expounding on their meaning without redundancy and with inexhaustible eloquence.⁴⁹

Now, as for the unimpeded knowledge with respect to dharmas, [the Buddhas] are well able to distinguish all details involved in the designations of dharmas with an unimpededly penetrating comprehension.

As for the unimpeded knowledge with respect to meaning, they are able to bring to bear an unimpededly penetrating comprehension of the meanings associated with those dharmas.

In the case of their unimpeded knowledge with respect to language, the Buddhas are able to accord with the languages and phrases through which the various sorts of beings are caused to understand those meanings, doing so with an unimpededly penetrating comprehension.

Regarding their unimpeded knowledge as it applies to eloquence, during that entire time in which they are answering questions, they are skillful and clever in speaking on Dharma and they are able to carry on in this fashion endlessly. Whatever topic all other worthies and *āryas* are unable to treat exhaustively, it is only the Buddhas who can reach the limits of that topic.

It is on these bases that we speak of the *pāramitā* of the unimpeded knowledges.

G. 16) THE PĀRAMITĀ OF PERFECTLY COMPLETE REPLIES AND PREDICTIONS

Regarding the *pāramitā* of perfection in the answering of questions, the Buddha is well able to answer in all situations involving the posing of difficult questions. And why is this so? It is because, in the four types of responses, he remains utterly free of erroneous or disordered presentations, because he well knows the conceptual meanings, because he has perfected the *pāramitā* of preserving the undamaged meaning, and because he delights in a profound knowing of the natures of

一切眾生性所行所樂故。

080c10 || 如舍利弗白佛言。世尊。佛為人說善法。而
 080c11 || 是中多有眾生得證。證已心無渴^[7]愛。無
 080c12 || 渴愛故於世間無所受。無所受已心則
 080c13 || 內滅。佛於善法中無上事盡知無餘。更無
 080c14 || 勝者。問曰。汝言四種問答。^[8]何謂為四。答曰。
 080c15 || 一定答。二分別答。三反問答。四置答。定答
 080c16 || 者。如一比丘問佛。世尊。頗有色常不變異
 080c17 || 不。世尊。受想行識常不變異不。佛答言。比
 080c18 || 丘無有色常^[9]而不變。無有受想行識常而
 080c19 || 不^[10]變。如是等名為定答。分別答者。如布
 080c20 || 多梨子梵志問^[11]娑摩提。有人故作身口意
 080c21 || 業。受何等果報。娑摩提定答。有人以身口
 080c22 || 意故作業受苦惱報。是問應分別答。是梵
 080c23 || 志後來問佛是事。佛答言。布多梨子。

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一切眾生性所行所樂故。如舍利弗白佛言。世尊。佛為人說善法。而是中多有眾生得證。証已心無渴愛。無渴愛故于世間无所受。无所受已心則內滅。佛于善法中無上事盡知無余。更無勝者。問曰。汝言四種問答。何謂為四。答曰。一定答。二分別答。三反問答。四置答。定答者。如一比丘問佛。世尊。頗有色常不變異不。世尊。受想行識常不變異不。佛答言。比丘无有色常而不變。无有受想行識常而不變。如是等名為定答。分別答者。如布多梨子梵志問娑摩提。有人故作身口意業。受何等果報。娑摩提定答。有人以身口意故作業受苦惱報。是問應分別答。是梵志后来問佛是事。佛答言。布多梨子。

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all beings, what they themselves practice, and what they themselves find pleasing. This is illustrated by the instance in which Śāriputra addressed the Buddha, saying:

Bhagavat, when the Buddha discourses on the good Dharma, many are the beings who, upon hearing this, then gain realizations. Having gained such realizations, their minds become free of all craving. And because they become free of all craving, they no longer have anything in the world that they indulge. And once they no longer have anything at all that they indulge, their minds achieve a state of inward cessation.

The Buddha exhaustively knows, without exceptions, the unsurpassable aspects of the good Dharma. There is no one who is superior to him in this regard.

Question: You spoke of the four types of replies. What are those four?

Response:

First, the definitive reply.

Second, the distinguishing reply.

Third, the counter-questioning reply.

And, fourth, the reply that sets aside the question.

In the case of the definitive reply, this is illustrated by the instance where a bhikshu asked the Buddha, “Bhagavat, is it or is it not the case that there could be some form that is eternal and unchanging? Bhagavat, is it or is it not the case that there could be any feelings, perceptions, formative factors, or consciousnesses that are permanent and unchanging?”

The Buddha replied, saying, “Bhikshu, there is no form that is permanent and unchanging. There are no feelings, perceptions, formative factors, or consciousnesses that are permanent and unchanging.”

Cases such as these illustrate the “definitive reply.”

The distinguishing reply is illustrated by the instance where Potaliputta,⁵⁰ the Brahmacārin, inquired of Samiddhi,⁵¹ asking: ⁵² “In instances where a person deliberately performs actions of body, speech, or mind, what sorts of karmic retributions ensue therefrom?”

Samiddhi responded with a definitive reply, saying, “In instances where persons deliberately perform actions of body, speech, or mind, they are bound to undergo retributions involving suffering and anguish.”

But this should have involved a distinguishing reply. This *brahmacārin* later came and asked the Buddha about this matter, to which the Buddha replied, saying, “Potaliputta, in instances where

有人

080c24 || 若身口意故作業。是業或受苦報。或受樂
 080c25 || 報。或受不苦不樂^[12]報。苦業受苦報。樂業受
 080c26 || 樂報。不苦不樂業受不苦不樂報。如是等諸
 080c27 || 經皆分別答。反問答者。如先尼梵志問佛。
 080c28 || ^[13]佛言。我還問汝。隨汝意答。先尼於汝意
 080c29 || 云何。色是如來不。受想行識是如來不。答言。
 081a01 || 非也世尊。離^[1]色受想行識是如來不。答言。
 081a02 || 非也世尊。如是等經應廣說。是名反問答。
 081a03 || 置答者。十四種邪見是。所謂世間常世間無
 081a04 || 常。世間常無常。世間非常非無常。世間有邊。
 081a05 || 世間無邊。世間亦有邊^[2]亦無邊。世間非有邊
 081a06 || 非無邊。如來滅後有。如來滅後無。如來滅後
 081a07 || 亦有亦無。如來滅後非有非無。^[3]身即是神。
 081a08 || 身異^[4]神異。

正
體
字

有人若身口意故作业。是业或受苦报。或受乐报。或受不苦不乐
 报。苦业受苦报。乐业受乐报。不苦不乐业受不苦不乐报。如是
 等诸经皆分别答。反问答者。如先尼梵志问佛。佛言。我还问
 汝。随汝意答。先尼于汝意云何。色是如来不。受想行识是如来
 不。答言。非也世尊。离色受想行识是如来不。答言。非也世
 尊。如是等经应广说。是名反问答。置答者。十四种邪见是。所
 谓世间常世间无常。世间常无常。世间非常非无常。世间有边。
 世间无边。世间亦有边亦无边。世间非有边非无边。如来灭后
 有。如来灭后无。如来灭后亦有亦无。如来灭后非有非无。身即
 是神。身异神异。

簡
體
字

someone deliberately performs actions of body, speech, or mind, this karma may result in undergoing painful retributions, in undergoing pleasurable retributions, or in undergoing retributions that are neither painful nor pleasurable. Pain-inducing actions result in undergoing painful retributions. Pleasure-inducing actions result in undergoing pleasurable retributions. Actions that are neither pain-inducing nor pleasure-inducing result in undergoing karmic retributions that are neither painful nor pleasurable.”

Scriptural passages such as these illustrate instances of the distinguishing reply.

The counter-questioning reply is illustrated by that instance in which the *brahmacārin* named Śreṇika inquired of the Buddha and the Buddha replied, “I shall now return the question to you whereupon you may reply in accordance with your own idea on this matter. Śreṇika, what do you think? Do physical forms constitute the Tathāgata, or not? Or is it that feelings, perceptions, formative factors, or consciousnesses constitute the Tathāgata?”

He replied, “No, Bhagavat. They do not.”

[The Buddha then asked him], “Is the Tathāgata apart from form, feelings, perceptions, formative factors, or consciousnesses, or not?”

He replied, “No, Bhagavat. He is not.”

These types of passages from scripture should be more extensively discussed. They illustrate what is meant by the counter-questioning reply.

As for the reply that sets aside the question, this applies to the response to questions regarding the fourteen classic erroneous views, namely:

Is the world eternal?

Is the world non-eternal?

Is the world both eternal and non-eternal?

Is the world neither eternal nor non-eternal?

Is the world bounded?

Is the world unbounded?

Is the world both bounded and unbounded?

Is the world neither bounded nor unbounded?

Does the Tathāgata exist after his nirvāṇa?

Does the Tathāgata not exist after his nirvāṇa?

Does the Tathāgata both exist and not exist after his nirvāṇa?

Does the Tathāgata neither exist nor not exist after his nirvāṇa?

Is the body identical with a spiritual soul (*jīva*)?

Is the body different from a spiritual soul?

正
體
字

如上一切眾生如大辟支佛智

081a09 || 慧樂說以如是四種問佛。佛皆隨順答其
081a10 || 所問。不多不少。是故說佛具足答波羅蜜。
081a11 || 無有能害。佛者得不可殺法故。無能斷佛
081a12 || 身分支節存亡自在。如經說。若人欲方便
081a13 || 害佛者。無有是處。問曰。佛壽命為定為不
081a14 || 定。答曰。有人言不定。若佛壽命有定者。於
081a15 || 餘定壽命者有何差別。而實佛壽命不定。無
081a16 || 能害者。乃為希有。有人言。佛壽命有定。餘
081a17 || 人壽命雖定。而手足耳鼻可斷。佛無是事。
081a18 || 問曰。云何佛不可害。是不共法。答曰。諸佛
081a19 || 不可思議。假喻可知。假使一切十方世界眾
081a20 || 生皆有勢力。設有一魔有爾所勢力。復令
081a21 || 十方一一眾生力如惡魔。欲共害佛。尚不
081a22 || 能動佛一毛。況有害者。問曰。若爾者調達
081a23 || 云何得傷佛。答曰。此事先已答。佛欲示眾
081a24 || 生三毒相。

簡
體
字

如上一切众生如大辟支佛智慧乐说以如是四种问佛。佛皆随顺答其所问。不多不少。是故说佛具足答波罗蜜。无有能害。佛者得不可杀法故。无能断佛身分支节存亡自在。如经说。若人欲方便害佛者。无有是处。问曰。佛寿命为定为不定。答曰。有人言不定。若佛寿命有定者。于余定寿命者有何差别。而实佛寿命不定。无能害者。乃为希有。有人言。佛寿命有定。余人寿命虽定。而手足耳鼻可断。佛无是事。问曰。云何佛不可害。是不共法。答曰。诸佛不可思议。假喻可知。假使一切十方世界众生皆有势力。设有一魔有尔所势力。复令十方一一众生力如恶魔。欲共害佛。尚不能动佛一毛。况有害者。问曰。若尔者调达云何得伤佛。答曰。此事先已答。佛欲示众生三毒相。

As stated above, even in an instance where all beings possessed the wisdom and eloquence of the *pratyekabuddha* and they inquired of the Buddha on these four matters, the Buddha would in all cases adapt to their needs in answering their questions, offering replies that are neither excessive nor deficient. It is for these reasons that the Buddhas are said to possess the *pāramitā* of perfection in the answering of questions.

H. 17) INVULNERABILITY TO HARM BY ANYONE

There is no one whatsoever who can harm the Buddha. This is because he has gained that dharma by which one cannot be killed. There is no one who can cut off any part of the Buddha's body. He has sovereign mastery over whether he will live or die. This is as stated in scripture, wherein it states: "Were one to seek some method by which to inflict harm on the Buddha—there simply is no such possibility at all."

Question: Is the lifespan of a buddha fixed or is it unfixed?

Response: There are those who claim that it is unfixed. But if a buddha's lifespan were actually fixed, what difference then would there be between his case and that of all others who have fixed lifespans? Still, in truth, the lifespan of a buddha is not fixed. That there is no one who can harm a buddha—now *that* is extraordinary. There are those who say that the lifespan of a buddha is fixed. However, whereas others whose lifespans are fixed are indeed subject to having hands, feet, ears, and nose sliced off, the Buddha [is unique in that he] is entirely free of any such vulnerability.

Question: How is it that the Buddhas have this exclusive dharma of being invulnerable to being harmed?

Response: The inconceivability of the Buddhas can be understood by resort to analogy. Suppose for instance that all beings throughout the worlds of the ten directions were to have a given amount of power. Now, if a single *māra* could possess a certain amount of power, also suppose that each and every one of those beings throughout the ten directions was caused to possess powers like those of Māra, the Evil One. Even if all of those beings then joined in wishing to inflict harm on the Buddha, they would still be unable to move even a single hair on the Buddha's body. How much the less might they actually succeed in harming the Buddha.

Question: Well, if that is the case, how then could Devadatta have succeeded in injuring the Buddha?

Response: This question was already answered earlier. The Buddha wished to show beings the character of the three poisons. Even though

調達雖持戒修善貪著利養而

081a25 || 作大惡。又令知佛於諸人天心無有異。

081a26 || 加以慈愍視調達羅睺羅如左右眼。佛常

081a27 || 說等心。是時現其平等。天人見此起希有

081a28 || 心益更信樂。又長壽[5]天見佛先世有惡業

081a29 || 行。若今不受謂惡行無報。佛欲斷其邪見

081b01 || 故現受此報。復次佛於苦樂心無有異。無

正 081b02 || 吾我心。畢竟空故。諸根調柔不可變故。不

體 081b03 || 須作方便離苦受樂。如菩薩藏中說。佛

字 081b04 || 以方便故現受此事。應當廣知。是名佛不

081b05 || 可殺害不共法。說法不[6]空者。諸佛所有言說

081b06 || 皆有果報。是故諸佛說法不空。何以故。諸

081b07 || 佛未說法時。先觀眾生本末心在何處結

081b08 || 使厚薄。知其先世所從功德。見其根性勢

081b09 || 力多少。知其障礙方處時節。[7]應軟法可度

调达虽持戒修善贪着利养而作大恶。又令知佛于诸人天心无有异。加以慈愍视调达罗睺罗如左右眼。佛常说等心。是时现其平等。天人见此起希有心益更信乐。又长寿天见佛先世有恶业行。若今不受谓恶行无报。佛欲断其邪见故现受此报。复次佛于苦乐心无有异。无吾我心。毕竟空故。诸根调柔不可变故。不须作方便离苦受乐。如菩萨藏中说。佛以方便故现受此事。应当广知。是名佛不可杀害不共法。说法不空者。诸佛所有言说皆有果报。是故诸佛说法不空。何以故。诸佛未说法时。先观众生本末心在何处结使厚薄。知其先世所从功德。见其根性势力多少。知其障碍方处时节。应软法可度

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Devadatta had previously upheld the moral precepts and cultivated goodness, because he was attached to receiving offerings, he committing immensely evil deeds.

[The Buddha] also allowed this to happen in order to cause [beings] to realize that the mind of the Buddha does not vary in the way it regards any human or deva. His having compassion and pity for Devadatta on the one hand and Rāhula⁵³ on the other was the same as his equal regard for his own left and right eyes.

The Buddha always spoke of the mind of uniformly equal regard for everyone. He revealed his equality of regard at this time. When the devas and people observed this, they were struck by the extraordinary nature of this and thus felt even stronger resolute faith.

In addition, because of this, the devas of the long-life heavens could see that the Buddha was still bound to undergo retribution for bad karmic actions done in previous lives. Had he not undergone it now, they might have thought that bad actions could be free of corresponding karmic retributions. Because the Buddha wished to cut off their wrong views, he thereby revealed his own undergoing of this karmic retribution.

Furthermore, the Buddha's mind is no different in the presence of pain or pleasure. His mind is free of any concept of a self. This is because it is ultimately empty. Because his sense faculties have all been made pliant and imperturbable by change, he has no need to use expedients to separate from pain and enjoy pleasures. This is as described in the Bodhisattva canon where it states: "It was merely as an expedient that the Buddha manifested as subject to this experience." One should infer the broader implications of this.

The above points illustrate what is meant by the Buddha's exclusive dharma of being invulnerable to being killed or harmed.

I. 18) THEIR WORDS ARE NEVER SPOKEN WITHOUT A PURPOSE

In speaking on the Dharma, their words are never empty. All words spoken by the Buddhas have a corresponding intended effect. Therefore, when the Buddhas speak on Dharma, their words are never empty. And how is this so? Before the Buddhas begin to speak on Dharma, they first contemplate from root to branch where beings' minds abide and whether their fetters are thick or only scant. Thus they know the origins of their meritorious qualities in previous lives, observe the nature and strength of their karmic roots, and know:

Where and when beings [will encounter] obstacles;

Whether they are susceptible to liberation through gentle teaching methods;

正
體
字

081b10 || 苦事可度。或復應以軟苦事度。或^[8]須小發
 081b11 || 度。或廣分別度。有以陰入界十二因緣而
 081b12 || 得度者。或以信門或以慧門而得入者。是
 081b13 || 人應從佛度。是人應從聲聞度。是人應
 081b14 || 以餘緣得度。是人應成聲聞乘。是人應成
 081b15 || 辟支佛乘。是人應成大乘。是人久習貪欲
 081b16 || 習瞋恚習愚癡。是人習貪欲瞋恚。是人習
 081b17 || 貪欲愚癡。如是各各分別。是人墮斷見。是
 081b18 || 人墮常見。是人多^[9]著身見。是人多習邊見。
 081b19 || 是人多習戒取見取。是人多習憍慢。是人多
 081b20 || 習自卑諂曲。是人心多疑悔。

簡
體
字

苦事可度。或复应以软苦事度。或须小发度。或广分别度。有以
 阴入界十二因缘而得度者。或以信门或以慧门而得入者。是人应
 从佛度。是人应从声闻度。是人应以余缘得度。是人应成声闻
 乘。是人应成辟支佛乘。是人应成大乘。是人久习贪欲习瞋恚习
 愚痴。是人习贪欲瞋恚。是人习贪欲愚痴。如是各各分别。是人
 堕断见。是人堕常见。是人多着身见。是人多习边见。是人多习
 戒取见取。是人多习憍慢。是人多习自卑谄曲。是人心多疑悔。

Whether they are susceptible to liberation through harsh teaching methods;

Whether they are susceptible to liberation through a combination of gentle and harsh teaching methods.⁵⁴

Whether they need only a little bit of instigation to gain liberation;

Whether they require extensive distinguishing instructions to gain liberation;

That there are those who gain liberation through [teachings on] the aggregates, the sense bases, the sense realms, or the twelve links of conditioned co-production;

Whether they may gain access [to liberation] through the gateway of faith or through the gateway of wisdom;

That this person should gain liberation through the teaching of a buddha;

That this person should gain liberation through the teaching of a *śrāvaka* disciple;

That this person should gain liberation through some other set of conditions;

That this person should be able to gain success in the Śrāvaka Disciple Vehicle;

That this person should be able to gain success in the Pratyekabuddha Vehicle;

That this person should be able to gain success in the Great Vehicle;

That this person has long practiced habitual greed, habitual hatred, and habitual delusion;

That this person has practiced habitual greed and hatred;

And that this person has practiced habitual greed and delusion.

In this way, they distinguish and determine with regard to each and every situation:

That this person has fallen into an annihilationist view;

That this person has fallen into an eternalist view;

That this person is for the most part attached to the view that seizes on the existence of a real self in association with the body [or any of the other four aggregates];⁵⁵

That this person is most often habitually attached to extreme views;

That this person is most often habitually attached to the views that seize upon either prohibitions or on opinionated views;

That this person is for the most part habitually arrogant;

That this person is for the most part habitually inclined toward feelings of inferiority and the tendency to flattery and deviousness;

That this person's mind is mostly inclined toward doubt and regret.

是人好樂言

081b21 || 辭。有貴義理有樂深義有樂淺事。是人

081b22 || 先世集助道法。是人今世集助道法。是人但

081b23 || 集福報善根。是人但集貫穿善根。是人應

081b24 || 疾得道。是人久乃得道。佛先觀察籌量隨

081b25 || 應得度。而為說法而度脫之。是故一切說

081b26 || 法皆悉不空。如經說。世尊先知見而說法。

正 081b27 || 非不知見說法。無謬無失者。諸佛說法無

體 081b28 || 謬無失。無謬者。語義不乖違故。無失者。

字 081b29 || 不失義故。不失道因緣故名不失。不謬

081c01 || 道果因緣故名不謬。不少故名不失。不過

081c02 || 故名不謬。

是人好乐言辞。有贵义理有乐深义有乐浅事。是人先世集助道法。是人今世集助道法。是人但集福报善根。是人但集贯穿善根。是人应疾得道。是人久乃得道。佛先观察筹量随应得度。而为说法而度脱之。是故一切说法皆悉不空。如经说。世尊先知见而说法。非不知见说法。无谬无失者。诸佛说法无谬无失。无谬者。语义不乖违故。无失者。不失义故。不失道因缘故名不失。不谬道果因缘故名不谬。不少故名不失。不过故名不谬。

简
体
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That this person has developed a fondness for refined literary expressiveness;
 That there are those who prize refinement in meanings and principles;
 That there are those who delight in profundities;
 That there are those who enjoy topics that are merely superficial;
 That, in previous lifetimes, this person has accumulated the Dharma provisions requisite to success in the path;
 That this person is accumulating the Dharma provisions for the path in this present lifetime;
 That this person has only accumulated roots of goodness conducive to enjoying karmic rewards [from previous meritorious actions];
 That this person has only accumulated roots of goodness associated with thorough understanding;
 That this person should be able to rapidly become enlightened;
 And that this person will require a long time before he can become enlightened.⁵⁶

The Buddha first engages in investigative contemplation and assessment of individual circumstances and then, according with whichever approach is appropriate to instigate someone's liberation, he then speaks Dharma for them and thereby brings about their liberation.

It is as a consequence of this that every instance of the Buddha's speaking of Dharma is free of any merely empty discourse. This is as described in a sutra: "The Bhagavat first knows and sees and only then speaks Dharma. It is not the case that he speaks Dharma without first knowing and seeing."

J. 19) THEIR SPEECH IS FREE OF ERROR

Regarding the absence of errors and mistakes [in their speech], when the Buddhas speak Dharma, they do not commit any errors or make any mistakes. "Absence of errors" refers to there being no instances in which the meaning of what they say is contradictory. "Absence of mistakes" means they make no mistakes with regard to meanings.

It is because they do not make mistakes with regard to causes and conditions as they relate to the path that they are said to not make mistakes. It is because they do not commit errors with regard to causes and conditions as they relate to the fruits of the path that they are said to not commit any error.

It is because they are not deficient that they are said to not make mistakes and it is because they are not excessive that they are said to not commit any error.

正
體
字

以通達四無礙智故。念安慧常

081c03 || 調和故。遠離斷常無因邪因等諸見故。所說

081c04 || 法中不使人有迷悶。所言初後無相違過。

081c05 || 隨此義經。應此中廣說。如經說。諸比丘為

081c06 || 汝說法。初善中善後善。語善義善淳一無雜

081c07 || 具說梵行。以希有事說法者。隨所教化即

081c08 || 得道果。是名希有。若有所答若所受記皆

081c09 || 實不[10]異。是亦希有。佛有所說道。此道不

081c10 || 雜煩惱能斷煩惱。是亦希有。佛有所說皆

081c11 || 有利益終不空言是亦希有。若人於佛法

081c12 || 中勤心精進。能斷不善法增益善法。是亦

081c13 || 希有。復次有三希有。現神通希有。逆說彼

081c14 || 心希有。[11]有教化希有。以是三希有說法。名

081c15 || 為以希有說法。諸眾聖中最上導師者。諸佛

081c16 || 知一切眾生心所行所樂。結使

簡
體
字

以通达四无碍智故。念安慧常调和故。远离断常无因邪因等诸见故。所说法中不使人有迷闷。所言初后无相违过。随此义经。应此中广说。如经说。诸比丘为汝说法。初善中善后善。语善义善淳一无杂具说梵行。以希有事说法者。随所教化即得道果。是名希有。若有所答若所受记皆实不异。是亦希有。佛有所说道。此道不杂烦恼能断烦恼。是亦希有。佛有所说皆有利益终不空言是亦希有。若人于佛法中勤心精进。能断不善法增益善法。是亦希有。复次有三希有。现神通希有。逆说彼心希有。有教化希有。以是三希有说法。名为以希有说法。诸众圣中最上导师者。诸佛知一切众生心所行所乐。结使

This is accomplished through their possession of a penetrating comprehension of the four unimpeded knowledges, through their constant harmonization of mindfulness and stable wisdom, and through their utter abandonment of views associated with annihilationism, eternalism, acausality, erroneous causality, or other such wrong views.

In the Dharma that they speak, there is no cause by which people become perplexed. In whatsoever they say, there are no faults involving inconsistencies between what is set forth in the beginning and in the end.

Scriptures accordant with these concepts should be discussed more extensively herein. As it says in one of the sutras: “Bhikshus. When I speak Dharma for you, it is good in the beginning, good in the middle, and good in the end. The phrasings are good and the meanings are good. It possesses a singular purity free of any debasing admixture and it is perfectly complete in its proclamation of *brahmacarya*.”⁵⁷

K. 20) COMPLETE USE OF THE THREE TURNINGS IN SPEAKING DHARMA

As regards the matter of [the Buddha’s] speaking of Dharma involving rarities, whomever they undertake to teach is immediately enabled to realize the fruits of the path. This is a rarity.

Whenever they provide a reply or offer a prediction, their statements are always genuine and do not differ [from actual circumstances]. This too is a rarity.

The Buddha has the path as the subject of his discourse. This path as it is proclaimed by the Buddha is not admixed with afflictions and is able to bring about the severance of the afflictions. This too is a rarity.

Whenever the Buddha speaks, benefit ensues from it and it never involves mere empty words. This too is a rarity.

Whenever a person applies mental diligence and vigor to the cultivation of the Buddha’s Dharma, he can cut off the unwholesome dharmas and bring about increase in the good dharmas. This too is a rarity.

There are three additional rarities: the rarity of displaying spiritual powers, the rarity of foretelling the content of others’ thoughts, and the rarity of being able to accomplish the transformational teaching of others. It is on the basis of these three sorts of rarities in the proclaiming of Dharma that the Buddha’s discourse on Dharma is said to be characterized by rarities.⁵⁸

L. 21) THEY ARE THE GREAT GENERALS AMONG ALL ĀRYAS

Regarding [the Buddha’s] eminence as the most superior spiritual guide among all the Āryas, buddhas know what the minds of beings course in, know what they delight in, know whether their fetters are

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081c17 || 鈍。上中下智慧。善知通達故。於眾聖中最
 081c18 || 上導師。又能善知四諦相。善知諸法總相別
 081c19 || 相。又以說法不空因緣不謬不失法故。於
 081c20 || 眾聖中最上導師。問曰。四眾亦能說法破外
 081c21 || 道令入佛法。何以但稱佛為最上導師。答
 081c22 || 曰。當以假喻說。若一切眾生智慧勢力皆如
 081c23 || 辟支佛。是諸眾生若不承佛意。欲度一人
 081c24 || 無有是處。若是諸人說法時。乃至不_[12]能
 081c25 || 斷無色界結使毫釐_[13]分。若佛欲度眾生有
 081c26 || 所言說。乃至外道邪見諸龍夜叉等及餘不
 081c27 || 解佛語者皆悉令解。是等亦能轉化無量
 081c28 || 眾生。乃至今日聲聞眾令眾生住四果中。
 081c29 || 皆是如來最上導師相。是故佛名最上導師。
 082a01 || 於眾聖中不共之法。四不守護法者。諸佛
 082a02 || 不守護身業。不_[1]護口業。不_[*]護意業。不
 082a03 || _[*]護

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深淺諸根利鈍。上中下智慧。善知通达故。于众圣中最上导师。
 又能善知四谛相。善知诸法总相别相。又以说法不空因缘不谬不
 不失法故。于众圣中最上导师。问曰。四众亦能说法破外道令入佛
 法。何以但称佛为最上导师。答曰。当以假喻说。若一切众生智
 慧势力皆如辟支佛。是诸众生若不承佛意。欲度一人无有是处。
 若是诸人说法时。乃至不能断无色界结使毫厘分。若佛欲度众生
 有所言说。乃至外道邪见诸龙夜叉等及余不解佛语者皆悉令解。
 是等亦能转化无量众生。乃至今日声闻众令众生住四果中。皆是
 如来最上导师相。是故佛名最上导师。于众圣中不共之法。四不
 守护法者。诸佛不守护身业。不护口业。不护意业。不护

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deep or shallow, know whether their faculties are sharp or dull, and know whether their wisdom is superior, middling, or inferior. It is because they know these matters well and know them with penetrating comprehension that they are the most superior spiritual guides among all the Āryas.

They are also able to well know the characteristics of the four truths, and to well know all the general and specific characteristics of all dharmas.

It is also because, when they speak on the Dharma, their words are not empty and because, when they speak on the Dharma, they commit no errors and make no mistakes that they are therefore the most superior spiritual guides among all the Āryas.

Question: But the other four groups are also able to speak on the Dharma and thus refute the teachings of the non-Buddhists and thereby cause them to enter into the Dharma of the Buddha. Why then does one only speak of the Buddha as the most superior spiritual guide?

Response: This should be explained by an analogy. Suppose all beings possessed the wisdom powers of a *pratyekabuddha*. If all of these beings did not receive the intentional assistance of the Buddha and yet wished somehow to bring about the liberation of but a single person, this would be a complete impossibility. When all of these persons spoke Dharma, they would still be unable to cause the severance of a tiny fraction of even one of the formless realm fetters.

If, on the other hand, the Buddha wished to bring about the liberation of some being and then proceeded to say something, even those burdened with the erroneous views of the non-Buddhists, the dragons, the *yakṣas*, and the various other sorts of beings who do not understand the language of the Buddha—these would all still be caused to understand. Then all of these would in turn be able to teach countless other beings. And so this proceeds even to the point that, today, whenever those within the community of *śrāvaka* disciples cause beings to abide in the four fruits of the path, they are all emblematically representative of the Tathāgata as the most superior of all spiritual guides.

It is for these reasons that the Buddha is known as the most superior spiritual guide, and it is for these reasons that this is regarded as an exclusive dharma not held in common with the other *āryas*.

M. 22–25) THEY ARE ABLE TO REMAIN UNGUARDED IN FOUR WAYS

As for the four unguarded dharmas, the Buddhas are unguarded in their physical actions, are unguarded in their verbal actions, are unguarded in their mental actions, and are unguarded with respect to

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資生。何以故。是四事於他不護。不作
 082a04 || 是念。我身口意命恐他人知。何以故。長夜
 082a05 || 修習種種清淨業故。皆善見知斷一切煩惱
 082a06 || 法故。成就一切無比善根故。善行可行法
 082a07 || 無可呵故。具足行捨波羅蜜故。捨者。眼見
 082a08 || 色捨憂喜心。乃至意法亦如是。婆[2]呵提鬱
 082a09 || 多羅等諸經應此中說。四無所畏者。問曰。一
 082a10 || 法名為無畏。何以故有四。答曰。於四事中
 082a11 || 無有疑畏[3]故有四。一者如佛告諸比丘。
 082a12 || 我自發誠言。是一切智人。此中若有沙門婆
 082a13 || 羅門諸天魔梵及餘世間智人。如法難[4]言。
 082a14 || 不知此法。我於此中乃至不見有[5]微畏
 082a15 || 相。不見是相故。得安隱無畏。是初無畏。如
 082a16 || 實盡知一切法故。二者自發誠言。我一切
 082a17 || 諸漏盡。若沙門婆羅門諸天魔梵。言是漏不
 082a18 || [6]盡。

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資生。何以故。是四事于他不护。不作是念。我身口意命恐他人知。何以故。长夜修习种种清净业故。皆善见知断一切烦恼法故。成就一切无比善根故。善行可行法无可呵故。具足行舍波罗蜜故。舍者。眼见色舍忧喜心。乃至意法亦如是。婆呵提郁多罗等诸经应此中说。四无所畏者。问曰。一法名为无畏。何以故有四。答曰。于四事中无有疑畏故有四。一者如佛告诸比丘。我自发诚言。是一切智人。此中若有沙门婆罗门诸天魔梵及余世间智人。如法难言。不知此法。我于此中乃至不见有微畏相。不见是相故。得安隐无畏。是初无畏。如实尽知一切法故。二者自发诚言。我一切诸漏尽。若沙门婆罗门诸天魔梵。言是漏不尽。

the means for sustaining life. And why is this? These four matters are not protected from others' [knowledge]. They do not think, "Regarding my [actions of] body, speech, and mind, and my [means of sustaining] life—I fear that others might come to know about them."

And why is this? This is because, during the long night [of previous lifetimes], they have cultivated every sort of pure karmic deed and have always well seen, well known, and well severed every one of the dharmas associated with the afflictions. And this is because they have perfected every sort of peerless root of goodness, because they have so well practiced whatever dharma is amenable to practice, because they have reached the point where there is nothing about them the least bit worthy of criticism, and because they have utterly perfected the *pāramitā* of equanimity.

Now, on this matter of their "equanimity," when their eyes view form, they relinquish any thoughts of either distress or delight. And so it goes [with the other sense faculties and objects] up to and including the mind faculty's engagement with dharmas [as objects of mind]. In this connection, one would ideally also discuss here citations from such scriptures as the *Poheti* and *Uttara* sutras.⁵⁹

N. 26–29) THEY POSSESS THE FOUR TYPES OF FEARLESSNESSES

Now, as for the four types of fearlessness....

Question: There is a single dharma known as "fearlessness." How is it that we here have four of them?

Response: It is because there are four matters in which there is an absence of doubt or fear that we therefore speak of four of them, as follows:⁶⁰

First, as the Buddha told the bhikshus, "I myself here utter these truthful words: 'I am a man possessed of all-knowledge.' If anyone here, whether he be a *śramaṇa*, brahmin, deva, Māra, Brahmā, or other person possessed of worldly knowledge were to challenge this statement in a manner consistent with Dharma, claiming that I do not indeed possess a direct knowledge of this Dharma, I would not then experience in this challenge even the slightest sign of fearfulness, and it is because of not experiencing any such sign that I have become established in security and fearlessness in this regard." This is the first type of fearlessness. It is a result of exhaustively knowing all dharmas in accordance with reality.

As for the second type of fearlessness, the Buddha said, "I myself here utter these truthful words: 'I have brought all of the contaminants to an end.' If any *śramaṇa*, brahmin, deva, Māra, or Brahmā were to claim that these contaminants have not indeed been brought to an end,

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乃至不見有[7]是相。不見是相故安

082a19 || 隱無畏。是二無畏。善斷諸煩惱及斷煩惱

082a20 || 習氣故。三者我說障道法。此中若有沙門

082a21 || 婆羅門諸天魔梵及餘世間智人。如法難言。

082a22 || 是法雖用不能障道。我於此中不見有

082a23 || 微畏相。不見是相故得安隱無有疑畏。

082a24 || 是三無畏。善知障解脫法故。四者我所說

082a25 || 道如法說行者。得至苦盡。若有沙門婆羅

082a26 || 門諸天魔梵及餘世間智人。如法難言。[8]如

082a27 || 是法雖如說行不能至盡苦道。我於此

082a28 || 中無有微畏相。不見是相故得安隱無

082a29 || 有疑畏。是四無畏。善知至苦盡道故。是四

082b01 || 無畏皆過怖畏心驚毛豎等相故。名為無

082b02 || 畏。又在大眾威德殊勝故。名為無畏。又善

082b03 || 知一切問答故。名為無畏。諸天會經此中

082b04 || 應廣說。

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乃至不見有是相。不見是相故安隱無畏。是二無畏。善斷諸煩惱及斷煩惱習氣故。三者我說障道法。此中若有沙門婆羅門諸天魔梵及余世間智人。如法難言。是法虽用不能障道。我于此中不见有微畏相。不见是相故得安隱無有疑畏。是三無畏。善知障解脫法故。四者我所说道如法说行者。得至苦尽。若有沙門婆羅門諸天魔梵及余世間智人。如法難言。如是法虽如说行不能至尽苦道。我于此中无有微畏相。不见是相故得安隱無有疑畏。是四無畏。善知至苦尽道故。是四無畏皆過怖畏心惊毛豎等相故。名为無畏。又在大眾威德殊勝故。名为無畏。又善知一切問答故。名为無畏。諸天會經此中應廣說。

I would not then experience in this challenge even the slightest sign of fearfulness.⁶¹ It is because of not experiencing any such sign that I have become established in security and fearlessness in this regard.” This is the second type of fearlessness. It is a result of having thoroughly cut off all afflictions and having also cut off the habitual propensities associated with past afflictions.

As for the third [type of fearlessness], [the Buddha said], “I have proclaimed which dharmas constitute obstacles to realization of the path. If anyone herein, whether he be a *śramaṇa*, brahmin, deva, Māra, Brahmā, or other person possessed of worldly knowledge were to challenge this statement in a manner consistent with Dharma, claiming that, even though one might avail oneself of these dharmas, they would not be able to cause an obstacle to the path, I would not then experience in this challenge even the slightest sign of fearfulness. It is because of not experiencing any such sign that I have become established in security and fearlessness in this regard.” This is the third type of the fearlessness. It is a result of having thoroughly known those dharmas that constitute obstacles to the achievement of liberation.

As for the fourth [type of fearlessness, the Buddha said], “Whoever practices the path I have proclaimed, practicing it in accordance with the way I have explained the Dharma, will succeed in reaching the end of suffering. If any *śramaṇa*, brahmin, deva, Māra, Brahmā, or other person possessed of worldly knowledge were to challenge this statement in a manner accordant with Dharma, claiming that, although one might practice a dharma such as this in a manner consistent with the way it has been explained, one would be unable to reach the path that brings about the end of suffering, I would not then experience in this challenge even the slightest sign of fearfulness. It is because of not experiencing any such sign that I have become established in security and fearlessness in this regard.” This is the fourth type of fearlessness. It is a result of thoroughly knowing the path leading to the extinguishing of suffering.

All four of these types of fearlessness are referred to as “fearlessnesses” because they all involve leaving behind such characteristic signs as fearfulness, terror, or horripilation. They are also termed “fearlessnesses” because they are able to maintain within the Great Assembly an awe-inspiring power of virtue extraordinary in its excellence. They are also called “fearlessnesses” because they so well know how to respond to all sorts of questions. Here, one should extensively discuss citations from *The Sutra on the Convocation of the Devas*.⁶²

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問曰。若佛是一切智人。應於一切

082b05 || 法盡無畏。何以[9]但說四。答曰。略舉大要
082b06 || 以開事端。餘亦如是。佛十力者。力名扶助。
082b07 || 氣勢不可窮盡。無能沮壞。雖有十名而實
082b08 || 一智。緣十事故名為十力。佛智緣一切事
082b09 || 故。應有無量力。以此十力足度眾生
082b10 || 故。[10]但說十力。但開此十力。餘皆可知。初
082b11 || 力者。一切法因非因。決定通達智。名為初
082b12 || 力。如佛說。若是狂人不捨是語不捨邪
082b13 || 見不捨是心。來在佛前無有是處。如佛
082b14 || 告阿難。世間二佛一時出世無有是處。一
082b15 || 佛出世則有是處。是事為一佛世界故說。
082b16 || 而實十方無量無邊諸世界中。百千萬億無
082b17 || 數諸佛一時出世。又經說身口意惡業有妙
082b18 || 愛果報無有是處。若身口意善業有妙愛
082b19 || 果報則有是處。如是等五藏諸經應此中
082b20 || 廣說。

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問曰。若佛是一切智人。應於一切法盡無畏。何以但說四。答
曰。略舉大要以開事端。余亦如是。佛十力者。力名扶助。氣勢
不可窮盡。無能沮壞。雖有十名而實一智。緣十事故名為十力。
佛智緣一切事故。應有無量力。以此十力足度眾生故。但說十
力。但開此十力。余皆可知。初力者。一切法因非因。決定通達
智。名為初力。如佛說。若是狂人不捨是語不捨邪見不捨是心。
來在佛前無有是處。如佛告阿難。世間二佛一時出世無有是處。
一佛出世則有是處。是事為一佛世界故說。而實十方無量無邊諸
世界中。百千萬億無數諸佛一時出世。又經說身口意惡業有妙愛
果報無有是處。若身口意善業有妙愛果報則有是處。如是等五藏
諸經應此中廣說。

Question: If the Buddhas are indeed possessed of all-knowledge, then they should be fearless in relation to all dharmas. Why is it then that we speak only of these four types [of fearlessness]?

Response: These serve to raise the major essential topics in order to introduce the most important instances. All other instances are similar to these.

O. 30–39) THEY POSSESS THE TEN POWERS

As for the ten powers of the Buddha, “power” refers to the inexhaustible energetic strength that assists them and makes them invulnerable to interference by anyone. Although there are ten designations in this regard, in truth, this involves a single type of knowledge that, because it takes ten different circumstances as objective conditions, [these ten exemplary manifestations] are known as “the ten powers.”

Because the knowledge of the Buddha takes all things as its objective conditions, it should be that there are countless powers. But it is because these ten powers are adequate to bring about the liberation of beings that we only speak of “the ten powers.” Through merely introducing these ten powers, one can then know the others by inference.

1. THE FIRST POWER

The first power is [the Buddha’s] definite and completely penetrating knowledge with respect to all dharmas of what does and does not constitute the cause. This is the first power. [This was the basis for, as cited earlier], the Buddha’s having said [in reference to the *brahmacārin* named Patikaputra], “If this crazy person does not relinquish these claims, does not relinquish these perverse views, and does not relinquish these thoughts, then, as for his being able to arrive here in the presence of the Buddha—this is an utter impossibility.”

[This is also the basis for] the Buddha’s having said to Ānanda:

“It is utterly impossible that two buddhas might arise in the world at the same time. However, it is indeed possible for a single buddha to come forth into the world.”⁶³ This was said solely with respect to the circumstance of a single buddha emerging in a single world. In truth, in all of the countless and limitless worlds throughout the ten directions, there are countless hundreds of thousands of myriads of *koṭis* of buddhas simultaneously emerging throughout those worlds.

Additionally, the sutras state: “It is impossible that bad physical, verbal, and mental karmic actions might have excellent and desirable results. However, it is indeed possible that good physical, verbal, and mental karmic actions may have excellent and desirable results.”⁶⁴

Here one should extensively discuss related scriptural citations from among the five categorical repositories of Dharma.

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第二力者。於過去未來現在諸業諸^[11]法
 082b21 || 受佛如實分別知處所知事知果報。佛若
 082b22 || 欲知一切眾生過去諸業過去業報^[12]即能
 082b23 || 知。或業過去報在現在。或業過去報在未
 082b24 || 來。或業過去報在過去。或業過去報在過去
 082b25 || 未來。或業過去報在過去現在。或業過去報
 082b26 || 在未來現在。或業過去報在過去未來現在。
 082b27 || 或業現在報在現在。或業現在報在未來。或
 082b28 || 業現在報在現在未來。或業未來報在未來。
 082b29 || 有如是等分別受法者。四受法。現受樂後
 082c01 || 世受苦。現受苦後世受樂。現受樂後受
 082c02 || 樂。現受苦後受苦。處者。隨業時方所在。又
 082c03 || 知是業受報處。

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第二力者。于过去未来现在诸业诸法受佛如实分别知处所知事知果报。佛若欲知一切众生过去诸业过去业报即能知。或业过去报在现在。或业过去报在未来。或业过去报在过去。或业过去报在过去未来。或业过去报在过去现在。或业过去报在未来现在。或业过去报在过去未来现在。或业现在报在现在。或业现在报在未来。或业现在报在现在未来。或业未来报在未来。有如是等分别受法者。四受法。现受乐后世受苦。现受苦后世受乐。现受乐后受乐。现受苦后受苦。处者。随业时方所在。又知是业受报处。

2. THE SECOND POWER

The second power is [the Buddha's] knowing in accordance with reality and with distinguishing clarity the place, the circumstances, and the karmic retributions associated with all past, future, and present karmic deeds along with all the dharmas that are involved in experiencing [those retributions].

If the Buddha wishes to know with regard to any being their past karmic deeds and their past karmic retributions, he is able to immediately know them. So too, he is immediately able to know:

- With respect to past karmic deeds, their retribution in the present;
- With respect to past karmic deeds, their retribution in the future;
- With respect to past karmic deeds, their retribution in the past;
- With respect to past karmic deeds, their retribution in both the past and the future;
- With respect to past karmic deeds, their retribution in both the past and the present;
- With respect to past karmic deeds, their retribution in both the future and the present;
- With respect to past karmic deeds, their retribution in the past, the future, and the present;
- With respect to present karmic deeds, their retribution in the present;
- With respect to present karmic deeds, their retribution in the future;
- With respect to present karmic deeds, their retribution in both the present and the future;
- And with respect to future karmic deeds, their retribution in the future.

There are all manner of such distinctions regarding the dharmas involved in undergoing karmic retributions. There are four dharmas categorizing such karmic retributions, namely:

- Undergoing blissful experiences in the present followed by undergoing suffering in future lifetimes;
- Undergoing suffering in the present followed by undergoing blissful experiences in future lifetimes;
- Undergoing blissful experiences in the present followed by blissful experiences in the future;
- And undergoing suffering in the present followed by undergoing suffering in the future as well.⁶⁵

As regards [the Buddha's knowing] "the place," this refers to his knowing for any karmic deed the time and place [of its occurrence] as well as the precise place in which this retribution will be undergone.

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事者。或隨因緣。或隨三不

082c04 || 善根。或多自作。或多因他。如是等善惡業

082c05 || 因緣佛盡知。報者。知諸業各各有報。善業

082c06 || 或善處生或得涅槃。惡業諸惡處生。佛悉知

082c07 || 是諸業本末因緣自身及他。是中智力不退

082c08 || 故名為力。三力者。佛於禪定解脫三昧垢淨

082c09 || 相如實知。禪者四禪。定者四無色定四無量

082c10 || 心等皆名為定。解脫者八解脫。三昧者除

082c11 || 諸禪解脫餘定盡名三昧。有人言。三解脫門

082c12 || 及有覺有觀定。無覺有觀定。無覺無觀定。名

082c13 || 為三昧。有人言。定小三昧大。是故一切諸佛

082c14 || 菩薩所得定。皆名三昧。是四處皆攝在一切

082c15 || 禪波羅蜜。

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體
字

事者。或随因缘。或随三不善根。或多自作。或多因他。如是等善恶业因缘佛尽知。报者。知诸业各各有报。善业或善处生或得涅槃。恶业诸恶处生。佛悉知是诸业本末因缘自身及他。是中智力不退故名力。三力者。佛于禅定解脱三昧垢净相如实知。禅者四禅。定者四无色定四无量心等皆名为定。解脱者八解脱。三昧者除诸禅解脱余定尽名三昧。有人言。三解脱门及有觉有观定。无觉有观定。无觉无观定。名为三昧。有人言。定小三昧大。是故一切诸佛菩萨所得定。皆名三昧。是四处皆摄在一切禅波罗蜜。

As regards [the Buddha's] knowing "the circumstances," this refers to knowing the corresponding causes and conditions, knowing the three corresponding types of bad karmic roots, knowing whether the deed was primarily performed by oneself, or knowing whether the deed occurred for the most part through the instigation of someone else. The Buddha entirely knows all such causes and conditions associated with good and bad karmic deeds.

As regards [the Buddha's knowing] "the karmic retributions," he knows that all karmic deeds have their corresponding karmic retributions. For instance, good karmic deeds may result in being reborn in a good place or in attaining nirvāṇa, whereas bad karmic deeds may result in being reborn in any of the wretched destinies.

The Buddha knows entirely with respect to all these karmic deeds their roots, their branches, their associated causes and conditions, and whether they were done at one's own behest or at the behest of others. It is because this power of knowledge does not diminish that it is referred to as a "power."

3. THE THIRD POWER

The third power is the Buddha's knowing in accordance with reality the *dhyānas*, the meditative concentrations, the liberations, and the *samādhis*, together with their corresponding marks of defilement and purity.

"*Dhyānas*" refers to the four *dhyānas*. "Meditative concentrations" refers to the four formless-realm meditative concentrations, the four immeasurable minds, and other such states, all of which are referred to as "meditative concentrations." "Liberations" refers to the eight liberations. As for "samādhis" all of the other meditative concentrations aside from the *dhyānas* and the liberations are referred to as "samādhis."

There are others who claim that the three gates to liberation, meditative concentrations still characterized by initial ideation (*vitarka*) and discursive thought (*vicāra*), meditative concentrations characterized by the absence of initial ideation and the presence of discursive thought, and meditative concentrations devoid of both initial ideation and discursive thought—these may all be referred to as "samādhis."

There are yet others who claim that "meditative concentrations" are relatively minor [meditative states] whereas "samādhis" are relatively major. Therefore, one may refer to all meditative concentrations realized by any buddha or bodhisattva as constituting a "samādhi."

All four of these constituent categories are subsumed within all explanations of "*dhyāna pāramitā*."

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垢名^[13]受味。淨名不^[*]受味。復次
 082c16 || 垢名有漏定。淨名無漏^[14]定。三昧解脫等分
 082c17 || 別者。^[15]如是禪分別知他眾生他人上下諸
 082c18 || 根。如實知名第四力。他眾生者凡夫是。他
 082c19 || 人者須陀洹等諸賢聖是。或有人言。眾生名
 082c20 || 為凡夫。及諸學人煩惱未盡故。他人者阿羅
 082c21 || 漢等煩惱盡故。或有人言。眾生與人一種名
 082c22 || 有差別。諸根者。信精進念定慧非眼等根。上
 082c23 || 名猛利堪任得道。下名闇鈍不堪受道。
 082c24 || 佛於此二根上下如實知不錯謬。他眾生
 082c25 || 他人心各有所樂如實知。是第五力。所樂
 082c26 || 名為貴所向事。

簡
體
字

垢名受味。淨名不受味。復次垢名有漏定。淨名無漏定。三昧解脫等分別者。如是禪分別知他眾生他人上下諸根。如實知名第四力。他眾生者凡夫是。他人者須陀洹等諸賢聖是。或有人言。眾生名為凡夫。及諸學人煩惱未盡故。他人者阿羅漢等煩惱盡故。或有人言。眾生與人一種名有差別。諸根者。信精進念定慧非眼等根。上名猛利堪任得道。下名闇鈍不堪受道。佛於此二根上下如實知不錯謬。他眾生他人心各有所樂如實知。是第五力。所樂名為貴所向事。

As for “defilement,” this refers to [meditative states characterized by] the experience of delectably pleasurable (*āsvādana*) sensations whereas “purity” refers here to not indulging delectably pleasurable sensations.

Then again, “defilement” may refer to any meditative concentration still characterized by the contaminants (*āsrava*) whereas “purity” may refer to any meditative concentration characterized by the absence of the contaminants.

As for the distinctions among the samādhis, liberations, and so forth, [the Buddha] knows with distinguishing clarity these sorts of *dhyāna* meditation states.

4. THE FOURTH POWER

The fourth power is [the Buddha’s] knowing in accordance with reality the relative superiority or inferiority of the faculties of other beings and other personages.

“Other beings” refers to common persons. “Other personages” refers here to the stream enterer and the other classes of worthies and *āryas*. There may be others who interpret “beings” as a reference not only to common persons, but also even to those practitioners still involved in the learning stages, this because all of these have still not succeeded in putting an end to all of the contaminants. For them, “other personages” is a reference reserved for arhats and such, this because they have utterly ended all afflictions.

Yet others point out that both “beings” and “other personages” are but a single category and it is only the designations themselves that differ.

As for their “faculties,” in this context they refer to faith, vigor, mindfulness, concentration, and wisdom and *not* to the sense faculties such as the eye and so forth [as the word might otherwise signify].

“Superior,” as it applies to these faculties, refers to faculties that are fiercely sharp and which have the capacity to enable the attainment of enlightenment. “Inferior,” on the other hand, refers to [faculties] that are dim, dull, and inadequate to enable one to take up [the practice of] the path.

The Buddha knows the relative superiority and inferiority of these two types of faculties and knows these matters in accordance with reality and in a manner free of any sort of error.

5. THE FIFTH POWER

The fifth power is [the Buddha’s] knowing in accordance with reality that in which the minds of other beings and other personages delight. “That in which they delight” refers to whatever endeavors they esteem

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如有人貴財物世樂或

- 082c27 || 有貴重福德善法。是事佛如實知。世間種
 082c28 || 種性無量性。佛如實知。是第六力。種種性者
 082c29 || 雜性萬端。無量性者。於一一性有無量種
 083a01 || 分別。性者從先世來心常習用常所樂行修
 083a02 || 習故成性。是二善惡性佛如實知。至一切
 083a03 || 處道如實知。是第七力。至一切處道者。能
 083a04 || 得一切功德。是道名為至一切處道。所謂五
 083a05 || 分三昧。若五^[1]知三昧。若八聖道分是。或聖
 083a06 || 道所攝諸法。或四如意足。如經說。比丘善
 083a07 || 修習四如意足無利不得。有人言四禪是。
 083a08 || 如經說。比丘得四禪。心安住一處清淨。除
 083a09 || 諸煩惱滅諸障礙。調和堪用不復動轉。若
 083a10 || 迴向知宿命事。即能知宿命事。是第八力。
 083a11 || 佛若欲念自身及一切眾生無量無邊宿命。

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如有人贵财物世乐或有贵重福德善法。是事佛如实知。世间种种性无量性。佛如实知。是第六力。种种性者杂性万端。无量性者。于一一性有无量种分别。性者从先世来心常习用常所乐行修习故成性。是二善恶性佛如实知。至一切处道如实知。是第七力。至一切处道者。能得一切功德。是道名为至一切处道。所谓五分三昧。若五知三昧。若八圣道分是。或圣道所摄诸法。或四如意足。如经说。比丘善修习四如意足无利不得。有人言四禅是。如经说。比丘得四禅。心安住一处清净。除诸烦恼灭诸障碍。调和堪用不复动转。若回向知宿命事。即能知宿命事。是第八力。佛若欲念自身及一切众生无量无边宿命。

and are inclined to engage in. For instance, there are those people who esteem wealth and worldly pleasures, whereas there are others who deeply esteem karmic merit and the practice of good dharmas. The Buddha knows all of these matters in accordance with reality.

6. THE SIXTH POWER

The sixth power is the Buddha's knowing in accordance with reality the different types of natures of beings in the world as well as the countless [distinctions among those] natures. "Different types of natures" refers to the myriad variations in these natures. "Countless natures" is a reference to the countless distinctions in each and every one of these types of natures. As for the term "nature," it is because one's mind has always habitually practiced [particular sorts of endeavors] and has always delighted in practicing and cultivating them throughout one's past lives right up until the very present—it is for this reason that they therefore form the basis of one's "nature." The Buddha knows in accordance with reality these two categories of natures, the good and the bad.

7. THE SEVENTH POWER

The seventh power is [the Buddha's] knowing in accordance with reality the paths leading to all destinations. As for "the paths leading to all destinations," those are the means by which one may succeed in acquiring all meritorious qualities. These paths are referred to as "the paths leading to all destinations."

These include, for instance, the five-factor samādhi,⁶⁶ the five-fold awareness samādhi,⁶⁷ the eight-fold path of the Āryas, all dharmas subsumed by the path of the Āryas, or the four bases of psychic power, the latter as cited in a sutra that says: "If a bhikshu cultivates the four bases of psychic power, there is no benefit that he will not acquire."

There are others who claim that this may also refer to the four *dhyānas*, as cited in a sutra that says: "When a bhikshu gains the four *dhyānas*, his mind comes to abide with stability and purity in a single place in which he then succeeds in ridding himself of all afflictions and in destroying all obstacles. It then becomes well-regulated so that it becomes serviceable and no longer subject to movement or distraction."

8. THE EIGHTH POWER

The eighth power is the [Buddha's] immediate ability to know past-life matters whenever he chooses to direct his awareness to events from previous lives. If the Buddha wishes to recall any of the countless and limitless lifetimes of either himself or all other beings, he then

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083a12 || 一切事皆悉知。無有不知過恒河沙等劫
 083a13 || 事。是人何處生。姓名貴賤飲食資生苦樂所
 083a14 || 作事業所受果報。心何所行本從何來。如
 083a15 || 是等事。以天眼清淨過於人眼。見六道眾
 083a16 || 生隨業受身。是第九力。大力聲聞以天眼
 083a17 || 見小千國土。亦見中眾生生時死時。^[2]小辟
 083a18 || 支佛見千小千國土。見中眾生生時死時。
 083a19 || 中力辟支佛見百萬小千國土。見中眾生生
 083a20 || 時死時。大力辟支佛見三千大千國土。見
 083a21 || 中眾生死所趣。諸佛世尊見無量無邊不
 083a22 || 可思議世間。亦見是中眾生生時死時。第十
 083a23 || 力者。欲漏有漏無明漏一切漏盡。諸煩惱及
 083a24 || 氣都盡。是名第十力。無礙解脫者。解脫有三
 083a25 || 種。一者於煩惱障礙解脫。二者於定障礙
 083a26 || 解脫。三者於一切法障礙解脫。是中得慧
 083a27 || 解脫阿羅漢。得離煩惱障礙解脫。

簡
體
字

一切事皆悉知。无有不知过恒河沙等劫事。是人何处生。姓名贵
 贱饮食资生苦乐所作事业所受果报。心何所行本从何处来。如是等
 事。以天眼清静过于人眼。见六道众生随业受身。是第九力。大力
 声闻以天眼见小千国土。亦见中众生生时死时。小辟支佛见千
 小千国土。见中众生生时死时。中力辟支佛见百万小千国土。见
 中众生生时死时。大力辟支佛见三千大千国土。见中众生死所
 趣。诸佛世尊见无量无边不可思议世间。亦见是中众生生时死
 时。第十力者。欲漏有漏无明漏一切漏尽。诸烦恼及气都尽。是
 名第十力。无碍解脱者。解脱有三种。一者于烦恼障碍解脱。二
 者于定障碍解脱。三者于一切法障碍解脱。是中得慧解脱阿罗
 汉。得离烦恼障碍解脱。

knows all of these matters entirely. There are no instances in which he is unable to know some particular matter even beyond a number of kalpas equal to the number of sands in the Ganges River.

He knows where this person was born, what his name was, whether he was of noble or lowly caste, what he drank and ate, how he sustained his life, whether he experienced suffering or happiness, the types of endeavors in which he engaged, the karmic retributions that he underwent, what his mind engaged in, and from whence he originally came. He knows all such matters.

9. THE NINTH POWER

The ninth power is the [Buddha's] ability to see with the heavenly eye purified beyond the power of man's eyes the beings of the six destinies taking on bodies in accordance with their karmic deeds.

A *śrāvaka* disciple possessed of great powers uses the heavenly eye to see the lands contained within a small chiliocosm and also sees when the beings therein are born and when they die.

A lesser *pratyekabuddha* sees the lands of a thousand small chiliocosms and sees when the beings therein are born and when they die.

A *pratyekabuddha* possessed of middling powers sees the lands contained in a hundred myriads of small chiliocosms and sees when the beings therein are born and when they die.

A *pratyekabuddha* possessed of great powers sees the lands contained in a great trichiliocosm and sees the destinies to which they proceed when they die and are reborn.

The Buddhas, the Bhagavats, see a countless, boundless, and inconceivable number of worlds and also see when the beings therein are born and when they die.

10. THE TENTH POWER

As for the tenth power, it is the [Buddha's] ending of all contaminants, including the contaminant of sensual desire, the contaminant of [craving for] existence, and the contaminant of ignorance, these together with the utter ending of all afflictions or affliction-associated energetic propensities. This is the tenth power.

P. 40) THEY HAVE ACHIEVED UNIMPEDED LIBERATION

As for unimpeded liberation, there are three types of liberations. The first is the liberation from the obstacles of the afflictions. The second is the liberation from the obstacles to meditative concentration. The third is the liberation from the obstacles to [the knowledge of] all dharmas. Among these, an arhat who has achieved liberation through wisdom gains liberation from the obstacles of the afflictions. Both the

共解脫

- 083a28 || 阿羅漢及辟支佛。得離煩惱障礙解脫。得
 083a29 || 離諸禪定障礙解脫。唯有諸佛具三解脫。
 083b01 || 所謂煩惱障礙解脫。諸禪定障礙解脫。一切
 083b02 || 法障礙解脫。總是三種解脫故。佛名無礙解
 083b03 || 脫。常隨心共生。乃至無餘涅槃則止。是四十
 083b04 || 不共法。略開佛法門令眾生^[3]解故說。所
 083b05 || 不說者無量無邊。所謂一常不離慧。二知
 083b06 || 時不失。三滅一切習氣。四得定波羅蜜。五
 083b07 || 一切功德殊勝。六隨所宜行波羅蜜。七無
 083b08 || 能見頂者。八無與等者。九無能勝者。十世
 083b09 || 間中上。十一不從他聞得道。十二不轉法
 083b10 || 者。十三自言是佛終不能到佛前。十四不
 083b11 || 退法者。十五得大^[4]悲者。十六得大慈者。十
 083b12 || 七第一可信受者。

正
體
字

共解脱阿罗汉及辟支佛。得离烦恼障碍解脱。得离诸禅定障碍解
 脱。唯有诸佛具三解脱。所谓烦恼障碍解脱。诸禅定障碍解脱。
 一切法障碍解脱。总是三种解脱故。佛名无碍解脱。常随心共
 生。乃至无余涅槃则止。是四十不共法。略开佛法门令众生解故
 说。所不说者无量无边。所谓一常不离慧。二知时不失。三灭一
 切习气。四得定波罗蜜。五一切功德殊胜。六随所宜行波罗蜜。
 七无能见顶者。八无与等者。九无能胜者。十世间中上。十一不
 从他闻得道。十二不转法者。十三自言是佛终不能到佛前。十四
 不退法者。十五得大悲者。十六得大慈者。十七第一可信受者。

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doubly-liberated arhat and the *pratyekabuddha* succeed in achieving both the liberation from the obstacles of the afflictions and the liberation from the obstacles to the *dhyāna* concentrations.

It is only the Buddhas who have completely achieved all three of these liberations, namely liberation from the obstacles of the afflictions, liberation from the obstacles to acquisition of the *dhyāna* concentrations, and the liberation from the obstacles to [the knowledge of] all dharmas. It is because he brings together all three of the liberations that the Buddha is designated as having achieved unimpeded liberation. This [unimpeded liberation] always accompanies the mind all the way up to the point of entry into the nirvāṇa without residue.

Q. SUMMARY DISCUSSION OF THE DHARMAS EXCLUSIVE TO THE BUDDHA

These forty dharmas exclusive to the Buddhas provide a general introduction to an entryway into the dharmas of the Buddha. They are discussed here because this allows beings to thereby acquire an understanding of them. However, those [exclusive dharmas] that remain undiscussed herein are innumerable and boundless. Specifically, these include the following:

- 1) [The Buddha] never departs from wisdom.
- 2) He never errs in knowing the right time.
- 3) He has extinguished all habitual karmic propensities.
- 4) He has gained the meditative concentration *pāramitā*.
- 5) All of his meritorious qualities are possessed of extraordinary supremacy.
- 6) He has perfected the *pāramitā* of always according in his actions with what is appropriate to the circumstances.
- 7) No one is able to view the very top of [the light rays radiating from] the crown of his head.
- 8) No one is his equal.
- 9) No one is able to surpass him.
- 10) He is superior to all beings in the world.
- 11) His attainment of the path is not learned from anyone else.
- 12) He never turns away from the Dharma.
- 13) Whoever else might claim to be a buddha is forever unable to enter the presence of the Buddha.
- 14) He has perfected the dharma of never retreating.
- 15) He has acquired the great compassion.
- 16) He has acquired the great kindness.
- 17) He is the foremost among all whose teachings one may accept in faith.

正
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字

十八第一名聞利養。十九

083b13 || 與佛同止。諸師無與佛等者。二十諸師無

083b14 || 有得[*]弟子眾如佛者。二十一端正第一見

083b15 || 者歡悅。二十二佛所使人無能害者。二十三

083b16 || 佛欲度者無有傷害。二十四心初生時能

083b17 || 斷思惟結。二十五可度眾生終不失時。二

083b18 || 十六第十六[5]智得阿耨多羅三藐三菩提。二

083b19 || 十七世間第一福田。二十八放無量光明。二

083b20 || 十九所行不同餘人。三十百福[6]德相。三十

083b21 || 一無量無邊善根。三十二入胎時。三十三生

083b22 || 時。三十四得佛道時。三十五轉法輪時。三

083b23 || 十六捨長壽命時。三十七入涅槃時能動三

083b24 || 千大千世界。三十八擾動無量無邊諸魔宮

083b25 || 殿令無威德皆使驚畏。三十九諸護世天

083b26 || 王釋提桓因夜[7]摩天王兜率陀天王化樂天

083b27 || 王自在天王梵天王淨居諸天等。一時來集

083b28 || 請轉法輪。四十佛身堅固如那羅延。

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十八第一名闻利养。十九与佛同止。诸师无与佛等者。二十诸师无有得弟子众如佛者。二十一端正第一见者欢悦。二十二佛所使人无能害者。二十三佛欲度者无有伤害。二十四心初生时能断思惟结。二十五可度众生终不失时。二十六第十六智得阿耨多罗三藐三菩提。二十七世间第一福田。二十八放无量光明。二十九所行不同余人。三十百福德相。三十一无量无边善根。三十二入胎时。三十三生时。三十四得佛道时。三十五转法轮时。三十六舍长寿命时。三十七入涅槃时能动三千大千世界。三十八扰动无量无边诸魔宫殿令无威德皆使惊畏。三十九诸护世天王释提桓因夜摩天王兜率陀天王化乐天王自在天王梵天王净居诸天等。一时来集请转法轮。四十佛身坚固如那罗延。

- 18) He is the foremost among those [who are worthy of] fame and offerings.
- 19) No guru who is a contemporary of the Buddha is equal to the Buddha.
- 20) No guru gains a community of disciples equal to that of the Buddha.
- 21) The supreme refinement of his appearance causes all who see him to be delighted.
- 22) Whoever is sent forth as an emissary of a Buddha cannot be harmed by anyone.
- 23) No one is able to injure anyone whom the Buddha has set out to liberate.
- 24) From the very moment he first brings forth a thought, he is able to sever all thought-related fetters.
- 25) He never misses the right time [to provide appropriate instruction to] beings who are capable of achieving liberation.
- 26) In the sixteenth [mind-moment involved in the acquisition of] wisdom, a buddha attains *anuttarasamyakṣambodhi*.
- 27) He is the foremost among the world's fields of merit.
- 28) He emanates measureless radiant light.
- 29) His actions differ from those of anyone else.
- 30) He possesses the [physical] marks that are associated with a hundred-fold generation of merit.⁶⁸
- 31) He has measureless and boundless roots of goodness.
- 32) When he enters the womb—
- 33) When he is born—
- 34) When he achieves buddhahood—
- 35) When he turns the wheel of the Dharma—
- 36) When he relinquishes the possibility of the long lifespan—
- 37) And when he enters nirvāṇa—[on all these occasions], he is able to cause all the worlds throughout the great trichiliocosm to shake.
- 38) [On all of the above occasions], he sets quaking the countless palaces of the *māras*, causing them to lose their awesome power and be struck with terror.
- 39) [When he achieves buddhahood], the world-protecting heavenly kings, Śakra, ruler of the devas, the Yāma Heaven King, the Tuṣita Heaven King, the Nirmāṇarati Heaven King, the Paranirmita Vaśavartin Heaven King, the Brahma Heaven King, the devas of the Pure Abodes, and the other devas—they all simultaneously assemble and request the turning of the Dharma wheel.
- 40) The Buddha's body is as solid as the body of Nārāyaṇa.⁶⁹

正
體
字

四十一 083b29 || 未有結戒而初結戒。四十二有所施作勢
 083c01 || 力勝人。四十三菩薩處胎母於一切男子
 083c02 || 無染著心。四十四力能救度一切眾生。佛
 083c03 || 不共法有如是等無量無數。妨餘事故不
 083c04 || 須廣說。聲聞法雖^[8]似佛法。優劣不同則
 083c05 || 有差別。復次總說諸佛一切諸法無量無邊
 083c06 || 不可思議第一希有。一切眾生所不能共。
 083c07 || 假使十方諸三千大千世界過諸算數是中
 083c08 || 所有眾生智慧皆如大梵天王。皆如大辟支
 083c09 || 佛。皆如舍利弗。合集是諸智慧令一人得。
 083c10 || 欲及於佛四十不共法中微少分者。無有
 083c11 || 是處。若於一法百千萬億分中不及其一。
 083c12 || 諸佛有如是無量無邊功德之力。何以故。無
 083c13 || 數大劫安住四功德處。深行六波羅蜜。善能
 083c14 || 具足菩薩一切所行諸法。不共一切眾生
 083c15 || 故。果報亦不共。^[9]
 083c16 || 十住毘婆沙論卷第十一

簡
體
字

四十一 未有結戒而初結戒。四十二有所施作勢力勝人。四十三菩
 薩處胎母於一切男子無染著心。四十四力能救度一切眾生。佛不
 共法有如是等無量無數。妨余事故不須廣說。聲聞法雖似佛法。
 優劣不同則有差別。復次總說諸佛一切諸法無量無邊不可思議第
 一希有。一切眾生所不能共。假使十方諸三千大千世界過諸算數
 是中所有眾生智慧皆如大梵天王。皆如大辟支佛。皆如舍利弗。
 合集是諸智慧令一人得。欲及於佛四十不共法中微少分者。無有
 是處。若於一法百千萬億分中不及其一。諸佛有如是無量無邊功
 德之力。何以故。無數大劫安住四功德處。深行六波羅蜜。善能
 具足菩薩一切所行諸法。不共一切眾生故。果報亦不共。

- 41) When the moral precepts have not yet been formulated, he is the one who first formulates the moral precepts.
- 42) Whenever he takes up any endeavor, his power in accomplishing this is superior to that of any man.
- 43) During the entire time the Bodhisattva is residing in his mother's womb, she loses all thoughts of defiling attachment for men.
- 44) His power is such that he is able to bring about the rescue and liberation of all beings.

There are measurelessly and innumerably many dharmas such as these that are exclusive to the Buddha. Because it would interfere with the explanation of other matters, there is no need to present an extensive discussion of them here. Although these dharmas as found in the Dharma of the Śrāvaka Disciples do resemble dharmas of the Buddha, due to dissimilarities in the degree of superiority or inferiority, there are distinct differences [in how they are described].

Moreover, to summarize, all of the dharmas of the Buddhas are measureless, limitless, inconceivable, of the foremost degree of rarity, and such that no other being is able to have them in common [with any buddha]. Even if all the countless beings in the worlds of all the great trichiliocosms throughout the ten directions possessed wisdom comparable to the king of the Great Brahma Heaven, comparable to a great *pratyekabuddha*, or comparable to Śāriputra, and one were somehow able to collect all this wisdom together in a single person—even if that one person then wished to approach the most minutely small fraction of these forty dharmas exclusive to the Buddhas—this would still be an utter impossibility. He could not even measure up to but one part in a hundred thousand myriads of *koṭis* of parts of just a single one of those dharmas.

The Buddhas possess the power of just such an immeasurable and limitless number of meritorious qualities. And why is this so? It is because they have securely established themselves in the four bases of meritorious qualities for a countless number of great kalpas during which they have deeply practiced the six *pāramitās* and have become well able to completely equip themselves with all dharmas practiced by the bodhisattva. Because [these dharmas] are not held in common with any other beings, so too, the fruits resulting [from their practice] are not held in common with any beings, either.

The End of Chapter Twenty-Three

正
體
字

083c19 || 十住毘婆沙論卷第十二 083c20 ||
 083c21 || 聖者龍樹造
 083c22 || 後秦龜茲國三藏鳩摩羅什譯
 083c23 || [10]讚偈品第二十四
 083c24 || 已如是解四十不共法竟。應取是四十不
 083c25 || 共法相念佛。又應以諸偈讚佛。如現在
 083c26 || 前對面共語。如是則成念佛三昧。如偈說。
 083c27 || 聖主大精進 四十獨有法
 083c28 || 我今於佛前 敬心以稱讚
 083c29 || 如意及飛行 其力無邊限
 084a01 || 於聖如意中 無有與等者
 084a02 || 聲聞中自在 他心智無量
 084a03 || 善能調伏心 隨意而應適
 084a04 || 其念如大海 湛然在安隱
 084a05 || 世間無有法 而能擾亂者
 084a06 || 諸佛所稱歎 金剛三昧寶
 084a07 || 得之在胸中 如賢懷直心
 084a08 || 善知不定法 四無色定事
 084a09 || 微細難分別 盡知無有餘

簡
體
字

讚偈品第二十四

已如是解四十不共法竟。應取是四十不共法相念佛。又應以
 諸偈讚佛。如現在前對面共語。如是則成念佛三昧。如偈說。

聖主大精進 四十獨有法
 我今於佛前 敬心以稱讚
 如意及飛行 其力無邊限
 於聖如意中 無有與等者
 聲聞中自在 他心智無量
 善能調伏心 隨意而應適
 其念如大海 湛然在安隱
 世間無有法 而能擾亂者
 諸佛所稱歎 金剛三昧寶
 得之在胸中 如賢懷直心
 善知不定法 四無色定事
 微細難分別 盡知無有餘

CHAPTER 24

Verses Offered in Praise

IV. CHAPTER 24: VERSES OFFERED IN PRAISE

A. THE IMPORTANCE OF PRAISES TO MINDFULNESS-OF-THE-BUDDHA PRACTICE

Now that, in this way, we have reached the end of this explanation of the forty dharmas exclusive to the Buddhas, one should take the aspects emblematic of these forty exclusive dharmas and use them in one's own practice of mindfulness of the Buddha. One should also use verses to praise the Buddha, doing so as if one were standing directly before him, speaking to him. If one proceeds in this manner, then one may succeed in entering the mindfulness-of-the-Buddha samādhi. Accordingly, there are verses, as follows:

B. THE PRAISE VERSES

1. VERSES IN PRAISE OF THE FORTY DHARMAS EXCLUSIVE TO THE BUDDHAS

Oh, greatly vigorous lord of the Āryas—
Now, in the presence of the Buddha,
I shall praise with reverential mind
these forty dharmas possessed only [by buddhas].⁷⁰

As for his supernatural powers and travel through flight,
their power when enacted is utterly limitless.
Among the psychic powers of the other *āryas*,
there are none at all that can equal these.

Among the *śrāvaka* disciples, he holds sway with sovereign mastery,
using his measureless knowledge of others' thoughts.

Thus he is well able to train their thoughts
by according with their minds as he appropriately responds to them.

His mindfulness is as expansive as the great ocean
while also being tranquil and calmly secure.

In all the world, there is no dharma
able to cause him to become perturbed.

The jewel of the vajra samādhi
that is praised by all buddhas—
he has acquired it and it resides within in his heart
just as the Worthies embrace the straightforward mind.

He thoroughly knows the unfixed dharmas
and the matters associated with the four formless absorptions
that are so subtle they are difficult to distinguish.
He exhaustively knows them all without exception.

正體字

084a10	眾生若已滅	今滅及當滅
084a11	[1]唯獨有世尊	智慧能通達
084a12	善知不相應	非色法中事
084a13	一切諸世間	悉皆不能知
084a14	世尊大威力	功德不可量
084a15	智慧無邊際	皆無與等者
084a16	於四問答中	超絕無倫匹
084a17	眾生諸問難	一切皆易答
084a18	若諸世間中	欲有害佛者
084a19	是事皆不成	以成不殺法
084a20	若於三時中	諸有所說者
084a21	言必不虛[2]設	常有大果報
084a22	凡有所說法	無非是希有
084a23	義趣尚不謬	何況於言辭
084a24	於三聖弟子	上中下差別
084a25	四雙八輩等	第一大導師
084a26	身口意業命	畢竟常清淨
084a27	是故於此中	不復須防護
084a28	自說一切智	心無有疑畏
084a29	若人來難我	恐有所不知

簡體字

众生若已灭	今灭及当灭
唯独有世尊	智慧能通达
善知不相应	非色法中事
一切诸世间	悉皆不能知
世尊大威力	功德不可量
智慧无边际	皆无与等者
于四问答中	超绝无伦匹
众生诸问难	一切皆易答
若诸世间中	欲有害佛者
是事皆不成	以成不杀法
若于三时中	诸有所说者
言必不虚设	常有大果报
凡有所说法	无非是希有
义趣尚不谬	何况于言辞
于三圣弟子	上中下差别
四双八辈等	第一大导师
身口意业命	毕竟常清净
是故于此中	不复须防护
自说一切智	心无有疑畏
若人来难我	恐有所不知

Regarding whether a being has already died in the past,
dies now in the present, or will die at some point later in the future,
it is solely the Bhagavat, and he alone,
whose wisdom is able to fully comprehend such things.

He knows well all matters related
to the formless dharmas unassociated with the mind
that everyone else throughout all worlds
remains entirely unable to know.

The Bhagavat's great awesome powers,
his measureless meritorious qualities,
and his boundless wisdom
are all unmatched by anyone at all.

In the four types of responses to questions,
he is so preeminent that he has no peer.
As for all the challenging questions that beings present,
he replies to them all with utter ease.

If anywhere in any world
there is someone wishing to harm the Buddha,
this circumstance never comes to pass,
for he has gained the dharma by which he cannot be slain.

If at any point throughout the three periods of time
there is anything that he says,
those words are definitely not set forth in vain,
but rather always bring great fruits as a result.

Of all the dharmas that he proclaims,
none of them are not especially rare.
He is never in error as regards their significance,
how much the less might he ever err in words and phrases.

For the three types of *ārya* disciples
that differ as either superior, middling, or inferior,
and include the eight classes in four pairs,⁷¹ and the others,
he is the foremost great spiritual guide.

In actions of body, speech, and mind, and in sustaining his life,
he is ultimately and always pure
and hence, in all of these,
he never again needs to act in a guarded way.

When he himself proclaims his possession of all-knowledge,
his mind remains utterly free of any doubt or fear
such that he might think, "If someone comes and challenges me,
I fear there may be something I do not know."

正體字

084b01	自說漏盡相	盡到無漏邊
084b02	心無有疑畏	餘漏有不盡
084b03	自說障礙法	於中無疑難
084b04	雖有用此法	不能為障礙
084b05	所說八聖道	心無有疑畏
084b06	有言是八道	不能至解脫
084b07	如實知是因	是果及與非
084b08	故號一切智	名聞流無量
084b09	三世所有業	是諸業定報
084b10	及非定果報	種種皆悉知
084b11	諸禪三昧中	麤細深淺事
084b12	皆悉能了知	禪中無等者
084b13	先知眾生根	上中下差別
084b14	種種樂及性	隨宜而說法
084b15	行道得諸利	兼以化導人
084b16	是以弟子眾	如實得 ^[3] 善利
084b17	宿命知無量	天眼見無邊
084b18	一切人 ^[4] 天中	無能知其限
084b19	住金剛三昧	滅煩惱及氣
084b20	又知人漏盡	故名漏盡力

簡體字

自说漏尽相	尽到无漏边
心无有疑畏	余漏有不尽
自说障碍法	于中无疑难
虽有用此法	不能为障碍
所说八圣道	心无有疑畏
有言是八道	不能至解脱
如实知是因	是果及与非
故号一切智	名闻流无量
三世所有业	是诸业定报
及非定果报	种种皆悉知
诸禅三昧中	粗细深浅事
皆悉能了知	禅中无等者
先知众生根	上中下差别
种种乐及性	随宜而说法
行道得诸利	兼以化导人
是以弟子众	如实得善利
宿命知无量	天眼见无边
一切人天中	无能知其限
住金刚三昧	灭烦恼及气
又知人漏尽	故名漏尽力

When declaring his characteristic of having ended the contaminants,
thus reaching the utmost elimination of the contaminants,
his mind remains utterly free of any doubt or fear
that there might be residual contaminants that are not yet ended.

When proclaiming his knowledge of the obstructive dharmas,
he has no doubt at the prospect of being challenged
that, though one might indulge in these dharmas,
they might not actually then constitute an obstacle.

As for the eight-fold path of the Āryas that he has proclaimed,
his mind is free of any doubt or fear
that someone might rightly claim of this eight-fold path
that it is unable to lead one to reach liberation.

He knows in accordance with reality that this is a cause,
this is its result, and this other factor does not constitute [a cause].
It is for these reasons that he is said to be omniscient
and that his fame spreads immeasurably far.

All actions carried out throughout the three periods of time,
the fixed retribution associated with these actions,
and their unfixed karmic results—
He thoroughly knows all of these different matters.

As for all coarse, subtle, deep, and shallow phenomena
within all of the *dhyāna* absorptions and samādhis,
he is able to entirely know them all.
In the realm of *dhyāna* absorptions, no one is his equal.

He first knows with regard to the faculties of beings,
their distinctions as either superior, middling, or inferior,
knows what they delight in, and knows their individual natures,
whereupon, adapting to what is fitting, he teaches them the Dharma.

He cultivated the path and gained its benefits
while also teaching and guiding others.
It is in this manner that the community of disciples
gains the wholesome benefit that accords with reality.

His knowledge of past lives is measurelessly vast
and the vision of his heavenly eye has no bounds.
Among all humans and devas,
no one is able to know their limits.

He abides in the vajra samādhi,
having extinguished the afflictions and karmic propensities,
and also knows the utter ending of the human contaminants.
Hence this is known as the power of having ended the contaminants.

正體字

084b21	煩惱諸禪障	一切法障礙
084b22	三礙得解脫	號無礙解脫
084b23	四十不共法	功德不可量
084b24	無能廣說者	我已略說竟
084b25	世尊若一劫	稱說此佛法
084b26	猶尚不 ^[5] 可盡	況我無此智
084b27	世尊大慈 ^[6] 蔭	無量業善集
084b28	四功德處故	得佛無量法
084b29	世尊所稱說	四功德勝處
084c01	我今還以此	稱讚於如來
084c02	三十二相具	相有百福德
084c03	八十種妙好	三界誰能有
084c04	三千大千界	眾生所有福
084c05	果報為百倍	相有如是德
084c06	如此諸福德	并及其果報
084c07	復以為百倍	成一白毫相
084c08	三十相一一	福德及果報
084c09	復以為千倍	成一肉髻相
084c10	世尊諸功德	不可得度量
084c11	如人以尺寸	量空不可盡

簡體字

烦恼诸禅障	一切法障碍
三碍得解脱	号无碍解脱
四十不共法	功德不可量
无能广说者	我已略说竟
世尊若一劫	称说此佛法
犹尚不可尽	况我无此智
世尊大慈荫	无量业善集
四功德处故	得佛无量法
世尊所称说	四功德胜处
我今还以此	称赞于如来
三十二相具	相有百福德
八十种妙好	三界谁能有
三千大千界	众生所有福
果报为百倍	相有如是德
如此诸福德	并及其果报
复以为百倍	成一白毫相
三十相一一	福德及果报
复以为千倍	成一肉髻相
世尊诸功德	不可得度量
如人以尺寸	量空不可尽

The obstacle of afflictions, the obstacles to *dhyāna* absorptions,
and the obstacles to the knowledge of all dharmas—
he has gained liberation from all three obstacles
and hence is known as one who has gained unimpeded liberation.

The forty exclusive dharmas
have measureless meritorious qualities
of which no one could present an expansive explanation.
I have hereby now concluded this general explanation.

Even if, for an entire kalpa, the Bhagavat
spoke in praise of these dharmas of the Buddhas,
he would still be unable to completely describe them.
How much the less might I do so in the absence of such wisdom.

2. VERSES PRAISING THE FOUR BASES OF MERITORIOUS QUALITIES

The shade of the Bhagavat's great kindness
has been thoroughly gathered together through countless deeds.
It is because of the four bases of meritorious qualities
that he has gained the Buddha's measureless Dharma.

As for these four supreme bases of meritorious qualities
of which the Bhagavat has spoken with praise—
I shall now return to these
in setting forth praises of the Tathāgata.

He is completely endowed with the thirty-two marks,
each mark of which requires a hundred-fold generation of merit.
As for the eighty marvelous secondary characteristics,
who residing in the three realms could possibly possess them?

Were one to multiply by a hundred all the karmic rewards
produced by the merit created by all the beings
residing within a great trichiliocosm,
each of the marks has just such a quantity of merit [as its cause].

It would require just such a quantity of merit
as well as its associated karmic rewards,
multiplied yet another hundred times
to produce a buddha's mid-brow white hair mark.

It would require for each and every one of thirty marks
all of their corresponding merit and karmic rewards,
multiplied yet again a thousand more times,
to produce the fleshy *uṣṇīṣa* sign atop a buddha's crown.

The meritorious qualities of the Bhagavat
are such that they could never be measured.
Any attempt to do so would be like someone using a ruler
to measure the endless expanse of empty space.

正
體
字

084c12	從初發大心	為度眾生故
084c13	堅心無量劫	是故成佛道
084c14	精勤欲成滿	如此之大願
084c15	無量劫數中	行諸難苦行
084c16	如諸往古佛	說四功德處
084c17	無量劫乃成	今得安住中
084c18	本為護實諦	捨身及親愛
084c19	財寶諸富樂	是故得具足
084c20	無量劫數中	見聞覺知法
084c21	每先善思惟	而後為人說
084c22	若於不見等	及於中有疑
084c23	而能如實說	所益無有量
084c24	不說他匿事	[7]嫌譏而拒逆
084c25	念常在安慧	順化令安隱
084c26	第一真妙諦	涅槃實為最
084c27	餘者皆虛妄	世尊[8]德具足
084c28	飲食臥具等	堂閣妙樓觀
084c29	名好象馬車	端嚴諸婬女
085a01	金銀珍寶等	聚落諸城邑

簡
體
字

从初发大心
 坚心无量劫
 精勤欲成满
 无量劫数中
 如诸往古佛
 无量劫乃成
 本为护实谛
 财宝诸富乐
 无量劫数中
 每先善思惟
 若于不见等
 而能如实说
 不说他匿事
 念常在安慧
 第一真妙谛
 余者皆虚妄
 饮食卧具等
 名好象马车
 金银珍宝等

为度众生故
 是故成佛道
 如此之大愿
 行诸难苦行
 说四功德处
 今得安住中
 舍身及亲爱
 是故得具足
 见闻觉知法
 而后为人说
 及于中有疑
 所益无有量
 嫌讥而拒逆
 顺化令安隐
 涅槃实为最
 世尊德具足
 堂阁妙楼观
 端严诸婬女
 聚落诸城邑

From the moment he brought forth the great resolve
for the sake of bringing about the liberation of all beings,
he persevered for countless kalpas with solid resolve.
It was because of this that he then achieved buddhahood.

Intensely diligent in his zeal to achieve the fulfillment
of such a magnanimous vow,
throughout an immeasurably great number of kalpas,
he has cultivated all the difficult ascetic practices.

Just as with all buddhas of the ancient past
who taught these four bases of meritorious qualities,
only after countless kalpas were they then perfected
so that now he has succeeded in securely abiding within them.

a. VERSES PRAISING THE TRUTH BASIS OF MERITORIOUS QUALITIES

Their foundation lies in preservation of the actual truth,
for which he relinquished even his own body and loved ones,
his riches, treasures, and the happiness associated with wealth.
It is through this that he achieved its complete fulfillment.

Throughout measurelessly many kalpas,
in every instance, he has first thoroughly contemplated
the dharmas that are seen, heard, sensed, and known,⁷²
and then, afterward, has explained them for the sake of others.

Where others had not observed (some aspect of Dharma) and such,
as well as in situations where they were beset by doubts,
he was then able to explain these matters in accordance with reality.
Those whom he benefited in this way were measurelessly many.

He would not discuss the confidential matters of others.
Even if resented or ridiculed for this, he still refused to betray them.
His thoughts always dwelt in a state of stable wisdom
as he adapted his teachings to lead others to peace and security.

As for the foremost and most genuinely sublime truth,
nirvāṇa is truly supreme,
for all else, in every case, is false.
The Bhagavat has achieved⁷³ its complete fulfillment.

b. VERSES PRAISING THE RELINQUISHMENT BASIS OF MERITORIOUS QUALITIES

[He made gifts of] beverages, food, bedding, and such,
halls, buildings, marvelous residences, viewing terraces,
highly prized elephants, horses, and vehicles, and also
relinquished female companions of especially fine appearance.

[He gave away] gold, silver, pearls, jewels, and such,
villages, cities, and towns,

正體字

085a02	國土及榮位	并以四天下
085a03	愛子 ^[1] 所親婦	支節及頭目
085a04	割肉出 ^[2] 骨髓	及以舉身施
085a05	憐愍諸眾生	悉施無所惜
085a06	為求出生死	不求自樂
085a07	虛空諸星宿	地上所有沙
085a08	世尊菩薩時	布施數過是
085a09	終不以非法	求財而布施
085a10	無有不知施	無侵惱人施
085a11	不貪惜好物	而以惡者施
085a12	無諂曲心施	無惜而強施
085a13	無悲無疑心	無邪無輕笑
085a14	無厭無不信	[卑*頁]面等布施
085a15	無有分別心	此應彼不應
085a16	但以悲心故	平等而行施
085a17	不輕於眾生	以為非福田
085a18	見聖心恭敬	破戒者憐愍
085a19	不自高其身	卑下於他人
085a20	亦不為稱讚	不求報等施
085a21	無悔無憂愁	無惡賤心施

簡體字

国土及荣位	并以四天下
爱子所亲妇	支节及头目
割肉出骨髓	及以举身施
怜愍诸众生	悉施无所惜
为求出生死	不求自乐
虚空诸星宿	地上所有沙
世尊菩萨时	布施数过是
终不以非法	求财而布施
无有不知施	无侵恼人施
不贪惜好物	而以恶者施
无谄曲心施	无惜而强施
无悲无疑心	无邪无轻笑
无厌无不信	[卑*頁]面等布施
无有分别心	此应彼不应
但以悲心故	平等而行施
不轻于众生	以为非福田
见圣心恭敬	破戒者怜愍
不自高其身	卑下于他人
亦不为称赞	不求报等施
无悔无忧愁	无恶贱心施

entire states, and exalted official positions,
and gave away [his dominion over] the four continents as well.

[He relinquished] cherished sons, beloved wives,
his limbs, his head, and his eyes,
and made gifts by slicing off his flesh, removing bones and marrow,
or even giving away his entire body.

Doing so out of pity for beings,
he gave them all, having none that he continued to cherish.
He did so aspiring to go beyond *saṃsāra*
and not out of some quest to secure his own bliss.

All of the stars and constellations throughout empty space,
and all the grains of sand in this entire earth—
when the Tathāgata was still a bodhisattva,
the number of times he gave in such ways exceeded even these.

He never resorted to actions contrary to Dharma
as he sought out wealth to be used in giving.
He never engaged in giving unaccompanied by knowledge and
never engaged in giving that was invasive or distressing to others.

He never gave bad things as gifts
because he coveted some other fine thing [in return].
He never gave with an ingratiating deviousness
and never engaged in forceful giving because of coveting something.

He never gave with a hate-filled or doubting mind,
never did so with perverse intent or with derisive laughter,
never did so out of disgust or disbelief,
and never gave with the face turned away, or in other such ways.

He had no discriminating mind [by which he judged],
“This one is worthy and that one is unworthy.”
Because he only relied on the mind of compassion,
it was with equal regard for everyone that he practiced giving.

He did not slight other beings,
considering them to not qualify as fields of merit.
On seeing *āryas*, his mind was reverential.
On seeing those who have broken the precepts, he felt pity for them.

He did not elevate himself above others,
treat others as mere inferiors,
engage in giving for the sake of praise,
give in expectation of rewards, or give in other such ways.

He never gave with regrets or with worry-filled misgivings
and never gave with thoughts of disdain or disrespect.

正
體
字

085a22	無待急恨心	無法應當施
085a23	無不敬心施	無棄著地施
085a24	[3]無[4]求惱者施	無[5]垢競勝施
085a25	無戲弄求者	無不自手施
085a26	不輕於少物	以多自高施
085a27	不以聲聞乘	辟支佛乘施
085a28	不限一世施	無有非時施
085a29	世尊無數劫	行諸希有施
085b01	皆為無上道	不為求自樂
085b02	於諸佛法中	出家行遠離
085b03	修習諸佛法	為諸人天說
085b04	說如是施法	於諸施中上
085b05	猶如日光明	星月中殊勝
085b06	如是勝捨處	超越諸天人
085b07	猶亦如世尊	一切世間上
085b08	是故能具足	如是勝捨處
085b09	名聞無量劫	流布無窮已
085b10	世尊無量劫	護持清淨戒
085b11	開諸禪定門	為得深寂處

簡
體
字

无待急恨心	无法应当施
无不敬心施	无弃着地施
无求恼者施	无垢竞胜施
无戏弄求者	无不自手施
不轻于少物	以多自高施
不以声闻乘	辟支佛乘施
不限一世施	无有非时施
世尊无数劫	行诸希有施
皆为无上道	不为求自乐
于诸佛法中	出家行远离
修习诸佛法	为诸人天说
说如是施法	于诸施中上
犹如日光明	星月中殊胜
如是胜舍处	超越诸天人
犹亦如世尊	一切世间上
是故能具足	如是胜舍处
名闻无量劫	流布无穷已
世尊无量劫	护持清淨戒
开诸禅定门	为得深寂处

He never gave with a mind affected by irritability or hostility
and never gave simply as a protocol-dictated formality.

He never gave with a disrespectful mind,
never gave by simply tossing the gift on the ground,
never gave deliberately seeking to cause distress,
and never gave out of a jealousy-driven struggle for supremacy.

He would never tease a supplicant,
never failed to present a gift with his own hands,
did not slight the recipient with a merely paltry gift,
and did not give excessively in order to enhance his own esteem.

His giving was never motivated by intentions associated with
either the Śrāvaka Disciple Vehicle or the Pratyekabuddha Vehicle.
His giving was never limited to concern for only a single lifetime
and he never engaged in giving done at the wrong time.

For countless kalpas, the Bhagavat
practiced every form of rare giving,
always doing so for the sake of the unsurpassable path
and not merely in order to seek his own happiness.

Throughout the duration of all buddhas' Dharma,
he became a monastic, practiced renunciation,
cultivated the Dharma of all buddhas,
and proclaimed the Dharma for the sake of all humans and devas.

He taught just such a dharma of giving as this
that is supreme among all types of giving,
just as, among all the stars and the moon,
it is the light of the sun that is supreme.

Such supremacy in the relinquishment basis [of meritorious qualities]
surpasses that of any deva or human,
just as it is the Bhagavat
who is superior to everyone in the world.

He was therefore able to perfect
such supreme practice of the relinquishment basis.
His fame shall endure for countless kalpas,
flowing on and spreading ceaselessly.

C. VERSES PRAISING THE QUIESCENCE BASIS OF MERITORIOUS QUALITIES

For countless kalpas, the Bhagavat
preserved and upheld the precepts of moral purity
and opened the gates of the *dhyāna* absorptions
for the sake of acquiring the deep quiescence basis.

正體字

085b12	先離於五相	後行八解脫
085b13	入淨三昧	亦 ^[6] 住三解脫
085b14	世尊善分別	六十五種禪
085b15	無有一禪定	先來不生者
085b16	於此諸定中	亦不受其味
085b17	世尊因諸 ^[7] 定	得三種神通
085b18	以此度眾生	是故一切勝
085b19	世尊無量劫	等心弘慈化
085b20	阿僧祇眾生	令住於梵世
085b21	能以巧方便	善說禪定故
085b22	世尊菩薩時	常於無量世
085b23	無貪煩惱纏	而往來世間
085b24	過去得值者	無量生天上
085b25	過去諸菩薩	所可行寂滅
085b26	世尊菩薩時	亦等無有異
085b27	是故於寂滅	勝處悉充滿
085b28	世尊菩薩時	所有諸智慧
085b29	以慧求菩提	今成是慧報
085c01	一切所資食	如人依地生
085c02	世尊於世世	捨十閻惡道

簡體字

先离于五相	后行八解脱
入净三昧	亦住三解脱
世尊善分别	六十五种禅
无有一禅定	先来不生者
于此诸定中	亦不受其味
世尊因诸定	得三种神通
以此度众生	是故一切胜
世尊无量劫	等心弘慈化
阿僧祇众生	令住于梵世
能以巧方便	善说禅定故
世尊菩萨时	常于无量世
无贪烦恼缠	而往来世间
过去得值者	无量生天上
过去诸菩萨	所可行寂灭
世尊菩萨时	亦等无有异
是故于寂灭	胜处悉充满
世尊菩萨时	所有诸智慧
以慧求菩提	今成是慧报
一切所资食	如人依地生
世尊于世世	舍十閻恶道

He began by abandoning five characteristics⁷⁴
and later practiced the eight liberations.
He entered and purified the three samādhis,
and also dwelt in the three liberations.

The Bhagavat well distinguishes
the sixty-five kinds of *dhyānas*.
There is no *dhyāna* whatsoever
that he has not formerly produced.

Even when abiding in these meditative absorptions,
he did not indulge in their delectably pleasurable states.
Due to the various meditative absorptions,
the Bhagavat gained three types of spiritual superknowledges.

He used these in the liberation of beings
and so became supreme in all things.
For countless kalpas, with a mind of equal regard,
the Bhagavat widely spread his kindly transformative teaching.

An *asaṃkhyeya* of beings
was thereby caused to abide in the Brahma World Heavens
because he was able to use skillful means
in thoroughly teaching the *dhyāna* absorptions.

While still a bodhisattva, the Bhagavat
for incalculably many lifetimes, always
remained free of any entanglement in the affliction of covetousness.
Thus he was able to come and go in the world.

Of those who succeeded in encountering him in the past,
countless such beings thereby achieved rebirth in the heavens.
As for that quiescence that
all bodhisattvas of the past were able to practice,
when still a bodhisattva, the Bhagavat
also practiced, doing so in a manner no different from theirs.
Thus, as regards the realization of quiescence,
that supreme basis [of meritorious qualities], it was entirely fulfilled.

d. VERSES PRAISING THE WISDOM BASIS OF MERITORIOUS QUALITIES

All those forms of wisdom
possessed by the Bhagavat while he was still a bodhisattva—
He relied on such wisdom in his quest for bodhi
so that, as a karmic result, he has now developed this wisdom.
Just as people rely on the earth for the production
of all the food that it supplies,
[so, too], as in life after life, the Bhagavat
relinquished the ten courses of dark and bad actions

正體字

085c03	常行十善道	斯由慧氣[8]分
085c04	捨五欲五蓋	得種種禪定
085c05	無量劫數世	不從他人受
085c06	善哉大聖尊	悉是慧[9]勢力
085c07	眾生因世尊	無量生六天
085c08	亦令至梵世	斯皆由慧力
085c09	世尊於生死	苦樂所迷悶
085c10	不失菩提心	斯皆是慧力
085c11	世尊於生死	不樂而常在
085c12	樂涅槃不取	斯皆是慧力
085c13	安坐道場時	降魔及軍眾
085c14	度脫諸群生	斯皆是慧力
085c15	本求菩提時	集無量助法
085c16	聞者常迷悶	何況能受行
085c17	世尊能堪忍	斯皆是慧力
085c18	經書諸技術	世世生自知
085c19	亦能兼教人	斯皆是慧力
085c20	親近無量佛	悉飲甘露教
085c21	種種諮請問	亦隨而分別
085c22	經法智慧中	未曾有悋惜

簡體字

常行十善道
 舍五欲五盖
 无量劫数世
 善哉大圣尊
 众生因世尊
 亦令至梵世
 世尊于生死
 不失菩提心
 世尊于生死
 乐涅槃不取
 安坐道场时
 度脱诸群生
 本求菩提时
 闻者常迷闷
 世尊能堪忍
 经书诸技术
 亦能兼教人
 亲近无量佛
 种种咨请问
 经法智慧中

斯由慧气分
 得种种禅定
 不从他人受
 悉是慧势力
 无量生六天
 斯皆由慧力
 苦乐所迷闷
 斯皆是慧力
 不乐而常在
 斯皆是慧力
 降魔及军众
 斯皆是慧力
 集无量助法
 何况能受行
 斯皆是慧力
 世世生自知
 斯皆是慧力
 悉饮甘露教
 亦随而分别
 未曾有吝惜

and always practiced the path of the ten good actions,
these [deeds] were all due to the power of wisdom.⁷⁵

He renounced the five desires and the five hindrances
and thus acquired all the various *dhyāna* absorptions.
He accomplished this for the number of lifetimes in countless kalpas
and did not acquire this from others.
This is excellent indeed, O Great Honored One of the Āryas.
All of this was due to the power of wisdom.

It is because of the Bhagavat that beings,
countless in number, have taken rebirth in the six heavens.
So too has he enabled them to reach the Brahma World.
All of this was due to the power of wisdom.

Throughout the course of his births and deaths, the Bhagavat,
even when confused and perturbed by sufferings and pleasures,
never lost the resolve to attain bodhi.
All of this was due to the power of wisdom.

Throughout the course of *saṃsāra*, the Bhagavat
did not delight [in worldly existence] and yet still always remained.
He delighted in nirvāṇa, yet did not seize on its [final] realization.
All of this was due to the power of wisdom.

When sitting peacefully there in the *bodhimaṇḍa*,
he overcame Māra and his armies
and proceeded to liberate all the classes of beings.
All of this was due to the power of wisdom.

When he originally strove in quest of bodhi,
he accumulated countless provisions for the path.
If merely hearing of them causes one to be confused and perturbed,
how much the less might one be able to take on their practice.
That the Bhagavat was able to patiently endure such things
was in every case due to the power of wisdom.

That, in lifetime after lifetime, he was able to naturally know
the classic texts as well as all the arts and skills
while also being able to teach them to others
was in every case due to the power of wisdom.

He drew close to countless buddhas
and from them all drank the sweet-dew nectar of their teachings,
He consulted them and inquired about the many different topics
and then also pursued additional distinguishing [clarifications].

He was never the least bit miserly
with the wisdom of the sutras' Dharma,

正
體
字

085c23	乃至僕僮奴	亦諮受善語
085c24	世尊以是故	慧勝處流布
085c25	世尊於前世	求是菩提時
085c26	於 ^[10] 一切眾生	行大慈悲心
085c27	以第一智慧	常出大勢力
085c28	悉作無量種	希有諸難事
085c29	一切諸世間	盡共無量劫
086a01	說之不可盡	亦非算數及
086a02	如是等諸事	超越於人天
086a03	一切世間中	奇特無有比
086a04	大業所獲果	具足一切智
086a05	能破生死王	安住法王處 ^[1]

簡
體
字

	乃至仆僮奴	亦咨受善语
	世尊以是故	慧胜处流布
	世尊于前世	求是菩提时
	于一切众生	行大慈悲心
	以第一智慧	常出大势力
	悉作无量种	希有诸难事
	一切诸世间	尽共无量劫
	说之不可尽	亦非算数及
	如是等诸事	超越于人天
	一切世间中	奇特无有比
	大业所获果	具足一切智
	能破生死王	安住法王处

but rather offered it even to servants, youths, and menials,
 allowing them to freely receive his fine explanations.
 Because of this, [the fame of] the Bhagavat's
 supreme wisdom basis [of meritorious qualities] spreads on afar.

Throughout his former lifetimes, as the Bhagavat
 pursued his quest for the realization of bodhi,
 he practiced the great kindness and compassion
 toward all beings.

Relying on the foremost wisdom,
 he always marshalled his great strength
 to take up and do all the countless kinds
 of rare and difficult endeavors.

3. CONCLUDING PRAISE VERSES

In all of the many worlds,
 he exhaustively contributed all his efforts for countless kalpas.
 One could never come to the end of them through verbal description,
 nor could one even reach it through mathematical calculation.

All of his endeavors of such sorts
 surpass those done by any human or deva.
 Even in all the many worlds,
 there is nothing comparable to his extraordinary marvels.

The fruits reaped through such great deeds
 reach complete fulfillment in the realization of all-knowledge.
 He is the king of those able to destroy *saṃsāra*
 and dwells securely in the place of the Dharma king.

The End of Chapter Twenty-Four

正
體
字

086a06 || [2]助念佛三昧品第二十五
 086a07 || 菩薩應以此 四十不共法
 086a08 || 念諸佛法身 佛非色身故
 086a09 || 是偈次第略解四十不共法六品中義。是故
 086a10 || 行者先念色身佛。次念法身佛。何以故。新
 086a11 || 發意菩薩。應以三十二相八十種好念佛。
 086a12 || 如先說。轉深入得中勢力。應以法身念佛
 086a13 || 心轉深入得上勢力。應以實相念佛而不
 086a14 || 貪著。
 086a15 || 不[3]染著色身 法身亦不著
 086a16 || 善知一切法 永寂如虛空
 086a17 || 是菩薩得上勢力。不以色身法身深貪著
 086a18 || 佛。何以故。信樂空法故。知諸法如虛空。虛
 086a19 || 空者無障礙故。障礙因緣者。

簡
體
字

十住毗婆沙論卷第十一
 助念佛三昧品第二十五

菩薩應以此 四十不共法
 念諸佛法身 佛非色身故

是偈次第略解四十不共法六品中義。是故行者先念色身佛。
 次念法身佛。何以故。新發意菩薩。應以三十二相八十種好念
 佛。如先說。轉深入得中勢力。應以法身念佛心轉深入得上勢
 力。應以實相念佛而不貪著。

不染着色身 法身亦不着
 善知一切法 永寂如虛空

是菩薩得上勢力。不以色身法身深貪著佛。何以故。信樂空
 法故。知諸法如虛空。虛空者無障礙故。障礙因緣者。

CHAPTER 25

Teachings to Aid the Mindfulness-of-the-Buddha Samādhi

V. CHAPTER 25: TEACHINGS AIDING MINDFULNESS-OF-THE BUDDHA SAMĀDHI

A. INITIAL INSTRUCTIONS ON THE MINDFULNESS-OF-THE BUDDHA SAMĀDHI

The bodhisattva should rely on these
forty exclusive dharmas
in his mindfulness of the Buddhas' Dharma body,
for the Buddhas are not their form bodies.

These [preceding] verses have sequentially and summarily explained six categories of meanings associated with the forty exclusive dharmas.⁷⁶ In doing so, the practitioner therefore first takes up the mindfulness of the Buddha's form body and then takes up the mindfulness of the Buddha's Dharma body.

Why is this the case? The bodhisattva who has only recently brought forth the resolve [to attain buddhahood] should first take up the practice of mindfulness of the Buddha in reliance on the thirty-two marks and eighty secondary characteristics [of the Buddha's form body], doing so in the manner described earlier.

Then, as one's practice progressively penetrates more deeply, one will develop a middling degree of strength in that practice. One should then rely on the Dharma body in his mindfulness of the Buddha.

Then, as one's mind progressively penetrates yet more deeply, one will then achieve a supreme degree of power in the development of this practice. At that point, one should then take up mindfulness of the Buddha in accordance with the true character of [all dharmas]⁷⁷ and remain free of any sort of attachment in doing so.

One must not become deeply attached to the form body.⁷⁸

One also refrains from becoming attached to the Dharma body.

One should thoroughly realize that all dharmas
are as eternally quiescent as empty space.

As this bodhisattva develops a superior degree of power [in this practice], he refrains from developing a deep attachment to the Buddha on the basis of either the form body or the Dharma body. Why not? Through one's resolute belief in the dharma of emptiness, one understands that all dharmas are like empty space.

Empty space is defined by the absence of obstruction. The causal circumstances associated with obstruction include phenomena like

諸須彌山由乾

086a20 || 陀等十寶山。鐵圍山黑山石山等。如是无量
086a21 || 障礙因緣。何以故。是人未得天眼故。念他
086a22 || 方世界佛。則有諸山障礙。是故新發意菩薩。
086a23 || 應以十號妙相念佛。如說。
086a24 || 新發意菩薩 以十號妙相
086a25 || 念佛無毀失 猶如鏡中像
086a26 || 十號妙相者。所謂如來應^[4]供正遍知明行足
086a27 || 善逝世間解無上士調御丈夫天人師佛世
086a28 || 尊。無毀失者。所觀事空如虛空。於法無
086a29 || 所失。何以故。諸法本來無生寂滅故。如是一
086b01 || 切諸法皆亦如是。是人以緣名號增長禪
086b02 || 法則能緣相。是人爾時^[5]即於禪法得相。所
086b03 || 謂身得殊異

正
體
字

诸须弥山由乾陀等十宝山。铁围山黑山石山等。如是无量障碍因
缘。何以故。是人未得天眼故。念他方世界佛。则有诸山障碍。
是故新发意菩萨。应以十号妙相念佛。如说。

新发意菩萨 以十号妙相
念佛无毁失 犹如镜中像

十号妙相者。所谓如来应供正遍知明行足善逝世间解无上士
调御丈夫天人师佛世尊。无毁失者。所观事空如虚空。于法无所
失。何以故。诸法本来无生寂灭故。如是一切诸法皆亦如是。是
人以缘名号增长禅法则能缘相。是人尔时即于禅法得相。所谓身
得殊异

简
体
字

Mount Sumeru, Yugamdhara Mountain, the rest of the ten jeweled mountains, the Iron Ring Mountains, Black Mountain, Stone Mountain, and the others. There are all sorts of other such causal bases for the existence of obstructions.

Why is this [a point at issue]? Because this person has still not yet gained the heavenly eye, if he brings to mind buddhas abiding in the worlds off in the other directions, the various mountains will block them from his view. Consequently, The bodhisattva who has only recently brought forth the resolve [to attain buddhahood] should use the sublime characteristics described by the ten names as bases for his mindfulness of the Buddha. This is as described in these lines:

The bodhisattva who has only recently brought forth the resolve
uses the sublime features described by the ten names
in practicing mindfulness of the Buddhas that is free of fault,
seeing them just as if they were images in a mirror.

As for “the sublime features described in the ten names,” those ten names are:

Tathāgata;⁷⁹
Worthy of Offerings;
The Right and Universally Enlightened One;
Perfect in the Clear Knowledges and Conduct;
Well Gone One;
Knower of the Worlds;
Unsurpassable Trainer of Those to Be Tamed;
Teacher of Devas and Humans;
Buddha;
Bhagavat.

As for “free of fault,” the phenomena that one contemplates are beheld as empty and like space itself. Thus [one’s contemplation] is free of any fault with regard to the Dharma. And how is this so? It is because all dharmas, from their very origin on forward to the present, have been unproduced and quiescent. Just as this is true [with respect to these dharmas], so too is this also true of all other dharmas.

By taking these names as the object [of his contemplation], this person develops his practice of the dharma of *dhyāna* meditation. Having done so, he is then able to take these characteristic signs themselves as the object of his contemplation.

At this time, this person then immediately acquires these signs in his practice of the dharma of *dhyāna* meditation and experiences what is referred to as the direct personal experience of an especially

正
體
字

快樂。當知得成般舟三昧。三
 086b04 || 昧成故得見諸佛。如鏡中像者。若菩薩成
 086b05 || 此三昧已。如淨明鏡自見面像。如清澄水
 086b06 || 中見其身相。初時隨先所念佛見其色像。
 086b07 || 見是像已後。若欲見他方諸佛隨所念方
 086b08 || 得見諸佛無所障礙。是故此人。
 086b09 || 雖未有神通 飛行到^[6]于彼
 086b10 || 而能見諸佛 聞法無障礙
 086b11 || 是新發意菩薩於諸須彌山等諸山無能為
 086b12 || 作障礙。亦未得神通天眼天耳。未能飛行
 086b13 || 從此國至彼國。以是三昧力故。住此國
 086b14 || 土得見他方諸佛世尊。聞所說法常修習
 086b15 || 是三昧故。得見十方真實諸佛。問曰。如是
 086b16 || ^[7]定以何法能生。云何可得。答曰。
 086b17 || 親近善知識 精進無懈怠
 086b18 || 智慧甚堅牢 信力不妄動
 086b19 || 以是四法能生是三昧。親近善知識者。能
 086b20 || 以是三昧教誨人者名為善知識。應加
 086b21 || 恭敬

簡
體
字

快乐。当知得成般舟三昧。三昧成故得见诸佛。如镜中像者。若
 菩萨成此三昧已。如净明镜自见面像。如清澈水中见其身相。初
 时随先所念佛见其色像。见是像已后。若欲见他方诸佛随所念方
 得见诸佛无所障碍。是故此人。
 虽未有神通 飞行到于彼
 而能见诸佛 闻法无障碍
 是新发意菩萨于诸须弥山等诸山无能为作障碍。亦未得神通
 天眼天耳。未能飞行从此国至彼国。以是三昧力故。住此国土得
 见他方诸佛世尊。闻所说法常修习是三昧故。得见十方真实诸
 佛。问曰。如是定以何法能生。云何可得。答曰。
 亲近善知识 精进无懈怠
 智慧甚坚牢 信力不妄动
 以是四法能生是三昧。亲近善知识者。能以是三昧教诲人者
 名为善知识。应加恭敬

extraordinary bliss. One should realize that when this occurs, one has acquired the *pratyutpanna* samādhi. Because of developing this samādhi, one is then able to see the Buddhas.

As for “as if they were images in a mirror,” once the bodhisattva has developed this samādhi, it is as if one is seeing one’s own face in a clean, brightly-lit mirror or like seeing the image of one’s own body in a clear, still pool of water.

Initially, whichever buddha one first brings to mind, it is that very image that one sees. After one has seen this image, if one wishes to see buddhas in other regions, then, in accordance with whichever region one brings to mind, one obtains an unimpeded vision of those very buddhas. Hence, regarding this person:

Although he does not yet possess the spiritual superknowledges
by which he could fly to visit them,
he is nonetheless able to see those buddhas
and has an unimpeded ability to listen to their Dharma.

For this bodhisattva who has only recently brought forth the resolve [to attain buddhahood], neither Mount Sumeru nor any other mountain can present an obstacle and, even though he has not yet acquired any of the spiritual superknowledges, the heavenly eye, or the heavenly ear, and even though he has not yet developed the ability to fly from this country to that country, through the power of this samādhi, even while still abiding in this country, he is able to see the Buddhas, the Bhagavats, abiding in the other regions and is able to hear the Dharma as they are speaking it. Through always cultivating this samādhi, he becomes able to see all of the buddhas throughout the ten directions just as they really are.

B. FOUR DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

Question: Through which dharmas is one able to bring forth this meditative absorption and how can one acquire it?

Response:

One draws close to the good spiritual guide,
brings forth non-retreating vigor,
develops extremely solid and durable wisdom,
and develops the power of unshakeable faith.

It is through utilizing these four dharmas that one is able to bring forth this samādhi.

As for “drawing close to the good spiritual guide,” someone able to instruct a person in the acquisition of this samādhi qualifies here as “the good spiritual guide.” One should bring forth reverential respect

正
體
字

勤心親近莫有懈怠廢退捨離則得

086b22 || 聞是深三昧義利智通達智不失智。名為堅

086b23 || 牢信根深固。若沙門婆羅門若天魔梵及餘

086b24 || 世人無能傾動。名為信力不可動。如是四

086b25 || 法。能生三昧。復次。

086b26 || 慚愧愛恭敬 供養說法者

086b27 || 猶如諸世尊 能生是三昧

086b28 || 慚愧愛恭敬者。於說法者深生慚愧。恭^[8]恪

086b29 || 愛樂供養如佛。如是四法能生是三昧。復

086c01 || 次初四法者。一於三月未^[9]嘗睡眠。唯除便

086c02 || 利飲食坐起。二於三月乃至彈指不生我

086c03 || 心。三於三月经行不息。四於三月兼以法

086c04 || 施不求利養。是為四。復有四法。一能見

086c05 || 佛。

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體
字

勤心亲近莫有懈怠废退舍离则得闻是深三昧义利智通达智不失智。名为坚牢信根深固。若沙门婆罗门若天魔梵及余世人无能倾动。名为信力不可动。如是四法。能生三昧。复次。

慚愧爱恭敬 供养说法者

犹如诸世尊 能生是三昧

慚愧爱恭敬者。于说法者深生慚愧。恭恪爱乐供养如佛。如是四法能生是三昧。复次初四法者。一于三月未尝睡眠。唯除便利饮食坐起。二于三月乃至弹指不生我心。三于三月经行不息。四于三月兼以法施不求利养。是为四。复有四法。一能见佛。

and assiduous diligence and, in drawing close [to the good spiritual guide], one must not allow any indolence, diminishment in motivation, or relinquishing of effort to take place. If one acts accordingly, one will then be able to hear the teaching of the deep meaning of this samādhi.

Sharp wisdom, wisdom characterized by penetrating comprehension, and undiminishing wisdom are what qualify as “solid and durable” [wisdom]. One’s faculty of faith is deeply and firmly established, so much so that, no matter whether it be a *śramaṇa* or a brahmin or a celestial *māra* or Brahmā or anyone else in the world—none of them could cause it to quaver even slightly. This is what is meant by an unshakeable power of faith. It is these very four dharmas described here that are able to bring forth this samādhi.

C. FOUR MORE DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

Furthermore:

With a sense of shame, dread of blame, cherishing reverence,
and offerings to those who proclaim the Dharma
presented as if they were given to the Bhagavats themselves,
one thereby becomes able to bring forth this samādhi.

As for “with a sense of shame, dread of blame, and cherishing reverence,” one brings forth a profound sense of shame and dread of blame in relation to those who teach the Dharma. With sincere reverence and affectionate delight, one makes offerings to them as if they were the Buddhas themselves. In this way, these four dharmas are able to produce this samādhi.

D. FOUR MORE DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

Another preliminary set of fourfold dharmas is as follows:

First, for a period of three months, one strives to refrain from sleeping and, with the exception of using the toilet and eating and drinking, one refrains from sitting down;

Second, for that period of three months, one avoids, even for the duration of a finger snap, indulgence in any thought seizing on the existence of a self;

Third, for that entire three months, one strives to always walk and never rest;

Fourth, for that entire three months, when also engaged in the giving of Dharma, one refrains from seeking offerings from others.

These are the four. There are four more such dharmas, as follows:

E. FOUR MORE DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

First, one becomes able to see the Buddhas;

正
體
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二安慰勸人聽是三昧。三常不貪嫉行

086c06 || 菩提心者。四能集菩薩所行道法。是為四。

086c07 || 復有四法。一造作佛像乃至畫像。二當善

086c08 || 書寫是三昧經。令信樂者得^[10]已誦讀。三教

086c09 || 增上慢人令離^[11]憎上慢法。使得阿耨多羅

086c10 || 三藐三菩提。四當護持諸佛正法。是為四。

086c11 || ^[12]復有四法。一少語言。二在家出家不與共

086c12 || 住。三常繫心取所緣相。四樂遠離空閑靜

086c13 || 處。是為四。初五法者。一無生^[13]忍法。厭離一

086c14 || 切諸有為法。不樂一切諸所生處。不受一

086c15 || 切諸外道法。惡厭一切世間諸欲乃至不念

086c16 || 何況身近。二心常修習無量諸法定在一

086c17 || 處。

簡
體
字

二安慰勸人听是三昧。三常不贪嫉行菩提心者。四能集菩萨所行道法。是为四。复有四法。一造作佛像乃至画像。二当善书写是三昧经。令信乐者得已诵读。三教增上慢人令离憎上慢法。使得阿耨多罗三藐三菩提。四当护持诸佛正法。是为四。复有四法。一少语言。二在家出家不与共住。三常系心取所缘相。四乐远离空闲静处。是为四。初五法者。一无生忍法。厌离一切诸有为法。不乐一切诸所生处。不受一切诸外道法。恶厌一切世间诸欲乃至不念何况身近。二心常修习无量诸法定在一处。

Second, one reassures and encourages others to listen to the teaching of this samādhi;

Third, one is never envious or jealous of anyone who is putting the resolve to attain bodhi into practice;

Fourth, one is able to accumulate the dharmas of the bodhisattva path.

These are the four. There are four more such dharmas, as follows:

F. FOUR MORE DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

First, one makes buddha images that may also include painted images;

Second, one should carefully write out copies of the sutra that discusses this samādhi and then encourage others who have a resolute faith in it to study and recite it aloud once they have obtained it;⁸⁰

Third, teach those of overweening pride⁸¹ to abandon their overweening pride⁸² and then influence them to pursue the attainment of *anuttarasamyaksambodhi*;

Fourth, one should devote oneself to the protection and preservation of the right Dharma of all buddhas.

These are the four. There are four more such dharmas, as follows:

G. FOUR MORE DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

First, one avoids speaking;

Second, both lay and monastic practitioners are to refrain from dwelling together with others;

Third, one always anchors one's mind on the characteristic sign that has been chosen as the object of one's mental focus;⁸³

Fourth, one delights in dwelling far apart from others, in a location that is vacant, serene, and silent.

These are the four. The first of the five-fold sets of associated dharmas is as follows:

H. FIVE MORE DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

First, abiding in the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*), one renounces all conditioned dharmas, does not delight in any of the destinies of rebirth, refuses to accept any of the non-Buddhist dharmas, and remains so disgusted with all worldly desires that one does not even bring them to mind, how much the less might one draw physically close to them;

Second, even as one's mind always cultivates and practices countless dharmas, it remains in a state of one-pointed concentration;

正
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於諸眾生無有瞋礙。心常隨順行四攝
 086c18 || 法。三能成就慈悲喜捨不^[14]出他過。四能多
 086c19 || 集佛所說法如所說行。五清淨身口意業
 086c20 || 及見。是為五。復有五法。一樂如經所讚布
 086c21 || 施無有慳心。樂說深法無所吝惜亦能
 086c22 || 自住。二忍辱柔和同住歡喜。惡口罵詈鞭撻
 086c23 || 縛等。但推業緣不害他人。三常樂聽是三
 086c24 || 昧讀誦通利為人解說令流布增廣勤行修
 086c25 || 習。四心無妬嫉。不自高身不下他人。除
 086c26 || ^[15]眠睡蓋。五於佛法僧寶信心清淨。於上中
 086c27 || 下坐深心供奉。他有小恩常憶不忘。常住
 086c28 || 真實語中。是為五復次。
 086c29 || 出家諸菩薩 所學三昧法
 087a01 || 在家菩薩者 是法應當知

簡
體
字

于诸众生无有嗔碍。心常随顺行四摄法。三能成就慈悲喜舍不出
 他过。四能多集佛所说法如所说行。五清净身口意业及见。是为
 五。复有五法。一乐如经所赞布施无有悭心。乐说深法无所吝惜
 亦能自住。二忍辱柔和同住欢喜。恶口骂詈鞭撻缚等。但推业缘
 不害他人。三常乐听是三昧读诵通利为人解说令流布增广勤行修
 习。四心无妒嫉。不自高身不下他人。除眠睡盖。五于佛法僧宝
 信心清净。于上中下坐深心供奉。他有小恩常忆不忘。常住真实
 语中。是为五复次。
 出家诸菩萨 所学三昧法
 在家菩萨者 是法应当知

One remains free of the obstacle of hatred toward any being and one's mind always accords with the practice of the four means of attraction;

Third, one becomes able to perfect kindness, compassion, sympathetic joy, and equanimity while also refraining from exposing others' transgressions;

Fourth, one becomes able to accumulate a multitude of dharmas proclaimed by the Buddha while also being able to carry them out in accordance with the way they were taught;

Fifth, one purifies one's physical, verbal, and mental actions as well as one's views.

These are the five. There are five more associated dharmas, as follows:

I. FIVE MORE DHARMAS CAPABLE OF BRINGING FORTH THIS SAMĀDHI

First, one delights in according with the practice of giving as praised in the sutras, doing so without miserly thoughts. One delights in speaking on profound dharmas, withholds nothing due to stinginess, and also remains able to dwell in those very dharmas oneself;

Second, one abides in patience, mental pliancy, and delight when abiding in close proximity to others and, if subjected to harsh speech, scolding and cursing, whippings, beatings, being tied up, or other such experiences, one simply attributes it to one's own karmic conditions and does not hate others for doing this;

Third, one always delights in listening to teachings that explain this samādhi, in reading and reciting them, in thoroughly understanding them, in explaining them for others, and in causing them to circulate and spread ever more widely even as one diligently practices and cultivates [this samādhi];

Fourth, one's mind remains free of any jealous feelings toward others, one refrains from elevating oneself and looking down on others, and one strives to rid oneself of the hindrance of drowsiness;

Fifth, one maintains a mind of pure faith in the Buddha Jewel, the Dharma Jewel, and the Sangha Jewel, offers up deeply sincere service to those of senior, middling, and lower station, always remembers and never forgets even the smallest kindnesses of others, and always abides in truthful speech.

These are the five. In addition, there are the following lines:

J. THE GUIDELINES FOR LAY AND MONASTIC CULTIVATION OF THIS SAMĀDHI

As for those samādhi dharmas
in which monastic bodhisattvas train,
householder bodhisattvas
should also know these dharmas.

正
體
字

087a02 || 若在家菩薩欲修習是三昧一當深以信
 087a03 || 心。二不求業果報。三當捨一切內外物。四
 087a04 || 歸命三寶。五淨持五戒無有毀缺。六具足
 087a05 || 行十善道。亦令餘人住此法中。七斷除婬
 087a06 || 欲。八毀^[1]咷五欲。九不嫉妬。十於妻子中
 087a07 || 不生愛著。十一心常願出家。十二常受^[2]齊
 087a08 || 戒。十三心樂住寺廟。十四具足慚愧。十五
 087a09 || 於淨戒比丘起恭敬心。十六不慳吝法。十
 087a10 || 七於說法者深愛敬心。十八於說法者生
 087a11 || 父母大師想。十九於說法者以諸樂具敬
 087a12 || 心供養。二十知恩報恩。如是在家菩薩。住
 087a13 || 如是等功德者。則能學是三昧。出家菩薩
 087a14 || 修習是三昧法者。所謂

簡
體
字

若在家菩薩欲修習是三昧一當深以信心。二不求業果報。三當捨一切內外物。四歸命三寶。五淨持五戒無有毀缺。六具足行十善道。亦令餘人住此法中。七斷除淫欲。八毀咷五欲。九不嫉妬。十于妻子中不生愛着。十一心常願出家。十二常受齊戒。十三心樂住寺廟。十四具足慚愧。十五于淨戒比丘起恭敬心。十六不慳吝法。十七于說法者深愛敬心。十八于說法者生父母大師想。十九于說法者以諸樂具敬心供養。二十知恩報恩。如是在家菩薩。住如是等功德者。則能學是三昧。出家菩薩修習是三昧法者。所謂

1. TWENTY GUIDELINES FOR LAY CULTIVATORS OF THIS SAMĀDHI

If a householder bodhisattva wishes to cultivate this samādhi, [he should observe the following twenty guidelines]:

- 1) One should proceed with a mind of deep faith;
- 2) One should not seek any sort of karmic reward;
- 3) One should give up all personal and extra-personal things;
- 4) One should take refuge in the Three Jewels;
- 5) One should uphold the five moral precepts purely and in a manner free of any transgression or deficiency;
- 6) One should perfect the practice of the ten courses of good karmic action while also influencing others to abide in these dharmas;
- 7) One should cut off all sexual desire;
- 8) One should repudiate the five types of desire;
- 9) One should refrain from any feelings of jealousy toward others;
- 10) One should not nurture an affectionate attachment for either one's spouse or one's children;
- 11) One should always maintain an aspiration to leave the householder's life to become a monastic;
- 12) One should always take on and observe the layperson's precepts of abstinence;⁸⁴
- 13) One's mind should delight in the opportunity to abide within the precincts of a temple;⁸⁵
- 14) One should be well possessed of a sense of shame and a dread of blame;
- 15) One should bring forth thoughts of reverential respect toward bhikshus who are pure in upholding the moral precepts;
- 16) One should not act in a miserly way with the Dharma;
- 17) One should maintain a mind of deep affection and reverence toward those who teach the Dharma;
- 18) One should think of teachers of Dharma as if they were one's father, mother, or great teaching master;
- 19) One should respectfully present all manner of delightful gifts as offerings to the Dharma teaching masters;
- 20) One should feel gratitude for the kindnesses that have been bestowed upon one and one should repay those kindnesses accordingly.

If a householder bodhisattva abides in meritorious qualities such as these, he will then be able to learn this samādhi.

2. SIXTY GUIDELINES FOR MONASTIC CULTIVATORS OF THIS SAMĀDHI

As for [the guidelines appropriate to] a monastic bodhisattva's cultivation of dharmas pertaining to this samādhi, they are as follows:

正
體
字

一於戒無^[3]毀疵。二

087a15 || 持戒不雜污。三持戒不濁。四清淨戒。五無

087a16 || 損戒。六不取戒。七不依戒。八不得戒。九

087a17 || 不退戒。十持聖所讚戒。十一持智所稱

087a18 || 戒。十二隨波羅提木叉戒。十三具足威儀行

087a19 || 處。十四乃至微小罪心大怖畏。十五淨身口

087a20 || 意業。十六淨命。十七所有戒盡受持。十八

087a21 || 信樂甚深法。十九於無所得法心能忍。空

087a22 || 無相無願法中心不驚。二十勤發精進。二十

087a23 || 一念常在前。二十二信心堅固。二十三具足

087a24 || 慚愧。二十四不貪利養。二十五無嫉妬。二

087a25 || 十六住頭陀功德。二十七住細行法中。二十

087a26 || 八不樂說世間俗語。

簡
體
字

一于戒无毀疵。二持戒不杂污。三持戒不浊。四清淨戒。五无損戒。六不取戒。七不依戒。八不得戒。九不退戒。十持聖所讚戒。十一持智所稱戒。十二隨波羅提木叉戒。十三具足威儀行處。十四乃至微小罪心大怖畏。十五淨身口意業。十六淨命。十七所有戒盡受持。十八信樂甚深法。十九于無所得法心能忍。空无相无願法中心不驚。二十勤發精進。二十一念常在前。二十二信心堅固。二十三具足慚愧。二十四不貪利養。二十五无嫉妒。二十六住頭陀功德。二十七住細行法中。二十八不樂說世間俗語。

- 1) One remains free of any defect as regards observance of the moral precepts;
- 2) One maintains uncorrupted observance of the moral precepts;
- 3) One maintains unsullied observance of the moral precepts;
- 4) One maintains pure observance of the moral precepts;
- 5) One maintains undiminished observance of the moral precepts;
- 6) One does not seize on the moral precepts themselves [as constituting the very essence of moral virtue];
- 7) One does not rely on the moral precepts [alone as the sole component of one's practice];
- 8) One realizes that the moral precepts cannot finally be apprehended at all [as inherently existent entities];
- 9) One never retreats from one's observance of the moral precepts;
- 10) One upholds the moral precepts in the manner that is praised by the Āryas;
- 11) One upholds the moral precepts in the manner that is extolled by the wise;
- 12) One accords with the *prātimokṣa* precepts;
- 13) One perfects the bases for the awe-inspiring deportment;
- 14) One remains immensely fearful of committing even the most minor transgression of the precepts;
- 15) One purifies the actions of body, speech, and mind;
- 16) One maintains purity in right livelihood;
- 17) One completely upholds all of the moral precepts;
- 18) One maintains resolute belief in the extremely profound dharmas;
- 19) One is able to patiently acquiesce in the dharma of the non-apprehension [of any dharma whatsoever] and is able to not be frightened even by the dharmas of emptiness, signlessness, and wishlessness;
- 20) One remains diligent in bringing forth vigor [in one's practice];
- 21) One always maintains ever-present mindfulness;
- 22) One maintains a mind of solid faith;
- 23) One is well possessed of a sense of shame and a dread of blame;
- 24) One does not covet offerings;
- 25) One remains free of jealousy toward others;
- 26) One abides in the meritorious qualities associated with practicing the *dhūta* austerities;
- 27) One abides in the subtleties of Dharma practice;
- 28) One takes no delight in speaking the coarse language of the world;

二十九遠離聚語。三

- 087a27 || 十知報恩。三十一知作恩報恩^[4]者。三十二
 087a28 || 於和^[5]上阿闍梨所^[6]生恭敬忌難心。三十三
 087a29 || 破除憍慢。三十四降伏我心。三十五善知識
 087b01 || 難遇故勤心供給。三十六所從聞是法處。
 087b02 || 若得經卷若口誦處。於此人所生父母想
 087b03 || 善知識想大師想大慚愧愛敬想。三十七常
 087b04 || 樂阿練若。三十八不樂住城邑聚落。三十
 087b05 || 九不貪著檀越善知識家。四十不惜身命。
 087b06 || 四十一心常念死。四十二不存利養。四十
 087b07 || 三於諸物中心不染著。四十四無所渴愛。
 087b08 || 四十五守護正法。四十六不著衣鉢。四十
 087b09 || 七不畜遺餘。四十八但欲乞食。四十九次
 087b10 || 第乞食。五十常知慚愧心常有悔。五十一
 087b11 || 不畜金銀珍寶錢財。離諸不善悔。五十二
 087b12 || 心無纏垢。五十三常行慈心。

正
體
字

二十九远离聚语。三十知报恩。三十一知作恩报恩者。三十二于
 和上阿闍梨所生恭敬忌难心。三十三破除憍慢。三十四降伏我
 心。三十五善知识难遇故勤心供给。三十六所从闻是法处。若得
 经卷若口诵处。于此人所生父母想善知识想大师想大慚愧爱敬
 想。三十七常乐阿练若。三十八不乐住城邑聚落。三十九不贪着
 檀越善知识家。四十不惜身命。四十一心常念死。四十二不存利
 养。四十三于诸物中心不染着。四十四无所渴爱。四十五守护正
 法。四十六不着衣钵。四十七不畜遗余。四十八但欲乞食。四十
 九次第乞食。五十常知慚愧心常有悔。五十一不畜金银珍宝钱
 财。离诸不善悔。五十二心无缠垢。五十三常行慈心。

簡
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- 29) One avoids gathering in groups for [idle] conversation;
- 30) One knows to repay kindnesses one has received;
- 31) One acknowledges those who bestow kindnesses and those who repay kindnesses;
- 32) Toward one's monastic preceptors and monastic Dharma teachers, one brings forth thoughts of sincere reverence and appreciation for the rarity of being able to encounter them;⁸⁶
- 33) One does away with any arrogance one might be harboring;
- 34) One overcomes the self-cherishing mind;
- 35) Because a good spiritual guide can only rarely be encountered, one strives with diligence to look after his needs;
- 36) With regard to the source from which one first learned about this Dharma, whether by obtaining a sutra text from someone or by hearing someone recite it, one thinks of them with the same regard as one would maintain for one's own father or mother, one's good spiritual guide, or a great teaching master, and with regard to them, one also feels a sense of shame, dread of blame, affection, and reverence;
- 37) One always delights in dwelling in a forest hermitage;
- 38) One does not delight in dwelling in a city or village;
- 39) One does not covet the opportunity to frequent the homes of benefactors⁸⁷ and good spiritual friends;
- 40) One does not maintain a stinting covetousness for one's own physical survival;
- 41) One remains ever mindful of death;
- 42) One does not hoard offerings;
- 43) One does not indulge any defiling attachment for possessions.
- 44) One remains free of cravings;
- 45) One guards and preserves right Dharma;
- 46) One is not attached to one's robes or bowl;
- 47) One does not hoard leftover things;
- 48) One prefers to eat only food that has been obtained on the alms round;
- 49) On the alms round, one moves along seeking alms according to the proper sequence;⁸⁸
- 50) One always maintains a sense of shame and dread of blame and always feels remorse [for one's past transgressions];
- 51) One refrains from hoarding gold, silver, precious jewels, or money and also avoids indulging in unwholesome remorsefulness;⁸⁹
- 52) One's mind remains free of entangling defilements;
- 53) One always puts the mind of kindness into practice;

五十四除斷

087b13 || 瞋恚。五十五常行悲心。五十六除斷愛著。
 087b14 || 五十七常求利安一切世間。五十八常憐愍
 087b15 || 一切眾生。五十九常樂經行。六十除却睡
 087b16 || 眠。出家菩薩住如是等法中。應修習是三
 087b17 || 昧。復次。
 087b18 || 餘修三昧法 亦應如是學
 087b19 || 能生是般舟三昧。餘助法亦應修習。何等
 087b20 || 是。一緣佛恩常念在前。二不令心散亂。
 087b21 || 三繫心在前。四守護根門。五飲食知知足。
 087b22 || 六初夜後夜常修三昧。七離諸煩惱障。八
 087b23 || 生諸禪定。九禪中不^[8]受昧。十散壞色相。
 087b24 || 十一得不淨相。十二不貪五陰。十三不著
 087b25 || 十八界。十四不染十二入。十五不恃族姓。
 087b26 || 十六破憍慢。十七於一切法心常空寂。

正
體
字

五十四除斷瞋恚。五十五常行悲心。五十六除斷愛著。五十七常求利安一切世間。五十八常憐愍一切眾生。五十九常樂經行。六十除却睡眠。出家菩薩住如是等法中。應修習是三昧。復次。

余修三昧法 亦應如是學

能生是般舟三昧。余助法亦應修習。何等是。一緣佛恩常念在前。二不令心散亂。三系心在前。四守護根門。五飲食知知足。六初夜後夜常修三昧。七離諸煩惱障。八生諸禪定。九禪中不受昧。十散壞色相。十一得不淨相。十二不貪五陰。十三不着十八界。十四不染十二入。十五不恃族姓。十六破憍慢。十七於一切法心常空寂。

簡
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- 54) One cuts off all feelings of anger;
- 55) One always puts the mind of compassion into practice;
- 56) One cuts off affectionate attachments;
- 57) One always seeks ways to benefit and bring peace to the entire world;
- 58) One always feels pity for all beings;
- 59) One always delights in [meditative] walking;
- 60) One does away with lethargy and sleepiness.

The monastic bodhisattva who abides in dharma such as these should cultivate and practice this samādhi. Additionally:

3. FIFTY DHARMAS SUPPORTING CULTIVATION OF THIS SAMĀDHI

One should also train in this same manner
in the other dharma pertaining to the cultivation of samādhi.

In order to be able to bring forth this *pratyutpanna* samādhi, one should also cultivate the other supportive dharma. And what are these? They are:

- 1) One takes the Buddha's kindness as one's objective focus and always mindfully contemplates him as if he were directly before one;
- 2) One does not allow one's mind to become scattered;
- 3) One anchors one's attention directly before one;
- 4) One guards the gates of the sense faculties;
- 5) With respect to food and drink, one is easily satisfied;
- 6) One always cultivates samādhi in both the first and last watches of the night;
- 7) One abandons the obstacle of the afflictions;
- 8) One brings forth all of the *dhyāna* absorptions;
- 9) In one's practice of *dhyāna* meditation, one does not indulge in the delectably pleasurable meditation states;
- 10) One demolishes through separation the appearance of attractive forms;⁹⁰
- 11) One acquires the sign of unloveliness;⁹¹
- 12) One does not desire the five aggregates;
- 13) One does not become attached to the eighteen sense realms;
- 14) One does not indulge any defilement in relation to the twelve sense bases;
- 15) One does not presumptuously rely on one's [superior] caste origins;
- 16) One destroys any arrogance;
- 17) One's mind always remains empty and quiescent in relation to all dharma that one encounters;

十

087b27 || 八於諸眾生親族想。十九不取戒。二十
 087b28 || 不分別定。二十一應勤多學。二十二以是
 087b29 || 多學而不憍慢。二十三於諸法無疑。二十
 087c01 || 四不違諸佛。二十五不逆法。二十六不壞
 087c02 || 僧。二十七常詣諸賢聖。二十八遠離凡夫。
 087c03 || 二十九樂出世間論。三十修六和敬法。三十
 087c04 || 一常修習五解脫處。三十二除九瞋惱事。三
 087c05 || 十三斷八懈怠法。三十四修八精進。三十五
 087c06 || 常觀九[9]相。三十六得大人八覺。三十七具
 087c07 || 足諸禪定三昧。三十八於此禪定無所貪
 087c08 || 無所得。三十九聽法專心。四十壞五陰
 087c09 || [*]相。四十一不住事[*]相。四十二深怖畏生
 087c10 || 死。四十三於五陰生怨賊想。四十四於諸
 087c11 || 入中。生空聚想。四十五於四大中生毒蛇
 087c12 || 想。四十六於涅槃中生寂滅想安隱樂想。
 087c13 || 四十七於五欲中生涎唾想。心樂出離。

正
體
字

十八于诸众生亲族想。十九不取戒。二十不分別定。二十一應
 勤多學。二十二以是多學而不憍慢。二十三于諸法無疑。二十四
 不違諸佛。二十五不逆法。二十六不壞僧。二十七常詣諸賢聖。
 二十八遠離凡夫。二十九樂出世間論。三十修六和敬法。三十一
 常修習五解脫處。三十二除九嗔惱事。三十三斷八懈怠法。三十四
 修八精進。三十五常觀九相。三十六得大人八覺。三十七具足
 諸禪定三昧。三十八于此禪定無所貪無所得。三十九听法專心。
 四十坏五阴相。四十一不住事相。四十二深怖畏生死。四十三于
 五阴生怨賊想。四十四于诸入中。生空聚想。四十五于四大中生
 毒蛇想。四十六于涅槃中生寂灭想安隐乐想。四十七于五欲中生
 涎唾想。心乐出离。

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- 18) One imagines all beings as one's close relatives;
- 19) One does not seize on the moral precepts themselves [as constituting the very essence of moral virtue];
- 20) One does not make discriminating distinctions regarding the meditative absorptions;
- 21) One should diligently pursue abundant learning;
- 22) One does not become arrogant because of this abundant learning;
- 23) One remains free of doubts with respect to any of the dharmas.
- 24) One does not oppose the Buddhas;
- 25) One does not act in a manner that is contrary to the Dharma;
- 26) One does not do anything that contributes to the destruction of the Sangha;
- 27) One always goes to pay one's respects to worthies and *āryas*;
- 28) One distances oneself from foolish common people;
- 29) One delights in discussion of world-transcending topics;
- 30) One cultivates the six dharmas of mutual harmony;⁹²
- 31) One always cultivates the five bases of liberation;⁹³
- 32) One rids himself of the nine bases for generating the affliction of anger;⁹⁴
- 33) One cuts off the eight dharmas associated with indolence;⁹⁵
- 34) One cultivates the eight types of vigor;⁹⁶
- 35) One always contemplates the nine signs [of the deterioration of the corpse];⁹⁷
- 36) One has realized for himself the eight realizations of great men;⁹⁸
- 37) One perfects all of the *dhyaṇa* concentrations and samādhis;
- 38) One has no covetous attachment to these *dhyaṇa* concentrations and realizes they have no apprehensible reality;⁹⁹
- 39) When listening to Dharma, one does so with a focused mind;
- 40) One demolishes the perception of the five aggregates [as inherently existent phenomena];
- 41) One does not abide in the perception of phenomena [as inherently existent];
- 42) One is deeply fearful of *saṃsāra*'s births and deaths;
- 43) One contemplates the five aggregates as like enemies;¹⁰⁰
- 44) One contemplates the sense bases as like an empty village;
- 45) One contemplates the four great elements as like venomous serpents;
- 46) One brings forth the contemplation of nirvāṇa as quiescent, secure, and happy;¹⁰¹
- 47) One contemplates the five desires as worthy of being spat upon and one's mind delights in escaping from them;

四

087c14 || 十八不違佛教。四十九於一切眾生無所

087c15 || 諍訟。五十教化眾生令安住一切功德。復

087c16 || 次。

087c17 || 如是三昧報 菩薩應當知

087c18 || 菩薩行是般舟三昧。果報亦應知。問曰。修

087c19 || 習是三昧得何果報。答曰。於無上道得不

正
體
字

087c20 || 退轉報。復次如經所說果報。佛語^[10]毘陀婆

087c21 || 羅菩薩。譬如有人能摧^[11]碎三千世界地皆

087c22 || 如微塵。又三千大千世界中所有草木花葉

087c23 || 一切諸物皆為微塵。毘陀婆羅。以一微塵

087c24 || 為一佛世界。有爾所世界皆滿中上妙珍

087c25 || 寶以用布施。跋陀婆羅於意云何。是人以

087c26 || 是布施因緣得福多不。甚多世尊。佛言。毘

087c27 || 陀婆羅。我今實語汝。若有善男子。得聞諸

087c28 || 佛現前三昧。不驚不畏其福無量。何況信受

087c29 || 持讀^[12]諷誦為人解說。何況定心修習。如一

088a01 || ^[1]搆牛乳頃。毘陀婆羅。我說此人福德尚無

088a02 || 有量。何況能得成是三昧者。

四十八不違佛教。四十九於一切眾生無所諍訟。五十教化眾生令安住一切功德。復次。

如是三昧報 菩薩應當知

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菩薩行是般舟三昧。果報亦應知。問曰。修習是三昧得何果報。答曰。于無上道得不退轉報。復次如經所說果報。佛語毘陀婆羅菩薩。譬如有人能摧碎三千世界地皆如微塵。又三千大千世界中所有草木花葉一切諸物皆為微塵。毘陀婆羅。以一微塵為一佛世界。有爾所世界皆滿中上妙珍寶以用布施。跋陀婆羅于意云何。是人以是布施因緣得福多不。甚多世尊。佛言。毘陀婆羅。我今實語汝。若有善男子。得聞諸佛現前三昧。不驚不畏其福無量。何況信受持讀諷誦為人解說。何況定心修習。如一搆牛乳頃。毘陀婆羅。我說此人福德尚無有量。何況能得成是三昧者。

- 48) One never opposes the teachings of the Buddha;
- 49) One has no disputes or quarrels with any other being;
- 50) In teaching beings, one influences them to dwell securely in all of the meritorious qualities.

K. THE BENEFITS OF CULTIVATING THIS PRATYUTPANNA SAMĀDHI

In addition:

The bodhisattva should understand the benefits that result from such a samādhi.

The bodhisattva should also understand the benefits that result from practicing this *pratyutpanna* samādhi.

Question: What are the resulting benefits gained by cultivating this samādhi?

Response: One obtains the resulting benefit of becoming irreversible with respect to the unsurpassable path. Additionally, as for what the sutra says about these resulting benefits, we have the following:¹⁰²

The Buddha told Bhadrapāla Bodhisattva, “By way of analogy, suppose there was a person who was able to crush to dust all the earth in all worlds in a trichiliocosm and was also able also to crush to dust all the grasses, trees, flowers, leaves, and everything else throughout all of the worlds in a great trichiliocosm.

“Bhadrapāla, let us consider now that each and every one of those motes of dust were to constitute one world in which a single buddha dwells and suppose then that one filled to overflowing just such a number of worlds with sublimely marvelous precious jewels and presented all of these jewels as an offering to them.

“Bhadrapāla, what do you think? By performing such an act of giving, would this person gain a great deal of merit or not?”

“Indeed, O Bhagavat, he would reap a great deal.”

The Buddha said, “Bhadrapāla, I will now tell you truthfully that if there was a son of good family who heard of this samādhi in which all buddhas appear before one and he were then to be neither startled nor frightened by hearing of it, the merit he would reap from that alone would be immeasurably vast. How much the more so would this be the case if he were to have faith in it, accept it, uphold it, read [teachings in which it is explained], recite them, and explain them for others. How much the more so yet would this be the case if he were to actually cultivate it with concentrated mind even for the time it takes to tug a single squirt of milk from the udder of a cow.

“Bhadrapāla, let me tell you: Even this person’s merit would surpass one’s ability to measure it. How much the more so would this be so in the case of someone who was actually able to succeed in acquiring this samādhi.”

佛又告颺陀

088a03 || 婆羅。若有善男子善女人。受持讀誦為他
 088a04 || 人說。若劫盡時設墮此火火即尋滅。颺陀
 088a05 || 婆羅。持是三昧者。若有官事。若遇怨賊師
 088a06 || 子虎狼惡獸惡龍諸毒虫等。若夜叉羅刹鳩
 088a07 || 槃^[2]荼毘舍闍等。若人非人等。若害身若害
 088a08 || 命若毀戒。無有是處。若讀誦為人說時亦
 088a09 || 無衰惱。唯除業報必應受者。復次颺陀婆
 088a10 || 羅。菩薩受持讀誦是三昧時。若得眼耳鼻
 088a11 || 舌口齒病風寒冷病如是等種種餘病。以是
 088a12 || 病故而失壽命無有是處唯除業報必應
 088a13 || 受者。復次颺陀婆羅。若人受持讀誦是三
 088a14 || 昧者。諸天守護諸龍夜叉摩睺羅伽人非人
 088a15 || 四天王帝釋梵天王諸佛世尊皆共護念。復
 088a16 || 次是人皆為諸天所共愛念乃至諸佛皆共
 088a17 || 愛念。復次是人皆為諸天所共稱讚乃至諸
 088a18 || 佛皆共稱讚。復次諸天皆欲見是菩薩來
 088a19 || 至其所。乃至諸佛皆欲見是菩薩來至其
 088a20 || 所。

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佛又告颺陀婆羅。若有善男子善女人。受持读诵为他人说。若劫尽时设墮此火火即寻灭。颺陀婆羅。持是三昧者。若有官事。若遇怨贼师子虎狼恶兽恶龙诸毒虫等。若夜叉罗刹鳩槃荼毗舍闍等。若人非人等。若害身若害命若毀戒。无有是处。若读诵为人说时亦无衰恼。唯除业报必应受者。复次颺陀婆羅。菩薩受持读诵是三昧时。若得眼耳鼻舌口齿病风寒冷病如是等种种余病。以是病故而失寿命无有是处唯除业报必应受者。复次颺陀婆羅。若人受持读诵是三昧者。诸天守护诸龙夜叉摩睺罗伽人非人四天王帝释梵天王诸佛世尊皆共护念。复次是人皆为诸天所共爱念乃至诸佛皆共爱念。复次是人皆为诸天所共称赞乃至诸佛皆共称赞。复次诸天皆欲见是菩萨来至其所。乃至诸佛皆欲见是菩萨来至其所。

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The Buddha continued, telling Bhadrapāla, “If a son or daughter of good family who receives, upholds, reads, recites, and explains [teachings on this samādhi] for others were on the verge of falling into the fires arising at the end of the kalpa, those fires would immediately become extinguished.

“Bhadrapāla, whosoever sustains this samādhi—supposing that he were to encounter some difficulty with officialdom, or supposing that he were to encounter hostile thieves, lions, tigers, wolves, fearsome beasts, fearsome dragons, any of the venomous serpents, or any other such threat, whether from *yakṣas*, *rākṣasas*, *kumbhāṇḍas*, *piśācis*, and such, or from humans, non-humans, or any other sort of entity—that any of those entities might succeed in physically harming him, taking his life, or causing him to break the precepts—this would be an utter impossibility.

So too would this also be the case with respect to those who might be reading, reciting, or teaching this to others. In those cases too they would remain free of any destructive affliction, with the sole exception of instances where they were already bound to undergo compulsory karmic retributions.¹⁰³

“Furthermore, Bhadrapāla, when a bodhisattva accepts, upholds, reads, or recites the sutra on this samādhi, if he happens to contract some sickness of the eye, ear, nose, tongue, mouth, or teeth, some disease instigated by wind or cold, or any other such disease, that he might then lose his life because of any of these diseases would be an utter impossibility with the sole exception of instances where he was already bound to undergo compulsory karmic retributions.

“Also, Bhadrapāla, if a person were to accept, uphold, read, or recite the sutra on this samādhi, the devas themselves would protect him. So too would he be protected by the dragons, *yakṣas*, *mahoragas*, humans, non-humans, the Four Heavenly Kings, Śakra, ruler of the devas, the Brahma Heaven King, and the Buddhas, the Bhagavats. They would all join in remaining protectively mindful of this practitioner.

“Furthermore, this person would be one of whom the devas would all be affectionately mindful, and so too would this be so for other such beings up to and including the Buddhas themselves who would also remain affectionately mindful of this practitioner.

“Additionally, this person would be one whom the devas praise, and so too, he would be one whom other beings up to and including all buddhas would praise as well.

“Also, this bodhisattva would be one whom the devas would all wish to see coming to visit them, and so too with the others on up to the Buddhas themselves who would all wish to see him coming to visit them.

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復次是菩薩受持是三昧者。所未聞經
 088a21 || 自然得^[3]聞。復次是菩薩得是三昧者。乃至
 088a22 || 夢中皆得如是諸利益事。毘陀婆羅。菩薩若
 088a23 || 我一劫若減一劫。說受持讀誦是三昧者
 088a24 || 功德不可得盡。何況得成就者。毘陀婆羅。
 088a25 || 如人於百歲中身力輕健其疾如風。是人百
 088a26 || 歲行不休息。常至東方南西北方四維上下。
 088a27 || 於汝意云何。是人所詣十方有人能數知
 088a28 || 里數不。毘陀婆羅言。不可數^[4]也。唯除
 088a29 || 如來舍利弗阿惟越致餘不能知。毘陀婆
 088b01 || 羅。若有善男子善女人以是人所行處滿中
 088b02 || 真金布施。若有人但聞是三昧。以四種隨
 088b03 || 喜迴向阿耨多羅三藐三菩提。常求多聞。
 088b04 || 如過去諸佛行菩薩道時隨喜是三昧。我
 088b05 || 亦如是。如今現在菩薩隨喜是三昧。我亦
 088b06 || 如是。如未來諸佛行菩薩道時隨喜是三
 088b07 || 昧。我亦如是。如過去未來現在菩薩所行
 088b08 || 三昧。我亦隨喜皆為得多聞。我亦如是求
 088b09 || 多聞故。隨喜是三昧。毘陀婆羅。是^[6]隨喜
 088b10 || 福德。於上福德百分不及一。百千萬億分
 088b11 || 不及一。

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復次是菩薩受持是三昧者。所未聞經自然得聞。復次是菩薩得是三昧者。乃至夢中皆得如是諸利益事。毘陀婆羅。菩薩若我一劫若減一劫。說受持讀誦是三昧者功德不可得盡。何況得成就者。毘陀婆羅。如人於百歲中身力輕健其疾如風。是人百歲行不休息。常至東方南西北方四維上下。於汝意云何。是人所詣十方有人能數知里數不。毘陀婆羅言。不可數也。唯除如來舍利弗阿惟越致餘不能知。毘陀婆羅。若有善男子善女人以是人所行處滿中真金布施。若有人但聞是三昧。以四種隨喜迴向阿耨多羅三藐三菩提。常求多聞。如過去諸佛行菩薩道時隨喜是三昧。我亦如是。如今現在菩薩隨喜是三昧。我亦如是。如未來諸佛行菩薩道時隨喜是三昧。我亦如是。如過去未來現在菩薩所行三昧。我亦隨喜皆為得多聞。我亦如是求多聞故。隨喜是三昧。毘陀婆羅。是隨喜福德。於上福德百分不及一。百千萬億分不及一。

“Furthermore, the bodhisattva who accepts and upholds the sutra on this samādhi will naturally become able to hear whichever other sutras he has not yet heard.

“Additionally, this bodhisattva who gains this samādhi will become able to acquire all of these beneficial experiences even in his dreams.

“Bhadrapāla, were I to attempt to describe the merit of this bodhisattva who accepts, uphold, reads, and recites the sutra on this samādhi, doing so even for an entire kalpa or somewhat less than a kalpa, I would still be unable to come to the end of it. How much the less would this be possible in the case of someone who actually succeeds in perfecting this samādhi.

“Bhadrapāla, if some man with strong body and speed like the wind ran for a hundred years without resting, always proceeding to the east, south, west, north, the four midpoints, above, and below, what do you think? Would anyone be able to know the number of miles he traveled in all those regions throughout the ten directions?”

Bhadrapāla replied, “That would be an incalculable number. Except for the Tathāgata, someone like Śāriputra, or an *avaivartika* [bodhisattva], nobody would be able to know such a number.”

“Bhadrapāla, suppose that, on the one hand, there was a son or daughter of good family who filled up with real gold all the area traveled by that man and then give it all away as gifts. Suppose too that, on the other hand, there was someone who merely heard of this samādhi and then engaged in four types of rejoicing and dedication of merit to *anuttarasamyaksambodhi* and the constant pursuit of abundant learning, [doing so by reflecting as follows]:

Just as all buddhas of the past when practicing the bodhisattva path rejoiced in this samādhi, so too do I now rejoice in it;

Just as the bodhisattvas of the present now rejoice in this samādhi, so too do I now rejoice in it;

Just as all future buddhas during their practice of the bodhisattva path shall rejoice in this samādhi, so too do I now rejoice in it;

And in just that fashion as this samādhi was practiced by all past, future, and present bodhisattvas, so too do I now also rejoice in all of that, and just as they all did so for the sake of pursuing abundant learning [essential to the path], so too do I now rejoice in this samādhi for the sake of the quest for such abundant learning.

“Bhadrapāla, if one were to attempt to compare the previously described merit with the merit from this rejoicing, it could not approach a hundredth part or even one part in a hundred thousand

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乃至算數譬喻所不能及。是三昧

088b12 || 得如是無量無邊果報。復次。

088b13 || 是三昧住處 少中多差別

088b14 || 如是種種相 皆當須論[7]義

088b15 || 是三昧所住處。少相中相多相。如是等應分

088b16 || 別。知是事應當解釋。住處者。是三昧或於

088b17 || 初禪可得。或第二禪或第三禪或第四禪可

088b18 || 得。或初禪中間得勢力。能生是三昧。或少

088b19 || 者人勢力少故名為少。又少時住故名為

088b20 || 少。又見少佛世界故。名為少。中多亦如

088b21 || 是。說是三昧或說有覺有觀。或無覺有

088b22 || 觀。或無覺無觀。或喜相應。或樂相應。或不

088b23 || 苦不樂相應。或有入出息。或無入出息。或

088b24 || 定是善性。或有漏。或無漏。

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乃至算数譬喻所不能及。是三昧得如是无量无边果报。复次。

是三昧住处 少中多差别

如是种种相 皆当须论义

是三昧所住处。少相中相多相。如是等应分别。知是事应当解释。住处者。是三昧或于初禅可得。或第二禅或第三禅或第四禅可得。或初禅中间得势力。能生是三昧。或少者人势力少故名为少。又少时住故名为少。又见少佛世界故。名为少。中多亦如是。说是三昧或说有觉有观。或无觉有观。或无觉无观。或喜相应。或乐相应。或不苦不乐相应。或有入出息。或无入出息。或定是善性。或有漏。或无漏。

myriads of *koṭis* of parts. The futility of this comparison simply could not be adequately described through any form of calculation or analogy. The benefits resulting from this samādhi are just so immeasurable and boundless as this.”

L. THIS SAMĀDHI’S VARIOUS STATIONS AND LEVELS OF CULTIVATION

In addition:

As for the stations in which one may abide in this samādhi as well as the distinctions pertaining to lesser, middling, and greater, the many different characteristics such as these should all be taken up for a discussion of their meaning.

The stations in which one may abide in this samādhi as well as its lesser, middling, and greater characteristics—all such things should be distinguished and known and these matters should then be explained.

Regarding “the stations in which one may abide in it,” this samādhi may be acquired in the first *dhyāna*, the second *dhyāna*, the third *dhyāna*, or the fourth *dhyāna* and one may acquire strength in it while in the first *dhyāna*.

It may be that someone who is “lesser” is able to bring forth this samādhi. Here, “lesser” may refer to the fact that a person is possessed of only a lesser degree of strength [in this practice]. “Lesser” may also refer to abiding [in the samādhi] for a shorter period of time. “Lesser” may also refer to the practitioner’s seeing a relatively smaller number of buddha worlds. Distinctions regarding “middling” and “greater” may be made in just the same way.

M. VARIOUS QUALITATIVE VARIATIONS IN HOW THIS SAMĀDHI MANIFESTS

In discussing this samādhi, one may speak of it as:

Sometimes involving the presence of ideation (*vitarka*) and the presence of discursion (*vicāra*);

Sometimes involving the absence of ideation and the presence of discursion;

Sometimes involving the absence of ideation and the absence of discursion;

Sometimes involving the presence of joy (*prīti*);

Sometimes involving the presence of bliss (*sukha*);

Sometimes involving neither suffering nor bliss;

Sometimes involving the presence of breathing;

Sometimes involving the absence of breathing;

Sometimes definitely being of a wholesome nature;

Sometimes involving the presence of the contaminants;

Sometimes involving the absence of the contaminants;

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或欲界繫。或色界
088b25 || 繫。或無色界繫。或非欲界。或非色界。或非無
088b26 || 色界繫。是三昧是心數法。心相應。隨心行法。
088b27 || 共心生法。非色。非現。能緣。非業。業相應。隨
088b28 || 業行。非先世業果報。除因報。可修可知可證。
088b29 || 亦以身證亦以慧證。或可斷或不可斷。有
088c01 || 漏應斷。無漏不可斷。知見亦如是。不與
088c02 || 七覺合。如是一切諸分別三昧義。皆應此
088c03 || 中說。復次修習是三昧得見諸佛。如說。
088c04 || 得見諸佛已 勤心而供養
088c05 || 善根得增長 能疾化眾生
088c06 || 供養名心意清淨。恭敬歡喜念佛有無量功
088c07 || 德。以種種讚歎名[8]口供養。

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或欲界系。或色界系。或无色界系。或非欲界。或非色界。或非
无色界系。是三昧是心数法。心相应。随心行法。共心生法。非
色。非现。能缘。非业。业相应。随业行。非先世业果报。除因
报。可修可知可证。亦以身证亦以慧证。或可断或不可断。有漏
应断。无漏不可断。知见亦如是。不与七觉合。如是一切诸分别
三昧义。皆应此中说。复次修习是三昧得见诸佛。如说。
得见诸佛已 勤心而供养
善根得增长 能疾化众生
供养名心意清净。恭敬欢喜念佛有无量功德。以种种赞叹名
口供养。

Sometimes connected with the desire realm;
 Sometimes connected with the form realm;
 Sometimes connected with the formless realm;
 Sometimes not connected with the desire realm;
 Sometimes not connected with the form realm;
 And sometimes not connected with the formless realm.

N. VARIOUS ABHIDHARMIC CLASSIFICATIONS OF THIS SAMĀDHI

This samādhi;

Is a mental dharma;
 Is [a dharma] associated with the mind;
 Is a dharma that occurs along with the mind;
 Is a non-form [dharma];
 Is a non-manifest [dharma];
 Is able to take an object;
 Is not karma [*per se*];
 Is associated with karmic activity;
 Is coexistent with karmic activity;
 Is not the result of karmic actions from a previous life except when it
 is the result of a particular cause;¹⁰⁴
 Can be cultivated, can be known, and can be realized;
 Can be realized both with the body and by means of wisdom;
 Can be subject to severance or may be invulnerable to severance;
 Should be severed when contaminants are present;
 And is invulnerable to severance when free of the contaminants.

Similar distinctions of this sort may also made with respect to the knowledge and vision associated with this samādhi. Also, it is not necessarily conjoined with the seven limbs of enlightenment.¹⁰⁵ Ideally, all of these distinctions should be discussed herein.

O. THE PRACTITIONER'S OFFERINGS, ROOTS OF GOODNESS, AND TEACHING

Furthermore, it is through the cultivation of this samādhi that one may succeed in seeing the Buddhas. Accordingly, it is said that:

After one has succeeded in seeing the Buddhas,
 one proceeds with diligent resolve to present offerings [to them].
 As one's roots of goodness are thus able to grow,
 one becomes able to rapidly teach beings.

"Making offerings" refers to having a pure mind imbued with reverence and delight as one brings to mind the countless meritorious qualities of the Buddha. When one praises him in various ways, this constitutes the making of verbal offerings. When one makes formal

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敬禮華香等
088c08 || 名身供養。是故福德轉更增長。如穀子在
088c09 || 地雨潤生長。疾教化者令眾生住三乘中。
088c10 || 如是菩薩增長善根。
088c11 || 以初二攝法 攝取諸眾生
088c12 || 後餘二攝法 未盡能信受
088c13 || 初二者布施愛語。利益同事名為後二。是
088c14 || 菩薩在初地。不能具解故。但能信受。
088c15 || 爾時諸善根 迴向於佛道
088c16 || 如彼成^[9]煉金 調熟則堪用
088c17 || 智慧火所^[*]煉故。於菩薩所行事中。善根成
088c18 || 熟則堪任用。

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敬礼华香等名身供养。是故福德转更增长。如谷子在地雨润生长。疾教化者令众生住三乘中。如是菩萨增长善根。
以初二摄法 摄取诸众生
后余二摄法 未尽能信受
初二者布施爱语。利益同事名为后二。是菩萨在初地。不能具解故。但能信受。
尔时诸善根 回向于佛道
如彼成炼金 调熟则堪用
智慧火所炼故。于菩萨所行事中。善根成熟则堪任用。

reverential bows and presents flowers, incenses, and other such things, this constitutes the making of physical offerings.

Because of these actions, one's karmic merit grows ever greater just as a seed starts to grow when it is planted in earth and receives moisture from the rain. "Rapidly teaching" refers to influencing beings to abide in the Three Vehicles. It is in this way that the bodhisattva brings about the growth of his roots of goodness.

P. THE PRACTITIONER'S USE OF THE FOUR MEANS OF ATTRACTION

Through availing oneself of the first two dharmas of attraction, one is able to attract beings [to the Dharma].

One resorts to the latter two dharmas of attraction for those not yet fully able to believe and accept [Dharma teachings].

"The first two" refers to "giving" and to "pleasing words" whereas "beneficial actions" and "joint endeavors" constitute "the latter two dharmas" [of the four means of attraction]. Because this bodhisattva who abides on the first ground is as yet unable to completely comprehend everything, [there may be certain aspects of the teaching] that he can only accept on faith.

Q. THE PRACTITIONER'S DEDICATION OF ROOTS OF GOODNESS

He then takes all of his roots of goodness and dedicates them to the realization of buddhahood.

This is comparable to when others smelt gold and then refine it, whereupon it thereby becomes amenable to use.

It is through being smelted by the fire of wisdom that, in all the endeavors undertaken by the bodhisattva, his roots of goodness ripen and then finally become amenable to use.

The End of Chapter Twenty-Five

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088c19 || 譬喻品第二十六
088c20 || 是菩薩應^[10]聞 地相得修果
088c21 || ^[11]為得諸地分 故勤行精進
088c22 || 相者是相貌。因以得知。得者成就。以是法
088c23 || 故名成就是法。修名得修行修。常念果
088c24 || 者。從因有事成名為果。是菩薩欲得十地
088c25 || 行。應善^[12]聞相得修果。聞者從諸佛菩薩
088c26 || 所聞。及勝己者。為得諸地分者。為得是
088c27 || 地分故勤行精進。此中初地相者。如先說。
088c28 || 菩薩在初地 多所能堪受
088c29 || 不好於諍訟 其心多喜悅
089a01 || 常樂於清淨 悲心愍眾生
089a02 || 無有瞋恚心 多行是七事
089a03 || 是故堪受不諍喜悅清淨悲

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譬喻品第二十六
是菩薩應聞 地相得修果
為得諸地分 故勤行精進

相者是相貌。因以得知。得者成就。以是法故名成就是法。
修名得修行修。常念果者。從因有事成名為果。是菩薩欲得十地
行。應善聞相得修果。聞者從諸佛菩薩所聞。及勝己者。為得諸
地分者。為得是地分故勤行精進。此中初地相者。如先說。
菩薩在初地 多所能堪受
不好於諍訟 其心多喜悅
常樂於清淨 悲心愍眾生
無有瞋恚心 多行是七事
是故堪受不諍喜悅清淨悲

CHAPTER 26

The Analogy Chapter

VI. CHAPTER 26: THE ANALOGY CHAPTER

A. THE BODHISATTVA SHOULD STUDY, CULTIVATE, AND REACH THE GROUNDS

This bodhisattva should learn of the characteristic features of the grounds and then attain the fruits of their cultivation. It is in order to attain all aspects of the grounds that he is therefore diligent in the practice of vigor.

“Characteristic features” refers here to their appearances. It is due to [learning about them] that one is then able to know them. “Attain” refers here to bringing them to a state of complete development. It is because of this dharma [of “complete development”] that one refers to completely developing this dharma.

“Cultivation” refers to [the two types of cultivation, namely] cultivation associated with acquisition and cultivation associated with practice. As for always bearing in mind “the fruits,” it is from the cause that one achieves the accomplishment of an endeavor that is referred to as its “fruits.”

This bodhisattva who aspires to acquire the practices specific to the ten grounds should learn well to their characteristic features and then acquire the fruits of their cultivation. “Learning” refers to hearing [these teachings] from buddhas, bodhisattvas, and one’s superiors.

“It is in order to gain all aspects of the grounds,” means that it is for the sake of successful acquisition of the aspects of these grounds that one diligently practices vigor. The characteristic aspects of the first ground that are of concern here are as described earlier in this text:

B. SEVEN PRACTICES CHARACTERISTIC OF THE FIRST GROUND BODHISATTVA

The bodhisattva who abides on the first ground has much that he is able to endure.
He is not fond of struggle or disputation,
and, for the most part, his mind is joyous and pleased.
He always delights in purity.
He has a compassionate mind and feels pity for beings.
He has no thoughts of hatred or anger,
and, for the most part, practices these seven things.¹⁰⁶

Thus, the seven dharmas consisting of the capacity for endurance, non-disputation, being joyous and pleased, purity, compassion, an absence

正
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心無瞋等七法。

089a04 || 是初地相。成就此堪受等七法名為得。復

089a05 || 次堪受等七法相。即是初地得。如偈說。

089a06 || 若厚種善根 善行於諸行

089a07 || 善集諸資^[1]生 善供養諸佛

089a08 || 善知識所護 具足於深心

089a09 || 悲心念眾生 信解無上法

089a10 || 具此八法已 當自發願言

089a11 || 我已得自度 當復度眾生

089a12 || 為得十力故 入於必定聚

089a13 || 則生如來家 無有諸過咎

089a14 || 即轉世間道 入出世上道

089a15 || 以是得初地 此地名歡喜

089a16 || 是故當知。為菩提故所得決定心。名為初

089a17 || 地得修名。從初發心乃至成諸佛現前三

089a18 || 昧。於其中間^[2]具說諸地功德。能生是諸功

089a19 || 德。生已修集增長。名為初地。修果者。先已

089a20 || 處處說得若干福德。不迴向聲聞辟支佛地。

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體
字

心无瞋等七法。是初地相。成就此堪受等七法名为得。复次堪受等七法相。即是初地得。如偈说。

若厚种善根 善行于诸行

善集诸资生 善供养诸佛

善知识所护 具足于深心

悲心念众生 信解无上法

具此八法已 当自发愿言

我已得自度 当复度众生

为得十力故 入于必定聚

则生如来家 无有诸过咎

即转世间道 入出世上道

以是得初地 此地名欢喜

是故当知。为菩提故所得决定心。名为初地得修名。从初发心乃至成诸佛现前三昧。于其中间具说诸地功德。能生是诸功德。生已修集增长。名为初地。修果者。先已处处说得若干福德。不回向声闻辟支佛地。

of hatred in the mind, and such—these are all characteristic features of the first ground. It is the complete development of these seven dharma-s consisting of the “capacity for endurance” and so forth that define their “acquisition.” Furthermore, these seven dharmas comprising the characteristics of “capacity for endurance” and so forth—they are all acquired on the first ground. This is as described in verse, as follows:

C. EIGHT ACCOMPLISHMENTS ASSOCIATED WITH ENTERING THE FIRST GROUND

Having densely planted one’s roots of goodness,
 having thoroughly practiced the practices,
 having well accumulated all the provisions,
 having made offerings to all buddhas,
 having become protected by the good spiritual guide,
 having completely developed the resolute intentions,
 having become compassionately mindful of beings,
 and having resolute belief in the unsurpassable Dharma—¹⁰⁷

Once one has become completely equipped with these eight dharmas,
 at one’s own behest, one should bring forth a vow, saying,
 “After I have accomplished my own liberation,
 I shall return and liberate other beings.”

For the sake of gaining the ten powers,
 one enters the congregation of those at the stage of certainty.¹⁰⁸
 Then one is born into the family of the Tathāgatas
 that is free of any transgressions.

One immediately turns away from the worldly path
 and enters the supreme path that goes beyond the world.
 It is because of this that one gains the first ground.
 This ground is referred to as “the Ground of Joyfulness.”¹⁰⁹

Therefore, one should understand that the definite resolve one has developed for the sake of attaining bodhi is what constitutes the essence of one’s cultivation in gaining the first ground. From that initial bringing forth of the resolve all the way to one’s attainment of the samādhi in which all buddhas manifest before one—all of the meritorious qualities thoroughly described as pertaining to that intervening period are what are able to bring forth all of these meritorious qualities. And after they have arisen, their cultivation, accumulation, and growth are what define the first ground.

As for “the fruits of their cultivation,” we have previously already emphasized in place after place that, when one acquires however much merit, one is not to dedicate that merit for the sake of reaching the grounds of either *śrāvaka* disciples or *pratyekabuddhas*. Now we

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089a21 || 今當更說。菩薩得初地果。能得菩薩數百
 089a22 || 定等。初地分者。所有諸法合成初地。名為
 089a23 || 諸分。如麴米等合能成酒故。名酒因緣。所
 089a24 || 有諸法能成初地。名為初地分。所謂。
 089a25 || 信力轉增上 成就大悲^[3]心
 089a26 || 慈愍眾生類 修善心無倦
 089a27 || 喜樂於妙法 常近善知識
 089a28 || 慚愧及恭敬 柔軟和其心
 089a29 || 樂觀法無著 一心求多聞
 089b01 || 不貪於利養 離奸欺諂誑
 089b02 || 不污諸佛家 不毀戒欺佛
 089b03 || 深樂薩婆若 不動如^[4]大山
 089b04 || 常樂修習行 轉上之妙法
 089b05 || 樂出世間法 不樂世間法
 089b06 || 即治歡喜地 難治而能治
 089b07 || 是故常一心 勤行此諸法
 089b08 || 菩薩能成就 如是上妙法
 089b09 || 是則為安住 菩薩初地中

簡
體
字

今当更说。菩萨得初地果。能得菩萨数百定等。初地分者。所有
 诸法合成初地。名为诸分。如麴米等合能成酒故。名酒因缘。所
 有诸法能成初地。名为初地分。所谓。
 信力转增上 成就大悲心
 慈愍众生类 修善心无倦
 喜乐于妙法 常近善知识
 惭愧及恭敬 柔软和其心
 乐观法无著 一心求多闻
 不贪于利养 离奸欺谄诳
 不污诸佛家 不毁戒欺佛
 深乐萨婆若 不动如大山
 常乐修习行 转上之妙法
 乐出世间法 不乐世间法
 即治欢喜地 难治而能治
 是故常一心 勤行此诸法
 菩萨能成就 如是上妙法
 是则为安住 菩萨初地中

should state this yet again. When the bodhisattva acquires the fruition of the first ground, he is able to acquire several hundreds of meditative concentrations and other such results.

As for the “aspects” of the first ground, this refers to all the many dharmas that jointly establish the first ground. This is what is meant here by “all aspects.” This is analogous to the yeast, rice, and other ingredients that, when mixed together, are able to make wine. These are what constitute the causes and conditions for the making of wine. So too it is with all the dharmas that are able to contribute to the establishment of the first ground. These are what constitute the “aspects” of the first ground. These are as follows:

D. THE ESSENTIAL ASPECTS OF THE BODHISATTVA’S FIRST GROUND CULTIVATION

The power of faith becomes ever more superior
as one perfects the mind of great compassion.
One feels kindness and pity for all types of beings
and tirelessly cultivates the mind of goodness.

One finds joyous delight in sublime dharmas,
always draws close to the good spiritual guide,
maintains a sense of shame, dread of blame, and reverence,
and makes one’s mind gentle and harmonious.

One delights in contemplating dharmas and stays free of attachment,
single-mindedly strives to acquire abundant learning,
and refrains from coveting offerings of benefits and support,
while staying far from base cheating, flattery, and deception.

One does not defile the family of the Buddhas
and does not damage moral precepts or cheat the Buddhas.
One deeply delights in all-knowledge¹¹⁰
and remains as unmoving as an immense mountain.

One always delights in cultivating the practice
of ever more superior sublime dharmas.
One delights in the world-transcending dharmas
and does not delight in worldly dharmas.

Even as one cultivates the Ground of Joyfulness,
one is able to cultivate what is difficult to cultivate.
Therefore one is always single-minded
in the diligent practice of these dharmas.

The bodhisattva is able to perfect
such supremely sublime dharmas as these.
It is this then that constitutes secure abiding
on the bodhisattva’s first ground.¹¹¹

正
體
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089b10 || 問曰。菩薩何用[*]聞是初地相等為。答曰。是
089b11 || 菩薩初地相等法中。應善知方便。是故應
089b12 || [5]聞。問曰。菩薩但應於此法中。善知方便。
089b13 || 更於餘法中善知方便。答曰。是諸法中應
089b14 || 善知方便。亦於餘法善知方便。問曰。若爾
089b15 || 者可略說。答曰。
089b16 || 有法能助地 有法違於地
089b17 || 有法能生地 有法能壞[6]地
089b18 || 有諸地相果 有諸地中得
089b19 || 諸地清淨分 從地至一地
089b20 || 住地轉增益 無能令退者
089b21 || 從菩薩淨地 至無量佛地
089b22 || 於此諸事中 應善知方便
089b23 || 請問諸善[7]人 除破於憍慢
089b24 || 助初地法者。所謂信戒聞捨精進念慧等。如
089b25 || 是等及餘諸法隨順初地者。是名助法。相
089b26 || 違法者。不信破戒少聞慳[8]貪懈怠亂念無慧
089b27 || 等

簡
體
字

問曰。菩薩何用聞是初地相等為。答曰。是菩薩初地相等法
中。應善知方便。是故應聞。問曰。菩薩但應于此法中。善知方
便。更于余法中善知方便。答曰。是諸法中應善知方便。亦于余
法善知方便。問曰。若爾者可略說。答曰。
有法能助地 有法违于地
有法能生地 有法能坏地
有諸地相果 有諸地中得
諸地清淨分 从地至一地
住地轉增益 无能令退者
从菩薩淨地 至无量佛地
于此諸事中 應善知方便
請問諸善人 除破于憍慢

助初地法者。所謂信戒聞舍精進念慧等。如是等及余諸法隨
順初地者。是名助法。相违法者。不信破戒少聞慳貪懈怠亂念无
慧等

Question: What use is there for the bodhisattva in learning of these characteristic features of the first ground and other related matters?

Response: This bodhisattva should thoroughly know the skillful means associated with the characteristic features of the first ground and the other associated dharmas. Therefore he should learn about them.

Question: Should the bodhisattva come to thoroughly know only the skillful means associated with these dharmas or should he also thoroughly know other associated skillful means as well?

Response: He should not only thoroughly know the skillful means associated with all of these dharmas but should also thoroughly know the skillful means associated with other dharmas.

Question: If that is the case, then could you perhaps set forth a summary discussion [of these additional topics]?

Response:

E. ADDITIONAL FACTORS THAT THE BODHISATTVA MUST LEARN

There are dharmas able to assist [in acquisition of] the ground.

There are dharmas running counter to [acquisition of] the ground.

There are dharmas able to give rise to the ground.

There are dharmas able to destroy the ground.

There are the characteristic features and fruits of each ground.

There are those things gained as one abides on each ground.

There are aspects of each ground that facilitate its purification.

There are things gained in advancing from one ground to another.

There are things that increase as one abides on each ground.

There are factors through which no one can cause one's retreat.

From the point where the bodhisattva [begins to] purify the grounds to the point he reaches the ground of the countless many buddhas,

when engaged in all these endeavors,

he should thoroughly know the associated skillful means,

should inquire of those who are skilled in such matters,

and should rid himself of arrogance.

As for “dharmas assisting acquisition of the first ground,” these include such factors as faith, moral virtue, learning, relinquishing, vigor, mindfulness, and wisdom. It is dharmas of this sort along with the other dharmas that accord with the first ground that constitute what is meant here by “assisting dharmas.”

“Dharmas running counter [to acquisition of the ground]” include disbelief, breaking of precepts, having but little learning, covetousness, indolence, chaotic thoughts, absence of wisdom, and any other

正
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及餘不隨順不能助初地者是。滅地法
089b28 || 者。能令此地退失障礙不現。如劫盡時萬
089b29 || 物都滅。何者是所謂能偷奪菩提心法。是先
089c01 || 已說。生地法者。能生能成初地。所謂不偷
089c02 || 奪菩提心法。是先已說。地相得果地分上已
089c03 || 說。清淨法者。用是法能淨初地。所謂如先
089c04 || 說。
089c05 || 初地中七法。
089c06 || 菩薩在初地 多所能堪受
089c07 || 不好於諍訟 其心多喜悅
089c08 || 常樂於清淨 悲心愍眾[9]生
089c09 || 無有瞋恚心 多[10]行是七事
089c10 || 如是七法能淨治初地。從[11]一地至一地
089c11 || 者。如從初地至二地從二地至三地。餘
089c12 || 亦如是。從初地至二地得不諂曲等十心
089c13 || 故。從二地至三地得信樂等十心故。得
089c14 || 如是等種種心種種法故。能從一地至一
089c15 || 地。

簡
體
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及余不随顺不能助初地者是。灭地法者。能令此地退失障碍不
现。如劫尽时万物都灭。何者是所谓能偷夺菩提心法。是先已
说。生地法者。能生能成初地。所谓不偷夺菩提心法。是先已
说。地相得果地分上已说。清静法者。用是法能净初地。所谓如
先说。
初地中七法。
菩萨在初地 多所能堪受
不好于诤讼 其心多喜悦
常乐于清静 悲心愍众生
无有嗔恚心 多行是七事
如是七法能净治初地。从一地至一地者。如从初地至二地从
二地至三地。余亦如是。从初地至二地得不谄曲等十心故。从二
地至三地得信乐等十心故。得如是等种种心种种法故。能从一地
至一地。

dharma that fail to accord with the first ground and do not assist its acquisition.

As for “dharma able to destroy the ground,” these include any that might cause one to retreat from and abandon cultivation of this ground, any that might obstruct it, and any that might cause it to not manifest. These would be comparable in their effect to the utter destruction of the myriad things that occurs at the very end of the kalpa.

What are the dharma said to have the ability to rob one of the resolve to attain bodhi? This is a matter that has already been explained [earlier in this text].

As for “dharma able to give rise to the ground,” this refers to those that are able to bring forth the first ground and those that are able to bring about successful establishment in the first ground. These are the dharma preventing one from being robbed of the resolve to realize bodhi. These were explained earlier as well.

The meanings of “characteristic features,” “acquisition of fruition,” and “the aspects of the ground” were explained above.

As for “dharma facilitating purification,” if one uses these dharma, one will be able to purify the first ground. As previously explained,¹¹² they are as follows:

The bodhisattva who abides on the first ground
has much that he is able to endure.

He is not fond of struggle or disputation,
and, for the most part, his mind is joyous and pleased.

He always delights in purity.

He has a compassionate mind and feels pity for beings.

He has no thoughts of hatred or anger,
and, for the most part, practices these seven things.

It is by resort to dharma such as these seven that one is able to purify the first ground.

“Advancing from one ground to another,” refers for example to when one advances from the first ground to the second ground, and from the second ground to the third ground. So too it is with the rest [of the grounds]. [That one is able to proceed] from the first ground to the second ground is due to acquiring ten types of mind including refraining from deviousness, and so forth. [And that one is able to proceed] from the second ground to the third ground is due to acquiring the ten types of mind through which one acquires resolute faith, and so forth. It is due to acquiring just such various sorts of mind and various types of dharma that one is then able to advance from one ground to the next ground.

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住地轉增益^[12]者。如初地中檀波羅蜜多
 089c16 || 第二地中尸波羅蜜多又信等諸法轉得勢
 089c17 || 力。第三地中多聞多又布施持戒信等轉得
 089c18 || 勢力。餘地中亦如是。無能令退者。住是地
 089c19 || 中。若沙門婆羅門若天魔梵及餘世間無能
 089c20 || 轉者。何以故。得大功德力故。深入法性底
 089c21 || 故。大信解故。從菩薩淨地至無量佛地者。
 089c22 || 若菩薩具足清淨一切地已則得佛地。於
 089c23 || 此諸事中皆應善知方便。請問諸善人者。
 089c24 || 成就正法故名為善人。正法者。略說一信。
 089c25 || 二精進。三念。四定。五慧。六身口意律儀。七
 089c26 || 無貪無恚無癡。除捨於憍慢者。自謂我於
 089c27 || 勝人中勝。名為大慢。於與己等中勝而心
 089c28 || 自高。名為憍慢。

簡
體
字

住地转增益者。如初地中檀波罗蜜多第二地中尸波罗蜜多又信等
 诸法转得势力。第三地中多闻多又布施持戒信等转得势力。余
 地中亦如是。无能令退者。住是地中。若沙门婆罗门若天魔梵及
 余世间无能转者。何以故。得大功德力故。深入法性底故。大信
 解故。从菩萨净地至无量佛地者。若菩萨具足清净一切地已则得
 佛地。于此诸事中皆应善知方便。请问诸善人者。成就正法故名
 为善人。正法者。略说一信。二精进。三念。四定。五慧。六身口
 意律仪。七无贪无恚无痴。除舍于憍慢者。自谓我于胜人中胜。
 名为大慢。于与己等中胜而心自高。名为憍慢。

As for “things that increase as one abides on each ground,” this includes for example the fact that the first ground is characterized by much cultivation of the perfection of giving (lit. *dāna pāramitā*), the second ground is characterized by much cultivation of the perfection of moral virtue (lit. *śīla pāramitā*) and an increase in the strength of faith and other such dharmas, and the third ground is characterized by much cultivation of abundant learning and increasing strength in giving, moral virtue, faith, and other such dharmas. The same process occurs on each of the other grounds as well.

Regarding “factors through which no one can cause one’s retreat,” this refers to the capacity that develops as one dwells on this ground through which no *śramaṇa* or brahmin, and no celestial *māra*, Brahmā, or anyone else in the world can possibly cause one to turn back from it. Why [can’t they cause one to turn back]? It is because one has gained the power of great meritorious qualities, because one has deeply penetrated to the very bottom of the nature of all dharmas, and because one has developed great resolute faith.

As for “from the point where the bodhisattva [begins to] purify the grounds to the point he reaches the ground of the countless many buddhas,” refers to the fact that, if the bodhisattva finishes the complete purification of all the grounds, he will then succeed in reaching the Buddha Ground.

“When engaged in all of these endeavors,” in every case, “he should thoroughly know the associated skillful means.”

Regarding “inquiring of those who are skilled in such matters” it is on the basis of having completely perfected one’s cultivation of right Dharma that one qualifies as “one who is skilled in such matters.”

As for what is meant here by “right Dharma,” in summary, this refers to:

- First, faith;
- Second, vigor;
- Third, mindfulness;
- Fourth, meditative concentration;
- Fifth, wisdom;
- Sixth, moral virtue in body, speech, and mind; and
- Seventh, freedom from desire, hatred, and delusion.

Regarding “ridding himself of arrogance,” when one regards oneself as superior to those who truly *are* superior, this is known as “great arrogance.” When one regards oneself as superior to those who are one’s equals and thus elevates oneself in one’s own mind, this is what is known as “arrogance.” When, with regard to those compared to

正
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	大不如他言小不如。名
089c29	為小慢。問曰。汝說於是諸法中應善知方
090a01	便。得是方便何用為。答曰。
090a02	菩薩若善知 諸地中相得
090a03	不得成佛道 終不轉初地
090a04	相名助諸地等 ^[1] 七法。得名相違法有八
090a05	種。滅等八法不應行。若菩薩善知是法不
090a06	得佛道終不退轉。 ^[2]
090a07	十住毘婆沙論卷第十二 090a10 十住毘婆沙論卷第十三
090a11	090a12 聖者龍樹造 090a13 後秦龜茲國三藏鳩摩羅什譯
090a14	譬喻品餘
090a15	^[3] 問曰。菩薩善知是諸法。未得 ^[4] 佛道終不
090a16	退者。其喻云何。答曰。
090a17	如大力導師 善知好道相
090a18	此處與彼處 轉道之所宜
090a19	資糧及行具 皆悉令備足
090a20	於彼險道中 令眾得安隱
090a21	得至大城邑 能令眾無患
090a22	由是大導師 善能知道故
090a23	善知諸地轉 具足助道法
090a24	菩薩善知道 好惡此彼處

簡
體
字

	大不如他言小不如。名为小慢。问曰。汝说于是诸法中应善知方
	便。得是方便何用为。答曰。
	菩萨若善知 诸地中相得
	不得成佛道 终不转初地
	相名助诸地等七法。得名相违法有八种。灭等八法不应行。
	若菩萨善知是法不得佛道终不退转。
	问曰。菩萨善知是诸法。未得佛道终不退者。其喻云何。答曰。
	如大力导师 善知好道相
	此处与彼处 转道之所宜
	资粮及行具 皆悉令备足
	于彼险道中 令众得安隐
	得至大城邑 能令众无患
	由是大导师 善能知道故
	善知诸地转 具足助道法
	菩萨善知道 好恶此彼处

whom one is in fact vastly inferior one instead regards oneself as being only slightly inferior, this is what is known as “arrogance even in inferiority.”

F. THE BENEFIT OF KNOWING THESE DHARMAS AND THEIR SKILLFUL MEANS

Question: You have stated that one should come to thoroughly know the skillful means associated with all of these dharmas. Assuming that one does gain all of these skillful means, of what use are they?

Response:

If the bodhisattva thoroughly knows with regard to all the grounds their characteristic features and their acquisition,
so long as he has not yet attained buddhahood,
he will never turn back from the first ground.

“Characteristic features” refers to the seven [above-listed] dharmas that assist advancement through the grounds. “Acquisition” refers to [avoidance of] the eight [above-listed] dharmas that run counter to acquisition of the grounds.¹¹³ The eight dharmas that destroy cultivation are those one should not practice. If the bodhisattva thoroughly knows these dharmas, so long as he has not yet attained buddhahood, he will never turn back.

G. AN ANALOGY FOR A BODHISATTVA’S KNOWLEDGE OF THE 10 GROUNDS PATH

Question: As for this bodhisattva who well knows all of these dharmas but will never retreat so long as he has not yet attained buddhahood, what sort of analogy would serve to describe his circumstance?

Response:

It is as if there was a guide possessed of immense powers
who knew well the characteristics of the good road
and knew how best to get from this place to that place,
knew what was appropriate when encountering a turn in the path,
knew the provisions and implements to be taken on the trip,
knew how they were all to be adequately prepared,
knew how in the midst of that dangerous road
one ensures that the group can remain safe and secure
and succeed in reaching the great city,
being able all the while to cause everyone to escape calamities.
[Success in this] would be because of this great guide,
because of his being well able to know the path,
because of his knowing well the changes in the terrain,
and due to having completely prepared the provisions for the path.
The bodhisattva thoroughly knows the path,
the good and bad aspects in this place and that place

正
體
字

090a25 || 自度生死險 兼導多眾生
 090a26 || 令至安隱處 無為涅槃城
 090a27 || 悉令於惡道 不遇眾苦患
 090a28 || 菩薩方便力 善能知道故
 090a29 || [5]好道相者。多有薪草水。無有寇賊師子[6]狼
 090b01 || 虎及諸惡獸毒虫之屬。不寒不熱。無有惡山
 090b02 || 溝坑絕澗險隘深榛叢林限障。亦無高下平
 090b03 || 直夷通少於[7]岐道。寬博多容多人行處。行
 090b04 || 無厭倦多有華果可食之物。如是等事名
 090b05 || 為好道相。與此相違名為惡道相。此處名
 090b06 || 人眾止宿食息之處。彼處名從是處至異
 090b07 || 處。若二宿中間亦名異處。轉道名見有岐
 090b08 || 道。至大城者。是道應行餘者應捨。資糧名
 090b09 || 麩蜜[8]搏等道路所食。大力名大勢力多有
 090b10 || 財物善解治法。備足名多有飲食無所乏
 090b11 || 少。安名無有賊寇恐怖之事。

簡
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字

自度生死險 兼導多眾生
 令至安隱處 無為涅槃城
 悉令於惡道 不遇眾苦患
 菩薩方便力 善能知道故
 好道相者。多有薪草水。無有寇賊師子狼虎及諸惡獸毒虫之
 屬。不寒不熱。無有惡山沟坑絕澗險隘深榛叢林限障。亦無高下
 平直夷通少于岐道。寬博多容多人行處。行無厭倦多有華果可食
 之物。如是等事名為好道相。與此相違名為惡道相。此處名人眾
 止宿食息之處。彼處名從是處至異處。若二宿中間亦名異處。轉
 道名見有岐道。至大城者。是道應行余者應舍。資糧名麩蜜搏等
 道路所食。大力名大勢力多有財物善解治法。備足名多有飲食無
 所乏少。安名無有賊寇恐怖之事。

so that he can himself cross beyond the dangers of *saṃsāra*
 while also leading many other beings across,
 thereby causing them to arrive at a safe and secure place
 in the city of unconditioned nirvāṇa,
 enabling them all to avoid the many anguishing calamities
 encountered within the wretched destinies.
 The power of a bodhisattva's skillful means
 is the result of his ability to thoroughly know the path.

As for “the characteristics of the good road,” this refers to knowing where there is abundant firewood, forage grasses, and water, knowing where there are no bandits, lions, wolves, tigers or any other sorts of fearsome beasts or venomous insects, knowing where it is neither too cold nor too hot, knowing where there are no fearsome mountains, crevasses, abysses, precipitous river gorges, hazardous ravines, deep thorny underbrush, jungles, or deep coves blocking the path, knowing where there are no steep ascents and plummeting descents, knowing where the path is level, straight, flat, direct in its connections, and having but few forks in the road, and knowing where it is wide, able to accommodate many people, and frequented by many travelers. It refers as well to knowing where traveling is not inordinately wearisome or exhausting, and to knowing where there is an abundance of flowers, fruit, and things one can eat. It is just such circumstances as these that define what is meant by “the characteristics of the best road.” Whatever features are opposite to these characteristics are signs of a bad road.

“This place” refers to a location where the band of travelers stops, eats, and rests. “That place” refers to a different place that is reached after departing from this place, or it may also refer to the different places passed through between two overnight stops. “Turn in the path” refers to where one sees that there is a fork in the path. As for [the path that] “reaches the great city,” it is this path that should be traveled, whereas all other paths must be avoided.

“Provisions” refers to supplies that are eaten along the road such as balls made of wheat and honey.

The “immense powers” [as possessed by this guide] refers to great strength, the possession of abundant resources in wealth, and a thorough understanding of the methods required to maintain order.

“Adequate preparation” refers to gathering together an abundance of food and drink so that they will encounter no shortages.

“Safety” refers to ensuring that there will be no frightful experiences involving encounters with bandits.

隱名無有疾

090b12 || 病苦痛衰患。[9]大城名多容人眾能令多人
 090b13 || 眾得至大城。導師善解道相自無患難。亦
 090b14 || 令人眾無有患難。善諳道故。無有寒熱飢
 090b15 || 渴怨賊惡獸毒虫惡山惡水深坑坎等如是
 090b16 || 過患。何以故。善知道路好惡相故。以此喻
 090b17 || 歡喜等十地。如人行路去不休息能至大
 090b18 || 城。菩薩如是行是十地。得至佛法入涅槃
 090b19 || 大城。如彼好道多有薪草水等。行者無乏。
 090b20 || 草名如人乘馬路多好草馬力強盛。十地
 090b21 || 道功德亦如是。諦捨滅慧四勝處。助諸功
 090b22 || 德故名為草。何以故。若人貴於實事樂隨
 090b23 || 諦語。當親近實語者。見實有利樂隨實事。
 090b24 || 深惡妄語遠離妄語。見妄語過不[10]欲樂
 090b25 || 聞。如是等因緣得諦勝處。捨等三處亦應
 090b26 || 如是[11]知。

正
體
字

隱名无有疾病苦痛衰患。大城名多容人众能令多人众得至大城。导师善解道相自无患难。亦令人众无有患难。善谙道故。无有寒热饥渴怨贼恶兽毒虫恶山恶水深坑坎等如是过患。何以故。善知道路好恶相故。以此喻欢喜等十地。如人行路去不休息能至大城。菩萨如是行是十地。得至佛法入涅槃大城。如彼好道多有薪草水等。行者无乏。草名如人乘马路多好草马力强盛。十地道功德亦如是。谛舍灭慧四胜处。助诸功德故名为草。何以故。若人贵于实事乐随谛语。当亲近实语者。见实有利乐随实事。深恶妄语远离妄语。见妄语过不欲乐闻。如是等因缘得谛胜处。舍等三处亦应如是知。

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“Security” refers to ensuring that there will be no sickness, intensely painful incidents, or ruinous calamities.

“Great city” refers here to being able to reach a great city accommodating a large population.

This great guide thoroughly understands all of the signs along the road and is himself personally free of any troublesome difficulties while also being well able to prevent the entire group from encountering any troublesome difficulties. This is a result of his thorough familiarity with the path. There are no encounters with intense cold or heat, hunger or thirst, bandits, fearsome beasts, poisonous insects, fearsome mountainous terrain, treacherous rivers, deep chasms or other such calamities. And why is this? This is because he thoroughly knows all of the good and bad signs along the entire road.

This comparison is used as an analogy for one’s progression through the Ground of Joyfulness and the rest of the ten grounds, for it is comparable to when someone who has embarked on a path refrains from resting and thereby becomes able to reach a great city. So too, the bodhisattva travels in this way through the ten grounds and thus succeeds in arriving at the Buddha Dharma’s entry into the great city of nirvāṇa.

This route is comparable to that good road along which there is an abundance of firewood, forage grasses, water, and such. As a consequence, the traveler does not encounter shortages in those things. “Forage grasses” refers to that situation wherein someone traveling by horse does so on a road where, because there are excellent fields of grass along the way, the horse’s strength remains robust. The meritorious qualities associated with the path of the ten grounds are just like this.

Because the four supreme bases [of meritorious qualities] consisting of truth, relinquishment, quiescence, and wisdom facilitate the arising of all the meritorious qualities, they are analogous here to those forage grasses. How is this so? If a person esteems truthfulness in his endeavors, then he delights in speaking in a manner that accords with the truth. One should draw close to those who speak the truth. One sees that truthfulness is beneficial and thus delights in according with truth in his endeavors. Hence he deeply abhors false speech, renounces false speech, sees the faults inherent in false speech, and does not wish to even hear it. Due to causes and conditions such as these, one acquires the supreme basis of truthfulness. The other three supreme bases [of meritorious qualities] consisting of relinquishment and the rest should be similarly understood.

正
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字

如彼好道須諸象馬牛驢等得
090b27 || 至大城草助成其力。如是諦捨滅慧處。能
090b28 || 令至佛法入涅槃大城。薪名多聞思修慧
090b29 || 能至大智慧業。如薪能^[12]令火然亦令猛
090c01 || ^[13]盛。如是聞思修慧能生大慧能令增長。
090c02 || 如火能燒能煮能照智慧火亦如是。燒諸
090c03 || 煩惱成熟諸善根照四聖諦。如火是智慧
090c04 || 薪是能生智慧^[14]等諸法。多水名多有諸流
090c05 || 河渠隨意取用充足大眾。泉井及池所不
090c06 || 能爾。
090c07 || 復次多水者。如人乘船隨水至大城。井泉
090c08 || 陂池水則不能得爾。如經說。信為大河福
090c09 || 德為岸。如河除熱除渴除垢能生勢力。善
090c10 || 法中信亦如是。能滅三毒熱。除三惡行垢。
090c11 || 除三有渴。為涅槃故。於善法中得勢力。
090c12 || 如彼好道多有諸根藥草則行者無乏。十
090c13 || 地道亦如是。根名深心所愛。如有根故則
090c14 || 生^[15]芽莖^[16]枝葉等及諸果實。深心愛道。生
090c15 || 正憶念大願等諸功德。

簡
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如彼好道須諸象馬牛驢等得至大城草助成其力。如是諦捨滅慧處。能令至佛法入涅槃大城。薪名多聞思修慧能至大智慧業。如薪能令火然亦令猛盛。如是聞思修慧能生大慧能令增長。如火能燒能煮能照智慧火亦如是。燒諸煩惱成熟諸善根照四聖諦。如火是智慧薪是能生智慧等諸法。多水名多有諸流河渠隨意取用充足大眾。泉井及池所不能爾。

復次多水者。如人乘船隨水至大城。井泉陂池水則不能得爾。如經說。信為大河福德為岸。如河除熱除渴除垢能生勢力。善法中信亦如是。能滅三毒熱。除三惡行垢。除三有渴。為涅槃故。於善法中得勢力。如彼好道多有諸根藥草則行者無乏。十地道亦如是。根名深心所愛。如有根故則生芽莖枝葉等及諸果實。深心愛道。生正憶念大願等諸功德。

Just as, in traveling that good road, in order to reach the great city, it is essential that the elephants, horses, cattle, donkeys, and such obtain foraging grass through which they are provided with strength, so too it is that the bases of truthfulness, relinquishment, quiescence, and wisdom enable one to reach the Buddha Dharma's entry into the great city of nirvāṇa.

"Firewood" is analogous here to the wisdom associated with extensive learning, [the wisdom associated with] contemplation, and [the wisdom associated with] cultivation by which one is able to perfect the works of great wisdom. Just as firewood is able to cause a fire to burn and also cause it to become fiercely intense, so too is the wisdom of learning, contemplation, and cultivation able to produce the great wisdom that one is then able to cause to grow. In just the same manner as fire is able to burn, is able to cook, and is able to provide illumination, so too is the fire of wisdom able to burn up the afflictions, ripen one's roots of goodness, and illuminate the four truths of the Āryas. Just as fire is analogous to wisdom, firewood is analogous to the various dharmas that are capable of generating wisdom.

"Abundant water" refers to there being numerous flowing rivers and canals one can freely use to satisfy everyone's needs in a way that mere springs, wells, and ponds could not sufficiently serve.

Then again "abundant water" is analogous to when people board boats and then follow the current until they reach a great city. The water contained in wells, springs, reservoirs, and ponds is simply unable to serve in this capacity. As stated in the sutras:

Faith serves as the great river and merit serves as its banks. Just as a river is able to relieve heat, quench thirst, rinse away filth, and produce power [for waterwheels and such], faith in good dharmas is similarly able to extinguish the fire of the three poisons, rinse away the filth of the three types of bad actions, quench the thirst associated with the three realms of existence, and contribute power to good dharmas undertaken for the sake of nirvāṇa.

Just as that good road has an abundance of roots and medicinal herbs along its course by which the traveler will not encounter shortages of those things, so too it is with the path of the ten grounds.

In this case, "roots" signifies whatever is cherished by [virtue of] one's resolute intentions. Just as when roots are established, sprouts, a trunk, branches, leaves, and an abundance of fruit grow forth, so too, when one's resolute intentions cherish the path, they then bring about the growth of right recollective mindfulness, great vows, and the other meritorious qualities.

正
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藥草名諸波羅蜜。如

090c16 || 藥草能滅諸毒諸波羅蜜藥草滅貪恚癡毒
 090c17 || 諸煩惱病亦復如是。如彼好道不失韋婆
 090c18 || 陀。則行道安隱。[17]韋陀秦言無對義。是符檄。
 090c19 || 如行者不失符檄則在所欲至無有障
 090c20 || 礙。十地道亦如是。不失韋婆陀則[18]在所
 090c21 || 過諸地所集善根則能隨意助成。增長現
 090c22 || 在善根。彼又能教化聲聞道辟支佛道欲[19]界
 090c23 || 色界諸天道眾生。令住佛道。若魔若外道不
 090c24 || 能干亂。是名不失韋婆陀。如彼好道無有
 090c25 || 蚊虻毒虫之屬。十地道亦如是無有憂愁
 090c26 || 啼哭之聲。如彼好道無有賊難。十地道亦
 090c27 || 如是無有五蓋諸惡賊眾。如佛告比丘。聚
 090c28 || 落賊者。所謂五蓋。如賊先奪人物後乃害
 090c29 || 命。五蓋賊亦如是。先奪善根後斷慧命。則
 091a01 || 墮放逸而死。如道中無師子虎狼諸惡獸
 091a02 || 等。十地道亦如是無有瞋恚鬪諍。如師子
 091a03 || 等惡獸好惱害他瞋恚等為惱他故生亦
 091a04 || 復如是。如惡獸等啖肉飲血。瞋恨等食多
 091a05 || 聞慧肉飲修慧等血亦復如是。如彼好道
 091a06 || 無有寒熱過惡。十地道亦如是不墮

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药草名诸波罗蜜。如药草能灭诸毒诸波罗蜜药草灭贪恚痴毒诸烦
 恼病亦复如是。如彼好道不失韦婆陀。则行道安隐。韦陀秦言无
 对义。是符檄。如行者不失符檄则在所欲至无有障碍。十地道亦
 如是。不失韦婆陀则在所过诸地所集善根则能随意助成。增长现
 在善根。彼又能教化声闻道辟支佛道欲界色界诸天道众生。令住
 佛道。若魔若外道不能干乱。是名不失韦婆陀。如彼好道无有蚊
 虻毒虫之属。十地道亦如是无有忧愁啼哭之声。如彼好道无有贼
 难。十地道亦如是无有五盖诸恶贼众。如佛告比丘。聚落贼者。
 所谓五盖。如贼先夺人物后乃害命。五盖贼亦如是。先夺善根后
 断慧命。则堕放逸而死。如道中无师子虎狼诸恶兽等。十地道亦
 如是无有瞋恚斗谿。如师子等恶兽好恼害他瞋恚等为恼他故生亦
 复如是。如恶兽等啖肉饮血。嗔恨等食多闻慧肉饮修慧等血亦复
 如是。如彼好道无有寒热过恶。十地道亦如是不墮

“Medicinal herbs” here signifies the *pāramitās*. Just as the medicinal herbs are able to extinguish all manner of toxins, the medicinal herbs of the *pāramitās* are able in this same manner to extinguish the poisons of greed, hatred, and delusion and do away with the sickness associated with the afflictions.

[When one possesses these *pāramitās*] it is analogous to when one travels a good road and makes sure not to lose his passport.¹¹⁴ He is then able to travel safely along the road.¹¹⁵ Just as when a traveler who has not lost his passport is able to go wherever he wishes without being obstructed by anyone, so too, on the path of the ten grounds, so long as one does not lose his passport, the roots of goodness gathered while ascending through the grounds are able to freely assist the increase and growth of the roots of goodness that one currently possesses.

One is then also able to teach those beings who presently abide in the paths of *śrāvaka* disciples, *pratyekabuddhas*, and devas of the desire realm and form realm, thereby influencing them to abide in the path to buddhahood. Then, no matter whether it be Māra or some proponent of a non-Buddhist tradition, one cannot be interfered with or disturbed by anyone. This is what is meant by “not losing one’s passport.”

Just as that good road is free of mosquitoes, horseflies, and the various sorts of poisonous insects, the path of the ten grounds is free of the sounds of sorrow, worry, weeping, and crying. Just as that good road is free of difficulties wrought by bandits, so too is the path of the ten grounds free of the five hindrances’ gang of evil thieves. This is just as described by the Buddha when he told the bhikshus: “The thieves in this village are the so-called “five hindrances.”¹¹⁶ Just as thieves start by stealing peoples’ possessions, but then later move on to murder, so too it is with the thieves of the five hindrances. They start by stealing one’s roots of goodness, but then later cut off the life of one’s wisdom with the result that one falls into negligence and finally dies.

Just as that road is free of lions, tigers, wolves, and the various other sorts of fearsome beasts, so too is the path of the ten grounds free of hatred, anger, fighting, and disputation. Just as lions and the other sorts of fearsome beasts enjoy tormenting and harming other beings, so too do hatred, anger, and such arise in order to afflict others in this same way. Just as those fearsome beasts eat flesh and drink blood, so too do hatred, hostility and such consume the flesh of the wisdom that arises from abundant learning. And so too do they drink the blood of the wisdom that arises from cultivation and the other [forms of wisdom]¹¹⁷ in this same manner.

And just as that good road is free of terribly extreme cold and heat, so too, because on the path of the ten grounds one does not fall into the

寒水

091a07 || 地獄故無有寒過惡。不墮熱地獄故無
 091a08 || 有熱過惡。如彼好道無深坑等諸難。十地
 091a09 || 道亦如是無有外道苦行等諸難。所謂^[1]灰
 091a10 || 身入^[2]冰拔髮日三洗翹一足。日一食二日
 091a11 || 一食。乃至一月一食默然至死。常舉一臂
 091a12 || 常行忍辱。五熱炙身臥刺棘上。入火入水
 091a13 || 自投高巖。深爐中立牛屎燒身。直趣一方
 091a14 || 不避諸難。常著^[3]濕衣^[4]裳。水中臥^[5]等。身苦
 091a15 || 心苦不至正智。無如是等故名為無難。
 091a16 || 如道無邪徑。十地道亦如是無身口意惡
 091a17 || 業故名^[6]為無邪徑。如道無刺棘者。十地
 091a18 || 道亦如是無諸業障刺棘故名為無刺棘。
 091a19 || 如刺刺脚則廢行路。業障刺棘障行佛
 091a20 || 法入^[7]涅槃。

正
體
字

寒冰地獄故无有寒过恶。不堕热地獄故无有热过恶。如彼好道无深坑等诸难。十地道亦如是无有外道苦行等诸难。所谓灰身入冰拔发日三洗翹一足。日一食二日一食。乃至一月一食默然至死。常举一臂常行忍辱。五热炙身卧刺棘上。入火入水自投高岩。深炉中立牛屎烧身。直趣一方不避诸难。常着湿衣裳。水中卧等。身苦心苦不至正智。无如是等故名为无难。如道无邪径。十地道亦如是无身口意恶业故名为无邪径。如道无刺棘者。十地道亦如是无诸业障刺棘故名为无刺棘。如刺刺脚则废行路。业障刺棘障行佛法入涅槃。

簡
體
字

hells of cold and ice, it is free of terribly extreme cold. And because one does not fall into the hot hells, it is free of terribly extreme heat.

Just as that good road is free of deep chasms and other such difficulties, so too is the path of the ten grounds free of the difficulties inherent in the ascetic practices of the non-Buddhist traditions such as:

- Coating the body with ashes;
- Plunging into ice;
- Pulling out one's hair;
- Bathing three times each day;
- Standing on one foot;
- Eating one meal the first day, then one meal every two days, and so forth until one goes a month on only one meal;
- Taking a life-long vow of silence;
- Always holding up one arm;
- Always practicing endurance by subjecting one's body to the five kinds of fire;
- Lying down on beds of nails;
- Plunging into fire;
- Plunging into water;
- Throwing oneself off of high cliffs;
- Burning one's body by standing in a deep cauldron of cattle excrement;
- Going straight off in one direction without avoiding any difficulties one might encounter;
- Always wearing wet clothes;
- Lying down in water;
- Or subjecting oneself to any of the other sorts of physical or mental sufferings.

None of these lead to right wisdom. Because [the path of the ten grounds] is free of such things, it is said to be free of difficulties.

Just as that road is free of deviating pathways, so too it is with the path of the ten grounds. It is because it is free of evil actions of body, mouth, or mind that it is said to be free of deviating pathways.

Just as that road is free of thorny underbrush, so too it is with the path of the ten grounds. It is because it is free of the thorny underbrush of karmic obstacles that it is said to be free of thorny underbrush. Just as when thorns pierce one's feet, one is then prevented from traveling along that road, so too, the thorny underbrush of karmic obstacles impede one's ability to practice the Dharma of the Buddha and thus reach nirvāṇa.

正
體
字

如道正直。十地道亦如是無

091a21 || 一切諂曲欺誑故名為正直。如道少岐道。

091a22 || 十地道亦如是少於異道。何以故。發大乘

091a23 || 者少行聲聞辟支佛道。是故少於異道。或

091a24 || 有菩薩行二乘道者。當知未到菩薩地。

091a25 || 未入正位。行於邊行故。如彼好道無諸叢

091a26 || 林妨礙。十住道亦如是無有五欲諸惡叢

091a27 || 林。問曰。何故不言都無五欲叢林但言無

091a28 || 惡林耶。答曰。發大乘者。福德因緣有第一

091a29 || 五欲。是故不得言無。但無惡耳。復次如深

091b01 || 叢林。難入難過多諸^[8]難礙。菩薩五欲則不

091b02 || 然。不如凡夫於五欲生諸過惡。如是故

091b03 || 但說無叢林。^[9]如道寬博多容不相妨礙。十

091b04 || 住道亦如是多所容受。無量百千萬億眾

091b05 || 生共發無上道心而不相妨^[10]礙。是百千萬

091b06 || 億眾生^[11]若一切眾生^[12]俱發阿耨多羅三藐

091b07 || 三菩提心。同行此道不相妨礙。如道多人

091b08 || 所行。十住道亦如是恒河沙等過去現在諸

091b09 || 佛。行菩薩道時皆行此道。

簡
體
字

如道正直。十地道亦如是无一切諂曲欺誑故名为正直。如道少岐道。十地道亦如是少于异道。何以故。发大乘者少行声闻辟支佛道。是故少于异道。或有菩萨行二乘道者。当知未到菩萨地。未入正位。行于边行故。如彼好道无诸丛林妨碍。十住道亦如是无有五欲诸恶丛林。问曰。何故不言都无五欲丛林但言无恶林耶。答曰。发大乘者。福德因緣有第一五欲。是故不得言无。但无恶耳。复次如深丛林。难入难过多诸难碍。菩萨五欲则不然。不如凡夫于五欲生诸过恶。如是故但说无丛林。如道宽博多容不相妨碍。十住道亦如是多所容受。无量百千万亿众生共发无上道心而不相妨碍。是百千万亿众生若一切众生俱发阿耨多罗三藐三菩提心。同行此道不相妨碍。如道多人所行。十住道亦如是恒河沙等过去现在诸佛。行菩萨道时皆行此道。

Just as that road is straight and direct, so too it is with the path of the ten grounds. It is because it is free of any ingratiating flattery, deviousness, cheating, or deception that it is said to be straight and direct.

Just as that road has but few forks in it, so too it is with the path of the ten grounds, for it has but few variant paths. How is this so? Those who have set out along the path of the Great Vehicle travel but little on the pathways of *śrāvaka* disciples and *pratyekabuddhas*. Hence there is but little involvement with variant paths. Where there may be cases in which a bodhisattva travels along in the path of those two vehicles, one should realize that he has not yet established himself on the grounds of a bodhisattva. Because he has not yet entered the right and fixed position,¹¹⁸ he engages in those peripheral practices.

Just as that good path is free of jungles that obstruct the way, so too it is with the path of the ten grounds. It is free of the jungles of evils associated with the five objects of desire.

Question: Why did you not just state that it is free of *all* jungles associated with the five objects of desire, but instead only stated that it is free of the jungles of “evils” [associated with the five objects of desire]?

Response: For one who has set out in the Great Vehicle, the causes and conditions of one’s merit conduce to possession of the foremost objects of the five desires. Consequently one cannot say that they are utterly nonexistent. It is just that those associated with evil are nonexistent.

Moreover, in the case of a deep jungle, it is difficult to enter, difficult to pass through, and possessed of a multitude of difficult obstructions. The objects of the five desires as encountered by the bodhisattva are not of this sort. He is not like the foolish common person who creates all manner of transgressions in association with the objects of the five desires. Because this is the case, it was only stated here that [the path of the ten grounds] is free of [such evil] jungles.

Just as that road is wide, accommodating of many people, and not conducive to mutual interference, so too is the path of the ten grounds able to accommodate many people, for the countless hundreds of thousands of myriads of *koṭis* of beings could all bring forth the resolve to embark upon this unsurpassable path and there would still be no mutual interference among these hundreds of thousands of myriads of *koṭis* of beings. In fact, all beings could bring forth the resolve to attain *anuttarasamyaksaṃbodhi* and they could all still travel together along this path and there would still be no mutual interference.

Just as that road is one along which many people travel, so too it is with the path of the ten grounds. When they were still cultivating the bodhisattva path, past and present buddhas as numerous as the sands of the Ganges all traveled along this path.

如彼好道行不

091b10 || 疲厭。十住道亦如是多有因果諸樂。所謂
 091b11 || 多生人天中受果報。樂離欲故受歡喜樂
 091b12 || 禪定樂無喜樂現在樂。得是諸樂故無有
 091b13 || 疲厭。[13]如道多有華果根。十住道亦如是多
 091b14 || 根華果。根者三善根。華者七覺華是。如經說。
 091b15 || 七華者七覺意是。果者四沙門果[14]是。無如
 091b16 || 是等違好道功德過故。名為離惡。如導師
 091b17 || 知道中是中應食是應宿彼處亦應宿。菩
 091b18 || 薩行十地亦如是知何處可宿何處可食。
 091b19 || [15]可宿名有諸現在佛處。可食名可得修
 091b20 || 習善法處。如食能利益諸根亦助壽命。
 091b21 || 諸善法亦如是。能益信等諸根助成慧命。
 091b22 || 異處宿名從彼佛所至餘佛所。復次此佛
 091b23 || 國土彼佛國土中間亦名異處。善知道轉
 091b24 || 者。如彼導師知道不安隱則[16]轉。菩薩亦如
 091b25 || 是。善知是道至聲聞。是道至辟支佛。是道
 091b26 || 至佛。

正
體
字

如彼好道行不疲厭。十住道亦如是多有因果諸樂。所謂多生人天中受果報。樂離欲故受歡喜樂禪定樂無喜樂現在樂。得是諸樂故無有疲厭。如道多有華果根。十住道亦如是多根華果。根者三善根。華者七覺華是。如經說。七華者七覺意是。果者四沙門果是。無如是等違好道功德過故。名為離惡。如導師知道中是中應食是應宿彼處亦應宿。菩薩行十地亦如是知何處可宿何處可食。可宿名有諸現在佛處。可食名可得修習善法處。如食能利益諸根亦助壽命。諸善法亦如是。能益信等諸根助成慧命。異處宿名從彼佛所至餘佛所。復次此佛國土彼佛國土中間亦名異處。善知道轉者。如彼導師知道不安隱則轉。菩薩亦如是。善知是道至聲聞。是道至辟支佛。是道至佛。

簡
體
字

Just as that good road admits of travel without weariness or exhaustion, so too it is with the path of the ten grounds, for this path is associated with abundant bliss produced through cause and effect. For instance, bliss is enjoyed when one is often born into the realms of humans and devas and then enjoys one's karmic rewards there. Because [the practitioner] delights in the abandonment of desire, he then experiences joy and bliss, the bliss of *dhyāna* concentration, the bliss that is free of joy, and the bliss experienced in abiding in this present moment. Because one acquires these various sorts of bliss, one is free of weariness or exhaustion.

Just as that path has along its course an abundance of flowers, fruit, and roots, so too does the path of the ten grounds also possess an abundance of roots, flowers, and fruit. "Roots" refers here to the three types of good roots. "Flowers" refers to the flowers of the seven limbs of bodhi. This is as stated in the sutras where it says, "The seven types of flowers are the seven limbs of bodhi." "Fruit" refers to the four fruits of the *śramaṇa*.

Because one is free of any of these faults that would obstruct the attainment of meritorious qualities as one courses along this good path, one is said to have abandoned evil.

Just as that guide knows with respect to that road that one should stop and eat here, that one should spend the night here, and that one should then stop for the night there, so too it is with a bodhisattva as he travels through the ten grounds wherein he knows in which place one may stop for the night and knows in which place one may eat.

"Where one may stop for the night" refers to those places where buddhas of the present now dwell. "Where one may eat" refers to where one can cultivate the practice of good dharmas.

Just as eating is able to benefit all of one's faculties and also assists the fulfillment of one's lifespan, so too it is with good dharmas. They are able to increase faith and the rest of those faculties¹⁹ while also assisting the fulfillment of one's wisdom life.

"Spending the night in another place" is a reference to going from the dwelling place of that buddha to the dwelling place of yet another buddha. Also, one may interpret "another place" as signifying the places in between this buddha's land and that buddha's land.

"Knowing well where to make a turn in the road" refers for example to when a guide recognizes that a road has become unsafe and so then takes a turn. So too it is with a bodhisattva. He knows that this particular path takes one into the realm of the *śrāvaka* disciples, that this other path takes one into the realm of the *pratyekabuddhas*, and that this other path takes one to the realization of buddhahood. Having

正體字

如是知己。捨聲聞道辟支佛道。但行
 091b27 || 至佛道。如彼好道多有飲食。十住道亦如
 091b28 || 是多行布施持戒修禪。如彼導師以多財
 091b29 || 物善能治法有大勢力。菩薩亦如是有財
 091c01 || 物治法故有大勢力。財者七財。所謂信戒
 091c02 || 慚愧捨聞慧。治法者。一切^[17]魔種種沙門婆羅
 091c03 || 門外道論師悉能摧伏。是為威勢。如彼大城
 091c04 || 無有怨賊疫病暴死種種衰惱故。名為安
 091c05 || 隱。涅槃大城亦如是。無有諸魔外道諸流
 091c06 || 貪欲瞋恚放逸死憂悲苦惱啼哭故。名為安
 091c07 || 隱。如彼大城多有飲食故名為豐饒。涅槃
 091c08 || 城亦如是。多有諸深禪定解脫三昧故。名
 091c09 || 為豐饒。如彼大城多所容受故名為大
 091c10 || 城。涅槃城亦如是。多受眾生故名為大。假
 091c11 || 令一切眾生不受諸法故。皆入無餘涅槃。
 091c12 || 而涅槃性無增無減。如彼導師能將多眾
 091c13 || ^[18]安隱示好道故。名為導師。菩薩亦如是。
 091c14 || 善將眾生示佛^[19]法示^[20]涅槃。從生死險道
 091c15 || 得至涅槃故。名為大導師。如彼導師善知
 091c16 || 道相故。身及餘人皆無有惡。菩薩亦如是。

簡體字

如是知己。舍声闻道辟支佛道。但行至佛道。如彼好道多有饮食。十住道亦如是多行布施持戒修禅。如彼导师以多财物善能治法有大势力。菩萨亦如是有财物治法故有大势力。财者七财。所谓信戒慚愧舍闻慧。治法者。一切魔种种沙门婆罗门外道论师悉能摧伏。是为威势。如彼大城无有怨贼疫病暴死种种衰恼故。名为安隐。涅槃大城亦如是。无有诸魔外道诸流贪欲嗔恚放逸死忧悲苦恼啼哭故。名为安隐。如彼大城多有饮食故名为丰饶。涅槃城亦如是。多有诸深禅定解脱三昧故。名为丰饶。如彼大城多所容受故名为大城。涅槃城亦如是。多受众生故名为大。假令一切众生不受诸法故。皆入无余涅槃。而涅槃性无增无减。如彼导师能将多众安隐示好道故。名为导师。菩萨亦如是。善将众生示佛法示涅槃。从生死险道得至涅槃故。名为大导师。如彼导师善知道相故。身及余人皆无有恶。菩萨亦如是。

realized this, he relinquishes the paths of *śrāvaka* disciples and *pratyek-abuddhas* and thenceforth travels solely along the path to buddhahood.

Just as that good road has much to eat and drink along the way, so too the path of the ten grounds provides sustenance through the abundant practice of giving, moral virtue, and cultivation of the *dhyāna* concentrations.

Just as that guide has great power because he has abundant wealth and is well able to use the means for maintaining order, so too does the bodhisattva also have great power because he has wealth and the means for maintaining order.

“Wealth” here refers to the seven kinds of wealth, namely: faith, [adherence to] moral precepts, a sense of shame, a dread of blame, relinquishing, learning, and wisdom.

“Means for maintaining order” refers to the ability to defeat all challenges from any *māra* or from any of the various sorts of *śramaṇas*, brahmins, or non-Buddhist treatise masters. This is what is meant by “awesome strength.”

Just as that great city is deemed to be safe and secure because it is free of bandits, pestilence, the causes of violent death, and the many different sorts of distress, so too is the great city of nirvāṇa deemed to be safe and secure, this because it is free of *māras*, non-Buddhists, the contaminants, greed, hatred, neglectfulness, death, sorrow, grief, suffering, anguish, and lamentation.

Just as that great city, because it has an abundance of food and drink, is deemed to be bountiful, so too is the city of nirvāṇa deemed to be bountiful because it has an abundance of deep *dhyāna* absorptions, liberations, and samādhis.

Just as that great city, because it is able to accommodate many people, is said therefore to be a great city, so too is the city of nirvāṇa deemed to be great because it is able to accommodate many beings. If one could cause all beings to enter the nirvāṇa without residue through their non-acceptance of any dharmas [as inherently existent], the nature of nirvāṇa would still neither increase nor decrease.

Just as that guide is deemed to be a guide because he is able to lead many groups of people to safety and security by showing them the good road, so too is a bodhisattva also deemed to be a great guide, for he is able to lead forth beings, showing them the Dharma of the Buddha, showing them nirvāṇa, and guiding them out from the hazardous road of *saṃsāra* so that they successfully reach nirvāṇa.

And just as that guide, because he so well knows the signs all along that road, is able to ensure that he himself as well as the rest of his group do not encounter any calamities, so too it is with the bodhisattva.

091c17 || 自不行貪瞋恚等諸蓋諸惡苦行老死深坑。
091c18 || 亦不墮寒熱地獄餓鬼故。名為自不得惡
091c19 || 所隨從者亦不得惡。是故偈中說善知道
091c20 || 相故。自不得惡餘不得惡。 [21]

正
體
字

自不行貪瞋恚等諸蓋諸惡苦行老死深坑。亦不墮寒熱地獄餓鬼
故。名為自不得惡所隨從者亦不得惡。是故偈中說善知道相故。
自不得惡餘不得惡。

簡
體
字

Because he himself does not course in desire, ill will, or the other hindrances, because he does not practice bad ascetic practices, because he does not fall into the deep pit of aging and death, and because he also does not fall into the hot hells, the cold hells or the realms of the hungry ghosts, he is deemed to be one who does not encounter calamities himself while ensuring that his followers do not encounter calamities, either.

It is for these reasons that the verse says that it is due to knowing well the signs along the path that [the guide] does not encounter any calamities himself, nor do any of the others encounter calamities, either.

The End of Chapter Twenty-Six

正
體
字

091c21		[22]略行品第二十七
091c22		菩薩歡喜地 今已略說竟
091c23		菩薩住是中 多作閻浮王
091c24		常離慳貪垢 不失三寶念
091c25		心常願作佛 救護諸眾生
091c26		初地名歡喜。已略說竟。諸佛法無量無邊是
091c27		地為本。若廣說亦無量無邊。是故言略說。
091c28		菩薩住是地中。多作閻浮提勢力轉輪王。先
091c29		世修習是地因緣故。信樂布施無慳貪垢。
092a01		常施三寶故不失三寶念。常念作佛救諸
092a02		眾生。如是等善念常在心中。復次。
092a03		若欲得出家 勤心行精進
092a04		能得數百定 得見數百佛
092a05		能動百世界 飛行亦如是
092a06		若欲放光明 能照百世界
092a07		化數百種人 能住壽百劫
092a08		能 ^[1] 擇數百法 能變作百身

簡
體
字

十住毗婆沙论卷第十二		
略行品第二十七		
菩薩歡喜地	今已略說竟	
菩薩住是中	多作閻浮王	
常離慳貪垢	不失三寶念	
心常願作佛	救護諸眾生	
初地名歡喜。已略說竟。諸佛法無量無邊是地為本。若廣說亦無量無邊。是故言略說。菩薩住是地中。多作閻浮提勢力轉輪王。先世修習是地因緣故。信樂布施無慳貪垢。常施三寶故不失三寶念。常念作佛救諸眾生。如是等善念常在心中。復次。		
若欲得出家	勤心行精進	
能得數百定	得見數百佛	
能動百世界	飛行亦如是	
若欲放光明	能照百世界	
化數百種人	能住壽百劫	
能擇數百法	能變作百身	
能化百菩薩	示現為眷屬	

CHAPTER 27

A Summarizing Discussion of the Bodhisattva Practices

VII. CHAPTER 27: A SUMMARIZING DISCUSSION OF BODHISATTVA PRACTICES

A. A BRIEF PRESENTATION INTENDED TO FINISH THE FIRST GROUND DISCUSSION

We have now come to the end of the general explanation
of the bodhisattva's Ground of Joyfulness
The bodhisattva who abides herein
often becomes a monarch who rules over Jambudvīpa.

He is ever distant from the defilements of greed and desire,
and never fails in his recollection of the Three Jewels.
His mind always aspires to become a buddha
and to rescue and protect all beings.

The first ground is known as the Ground of Joyfulness. We have come to the end of its general explanation. All of the measureless and boundless dharmas of all buddhas take this very ground as their foundation. Were one to take up an expansive discussion of it, that too would become measureless and boundless. Hence we speak here of a "summarizing" explanation.

The bodhisattva who abides on this ground will often serve as a powerful wheel-turning monarch reigning over the entire continent of Jambudvīpa. Due to having cultivated the causes and conditions for this ground in previous lives, he has a resolute belief in the practice of giving and is free of the defilement of miserliness. Because he is always gives to the Three Jewels, he never fails in his recollection of the Three Jewels. He always bears in mind his resolve to become a buddha and to rescue and protect all beings. Good thoughts such as these are always in his mind.

Additionally:

If he aspires to leave behind the home life
and then diligently practices vigor,
he is able to acquire several hundred meditative concentrations,
and is able to see several hundred buddhas.

He is able to shake a hundred worlds,
and his ability to travel [to other worlds] is also of this sort.
If he wishes to emanate radiant light,
he is able to illuminate a hundred worlds.

正體字	092a09	能化百菩薩	示現為眷屬
	092a10	利根過是數	[2]依佛神力故
	092a11	已說初地相	果力淨治法
	092a12	今當復更說	第二無垢地
	092a13	果名得數百定見數百佛等。勢力名能化	
	092a14	數百眾生。餘偈義[3]先已說。不復解餘偈。今	
	092a15	當復說第二無垢地。問曰。汝欲廣說菩薩	
	092a16	所行法。初地義尚多。諸學者恐轉增廣則懈	
	092a17	怠心生不能讀誦。是故汝今應為不能多	
	092a18	讀誦者。略解菩薩所行諸法。答曰。	
	092a19	菩薩所有法	是法皆應行
	092a20	一切惡應捨	是則名略說
	092a21	如上來諸[4]品所說。能生能增長諸地法。如	
	092a22	上諸品中說。若於餘處說者。	
簡體字		利根过是数	依佛神力故
		已说初地相	果力净治法
		今当复更说	第二无垢地
		果名得数百定见数百佛等。势力名能化数百众生。余偈义先	
		已说。不復解余偈。今当复说第二无垢地。问曰。汝欲广说菩萨	
		所行法。初地义尚多。诸学者恐转增广则懈怠心生不能读诵。是	
		故汝今应为不能多读诵者。略解菩萨所行诸法。答曰。	
		菩萨所有法	是法皆应行
		一切恶应舍	是则名略说
		如上来诸品所说。能生能增长诸地法。如上诸品中说。若于	
		余处说者。	

He creates transformation bodies of several hundred kinds of people and can remain for a lifespan of a hundred kalpas.

He is able to selectively investigate several hundred dharmas and is able to manifest a hundred transformation bodies,

He is able to transformationally create a hundred bodhisattvas that manifest as his retinue.

Those of sharp faculties can exceed these numbers through relying on the Buddha's spiritual powers.

Having already explained the first ground's characteristic features, its fruits, its powers, and the dharmas used in its purification,

We shall now also present an explanation of the second ground, the Ground of Stainlessness.

"Fruits" refers to the acquisition of several hundred meditative absorptions, the ability to see several hundred buddhas, and so forth. "Powers" refers to the ability to manifest as several hundred [kinds of] beings, and so forth. The meanings implicit in the rest of the verse have already been explained. Hence we shall not proceed with an explanation of the rest of the verse but rather shall now discuss the second ground, the Ground of Stainlessness.

B. Q: BEFORE FINISHING, PLEASE SUMMARIZE THE BODHISATTVA PATH

Question: You wish to present an expansive discussion of the dharmas practiced by the bodhisattva. There are still many [additional] meanings pertaining to the first ground. It is to be feared that, if the discussion becomes ever more expansive, those attempting to study this will become prone to indolent thoughts that could impair their ability to study and recite this. Therefore, for the sake of those unable to [memorize and] recite a more [extensive explanation], you should now [instead] present a summarizing explanation of the dharmas practiced by the bodhisattva.

C. A: A SERIES OF STATEMENTS SUMMARIZING THE BODHISATTVA PRACTICES

1. PRACTICE ALL BODHISATTVA DHARMAS & ABANDON ALL TRANSGRESSIONS

Response:

All dharmas of the bodhisattva—
these dharmas should all be practiced.

All forms of evil should be relinquished.

This is what constitutes the summarizing explanation.

Dharmas such as those explained in preceding chapters are able to produce and are able to instigate growth in the dharmas pertaining to the [bodhisattva] grounds. Also, if dharmas such as those explained in previous chapters have been explained elsewhere, one should cause

皆應令生菩

092a23 || 薩過惡事皆應遠離。是名略說菩薩所應

092a24 || 行。如法句中說。諸惡莫作諸善奉行自淨

092a25 || 其意是諸佛教。有一法攝佛道。菩薩應行。

092a26 || 云何為一。所謂於善法中一心不放逸。如

092a27 || 佛告阿難。我不放逸故。得阿耨多羅三藐

092a28 || 三菩提。如說。

正體字 092a29 || 不放逸成佛 世間無與等

092b01 || 若能不放逸 何事而不成

092b02 || 復有二法能攝佛道。一不放逸。二智慧。如

092b03 || 說。

092b04 || 不放逸智慧 佛說是利門

092b05 || 不見不放逸 而事不成者

092b06 || 復有三法能攝佛道。一學勝戒。二學勝心。

092b07 || 三學勝慧。如說。

092b08 || 戒生上三昧 三昧生智慧

092b09 || 智散諸煩惱 如風吹浮雲

皆应令生菩萨过恶事皆应远离。是名略说菩萨所应行。如法句中
说。诸恶莫作诸善奉行自净其意是诸佛教。有一法摄佛道。菩萨
应行。云何为一。所谓于善法中一心不放逸。如佛告阿难。我不
放逸故。得阿耨多罗三藐三菩提。如说。

不放逸成佛 世间无与等

若能不放逸 何事而不成

复有二法能摄佛道。一不放逸。二智慧。如说。

不放逸智慧 佛说是利门

不见不放逸 而事不成者

复有三法能摄佛道。一学胜戒。二学胜心。三学胜慧。如
说。

戒生上三昧 三昧生智慧

智散诸烦恼 如风吹浮云

简体字

all of those dharmas to arise as well. One should abandon all endeavors involving bodhisattva transgressions. This is what constitutes the summarizing explanation of what the bodhisattva should practice. This is as taught in the *Dharmapada*:

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to carry out the purification of one's own mind—
This is the teaching of all Buddhas.

2. BE SINGLE-MINDED AND NON-NEGLECTFUL IN PRACTICING GOOD DHARMAS

There is one dharma that subsumes the path to buddhahood and that is what the bodhisattva should practice. And what is that singular teaching? It is what is referred to as being single-minded and non-neglectful in the cultivation of good dharmas. As the Buddha told Ānanda: "It is due to not being neglectful that I attained *anuttarasamyaksambodhi*." This is as described here:

It is through non-neglectfulness that one becomes a buddha,
one who is unmatched by anyone anywhere in the world.
If one is simply able to refrain from neglectfulness,
what endeavor could one fail to achieve?

3. TWO DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also two dharmas that are able to subsume the path to buddhahood, namely:

First, non-neglectfulness;
And second, wisdom.

These are as described below:

Non-neglectfulness and wisdom—
The Buddha spoke of these as gateways to benefit.
One does not see instances wherein one avoids neglectfulness,
and yet those endeavors still fail to succeed.

4. THREE DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also three dharmas that are able to subsume the path to buddhahood, namely:

First, training in the supreme moral virtue;
Second, training in the supreme mind;
And third, training in the supreme wisdom.

These are as described below:

Moral virtue produces superior samādhi,
samādhi produces wisdom,
and wisdom scatters the afflictions
just as wind blows away floating clouds.

正
體
字

092b10 || 復有四法能攝佛道。一諦處。二捨處。三滅
092b11 || 處。四慧處。如說。
092b12 || 諦捨定具足 得慧利清淨
092b13 || 精進求佛道 當集此四法
092b14 || 復有五法能攝佛道。一信根。二精進根。三
092b15 || [5]念根。四定根。五慧根。如說。
092b16 || 信根精進根 念定慧堅牢
092b17 || 是法大悲合 終不退佛道
092b18 || 如人得五根 能通達五塵
092b19 || 如得信等根 能通諸法相
092b20 || 復有六法能攝佛道。所謂布施持戒忍辱精
092b21 || 進禪定智慧波羅蜜。

簡
體
字

復有四法能攝佛道。一諦處。二捨處。三滅處。四慧處。如
說。
諦捨定具足 得慧利清淨
精進求佛道 當集此四法
復有五法能攝佛道。一信根。二精進根。三念根。四定根。
五慧根。如說。
信根精進根 念定慧堅牢
是法大悲合 終不退佛道
如人得五根 能通達五塵
如得信等根 能通諸法相
復有六法能攝佛道。所謂布施持戒忍辱精進禪定智慧波羅
蜜。

5. FOUR DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also four dharmas that are able to subsume the path to buddhahood, namely [the four bases of meritorious qualities]:

- First, the truth basis;
- Second, the relinquishment basis;
- Third, the quiescence basis;
- And fourth, the wisdom basis.

These are as described below:

By perfecting truth, relinquishment, and meditative concentration, one acquires the pure benefits of wisdom.
One who vigorously pursues the path to buddhahood should gather together these four dharmas.

6. FIVE DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also five dharmas that are able to subsume the path to buddhahood, namely:

- First, the faculty of faith;
- Second, the faculty of vigor;
- Third, the faculty of mindfulness;
- Fourth, the faculty of meditative concentration;
- And fifth, the faculty of wisdom.

These are as described below:

Through the faculty of faith and the faculty of vigor, mindfulness, concentration, and wisdom are solid and durable.
Once these dharmas are joined with the great compassion, one will never retreat from the path to buddhahood.

Just as a person who acquires the five sense faculties is then able to completely comprehend the five sense objects, similarly, if one acquires faith and the rest of the [five] faculties, he is then able to know the [true] character of all dharmas.

7. SIX DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also six dharmas that are able to subsume the path to buddhahood, namely the *pāramitās*:

- Giving;
- Moral virtue;
- Patience;
- Vigor;
- Dhyāna* concentration;
- And wisdom.

正
體
字

	如說。	
092b22	如所說六度	降伏諸煩惱
092b23	常增長善根	不久當得佛
092b24	復有七法能攝佛道。所謂七正法。信慚愧	
092b25	聞精進念慧。如說。	
092b26	欲得七正法	當樂定精進
092b27	除去七邪法	能知諸功德
092b28	是人能疾得	無上佛菩提
092b29	拔沒生死者	令在安隱處
092c01	復有八法能攝佛道。所謂八大人覺。少欲	
092c02	知足遠離精進念定慧樂不戲論。如說。	
092c03	若人決定心	住八大人覺
092c04	為求佛道故	除諸惡覺觀

簡
體
字

	如说。	
	如所说六度	降伏诸烦恼
	常增长善根	不久当得佛
	复有七法能摄佛道。所谓七正法。信惭愧闻精进念慧。如	
	说。	
	欲得七正法	当乐定精进
	除去七邪法	能知诸功德
	是人能疾得	无上佛菩提
	拔没生死者	令在安隐处
	复有八法能摄佛道。所谓八大人觉。少欲知足远离精进念定	
	慧乐不戏论。如说。	
	若人决定心	住八大人觉
	为求佛道故	除诸恶觉观

These are as described below:

If [one practices] the six perfections as explained,
one will overcome the afflictions,
will always bring about the growth of the roots of goodness,
and, before long, will succeed in attaining buddhahood.

8. SEVEN DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also seven dharmas that are able to subsume the path to buddhahood, namely the so-called “seven right dharmas”:

Faith;
A sense of shame;
A dread of blame;
Extensive learning;
Vigor;
Mindfulness;
And wisdom.

These are as described below:

One who aspires to acquire the seven right dharmas
should delight in meditative concentration pursued with vigor.
If one rids himself of the seven wrong dharmas,
he will be able to know all the meritorious qualities.
Such a person will be able to rapidly acquire
the unsurpassable bodhi of the Buddha,
extricate those sunken in *saṃsāra*,
and cause them then to reside in the safe and secure abode.

9. EIGHT DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also eight dharmas that are able to subsume the path to buddhahood, namely the so-called “eight types of thought of great men,” namely:

Having but few desires;
Being easily satisfied;
Renunciation;
Vigor;
Mindfulness;
Meditative concentration;
Wisdom;
And delighting in the avoidance of mere conceptual elaboration.

These are as described below:

If someone forms the definite resolve
to abide in the eight types of thought of great men, and then,
in order to pursue the path to buddhahood,
rids himself of the bad forms of ideation and reflection,

正
體
字

092c05 || 如是則不久 疾[6]得無上道
092c06 || 如人行善者 必當得妙果
092c07 || 復有九法能攝佛道。所謂大忍大慈大悲慧
092c08 || 念堅心不貪不恚不癡。如說。
092c09 || 具足於大忍 大慈及大悲
092c10 || 又能住於慧 念及堅心中
092c11 || 深入入無貪 無恚癡善根
092c12 || 若能如是者 佛道則在手
092c13 || 復有十法能攝佛道。所謂十善道。自不殺
092c14 || 生不教他殺見殺心不稱讚見殺心不
092c15 || 喜。乃至邪見亦如是。以是福德迴向阿耨
092c16 || 多羅三藐三菩提。如說。
092c17 || 不惱害眾生 亦不行劫盜
092c18 || 不淫犯他婦 是三為身業

簡
體
字

如是則不久 疾得無上道
如人行善者 必當得妙果
復有九法能攝佛道。所謂大忍大慈大悲慧念堅心不貪不恚不
癡。如說。
具足於大忍 大慈及大悲
又能住於慧 念及堅心中
深入入無貪 無恚癡善根
若能如是者 佛道則在手
復有十法能攝佛道。所謂十善道。自不殺生不教他殺見殺心
不稱讚見殺心不喜。乃至邪見亦如是。以是福德回向阿耨多羅
三藐三菩提。如說。
不惱害眾生 亦不行劫盜
不淫犯他婦 是三為身業

by proceeding in this manner, before long,
 he will swiftly gain the unsurpassable path.
 This is just as when someone practices goodness:
 He is certainly bound to gain the sublime fruits [of the path].

10. NINE DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also nine dharmas that are able to subsume the path to buddhahood, namely:

Great patience;
 Great kindness;
 Great compassion;
 Wisdom;
 Mindfulness;
 Solid resolve;
 Non-greed;
 Non-hatred;
 And non-delusion.

These are as described below:

If one is well equipped with great patience,
 great kindness, and great compassion,
 and is also able to abide in wisdom,
 mindfulness, and solid resolve—

If with resolute intentions one enters the good roots
 of non-greed, non-hatred, and non-delusion—

If one is able to act in this manner,
 the path to buddhahood will then be in the palm of one's hand.

11. TEN DHARMAS THAT SUBSUME THE PATH TO BUDDHAHOOD

There are also ten dharmas that are able to subsume the path to buddhahood, namely the ten courses of good karmic action. [In the case of the first of them, these include]: not killing any being oneself, not instructing others to kill, not praising any killing that one observes, and not delighting in any killing [carried out by others]. And so the list continues similarly until we come to [the tenth], not holding wrong views. One then dedicates the merit [of adhering to these ten courses of good karmic action] to the attainment of *anuttarasamyaksambodhi*. These are as described below:

One does not harass or harm any living being,
 nor does one engage in any robbery or theft,
 nor does one indulge in sexual transgressions with another's wife.
 These are the three concerned with the karmic actions of the body.

正
體
字

092c19 || 不妄語兩舌 不惡口綺語
 092c20 || 不貪惱邪見 是七口意行
 092c21 || 如是則能開 無上佛道門
 092c22 || 若欲得佛者 當行是初門
 092c23 || 如是等法菩薩應生。生已應守護。守護已
 092c24 || 應增長。於一^[7]善事從一轉增。亦應當知。
 092c25 || 求佛道者。於一惡法應疾遠離。所謂遠
 092c26 || 離^[8]不放逸。如說。
 092c27 || 若人不能度 生死險惡道
 092c28 || 是為可呵責 最是罪惡事
 092c29 || 雖樂於富樂 而生貧賤家
 093a01 || 不能種善^[1]根 為人作奴僕
 093a02 || 皆由於放逸 因緣之所致
 093a03 || 是故有智者 疾遠如惡毒
 093a04 || 若未成大悲 無生忍不退
 093a05 || 而行放逸者 是則名為死
 093a06 || 復有二過應疾遠離。一貪聲聞地。二貪辟
 093a07 || 支地。如佛說。

簡
體
字

不妄語兩舌 不惡口綺語
 不貪惱邪見 是七口意行
 如是則能開 無上佛道門
 若欲得佛者 當行是初門
 如是等法菩薩應生。生已應守護。守護已應增長。于一善事
 从一轉增。亦應當知。求佛道者。于一惡法應疾远离。所谓远离
 不放逸。如说。
 若人不能度 生死險惡道
 是为可呵責 最是罪惡事
 虽乐于富乐 而生貧賤家
 不能种善根 为人作奴仆
 皆由于放逸 因緣之所致
 是故有智者 疾远如惡毒
 若未成大悲 无生忍不退
 而行放逸者 是则名为死
 复有二过应疾远离。一贪声闻地。二贪辟支地。如佛说。

One does not engage in false speech, divisive speech,
harsh speech, or frivolous speech,
nor does one indulge covetousness, ill will, or wrong views.
These are the seven actions of the mouth and the mind.

If one acts in this manner, then one is able to open
the gate to the unsurpassable path to buddhahood.
If one wishes to attain buddhahood,
one should practice in accordance with this initial gateway.

The bodhisattva should bring forth dharmas such as these, and then, having brought them forth, he should guard them. Having guarded them, he should then increase them so that every single good endeavor subsequently brings about an ever-increasing devotion to that form of goodness.

12. FAULTS TO BE URGENTLY ABANDONED ON THE PATH TO BUDDHAHOOD

a. ONE FAULT THAT MUST BE URGENTLY ABANDONED ON THE BUDDHA PATH

One should also realize that there is one bad dharma that one who pursues the path to buddhahood should urgently abandon. We refer here to the need to abandon neglectfulness.¹²⁰ This is as described here:

If one is unable to cross beyond
saṃsāra's dangerous wretched destinies,¹²¹
this is something worthy of rebuke
and is the worst of all offenses.

Although one delights in wealth's pleasures,
one may still be reborn into a poor and lowly family
in which one is unable to plant any roots of goodness
and in which one becomes a slave or a servant of others.

This is all brought about by the causes and conditions
associated with neglectfulness.

Therefore one who is wise
urgently leaves it behind as if it were a lethal poison.

If one has not yet developed the great compassion
and gained the unproduced-dharmas patience and irreversibility
and yet still indulges in neglectfulness,
this is synonymous with bring on one's own death.¹²²

b. TWO FAULTS THAT MUST BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also two faults that one should urgently abandon, namely:

First, longing for the grounds of *śrāvaka* disciples.

And second, longing for the ground of *pratyekabuddhas*.

As the Buddha said:

正
體
字

093a08	若墮聲聞地	及辟支佛地
093a09	是名菩薩死	亦名一切失
093a10	雖墮於地獄	不應生怖畏
093a11	若墮於二乘	菩薩應大畏
093a12	雖墮於地獄	不永遮佛道
093a13	若墮於二乘	畢竟遮佛道
093a14	佛說愛命者	斬首則大畏
093a15	如是欲作佛	二乘應大畏
093a16	復有三過應疾遠離。一憎諸菩薩。二憎菩	
093a17	薩所行。三憎甚深大乘經。如說。	
093a18	小智以小緣	憎恚諸菩薩
093a19	亦憎菩薩道	亦憎大乘經
093a20	不解故不信	墮在大地獄
093a21	怖畏大驚喚	是事應遠離
093a22	復有四過應疾遠離。一諂。二曲。三急性。四	
093a23	無慈愍。如說。	
093a24	自言是菩薩	其心多諂曲

簡
體
字

	若墮声闻地	及辟支佛地
	是名菩萨死	亦名一切失
	虽堕于地狱	不应生怖畏
	若堕于二乘	菩萨应大畏
	虽堕于地狱	不永遮佛道
	若堕于二乘	毕竟遮佛道
	佛说爱命者	斩首则大畏
	如是欲作佛	二乘应大畏
	复有三过应疾远离。一憎诸菩萨。二憎菩萨所行。三憎甚深大乘经。如说。	
	小智以小缘	憎恚诸菩萨
	亦憎菩萨道	亦憎大乘经
	不解故不信	堕在大地狱
	怖畏大惊唤	是事应远离
	复有四过应疾远离。一谄。二曲。三急性。四无慈愍。如说。	
	自言是菩萨	其心多谄曲

If one falls down onto the grounds of the *śrāvaka* disciples
or onto the ground of the *pratyekabuddhas*,
for the bodhisattva, this is synonymous with dying
and is also synonymous with complete failure.

Even though one might fall into the hells,
one should still not feel any terror.
However, if he were to fall into the Two Vehicles,
the bodhisattva should then feel immensely fearful.

Although one might fall into the hells,
this would not forever block one's path to buddhahood.
However, if one were to fall into the Two Vehicles,
this would forever block one's path to buddhahood.

The Buddha has stated that one who loves his life,
would feel immensely fearful if faced with decapitation.
In this very same way, one who wishes to become a buddha
should feel immensely fearful of entering the Two Vehicles.¹²³

C. THREE FAULTS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also three faults that one should urgently abandon, namely:

- First, hating bodhisattvas;
- Second, hating the bodhisattva practices;
- Third, hating any extremely profound Great Vehicle scripture.

These are as described below:

Those of lesser wisdom may, over but minor conditions,
come to hate Bodhisattvas,
hate the bodhisattva path,
or hate the sutras of the Great Vehicle.

Because they do not understand them, they have no faith in them
and then fall down into the great hells.

There, struck with fear, they scream in terror.

This is a situation that one should abandon.

D. FOUR FAULTS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also four faults that one should urgently abandon, namely:

- First, flattery;
- Second, deviousness;
- Third, being quick-tempered;
- And fourth, being bereft of kindness or pity.

These are as described below:

One who describes himself as a bodhisattva
who has a mind much given over to flattery and deviousness,

正
體
字

093a25 || 急性無所容 不行慈愍心
 093a26 || 是近阿鼻獄 離佛道甚遠
 093a27 || 復有五過應疾遠離。一貪欲。二瞋恚。三睡
 093a28 || 眠。四調戲。五疑。是名五蓋覆心。如說。
 093a29 || 若人放逸者 諸蓋則覆心
 093b01 || 生天猶尚難 何況於得果
 093b02 || 若勤行精進 則能裂諸蓋
 093b03 || 若能裂諸蓋 隨願悉皆得
 093b04 || 復有六過與六波羅蜜相違。應疾遠離。一
 093b05 || 慳貪。二破戒。三瞋恚。四懈怠。五調戲。六愚
 093b06 || 癡。如說。
 093b07 || 慳貪垢污心 破戒而懈怠
 093b08 || 無知如牛羊 好瞋如毒蛇
 093b09 || 心亂如獼猴 [2]不遠離諸蓋
 093b10 || 生天為甚難 何況得佛道

簡
體
字

急性无所容 不行慈愍心
 是近阿鼻狱 离佛道甚远
 复有五过应疾远离。一贪欲。二瞋恚。三睡眠。四调戏。五
 疑。是名五盖覆心。如说。
 若人放逸者 诸盖则覆心
 生天犹尚难 何况于得果
 若勤行精进 则能裂诸盖
 若能裂诸盖 随愿悉皆得
 复有六过与六波罗蜜相违。应疾远离。一悭贪。二破戒。三
 瞋恚。四懈怠。五调戏。六愚痴。如说。
 悭贪垢污心 破戒而懈怠
 无知如牛羊 好瞋如毒蛇
 心乱如獼猴 不远离诸盖
 生天为甚难 何况得佛道

who is quick-tempered and intolerant,
and who does not act with a mind of kindness and pity—
This is to draw near to the Avīci Hells
and depart far from the path to buddhahood.

e. FIVE FAULTS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also five faults that one should urgently abandon, namely:

First, desire;
Second, ill will;
Third, lethargy-and-sleepiness;
Fourth, excitedness-and-regretfulness;¹²⁴
And fifth, doubtfulness.

These are the five hindrances that may cover over a person's mind which are as described below:

If a person falls into neglectfulness,
the hindrances will cover his mind,
making even birth in the heavens difficult to achieve,
how much the less might one then attain the fruits of the path?

If one is diligent in the practice of vigor,
one can then tear through the hindrances.
If one is able to tear through the hindrances,
then, whatever one wishes for, it will all be obtained.

f. SIX FAULTS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also six faults that are opposite to the six *pāramitās* and that one should urgently abandon:

First, miserliness;
Second, breaking the moral precepts;
Third, anger;
Fourth, indolence;
Fifth, excited agitation;
And sixth, delusion.

These are as described below:

Having the stain of miserliness defiling one's mind,
breaking the moral precepts, indulging in indolence,
being as ignorant as a cow or sheep,
being as fond of hatred as a venomous serpent,
or having a mind as scattered as that of a monkey—
If one fails to abandon the hindrances,
then, even gaining a celestial rebirth would be extremely difficult,
how much the less could one succeed in attaining buddhahood?

正
體
字

093b11 || 復有七過應疾遠離。一樂多事務。二樂多
093b12 || 讀誦。三樂睡眠。四樂語說。五貪利養。六常
093b13 || 欲令人喜。七迷悶於道心隨愛行。如說。
093b14 || 弊人樂事務 樂多誦外經
093b15 || 癡人樂睡眠 樂共聚眾語
093b16 || 雖願欲作佛 而深著利養
093b17 || 是恩愛奴僕 迷悶於佛道
093b18 || 如是諸惡人 自言是菩薩
093b19 || 復有八法應疾遠離。一邪見。二邪思惟。三
093b20 || 邪語。四邪業。五邪命。六邪方便。七邪念。八
093b21 || 邪定。如說。
093b22 || 若有[3]人愚癡 行於八邪道
093b23 || 學邪諸經法 好隨逐邪師
093b24 || 遠離八聖道 深妙諸功德
093b25 || 堅[4]深著煩惱 而或願菩提

簡
體
字

复有七过应疾远离。一乐多事务。二乐多读诵。三乐睡眠。
四乐语说。五贪利养。六常欲令人喜。七迷闷于道心随爱行。如
说。
 弊人乐事务 乐多诵外经
 痴人乐睡眠 乐共聚众语
 虽愿欲作佛 而深着利养
 是恩爱奴仆 迷闷于佛道
 如是诸恶人 自言是菩萨
 复有八法应疾远离。一邪见。二邪思惟。三邪语。四邪业。
五邪命。六邪方便。七邪念。八邪定。如说。
 若有人愚痴 行于八邪道
 学邪诸经法 好随逐邪师
 远离八圣道 深妙诸功德
 坚深着烦恼 而或愿菩提

g. SEVEN FAULTS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also seven faults that one should urgently abandon:

- First, delighting in pursuing many different endeavors;
- Second, delighting in excessive study and recitation;
- Third, delighting in sleep;
- Fourth, delighting in talking;
- Fifth, coveting offerings;
- Sixth, always wanting to make people laugh;
- And seventh, being so confused and befuddled in cultivating the path that one's mind follows the influence of craving.

These are as described below:

Inferior persons may delight in activities
or delight in much recitation of non-Buddhist scriptures.
Ignorant people may delight in sleeping
or delight in much talking amidst groups of people.
Although they aspire to become a buddha,
they are deeply attached to receiving offerings.
These slaves to craving have become confused
with regard to the path to buddhahood.
All such people as these who engage in what is bad
nonetheless claim to be bodhisattvas.

h. EIGHT DHARMAS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also eight dharmas that one should urgently abandon, namely:

- First, wrong views;
- Second, wrong intentional thought;
- Third, wrong speech;
- Fourth wrong [physical] actions;
- Fifth, wrong livelihood;
- Sixth, wrong effort;
- Seventh, wrong mindfulness;
- And eighth, wrong meditative concentration.

These are as described below:

Wherever there are people who are so foolish
that they practice the eight-fold wrong path,
pursue the study of deviant scriptures,
become fond of chasing after deviant spiritual guides,
and abandon the profound and sublime qualities
of the Āryas' eightfold path,
[these are people who] are solidly and deeply attached to afflictions,
and yet still may wish to succeed in realizing bodhi—

正
體
字

093b26 || 如是愚癡人 欲度於大海
 093b27 || 捨好堅牢船 抱石欲求^[5]渡
 093b28 || 復有九法應疾遠離。一不聞阿耨多羅^[6]三
 093b29 || 藐三菩提。二聞已不信。三若信不受。四若
 093c01 || 受不誦持。五若^[7]又誦持不知義趣。六若知
 093c02 || 不說。七若說不如說行。八若如說行不能
 093c03 || 常行。九若能常行不能善行。如說。
 093c04 || 癡人不欲聞 無上正真道
 093c05 || 聞已不能信 又不能誦持
 093c06 || 不知義不說 不如所說行
 093c07 || 不能常善行 ^[8]又無念安慧
 093c08 || 如是愚癡人 不堪得道果
 093c09 || 猶如罪惡人 不得生天上
 093c10 || 復有十過應疾遠離。所謂十不善道。如說。

簡
體
字

如是愚痴人 欲度于大海
 舍好坚牢船 抱石欲求渡
 复有九法应疾远离。一不闻阿耨多罗三藐三菩提。二闻已不
 信。三若信不受。四若受不诵持。五若又诵持不知义趣。六若知
 不说。七若说不如说行。八若如说行不能常行。九若能常行不能
 善行。如说。
 痴人不欲闻 无上正真道
 闻已不能信 又不能诵持
 不知义不说 不如所说行
 不能常善行 又无念安慧
 如是愚痴人 不堪得道果
 犹如罪恶人 不得生天上
 复有十过应疾远离。所谓十不善道。如说。

People who are so deluded as this
are like those who would wish to cross over a great ocean
by abandoning a fine, solid, and durable ship,
seeking instead to make the crossing by carrying stones.

i. NINE DHARMAS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also nine dharmas that one should urgently abandon, namely:

- First, failing to hear [the teachings on the attainment of]
anuttarasamyaksambodhi;
- Second, having heard them, failing to have faith in them;
- Third, having acquired faith in them, failing to take them on;
- Fourth, having taken them on, nonetheless still failing to retain them
through recitation;
- Fifth, though one has also begun to retain them through recitation,
one nonetheless still does not understand their meaning;
- Sixth, having understood their meaning and significance, one none-
theless fails to explain them [for others];
- Seventh, having explained them [for others], one nonetheless fails to
accord with their explanation in one's own practice;
- Eighth, having begun to practice in accordance with their explana-
tion, one is still unable to always put them into practice;
- And ninth, having become able to always put them into practice, one
is unable to thoroughly practice them.

These are as described below:

Foolish people do not wish to even hear
[teachings on] the unsurpassable, right, and true path,
or, having heard them, they are unable to have faith in them,
or they are unable to retain them through recitation,
or they do not understand their meaning or explain them for others,
or they do not cultivate in accordance with how they were taught,
or they are unable to always or thoroughly put them into practice.
Moreover, they have no mindfulness or stable wisdom.

Such foolish people as these
cannot obtain the fruits of the path.

In this, they are like people who, having committed karmic offenses,
cannot succeed in gaining rebirth in the heavens.

j. TEN DHARMAS TO BE URGENTLY ABANDONED ON THE BUDDHA PATH

There are also ten dharmas that one should urgently abandon, namely
those comprising the ten courses of bad karmic actions. These are as
described below:

正
體
字

093c11 || 癡人於少時 貪愛弊五欲
 093c12 || 捨離十善道 行十不善道
 093c13 || 諸天樂在手 而復自捨棄
 093c14 || 如貪小錢利 而捨大寶藏
 093c15 || 問曰。汝說無上道相時。種種因緣訶罵空
 093c16 || 發願菩薩自言菩薩但名字菩薩。若是三
 093c17 || 不名為菩薩者。成就何法名為真菩薩。答
 093c18 || 曰。
 093c19 || 非但發空願 自言是菩薩
 093c20 || 名字為菩薩 略說能成就
 093c21 || 三十二法者 乃名為菩薩
 093c22 || 若人發心欲求佛道。自言是菩薩。空受名
 093c23 || 號不行功德慈悲心諸波羅蜜等。是不名
 093c24 || 為菩薩。如土城名寶城。但自誑身亦誑諸
 093c25 || 佛。亦誑世間眾生。若人有三十二妙法亦
 093c26 || 能發願是名真實菩薩。何等三十二。一深心
 093c27 || 為一切眾生求諸安樂。二能入諸佛智中。
 093c28 || 三自審知堪任作佛不作佛。四不憎惡他。
 093c29 || 五道心堅固。

簡
體
字

痴人于少时 贪爱弊五欲
 舍离十善道 行十不善道
 诸天乐在手 而复自舍弃
 如贪小钱利 而舍大宝藏
 问曰。汝说无上道相时。种种因缘诃骂空发愿菩萨自言菩萨
 但名字菩萨。若是三不名为菩萨者。成就何法名为真菩萨。答
 曰。
 非但发空愿 自言是菩萨
 名字为菩萨 略说能成就
 三十二法者 乃名为菩萨
 若人发心欲求佛道。自言是菩萨。空受名号不行功德慈悲心
 诸波罗蜜等。是不名为菩萨。如土城名宝城。但自诳身亦诳诸
 佛。亦诳世间众生。若人有三十二妙法亦能发愿是名真实菩萨。
 何等三十二。一深心为一切众生求诸安乐。二能入诸佛智中。三
 自审知堪任作佛不作佛。四不憎恶他。五道心坚固。

Foolish people, when still young,
begin to crave descending into the five desires,
abandoning the ten courses of good karmic action,
and engaging in the ten courses of bad karmic action.

Although the bliss of the heavens is in their own hands,
they still cast it aside and reject it,
just as, due to greedily pursuing the benefit of but little money,
one might somehow abandon a great treasury of jewels.

13. THE 32 DHARMAS OF GENUINE BODHISATTVAS

Question: When you were explaining the characteristic aspects of the unsurpassable path, for many different reasons, you criticized and scolded empty-vow bodhisattvas, self-proclaimed bodhisattvas, and those who are bodhisattvas in name only. If those three types of individuals do not qualify as bodhisattvas, then, through the perfection of which dharma does one qualify as a genuine bodhisattva?

Response:

It is not merely by making empty vows
by proclaiming oneself to be a bodhisattva,
or by being a bodhisattva only in name.
To state it briefly, it is those who are able to perfect
thirty-two dharma
who then truly qualify as bodhisattvas.

If one brings forth the resolve by which he seeks to pursue the path to buddhahood and then claims himself to be a bodhisattva, merely emptily assuming the name but not cultivating the meritorious qualities, the mind of kindness and compassion, the *pāramitās*, and the other practices, this sort of person does not actually qualify as a bodhisattva, for he is comparable to some model city made of mud being referred to as “the jeweled city.” In this, he only deceives himself, cheats all buddhas, and cheats all of the world’s beings as well.

If a person comes to possess thirty-two sublime dharma while also being able to bring forth the [bodhisattva’s] vow, this is someone who qualifies as a genuine bodhisattva. What then are these thirty-two dharma? They are:

- 1) He strives with resolute intentions to bring about every form of peace and happiness for all beings;
- 2) He is able to enter into the wisdom of all buddhas;
- 3) He knows through his own self-examination whether or not he is capable of becoming a buddha;
- 4) He does not hate or loathe anyone;
- 5) His resolve to succeed in the path is solid;

正
體
字

六不假偽結託親愛。七乃至未

094a01 || 入涅槃常為眾生作親友。八親疎同心。九

094a02 || 已許善事心不退轉。十於一切眾生不斷

094a03 || 大慈。十一於一切眾生不斷大悲。十二常

094a04 || 求正法心無疲懈。十三勤發精進心無厭

094a05 || 足。十四多聞而解義。十五常省己過。十六

094a06 || 不譏彼闕。十七於一切見聞事中常修菩

094a07 || 提心。十八施不求報。十九持戒不求一切

094a08 || 生處。二十於一切眾生忍辱無瞋礙。二十

094a09 || 一能勤精進修習一切善根。二十[1]二不隨

094a10 || 無色定生。二十三方便所攝智慧。二十四四

094a11 || 攝法所攝方便。二十五持戒毀戒慈愍無二。

094a12 || 二十六一心聽法。二十七一心阿練若處住。

094a13 || 二十八不樂世間種種雜事。二十九不貪

094a14 || 著小乘。三十見大乘利益為大。

簡
體
字

六不假伪结托亲爱。七乃至未入涅槃常为众生作亲友。八亲疏同心。九已许善事心不退转。十于一切众生不断大慈。十一于一切众生不断大悲。十二常求正法心无疲懈。十三勤发精进心无厌足。十四多闻而解义。十五常省己过。十六不讥彼阙。十七于一切见闻事中常修菩提心。十八施不求报。十九持戒不求一切生处。二十于一切众生忍辱无嗔碍。二十一能勤精进修习一切善根。二十二不随无色定生。二十三方便所摄智慧。二十四四摄法所摄方便。二十五持戒毁戒慈愍无二。二十六一心听法。二十七一心阿练若处住。二十八不乐世间种种杂事。二十九不贪着小乘。三十见大乘利益为大。

- 6) He does not form friendships or trusting relationships on false pretenses;
- 7) He always serves as a close friend to beings even up to the point of his entry into nirvāṇa;
- 8) Whether others are personally close or distant from him, his mind remains the same [in the way he treats them];
- 9) He does not retreat from good endeavors to which he has assented;
- 10) He never cuts off his great kindness for all beings;
- 11) He never cuts off his great compassion for all beings;
- 12) He always pursues right Dharma and his mind never becomes weary or prone to laziness;
- 13) He is diligent in bringing forth vigor and he has insatiable resolve;
- 14) He is possessed of extensive learning and comprehension of its meanings;
- 15) He always reflects upon his own faults;
- 16) He does not deride others for their shortcomings;
- 17) In all matters he observes or hears, he always cultivates the resolve to attain bodhi;
- 18) In giving, he seeks no reward;
- 19) His observance of the moral precepts is not motivated by the desire to take rebirth in any particular place;¹²⁵
- 20) He exercises patience in his interactions with all beings and thus remains free of any hatred or obstructiveness toward them;
- 21) He is able to diligently and vigorously cultivate all roots of goodness;
- 22) He does not take on rebirths corresponding to the formless realm meditative absorptions;¹²⁶
- 23) His wisdom is inclusive of appropriate expedient teaching methods;
- 24) His skillful means are those that lie within the four means of attraction;¹²⁷
- 25) His kindness and pity for others do not differ with respect to those who observe the moral precepts versus those who break the moral precepts;
- 26) He is single-mindedly attentive when listening to the Dharma;
- 27) He remains single-mindedly focused when dwelling in a forest hermitage;
- 28) He does not delight in any of the many different sorts of endeavors that are admixed with worldly priorities;
- 29) He does not covet or retain any attachment for the Small Vehicle;
- 30) He perceives that the benefit brought about by the Great Vehicle is immense;

三十一遠

094a15 || 離惡知識。三十二親近善知識。菩薩住是三
094a16 || 十二法。能成^[2]七法。所謂四無量心。能遊戲
094a17 || 五神通。常依於智。常不捨善惡眾生。所言
094a18 || 決定^[3]言必皆實。集一切善法心無厭足。是
094a19 || 為三十二法。為七^[4]法。菩薩成就此者。名
094a20 || 為真實菩薩。

正
體
字

三十一远离恶知识。三十二亲近善知识。菩萨住是三十二法。能成七法。所谓四无量心。能游戏五神通。常依于智。常不舍善恶众生。所言决定言必皆实。集一切善法心无厌足。是为三十二法。为七法。菩萨成就此者。名为真实菩萨。

简
体
字

- 31) He stays away from bad spiritual guides;
- 32) He draws close to good spiritual guides.

14. SEVEN ADDITIONAL DHARMAS OF GENUINE BODHISATTVAS

As the bodhisattva abides in these thirty-two dharmas, he is able to perfect seven additional dharmas. Specifically, they are:

The four immeasurable minds;¹²⁸

The ability to roam about, delighting in the use of the five spiritual superknowledges;

Constant reliance on wisdom;

Never forsaking either good or evil beings;

Decisiveness in all pronouncements;

Definite truthfulness in all statements;

Insatiability in the accumulation of all good dharmas.

These constitute the thirty-two dharmas with their seven additional dharmas. Any bodhisattva who perfects these dharmas qualifies as a genuine bodhisattva.

The End of Chapter Twenty-Seven

正
體
字

094a21 || 分別二地業道品第[5]一
094a22 || 諸菩薩已得 具足於初地
094a23 || 欲得第二地 當生十種心
094a24 || 諸菩薩已得歡喜初地。為得二地故生十
094a25 || 種心。因是十心能得第二地。如人欲上樓
094a26 || 觀要因梯而上。問曰。何等是十心得第二
094a27 || 地方便。答曰。
094a28 || 直心堪用心 軟伏寂滅心
094a29 || 真妙不雜貪 快大心為十
094b01 || 諸菩薩已具足於初地。欲得第二地。生是
094b02 || 十方便心。一直心。二堪用心。三柔軟心。四
094b03 || 降伏心。五寂滅心。六真妙心。七不雜心。八
094b04 || 不貪心。九廣快心。十大心。

簡
體
字

分別二地業道品第二十八
諸菩薩已得 具足於初地
欲得第二地 當生十種心

諸菩薩已得歡喜初地。為得二地故生十種心。因是十心能得
第二地。如人欲上樓觀要因梯而上。問曰。何等是十心得第二地
方便。答曰。
直心堪用心 軟伏寂滅心
真妙不雜貪 快大心為十

諸菩薩已具足於初地。欲得第二地。生是十方便心。一直
心。二堪用心。三柔軟心。四降伏心。五寂滅心。六真妙心。七
不雜心。八不貪心。九廣快心。十大心。

CHAPTER 28

Distinctions in the 2nd Ground's Courses of Karmic Action

VIII. CH. 28: DISTINCTIONS IN THE 2ND GROUND'S KARMIC ACTIONS

A. THE TEN RESOLUTE INTENTIONS NECESSARY FOR ENTERING THE 2ND GROUND

The bodhisattva who has already succeeded in the complete fulfillment of the first ground and then wishes to reach the second ground should bring forth ten types of resolute intentions.¹²⁹

Those bodhisattvas who have already reached the first ground, the Ground of Joyfulness, next bring forth ten types of resolute intentions for the sake of reaching the second ground. It is because of these ten kinds of resolute intentions that one is able to reach the second ground. This is comparable to when someone wishes to go up to an upper-story balcony and must rely on the stairs to do so.

Question: What then are these ten kinds of resolute intentions that serve as means for reaching the second ground?

Response:

The straight mind, the capable mind, the pliant, the restrained, and the quiescent minds, the truly sublime, the unmixed, and the non-covetous minds, the happy mind, and magnanimous mind make ten in all.

The bodhisattva who has already completely fulfilled the practices of the first ground and now wishes to reach the second ground proceeds to develop these ten kinds of resolute intentions as the appropriate means, namely:¹³⁰

- 1) The straight mind;
- 2) The capable mind;
- 3) The pliant mind;
- 4) The restrained mind;
- 5) The quiescent mind;
- 6) The truly sublime mind;
- 7) The unmixed mind;
- 8) The unattached mind;
- 9) The expansively happy mind;
- 10) The magnanimous mind.

正
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直心者。離諂

094b05 || 曲。離諂曲故心轉柔軟。柔軟者。不剛強麤
094b06 || 惡。菩薩得是柔軟心。生種種禪定。亦修^[6]習
094b07 || 諸善法。觀諸法實相。心則堪用。心堪用故
094b08 || 生伏心。伏心者。善能降伏眼等諸根。如經
094b09 || 中說。何等是善道。所謂比丘降伏眼根乃至
094b10 || 意根。以降伏六根故。名為伏心。心已降伏
094b11 || 則易生寂滅心。寂滅心者。能滅貪欲瞋恚
094b12 || 愚癡等諸煩惱。先伏心已遮令寂滅。復有人
094b13 || 言。得諸禪定是名寂滅心。如經說。若人善
094b14 || 知禪定相不貪其味。是名寂滅心。得寂滅
094b15 || 心已。必生真妙心。真妙心者。於諸禪定神
094b16 || 通所願事中如意得用。譬如真金隨意所
094b17 || 用。行者既得直心乃至真妙心已。為守護

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體
字

直心者。离谄曲。离谄曲故心转柔软。柔软者。不刚强粗恶。菩
萨得是柔软心。生种种禅定。亦修习诸善法。观诸法实相。心则
堪用。心堪用故生伏心。伏心者。善能降伏眼等诸根。如经中
说。何等是善道。所谓比丘降伏眼根乃至意根。以降伏六根故。
名为伏心。心已降伏则易生寂灭心。寂灭心者。能灭贪欲嗔恚愚
痴等诸烦恼。先伏心已遮令寂灭。复有人言。得诸禅定是名寂灭
心。如经说。若人善知禅定相不贪其味。是名寂灭心。得寂灭心
已。必生真妙心。真妙心者。于诸禅定神通所愿事中如意得用。
譬如真金随意所用。行者既得直心乃至真妙心已。为守护

1. THE STRAIGHT MIND AND THE PLIANT MIND

Now, as for the straight mind, this is one that has abandoned flattery and deviousness. Because the mind has abandoned flattery and deviousness, it becomes characterized by pliancy. Pliancy refers to not being unyielding or gruff and ill-mannered. The bodhisattva who acquires this pliant mind develops many different *dhyāna* absorptions and also cultivates all good dharmas.

2. THE CAPABLE MIND

Once one has contemplated the true character of all dharmas, his mind then becomes capable. Because the mind has become capable, one develops the restrained mind.

3. THE RESTRAINED MIND

The restrained mind is one that is well able to restrain the eye and the other sense faculties. This is as stated in the sutras: “What is it that comprises the path of goodness? It is one wherein the bhikshu restrains his eye sense faculty and so forth until we come to his restraining of the mind faculty.” It is due to restraint of the six sense faculties that we refer to “the restrained mind.”

4. THE QUIESCENT MIND

Once the mind has become restrained, it is then easy to bring forth the quiescent mind. Now, as for the quiescent mind, this refers to being able to extinguish greed, hatred, delusion, and the other afflictions. Having first restrained the mind, one is able to block [the arising of those afflictions] and bring about a state of quiescence.

There are others who claim that acquisition of the *dhyāna* absorptions that itself constitutes the quiescent mind. This is as described in the sutras where it says, “If a person thoroughly knows the characteristic features of the *dhyāna* absorptions, then he will not desire the delectability [of their pleasurable meditative states]. This then is what is meant by the quiescent mind.”

5. THE TRULY SUBLIME MIND

Once one has acquired the quiescent mind, he will then definitely bring forth the truly sublime mind. “The truly sublime mind” is a state in which, whatever one wishes to accomplish in the *dhyāna* absorptions and spiritual powers, one will be able to put them to use in a manner that conforms to one’s wishes. This is like having real gold that one is able to use however one wishes.

6. THE UNMIXED MIND

Once the practitioner has acquired these types of mind from the straight mind on through to the truly sublime mind, in order to preserve and

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094b18 || 是心故。樂生不雜心。不雜心者。不與在家
 094b19 || 出家從事。是人作是念。我得如是等心。皆
 094b20 || 由禪定力故。以是諸心當得第二地等無
 094b21 || 量利益。若與眾人雜者則失此利。何以故。
 094b22 || 若人與眾人雜行。則眼等六根或時還發諸
 094b23 || 不善法。何以故。親近可染可瞋可癡法故。
 094b24 || 諸根發動煩惱火然。煩惱火然故則失此利。
 094b25 || 見此等過故生不雜心。不應與在家出家
 094b26 || 者雜行。是人得是不雜心已。次生不貪心。
 094b27 || 不貪心者。於在家出家人中所謂父母兄弟
 094b28 || 和^[7]上師長等不生貪著。作是念。若我於
 094b29 || 在家出家生貪著者。必當來往問訊。我則
 094c01 || 何有不雜心耶。是故我欲令諸禪定等利
 094c02 || 住不雜心者。當於在家出家捨貪著心。問
 094c03 || 曰。菩薩法不應捨眾生。不應生捨心。如
 094c04 || 助菩提中說。

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字

是心故。乐生不杂心。不杂心者。不与在家出家从事。是人作是
 念。我得如是等心。皆由禅定力故。以是诸心当得第二地等无量
 利益。若与众人杂者则失此利。何以故。若人与众人杂行。则眼
 等六根或时还发诸不善法。何以故。亲近可染可嗔可痴法故。诸
 根发动烦恼火然。烦恼火然故则失此利。见此等过故生不杂心。
 不应与在家出家者杂行。是人得是不杂心已。次生不贪心。不贪
 心者。于在家出家人中所谓父母兄弟和上师长等不生贪着。作是
 念。若我于在家出家生贪著者。必当来往问讯。我则何有不杂心
 耶。是故我欲令诸禅定等利住不杂心者。当于在家出家舍贪着
 心。问曰。菩萨法不应舍众生。不应生舍心。如助菩提中说。

protect these kinds of mind, he delights in bringing forth the unmixed mind. The unmixed mind is one in which one abstains from getting involved with either householders or monastics. This practitioner has this thought:

Acquiring these types of mind depends entirely on the power of the *dhyāna* absorptions. It is by means of these types of mind that one acquires the measureless benefits of the second ground. If I allow [these types of mind] to become admixed with the affairs of these many other people, then I will lose these benefits.

And why would this be so? If one allows his practice to become admixed with the affairs of other people, then, because of the eye faculty and the rest of the six sense faculties, one may sometimes then revert to the production of unwholesome dharmas. Why? Because, when one draws close to dharmas able to provoke lust, hatred, or delusion, [the sensations experienced through] the sense faculties may stir up the fires of the afflictions. It would be due to having ignited the fires of the afflictions that one would then lose these benefits.

It is because of having perceived these sorts of faults that one then develops the unmixed mind and realizes that he should not allow his practice to become admixed with the affairs of householders or other monastics.

7. THE UNATTACHED MIND

Having already developed this unmixed mind, this practitioner next develops the unattached mind. The unattached mind is that through which one does not become attached to any householders or monastics, including even one's father, one's mother, one's older or younger brother, one's preceptors, one's teachers, or one's elders. One reflects thus:

If I become attached to householders or monastics, then this will surely involve the interactions involved with going thither and exchanging mutual greetings. In such circumstances, how could I possibly avoid the arising of mixed mind states? Therefore, if I wish to ensure that the benefits of the *dhyāna* absorptions continue to abide, doing so through preservation of the unmixed mind, then I should relinquish any thoughts of attachment for either householders or monastics.

a. Q: DOESN'T AN UNATTACHED MIND CONTRADICT THE BODHISATTVA VOW?

Question: The dharma of the bodhisattva prescribes that one should not forsake beings and should not entertain any thought of forsaking them. This is as stated in the *Bodhisambhāra* [Treatise]:

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094c05	菩薩初精進	所有方便力
094c06	應 ^[8] 令諸眾生	住於大乘中
094c07	若人教恒沙	眾生住羅漢
094c08	不如教一人	住大乘為勝
094c09	若人少勢力	不堪發大乘
094c10	次當教令住	辟支聲聞乘
094c11	若人不堪住	辟支聲聞乘
094c12	應教此眾生	令行福因緣
094c13	不任住三乘	不堪人天樂
094c14	常以今世事	隨而利益之
094c15	若有諸眾生	不受菩薩利
094c16	於此不應捨	應生大慈悲
094c17	汝云何言菩薩得不雜心生不貪心。若菩	
094c18	薩不貪眾生則為捨離。何能度耶。答曰。應	
094c19	隨順菩薩道行捨心。何以故。是人因捨心	
094c20	生廣快心。作是念。我若捨是眾闍。當得禪	
094c21	定因禪定生妙廣快法。得是法已其後則	
094c22	能利益眾生。勝今千萬倍。是故為多利益	
094c23	眾生少時捨心	

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字

菩薩初精進	所有方便力
應令諸眾生	住於大乘中
若人教恒沙	眾生住羅漢
不如教一人	住大乘為勝
若人少勢力	不堪發大乘
次當教令住	辟支聲聞乘
若人不堪住	辟支聲聞乘
應教此眾生	令行福因緣
不任住三乘	不堪人天樂
常以今世事	隨而利益之
若有諸眾生	不受菩薩利
于此不應舍	應生大慈悲

汝云何言菩薩得不雜心生不貪心。若菩薩不貪眾生則為捨離。何能度耶。答曰。應隨順菩薩道行捨心。何以故。是人因捨心生廣快心。作是念。我若舍是眾闍。當得禪定因禪定生妙廣快法。得是法已其後則能利益眾生。勝今千万倍。是故为多利益眾生少时舍心

From the very beginning, the bodhisattva exerts vigor in the power of every form of skillful means through which he should influence all beings to abide in the Great Vehicle.

Even were one to teach beings as numerous as the sands of the Ganges to abide in arhatship, that would not equal [the merit of] instructing even one person to abide in the Great Vehicle, for this would be the superior deed.

If one encounters someone possessed of only lesser strength who is thus incapable of bringing forth Great Vehicle resolve, one should, as a secondary priority, teach them to abide instead in the *śrāvaka* disciple or *pratyekabuddha* vehicles.

If they find themselves incapable of abiding in either *śrāvaka* disciple or *pratyekabuddha* vehicles, then one should instruct such beings in a way that causes them to cultivate the causal bases of merit.

If, however, they cannot take on any of the Three Vehicles and cannot take on [causal bases] for human or celestial bliss, either, then one should always resort to present-world endeavors to benefit them in a manner corresponding to the situation.

If, even then, there happen to be those beings who cannot accept benefit as offered by the bodhisattva, one must still refrain from forsaking these beings, but should bring forth great kindness and compassion for them.¹³¹

Also, why is it that you claim that the bodhisattva takes on the unmixed mind and brings forth the unattached mind? If the bodhisattva has no attachment to other beings, then that just amounts to abandoning them. How then could he liberate them?

b. A: NO, ONE MUST ACCORD WITH THE MIND OF EQUANIMITY

Response: One should accord with the practice of the mind of equanimity as prescribed by the bodhisattva path. And why? It is because of the mind of equanimity that this person then develops the expansively happy mind. Thus, one reflects:

If I relinquish these many sorts of disturbances, then I will be able to acquire the *dhyāna* absorptions and it is because of the *dhyāna* absorptions that I will bring forth that sublime dharma of expansive happiness. Once I have acquired this dharma, I will then be able to benefit beings in ways that are ten million times more beneficial than what I can do right now.

Consequently, in order to bring about far greater benefit for other beings, one temporarily uses the mind of equanimity to provisionally

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權捨眾鬧。當得禪定五神

094c24 || 通等利益眾生。菩薩何故作如是方便。菩

094c25 || 薩為得大心而作是念。大人樂大利益故

094c26 || 不存小利。是故我今當求大人之法隨而

094c27 || 修學。應如是勤加精進為大利益。所謂諸

094c28 || 禪定神通滅苦解脫等。是故汝說非也。問曰。

094c29 || 初地中已有直心等法。何故復說菩薩欲

095a01 || 得二地生於十心。答曰。初地雖有此法

095a02 || 未得深樂。未有堅固。在此地中心常喜樂

095a03 || 轉深堅固堪任施用。是故汝難非也。問曰。若

095a04 || 深樂堅固此法者得何^[1]異事。答曰。

095a05 || 若其一時得 深樂堅固心

095a06 || 更不復用功 如使常隨逐

095a07 || 如使一時生常隨逐人。菩薩如是一時得

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权舍众闹。当得禅定五神通等利益众生。菩萨何故作如是方便。菩萨为得大心而作是念。大人乐大利益故不存小利。是故我今当求大人之法随而修学。应如是勤加精进为大利益。所谓诸禅定神通灭苦解脱等。是故汝说非也。问曰。初地中已有直心等法。何故复说菩萨欲得二地生于十心。答曰。初地虽有此法未得深乐。未有坚固。在此地中心常喜乐转深坚固堪任施用。是故汝难非也。问曰。若深乐坚固此法者得何异事。答曰。

若其一时得 深乐坚固心

更不复用功 如使常随逐

如使一时生常随逐人。菩萨如是一时得

abandon the many disturbances so that one can then acquire the *dhyāna* absorptions, the five spiritual powers, and the associated qualities with which one can benefit beings.

So, why is it that the bodhisattva engages in these sorts of skillful means? In order to acquire the magnanimous mind, the bodhisattva reflects:

Because the great man delights in providing great benefit, he does not settle for providing merely minor benefit. Therefore I should now seek to acquire the dharmas of great men and then cultivate the corresponding course of training. I should then pursue just such a diligent application of vigor for the sake of being able to provide such great benefit, namely by acquiring the *dhyāna* absorptions, the spiritual powers, the extinguishing of the sufferings, the liberations, and so forth.

Given the above, the challenge that you have presented here is wrongly conceived.

c. Q: WHY MUST THE BODHISATTVA AGAIN DEVELOP THE STRAIGHT MIND, ETC.?

Question: One already possesses the straight mind and other such dharmas on the first ground. Why then do you yet again state that the bodhisattva wishing to gain the second ground must develop these ten types of mind?

d. A: NOW, ON THE 2ND GROUND, THESE MINDS BECOME SOLIDLY ESTABLISHED

Response: Although one has already come into possession of these dharmas on the first ground, one still does not deeply delight in them and still has not yet solidly established them. One's mind is always joyous on this ground. One then becomes ever more solidly established [in these dharmas] and then develops the capacity to put them to use. Therefore, this challenge of yours is wrong.

e. Q: WHAT IS THE RESULT OF DEEP DELIGHT AND SOLID ESTABLISHMENT?

Question: In the case of those who deeply delight in these dharmas and become ever more solidly established in them, what sorts of circumstances result from this?¹³²

f. A: THESE TYPES OF MIND WILL FOREVER AFTER BE EFFORTLESSLY INVOKED

Response:

If this person succeeds even one time in acquiring deep delight and solid establishment in these types of mind, then he will never again have to apply further effort in this, for they will then become like servants who always follow after him.

They will become like a servant that, from the time of his birth, then always follows along after his master. So too, once the bodhisattva has

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095a08 || 深樂堅固心已即常隨逐。更不須用功而
095a09 || 生若以少因緣便生。何以故。根深入故莖
095a10 || 節相續。問曰。若菩薩得是十種心得何等
095a11 || 果。答曰。
095a12 || 若得是諸心 正住第二地
095a13 || 具三種離垢 惡業及煩惱
095a14 || 若菩薩得是直等十心。即名住第二菩薩地。
095a15 || 一離垢者。地名也。二離垢者。於此地中離
095a16 || 十不善道罪業之垢。三離垢者。離貪欲瞋恚
095a17 || 等諸煩惱垢故。名為離垢。復次離垢義者。[2]
095a18 || 十住毘婆沙論卷第十三
095a21 || 十住毘婆沙論卷第十四 095a22 ||
095a23 || 聖者龍樹造
095a24 || 後秦龜茲國三藏鳩摩羅什譯
095a25 || 分別二地業道品之餘
095a26 || [3]菩薩住此地 自然不行惡
095a27 || 深樂善法故 自然行善道
095a28 || 問曰。十[4]不善道自然不作。自然行十善道。
095a29 || 此二種道。幾是身行。幾是口行。幾是意行。

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深乐坚固心已即常随逐。更不须用功而生若以少因缘便生。何以故。根深入故茎节相续。问曰。若菩萨得是十种心得何等果。答曰。
若得是诸心 正住第二地
具三种离垢 恶业及烦恼
若菩萨得是直等十心。即名住第二菩萨地。一离垢者。地名也。二离垢者。于此地中离十不善道罪业之垢。三离垢者。离贪欲瞋恚等诸烦恼垢故。名为离垢。复次离垢义者。
菩萨住此地 自然不行恶
深乐善法故 自然行善道
问曰。十不善道自然不作。自然行十善道。此二种道。几是身行。几是口行。几是意行。

acquired deep delight in and solid establishment of these [ten types of] minds, they will immediately and always accompany him and never again require the application of special effort to cause them to arise. Thereafter, it requires only the most minor sort of causal circumstance for them to come forth yet again. Why is this so? It is because the roots [of goodness associated with these types of mind] have penetrated down so deeply that stems and branches continuously push forth [forever after].

g. Q: WHAT ARE THE FRUITS OF ACQUIRING THESE TEN TYPES OF MIND?

Question: If the bodhisattva succeeds in acquiring these ten types of mind, what sorts of fruits will he gain?

h. A: HE WILL ATTAIN THE SECOND GROUND AND A THREEFOLD STAINLESSNESS

Response:

If one acquires these types of mind,
then one will abide directly on the second ground
and will become completely equipped with a threefold stainlessness:
[Nominal]; in terms of bad karma; and in terms of the afflictions.

If the bodhisattva succeeds in acquiring these ten types of mind consisting of the straight mind as well as the others, he will then immediately qualify as abiding on the second bodhisattva ground.

The first type of stainlessness is the name of this ground, [i.e. the “stainlessness” ground]. The second type of stainlessness refers to the abandonment on this ground of the defilements associated with the karmic transgressions occurring in the ten courses of bad karmic action. The third type of stainlessness refers to abandonment of the defilements associated with greed, hatred, and the other sorts of afflictions.

It is for these reasons that this is called “the Ground of Stainlessness.” Furthermore, regarding the meaning of “stainlessness”:

B. THE 2ND GROUND BODHISATTVA'S TEN COURSES OF GOOD KARMIC ACTION

The bodhisattva abiding on this ground
naturally abstains from engaging in bad actions.
Because he deeply delights in good dharmas,
he naturally practices the courses of good karmic action.

1. Q: HOW MANY ARE PHYSICAL, HOW MANY VERBAL & HOW MANY MENTAL?

Question: Given that [this bodhisattva] naturally abstains from the ten courses of bad karmic action and naturally engages in the ten courses of good karmic action, how many of the actions comprising these two classes of courses of karmic action are physical, how many are verbal, and how many are mental?

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答

095b01 || 曰。

095b02 || [5]身意[6]二三種 口四善亦爾

095b03 || 略說則如是 此應當分別

095b04 || 不善身行有三種。所謂奪他命劫盜邪淫。

095b05 || 不善口行四種妄語兩舌惡口散亂語。不善

095b06 || 意行三種。貪取瞋惱邪見。善身行亦有三種。

095b07 || 離奪命劫盜邪淫。善口行亦四種。離妄語兩

095b08 || 舌惡口散亂語。善意行有三種。不貪取不瞋

095b09 || 惱正見。身口意業道。是善不善應須論議

095b10 || 令人得解。初奪命不善道者。所謂有他眾

095b11 || 生知是[7]眾生故行惱害。因是惱害則失

095b12 || 壽命。起此身業是名初奪命不善道。離此

095b13 || 事故。名為離奪命善行。劫盜者。所謂屬他

095b14 || 之物。知是物屬他生劫盜心。手捉此物舉

095b15 || 離[8]此處。若劫若盜計是我物生我所心。

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答曰。

身意二三种 口四善亦尔

略说则如是 此应当分别

不善身行有三种。所谓夺他命劫盗邪淫。不善口行四种妄语两舌恶口散乱语。不善意行三种。贪取嗔恼邪见。善身行亦有三种。离夺命劫盗邪淫。善口行亦四种。离妄语两舌恶口散乱语。善意行有三种。不贪取不嗔恼正见。身口意业道。是善不善应须论议令人得解。初夺命不善道者。所谓有他众生知是众生故行恼害。因是恼害则失寿命。起此身业是名初夺命不善道。离此事故。名为离夺命善行。劫盗者。所谓属他之物。知是物属他生劫盗心。手捉此物举离此处。若劫若盗计是我物生我所心。

2. A: PHYSICAL AND MENTAL ARE THREEFOLD AND VERBAL ARE FOURFOLD

Response:

The [bad] physical and mental actions are each of three types and the [bad] verbal actions are fourfold. So too with good actions.

The brief explanation then is of this sort.

This is a subject that should be distinguished [further].

There are three types of bad physical karmic actions, namely killing, stealing, and sexual misconduct. There are four types of bad verbal karmic actions, namely false speech, divisive speech, harsh speech, and scattered or inappropriate speech. There are three types of bad mental karmic actions, namely covetousness, ill will, and wrong views.

There are also three types of good physical karmic actions, namely abandoning killing, stealing, and sexual misconduct. The good verbal karmic actions are also fourfold, namely abandoning false speech, divisive speech, harsh speech, and scattered or inappropriate speech. There are three types of good mental karmic actions, namely non-covetousness, refraining from ill will, and right views.

Whether the physical, verbal, or mental courses of karmic action are good or bad is a topic requiring further discussion so as to cause people to clearly understand such matters.

C. DEFINITIONS OF EACH OF THE TEN COURSES OF GOOD & BAD KARMIC ACTION

1. KILLING

First, “killing” as a course of bad karmic action involves the following factors:

The existence of another being;

The knowledge that there is this being;

The deliberate infliction of physical injury;

The loss of life due to this infliction of physical injury.

If one brings forth these physical karmic actions, this is what is known as “killing,” the first of the courses of bad karmic action. It is the abandoning of these factors that defines the good karmic action of refraining from killing.

2. STEALING

As for “stealing,” it involves the following factors:

There is something belonging to someone else;

One knows that this thing belongs to someone else;

One produces a thought intent on stealing it;

One's hand grasps this thing, picks it up, and then moves it away from its current location;

Whether one openly robs or surreptitiously steals the object, one then reckons, “This is my possession” and thinks, “This is mine.”

是

095b16 || 名劫盜行。離此事者名為離劫盜善行。邪
 095b17 || 淫者。所有女人。若為父母所護。親族所護。
 095b18 || 為姓所護。世法所護。戒法所護。若他^[9]人婦
 095b19 || 知有鞭杖惱害等障礙。於此事中生貪欲
 095b20 || 心起於身業。或於自所有妻妾。若受戒若
 095b21 || 懷妊若乳兒若非道。是名邪淫。遠離此事
 095b22 || 名為善身行。妄語者。覆相覆心覆見覆忍覆
 095b23 || 欲知如是相而更異說。是名妄語。遠離此
 095b24 || 事名為遠離妄語善行。

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是名劫盜行。离此事者名为离劫盜善行。邪淫者。所有女人。若
 为父母所护。亲族所护。为姓所护。世法所护。戒法所护。若他
 人妇知有鞭杖恼害等障碍。于此事中生贪欲心起于身业。或于自
 所有妻妾。若受戒若怀妊若乳儿若非道。是名邪淫。远离此事名
 为善身行。妄语者。覆相覆心覆见覆忍覆欲知如是相而更异说。
 是名妄语。远离此事名为远离妄語善行。

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These are the factors defining the act of stealing. It is the abandoning of these factors that defines the good karmic action of refraining from stealing.

3. SEXUAL MISCONDUCT

As for “sexual misconduct,” [it involves the following factors]:

There is some woman,¹³³

She is under the protection of parents, under the protection of her clan, under the protection of her caste, under the protection of worldly convention or law, or under the protection of the moral precepts;

In the case of another man's wife, one may even know of the potential for such obstacles as being whipped, beaten with clubs, tormented, or afflicted with bodily injury;

Even in the midst of any of these circumstances, one nonetheless produces thoughts of lust and then actually commits one of the types of offending physical karmic actions.

In circumstances involving one's own wife, [the following factors constitute transgressions of this precept]:

She may have formally taken a [temporarily restricting] moral precept;

She may be pregnant;

She may still be nursing an infant;

The act may involve a restricted orifice.¹³⁴

These are the factors defining the act of sexual misconduct. It is the abandonment of these factors that defines the good karmic action [of refraining from sexual misconduct].

4. FALSE SPEECH

As for “false speech,” [it involves the following factors]:

There is some deceptive sign;

There is the mental intent to deceive;

There is the perception that this action would constitute a deceptive falsehood;

There is the acquiescence in some circumstance constituting a deceptive falsehood;

There is the desire to deceive;

There is the knowledge that the circumstances are of this sort and yet one describes them as being otherwise.

These are the factors defining the action of false speech. It is the abandonment of these factors that defines the good karmic action of abstaining from false speech.

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兩舌者。欲離別他。

095b25 || 以此事向彼說。以彼事向此說。為離別
095b26 || 他故。和合者令別離。別離者則隨順樂為
095b27 || 別離。喜別離好別離。是名兩舌。離如此
095b28 || 事名為遠離兩舌善行。惡口者。世間所有惡
095b29 || 語害語苦語麁語弊語令^[10]他瞋惱是名惡
095c01 || 口。遠離此事名為離惡口善行。散亂語者。
095c02 || 非時語無利益語非法語無本末語無因緣
095c03 || 語。是名散亂語。遠離此事名為離散亂善
095c04 || 行。貪取者。屬他之物他所欲。他田塢他財
095c05 || 物。

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两舌者。欲离别他。以此事向彼说。以彼事向此说。为离别他故。和合者令别离。别离者则随顺乐为别离。喜别离好别离。是名两舌。离如此事名为远离两舌善行。恶口者。世间所有恶语害语苦语粗语弊语令他嗔恼是名恶口。远离此事名为离恶口善行。散乱语者。非时语无利益语非法语无本末语无因缘语。是名散乱语。远离此事名为离散乱善行。贪取者。属他之物他所欲。他田塢他财物。

5. DIVISIVE SPEECH

As for “divisive speech,” [it involves the following factors]:

One wishes to cause others to separate;

One says something about this person to that person or says something about that person to this person in order to cause them to separate;

Those who previously were close are then caused to separate;

If they become separated, one is subsequently happy that they have separated, rejoices that they have separated, or is pleased that they have separated.

Factors such as these define an act of divisive speech. It is the abandonment of these factors that defines the good karmic action of abstaining from divisive speech.

6. HARSH SPEECH

As for “harsh speech,” this is inclusive of all of the types of worldly speech that are inclined to cause anger or torment in others such as:

Harsh speech;

Injurious speech;

Bitter speech;

Coarse speech;

Abusive speech.

Factors such as these define an act of harsh speech. It is the abandonment of these factors that defines the good karmic action of abstaining from harsh speech.

7. SCATTERED OR INAPPROPRIATE SPEECH

As for “scattered or inappropriate speech,”¹³⁵ [it may involve the following factors]:

Speaking [of particular topics] at an inappropriate time;

Non-beneficial speech;

Speech contrary to Dharma;

[Rambling] speech having neither beginning nor end;

Unreasonable speech.

Factors such as these define the action of scattered or inappropriate speech. It is the abandonment of these factors that defines the good karmic action of “abstaining from scattered or inappropriate speech.”

8. COVETOUSNESS

As for “covetousness,” [it involves the following factors]:

There are things belonging to someone else which that person wishes to keep such as his fields, lands, or wealth;

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心貪取願欲得。於此事中不貪不妬不
 095c06 || 願欲得是名不貪善行。瞋惱者。於他眾生
 095c07 || 瞋恨心礙心發瞋恚。作是念。何不打縛殺
 095c08 || 害是名瞋惱離如此事名為無瞋惱善行。
 095c09 || 邪見者。言無布施無有恩報。善惡業無果
 095c10 || 報。無今世無後世。無父母無沙門^[11]無婆
 095c11 || 羅門。能知此世^[12]後世。了了通達自身作證。
 095c12 || 是名邪見。正見者。為有施^[13]者有恩報。有
 095c13 || 善惡業報有今世後世。世間有沙門婆羅
 095c14 || 門。知此世後世了了通達自身作證。

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心貪取願欲得。于此事中不貪不妒不願欲得是名不貪善行。嗔惱
 者。于他众生嗔恨心碍心发嗔恚。作是念。何不打缚杀害是名嗔
 恼离如此事名为无嗔恼善行。邪见者。言无布施无有恩报。善恶
 业无果报。无今世无后世。无父母无沙门无婆罗门。能知此世后
 世。了了通达自身作证。是名邪见。正见者。为有施者有恩报。
 有善恶业报有今世后世。世间有沙门婆罗门。知此世后世了了通
 达自身作证。

One's mind is influenced by covetousness;

One wishes to obtain that thing.

In whichever circumstance of this sort one refrains from coveting, refrains from envy, and refrains from wishing to obtain such an object, these factors constitute the good karmic action of "non-covetousness."

9. ILL WILL

As for "ill will," [it may involve the following factors] directed toward some other being:

One produces thoughts of hatred;

Or one produces thoughts inclined toward obstructiveness;

Or one becomes angry;

Or one thinks, "Why not beat him up, tie him up, or murder him?"

Factors such as these define what is meant by "ill will." It is the abandoning of these factors that defines the good karmic action of "refraining from ill will."

10. WRONG VIEWS

As for "wrong views," this refers to claims such as these:

There is no point in practicing giving;

There is no point in repaying others for kindnesses they have bestowed;

There are no corresponding karmic effects of good or bad karmic actions;

There is no [rebirth into] the present life and no [rebirth] into future lives;

There is no need to respect one's parents;

There are no *śramaṇas* or brahmins who are able to know of [rebirth into] this life or into future lives or who personally gain utterly clear and penetrating comprehension and realizations.

Factors such as these define what is meant by "wrong views."

11. RIGHT VIEW

As for right view, this is reflected in such views as:

There is giving [that should be done];

It is right to repay others for kindnesses they have bestowed;

There are corresponding karmic effects resulting from good and bad actions;

There is [rebirth into] the present life and into future lives;

The world does indeed have *śramaṇas* and brahmins who know [of rebirth into] this life and into future lives and who personally gain utterly clear and penetrating comprehension and realizations.

是名

095c15 || 正見善行。是菩薩如是入正見道。

095c16 || 善道不善道 各二十分別

095c17 || 知何處起等 十二種分別

095c18 || 菩薩於十不善道十善道等種種別相知二

095c19 || 十種分別。又於是二十種分別善知從何

095c20 || 處起等十二種分別。於此十不善道中有

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095c21 || 二十種分別。所謂不離奪他命罪。一是不善。

095c22 || 二欲界繫。三有漏。四非心數法。五心不相應。

095c23 || 六不隨心行。七或共心生或不共心生。何等

095c24 || 共心生。實有眾生知是眾生。以身業故奪

095c25 || 其命。是名共心生。云何名不共心生。若人

095c26 || 欲殺眾生捉持牽挽撲著地已然後能死。

095c27 || 是名不共心生。又身不動口不言。但生心

095c28 || 我從今日

是名正见善行。是菩萨如是入正见道。

善道不善道 各二十分別

知何处起等 十二种分別

菩薩于十不善道十善道等种种别相知二十种分別。又于是二十种分別善知从何处起等十二种分別。于此十不善道中有二十种分別。所谓不離奪他命罪。一是不善。二欲界系。三有漏。四非心數法。五心不相应。六不隨心行。七或共心生或不共心生。何等共心生。实有众生知是众生。以身业故夺其命。是名共心生。云何名不共心生。若人欲杀众生捉持牵挽扑着地已然后能死。是名不共心生。又身不动口不言。但生心我从今日

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Factors such as these define the good karmic action of right view. It is in this manner that this bodhisattva enters the right view course [of good karmic action].

The courses of good karmic actions and of bad karmic actions each involve twenty specific types of distinctions.
Knowledge of factors such as point of origin and such each involve twelve different types of distinctions.

D. ABHIDHARMA CATEGORIES ANALYZING THE 10 COURSES OF KARMIC ACTION

With respect to the ten courses of bad karmic action and the ten courses of good karmic action, the bodhisattva knows twenty distinctions pertaining to their many different distinguishing aspects. He also thoroughly knows twelve kinds of distinctions pertaining to each of these twenty distinctions that include their point of origin and so forth.

1. TWENTY FACTORS USED IN ABHIDHARMIC ANALYSIS OF ACTIONS

For each of these component actions within the path of the ten bad karmic actions there are twenty distinguishing factors. For instance, in not abandoning the karmic offense of taking some other being's life, we have these factors:

First, it is an action that is not good.
Second, it is connected with the desire realm's planes of existence.
Third, it involves the contaminants.
Fourth, it is not a mental dharma.
Fifth, it is not associated with the mind.
Sixth, it does not follow the actions of the mind.
Seventh, it may or may not arise in conjunction with the mind.

What all is implied by "arising in conjunction with the mind"? [This involves the following]:

There is a truly existent being;
One knows it is a being;
One uses some physical action to take its life.

These factors define what is meant by "arising in conjunction with the mind."

What is meant by "not arising in conjunction with the mind"? In an instance where a person [merely] wished to kill a being, grab him, pull him forth, throw him down, and pin him to the ground, but only later was able to bring about his death, this would be a case of "[killing] not arising [directly] in conjunction with the mind."

Also, it might be that the body does not move and the mouth does not speak and one only brings forth the thought, "From this day on, I

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當作殺眾生者。如是奪他命

095c29 || 罪。是名不共心生。又是不離奪他命者。若睡

096a01 || 若覺常積習增長。亦名不共心生。八或色或

096a02 || 非色。初共心^[1]生殺罪是色。第二殺罪第三第

096a03 || 四非是色。九或作或非作。有色是作。餘者

096a04 || 無^[2]作。十或有緣或無緣。色是有緣餘者是無

096a05 || 緣。問曰。是心為有緣為無緣。答曰。非有

096a06 || 緣。問曰。若心非有緣身不動口不言時但

096a07 || 心生念我從今日當作殺眾生者。如是

096a08 || 罪業云何名為非緣。答曰。若殺罪是心則

096a09 || 應有緣。今實殺罪非是心。若心是殺罪即

096a10 || 是身業。而心實非身業。是故殺生罪不名

096a11 || 有緣。但殺生罪共心

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当作杀众生者。如是夺他命罪。是名不共心生。又是不离夺他命者。若睡若觉常积习增长。亦名不共心生。八或色或非色。初共心生杀罪是色。第二杀罪第三第四非是色。九或作或非作。有色是作。余者无作。十或有缘或无缘。色是有缘余者是无缘。问曰。是心为有缘为无缘。答曰。非有缘。问曰。若心非有缘身不动口不言时但心生念我从今日当作杀众生者。如是罪业云何名为非缘。答曰。若杀罪是心则应有缘。今实杀罪非是心。若心是杀罪即是身业。而心实非身业。是故杀生罪不名有缘。但杀生罪共心

shall become someone who kills beings.” This instance of the karmic offense of killing is one wherein [the actual act of taking a life] does not take place directly in conjunction with the mind.

Also, in an instance where this [ideational] non-abandonment of taking others’ lives always accumulates habitual karmic propensities that continue to increase whether one is asleep or awake, this too qualifies as an instance where [the act of killing] does not arise in conjunction with the mind.

Eighth, it may be [an offense] involving either form or non-form.

That initial case [directly above] in which the act of killing occurred in conjunction with the mind—that is one that involved form. That second [immediately subsequent] example of the karmic offense of killing as well as the third and the fourth—these are all instances not involving form.

Ninth, it may involve performing an action or it may not involve performing an action.

That which involves form is one that does involve performing an action whereas any others do not involve the performing of an action.

Tenth, it may or may not involve the presence of objective conditions.

That involving form does involve objective conditions whereas the rest are circumstances devoid of objective conditions.

Question: Are these states of mind that are possessed of objective conditions or devoid of objective conditions?

Response: They do not necessarily involve objective conditions.

Question: If these states of mind do not necessarily involve objective conditions, and we have a case of the body not moving and the mouth not speaking wherein there is only the production of the thought, “From this day forward, I shall be one who takes the lives of beings,” how can it be that karmic offenses such as these do not involve an objective condition?

Response: If it is an instance wherein the karmic offense of killing takes place, then this mind should indeed have associated objective conditions. However, now, in truth, the karmic offense of killing is not [merely] mental. If the mind was what actually commits the karmic offense of killing, then that would itself involve a physical action. But, in truth the mind’s actions are not physical actions. Therefore, this [merely mental] karmic offense of killing beings is not defined by the presence of objective conditions. Rather, [an actual] karmic offense of killing occurs in conjunction with the mind and arises within the

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在身中生。以是無作

096a12 || 故言非緣。十一是業。十二非業相應。十三不

096a13 || 隨業行。十四或共業生或不共業生。如共

096a14 || 心生無異。但除心與思共生為異。十五非

096a15 || 先世業報。十六不可修。十七應善知。十八應

096a16 || 以慧證不以身證。十九可斷。二十可知見。

096a17 || 不離劫盜罪。不離邪淫罪。不離妄語罪中。但

096a18 || [3]一共心生二不共心生。一有色二無色。一作

096a19 || 二[4]無作。一有緣二無緣。餘如殺中說。不離

096a20 || 兩舌不離惡口亦如是。不散亂語。

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體
字

在身中生。以是无作故言非缘。十一是业。十二非业相应。十三不随业行。十四或共业生或不共业生。如共心生无异。但除心与思共生为异。十五非先世业报。十六不可修。十七应善知。十八应以慧证不以身证。十九可断。二十可知见。不离劫盗罪。不离邪淫罪。不离妄语罪中。但一共心生二不共心生。一有色二无
色。一作二无作。一有缘二无缘。余如杀中说。不离两舌不离恶口亦如是。不散乱语。

physical body. It is because this [merely mental] instance does not involve any action that it is referred to as being one not involving objective conditions.

Eleventh, it may involve performing a karmic action.

Twelfth, it may not correspond to the commission of a karmic action.

Thirteenth, it may occur in a manner not in direct linkage with the commission of a karmic action.

Fourteenth, it may or may not be generated in conjunction with the commission of a given karmic action.

This is analogous to the case involving arising in conjunction with the mind and is no different than that. The only difference here is that it is not arising in conjunction with mind, but is instead arising in conjunction with volition.¹³⁶

Fifteenth, it may not be a karmic result of actions carried out in previous existences.

Sixteenth, it is not to be cultivated.

Seventeenth, it is to be well understood.¹³⁷

Eighteenth, it should be realized by wisdom and is not realized by the body.

Nineteenth, it can be severed.¹³⁸

Twentieth, it can be known and seen.

[Now, as for the application of these factors to] the karmic offense of “not abandoning stealing,” the karmic offense of “not abandoning sexual misconduct,” and the karmic offense of “not abandoning false speech,” these are just the same as when they were applied to the karmic offense of “killing” except that these involve:¹³⁹

One instance that occurs in conjunction with the mind and two instances that do not occur in conjunction with the mind;

One instance that involves form and two instances that do not involve form;

One instance that involves the performance of an action and two instances that do not involve the performance of an action;

One instance that involves objective conditions and two instances that do not involve objective conditions.

As for “not abandoning divisive speech” and “not abandoning harsh speech,” [the relevant distinctions] are just the same [as with the above-discussed actions].

In the case of “not abandoning scattered or inappropriate speech,” [the relevant distinctions are as follows]:

正
體
字

或不善

096a21 || 或無記從不善心生。是不善從無記心生。
096a22 || 是無記或欲界繫。或色界繫。欲界繫者。以
096a23 || 欲界身心。散亂語是欲界繫。色界繫亦如是。
096a24 || 餘如妄語中說。貪取欲界繫。是有漏心數法。
096a25 || 非心相應。非隨心行。心共生。無色無作。有
096a26 || 緣。非業相應。非隨業行。非共業生。非先世業
096a27 || 報。除因報。非可修。應善知。應以慧證。身證。
096a28 || 可斷。可見知。瞋惱。或心相應。或心不相應。纏
096a29 || 所攝名心相應。

簡
體
字

或不善或无记从不善心生。是不善从无记心生。是无记或欲界系。或色界系。欲界系者。以欲界身心。散乱语是欲界系。色界系亦如是。余如妄语中说。贪取欲界系。是有漏心数法。非心相应。非随心行。心共生。无色无作。有缘。非业相应。非随业行。非共业生。非先世业报。除因报。非可修。应善知。应以慧证。身证。可断。可见知。嗔恼。或心相应。或心不相应。缠所摄名心相应。

It may be karmically bad;
It may be karmically neutral;
That which arises from bad intentionality is karmically bad;
That which arises from neutral intentionality is karmically neutral;
It may occur in connection with the desire realm;
It may occur in connection with the form realm.

As for that which occurs in connection with the desire realm, it is scattered or inappropriate speech arising in a desire realm body and mind that occur in connection with the desire realm;

The basis for being categorized as “connected with the form realm” is similarly determined.

The remaining factors relevant to “scattered or inappropriate speech” are similar to those set forth earlier with regard to “false speech.”

As for “covetousness,” [the relevant distinctions are as follows]:¹⁴⁰

It arises in connection with the desire realm;
It is a mental dharma influenced by the contaminants;
It is not associated with the mind;
It does not follow the actions of the mind;
It occurs in conjunction with the mind;
It is formless;
It does not involve an action;
It does involve an objective condition;
It does not correspond to a karmic action;
It does not follow and correspond to karmic action;
It does not arise in conjunction with karmic action;
It is not itself a karmic result from actions committed in a prior existence except when it is a karmic result of a [prior] cause;¹⁴¹
It cannot be cultivated;
It should be thoroughly understood;
It should be the object of wisdom-based realization;
It may involve realizations pertaining to the body;
It is subject to severance;
It is subject to being perceived and understood.

As for “ill will,” [the relevant distinctions are as follows]:

It may be associated with the mind;
It may not be associated with the mind;
In instances where it is associated with the mind, it is included in the obsessions;

正
體
字

使所攝名心不相應。隨心行

096b01 || 不隨心行亦如是。共心生不共心生。有覺眾

096b02 || 生與心共生。無覺眾生不與心共生。如心

096b03 || 相應。隨心行共心生業相應。隨業行共業生

096b04 || 亦如是。如心不相應不隨心行不共心生業

096b05 || 不相應不隨業行不與業共生亦如是。餘分

096b06 || 別如貪取中說。如瞋惱邪見亦如是。十善

096b07 || 道中離奪他命是善性。或欲界繫。或不繫三

096b08 || 界。欲界繫^[5]者以欲界身離奪他命。是欲界

096b09 || 繫。非三界繫者。學無學人八聖道所攝。離殺

096b10 || 生正業。是或有漏或無漏。

簡
體
字

使所攝名心不相应。随心行不随心行亦如是。共心生不共心生。有觉众生与心共生。无觉众生不与心共生。如心相应。随心行共心生业相应。随业行共业生亦如是。如心不相应不随心行不共心生业不相应不随业行不与业共生亦如是。余分别如贪取中说。如嗔恼邪见亦如是。十善道中离夺他命是善性。或欲界系。或不系三界。欲界系者以欲界身离夺他命。是欲界系。非三界系者。学无学人八圣道所摄。离杀生正业。是或有漏或无漏。

In instances where it is not associated with the mind, it is included among the latent afflictions;¹⁴²

The cases are just the same with reference to its following or not following actions of the mind.

As for instances in which it occurs in conjunction with the mind or, alternatively, does not occur in conjunction with the mind, it is when it occurs in beings possessed of ideation that it occurs in conjunction with the mind and it is when it occurs in beings not possessed of ideation that it does not occur in conjunction with the mind.

Just as it is with occurrences associated with the mind, with occurrences following actions of the mind, with occurrences arising in conjunction with the mind, so too it is with occurrences associated with karmic actions, with occurrences following karmic action, and with occurrences in conjunction with the arising of karmic action.

And just as it is with occurrences unassociated with the mind, with occurrences not following actions of the mind, and with occurrences not arising in conjunction with the mind, so too it is with occurrences unassociated with karmic actions, with occurrences not following karmic action, and with occurrences not in conjunction with the arising of karmic action.

The remaining distinctions that could be made here [with regard to “ill will”] may be deduced from the earlier discussion of “covetousness.”

[The distinctions that could be made regarding] “wrong views” are just the same as those already described above with regard to “ill will.”

As for “abandonment of taking others’ lives” among the ten courses of good karmic action, [the relevant distinctions are as follows]:

It is good in nature.

It may occur in connection with the desire-realm planes of existence.

It may be unconnected to the three realms of existence.¹⁴³

In instances connected to the desire realm, one abides in a desire-realm body and abandons taking other beings’ lives. This is what is meant by being “connected to the desire realm.”

In instances “unconnected to the three realms of existence,” this corresponds to actions included in the eightfold path of the Āryas engaged in by those at and beyond the stages of training who practice “right action” by abandoning the killing of beings.

It may involve the contaminants.

It may not involve the contaminants.

正
體
字

欲界繫是有漏。非

096b11 || 三界繫是無漏。非心數法。非心相應。非隨心

096b12 || 行。或共心生或不共心生。何等是共心生。如

096b13 || 行人見虫而作是念。我當身業遠離不傷

096b14 || 害。是名離奪命善行共心生。何等是離殺生

096b15 || 善不共心生。有人身不動口不言但心

096b16 || 念從今日不殺生。是名不共心生。又有人

096b17 || 先遠離殺生。若睡若覺心緣餘事。於念念

096b18 || 中不殺生。福常得增長。亦不共心生。或是

096b19 || 色或非色。一是色二非色。一是作二非作。一

096b20 || 有緣二無緣。是業非業相應。不隨業行。或

096b21 || 共業生或不共業生。如共心生不共心生

096b22 || [6]除心與思為異。

簡
體
字

欲界系是有漏。非三界系是无漏。非心数法。非心相应。非随心行。或共心生或不共心生。何等是共心生。如行人见虫而作是念。我当身业远离不伤害。是名离夺命善行共心生。何等是离杀生善不共心生。有人身不动口不言但心念从今日不杀生。是名不共心生。又有人先远离杀生。若睡若觉心缘余事。于念念中不杀生。福常得增长。亦不共心生。或是色或非色。一是色二非色。一是作二非作。一有缘二无缘。是业非业相应。不随业行。或共业生或不共业生。如共心生不共心生除心与思为异。

When it is “connected to the desire realm,” it involves the contaminants. When it is “unconnected to the three realms,” it is free of the contaminants.

- It is not a mental dharma.
- It is not a dharma associated with the mind.
- It is not [a dharma that] follows the mind.
- It may arise in conjunction with the mind.
- It may not arise in conjunction with the mind.

What all is implied by arising in conjunction with the mind? This is a circumstance like that of someone who is walking along, sees a bug, and thinks, “Through physical actions that abandon killing, I shall refrain from injuring it.” This is what is meant by a good action of abandoning killing arising in conjunction with the mind.

How is it that the good action of abandoning killing other beings does not occur in conjunction with the mind? Take an instance where there is a person whose body does not move, whose mouth does not speak, and who only thinks, “From this very day forward, I shall no longer kill beings.” This is a case in which [the action itself] does not occur in concert with the mind.

Then again, we may have a person who, from early on, has abandoned the killing of beings. Whether sleeping or awake, when his mind takes various other circumstances as objective conditions, in thought after thought, as he refrains from killing beings, his merit always increases and at the same time, this does not take place in conjunction with the mind.

This may or may not involve form. One instance involves form and two other instances do not involve form. One instance involves the performance of an action and two other instances do not involve the performance of an action. One instance involves objective conditions and two other instances do not involve objective conditions.

- It may constitute an action.
- It may not occur in conjunction with an action.
- It does not follow an action.

In instances where it may occur in conjunction with an action or may not occur in conjunction with an action, the determining factor is just the same [as in the case explained above] involving the issue of whether the action occurs in conjunction with the mind or does not occur in conjunction with the mind. The only difference is with regard to the presence of mind versus the presence of volition.

正
體
字

非先業報。除因報。可修

096b23 || [7]可善知[8]可以身證。慧證[9]或可斷或不可斷

096b24 || 有漏則可斷。無漏不可斷。可知見亦如是。

096b25 || 離劫盜。離邪淫。離妄語。離兩舌。離惡口亦如

096b26 || 是。離散亂語。或欲界繫。或色界繫。或不繫

096b27 || 三界。欲界繫者。以欲界身心離散亂語。色

096b28 || 界繫亦如是。不繫三界者。如不殺中說。或

096b29 || 有漏或無漏。有漏者繫。無漏者不繫。餘如離

096c01 || 妄語中說。不貪取者是善性。或欲界繫。或非

096c02 || 繫三界。欲界繫者。欲界凡夫不貪取及

簡
體
字

非先业报。除因报。可修可善知可以身证。慧证或可断或不可断
有漏则可断。无漏不可断。可知见亦如是。离劫盗。离邪淫。离
妄语。离两舌。离恶口亦如是。离散乱语。或欲界系。或色界
系。或不系三界。欲界系者。以欲界身心离散乱语。色界系亦如
是。不系三界者。如不杀中说。或有漏或无漏。有漏者系。无漏
者不系。余如离妄语中说。不贪取者是善性。或欲界系。或非系
三界。欲界系者。欲界凡夫不贪取及

It is not itself a karmic result from actions committed in a prior [existence] except when it is a karmic result of a prior cause.

It can be cultivated.

It can be thoroughly understood.

It can be the object of physical realization or wisdom-based realization.

It may be subject to severance or may not be subject to severance.

If it is associated with the contaminants, then it may be subject to severance. If it is unassociated with the contaminants, then it is not subject to severance. So too with respect to its amenability to being known and seen.

[The relevant distinctions applicable to] “abandonment of stealing,” “abandonment of sexual misconduct,” “abandonment of false speech,” “abandonment of divisive speech,” and “abandonment of harsh speech” are all similar.

As for [the good karmic action of] “abandonment of scattered or inappropriate speech,” [the relevant distinctions are as follows]:

It may be connected to the desire realm.

It may be connected to the form realm.

It may not be connected to any of the three realms.

When connected with the form realm, it is with a desire-realm body and mind that one abandons scattered and inappropriate speech. So too, when connected with the form realm, [it is with a form-realm body and mind that one abandons scattered and inappropriate speech]. When not connected with any of the three realms, [the distinguishing factors] are as explained above in the discussion of the good karmic action of abstaining from killing.

It may be associated with the contaminants.

It may be unassociated with the contaminants.

When associated with the contaminants, it is connected [with the three realms]. When unassociated with the contaminants, it is not connected [with any of the three realms]. The other applicable distinctions are as explained in the above discussion of “abandoning false speech.”

As for [the good karmic action of] “abandonment of covetousness,” [the relevant distinctions are as follows]:

It is good in nature.

It may be connected with the desire realm.

It may not be connected to any of the three realms.

When connected to the desire realm, this may be a desire-realm common person refraining from covetousness or else this may be someone

賢聖

096c03 || 不貪取善行。是欲界繫。非三界繫者。諸賢聖

096c04 || 不貪取無漏善行。是或有漏或無漏。欲界繫

096c05 || 是有漏。不繫三界是無漏。是心數法。心相

096c06 || 應。隨心行。共心生。無色無作。有緣。非業。業

096c07 || 相應。隨業行。共業生。非先業報。除因報。可

096c08 || 修。可善知。可以身證。慧證。或可斷。或不可

096c09 || 斷。有漏可斷。無漏不可斷。[10]知見亦如是。

096c10 || 離瞋惱是善性。或欲界繫。或色界繫。

正
體
字

贤圣不贪取善行。是欲界系。非三界系者。诸贤圣不贪取无漏善行。是或有漏或无漏。欲界系是有漏。不系三界是无漏。是心数法。心相应。随心行。共心生。无色无作。有缘。非业。业相应。随业行。共业生。非先业报。除因报。可修。可善知。可以身证。慧证。或可断。或不可断。有漏可断。无漏不可断。知见亦如是。离嗔恼是善性。或欲界系。或色界系。

简
体
字

who is a worthy or an *ārya* practicing the good karmic action of abstaining from covetousness. This is what is meant by being “connected with the desire realm.”

When not connected to any of the three realms, this is an instance of refraining from covetousness that is a good karmic action unassociated with the contaminants done by either a worthy or an *ārya*.

This may be associated with the contaminants.

It may be unassociated with the contaminants.

When it is connected with the desire realm, it is associated with the contaminants. When not connected [to any of the three realms], it is unassociated with the contaminants.

This is a mental dharma.

It is associated with the mind.

It may follow actions of the mind.

It may arise in conjunction with the mind.

It is formless.

It does not involve performance of an action.

It has objective conditions.

It is not a karmic action.

It is associated with karmic actions.

It may follow karmic actions.

It may arise in conjunction with karmic actions.

It is not itself a karmic result from actions committed in a prior [existence] except when it is a karmic result of a prior cause.

It can be cultivated.

It can be thoroughly known.

It is amenable to physical realization.

It is amenable to wisdom-based realization.

It may be subject to severance.

It may not be subject to severance.

When associated with the contaminants, it is subject to severance. When unassociated with the contaminants, it is not subject to severance. So too with the distinctions regarding amenability to being directly known and seen.

As for [the good karmic action of] “abandoning ill will,” [the relevant distinctions are as follows]:

It is good in nature.

It may be connected with the desire realm.

It may be connected with the form realm.

或無色

096c11 || 界繫。或不繫三界。欲界繫者。欲界不瞋惱善
 096c12 || 根。餘二界亦如是。不繫者。餘不繫是或有漏
 096c13 || 或無漏繫三界者。是有漏。餘是無漏。心數法。
 096c14 || 或心相應。或心不相應。與纏相違不瞋善根
 096c15 || 與心相應。與使相違不瞋善根與心不相
 096c16 || 應。隨心行共心生亦如是。無色無作。或有緣
 096c17 || 或無緣。心相應是有緣。心不相應是無緣。非
 096c18 || 業或與業相應。或不與業相應。或隨業行
 096c19 || 或不隨業行。或共業生。或不共業生。亦如
 096c20 || 心說

正
體
字

或无色界系。或不系三界。欲界系者。欲界不嗔恼善根。余二界亦如是。不系者。余不系是或有漏或无漏系三界者。是有漏。余是无漏。心数法。或心相应。或心不相应。与缠相违不嗔善根与心相应。与使相违不嗔善根与心不相应。随心行共心生亦如是。无色无作。或有缘或无缘。心相应是有缘。心不相应是无缘。非业或与业相应。或不与业相应。或随业行或不随业行。或共业生。或不共业生。亦如心说

簡
體
字

It may be connected to the formless realm.

It may be that it is not connected with any of the three realms.

When connected with the desire-realm, it is in a desire-realm existence with roots of goodness arising [from previous practice] of restraint from ill will. When connected with existence in either of the other two realms, the bases are just the same.

As for when it is “not connected to any of the three realms,” all other instances [aside from the above] are “not connected [to any of the three realms].”

This may be associated with the contaminants or it may be unassociated with the contaminants.

When connected to any of the three realms, it is associated with the contaminants. All other instances are unassociated with the contaminants.

It is a mental dharma.

It may be associated with the mind.

It may be unassociated with the mind.

When opposing obsession, roots of goodness arising from refraining from ill will are associated with the mind. When opposing latent tendencies, roots of goodness arising from refraining from ill will are unassociated with the mind. The distinctions are the same with respect to following actions of the mind and arising in conjunction with the mind.

It is formless.

It does not involve performance of an action.

It may have objective conditions.

It may not have objective conditions.

When it is associated with the mind it has objective conditions. When it is unassociated with the mind it does not have objective conditions.

It is not a karmic action.

It may be associated with a karmic action.

Or it may not be associated with a karmic action.

It may follow the enactment of a karmic action.

Or it may not follow the enactment of a karmic action.

It may arise in conjunction with a karmic action.

Or it may not arise in conjunction with a karmic action.

[The distinctions applicable to this arising or not arising in conjunction with a karmic action] are the same as those that applied above when discussing mind.

正
體
字

非業。報除因報。可以身證慧證。或可斷
096c21 || 或不可斷。有漏可斷。無漏不可斷。可[*]知見
096c22 || 亦如是。正見是善性。或欲界繫。或色界繫。
096c23 || 或無色界繫。或非三界繫。欲界繫者。若凡夫
096c24 || 若賢聖。欲界念相應正見。是色無色界亦如
096c25 || 是。不繫三界者。[11]賢聖無漏正見。或有漏或
096c26 || 無漏。三界繫是有漏。不繫是無漏。心數法。心
096c27 || 相應。隨心行。共心生。無色無作。有緣。非業。
096c28 || 業相應。隨業行。共業生。非先業報。除因報。

簡
體
字

非业。报除因报。可以身证慧证。或可断或不可断。有漏可断。
无漏不可断。可知见亦如是。正见是善性。或欲界系。或色界
系。或无色界系。或非三界系。欲界系者。若凡夫若贤圣。欲界
念相应正见。是色无色界亦如是。不系三界者。贤圣无漏正见。
或有漏或无漏。三界系是有漏。不系是无漏。心数法。心相应。
随心行。共心生。无色无作。有缘。非业。业相应。随业行。共
业生。非先业报。除因报。

It is not a karmic result from actions [committed in a prior existence] except when it is a karmic result of a prior cause.

It can be the object of physical realization or wisdom-based realization.

It may be subject to severance or may not be subject to severance.

When associated with the contaminants it is subject to severance. When unassociated with the contaminants, it is not subject to severance. So too with regard to its amenability to being known and seen.

As for [the good karmic action of] “right view,” [the relevant distinctions are as follows]:

It is good in nature.

It may be connected with the desire realm.

It may be connected with the form realm.

It may be connected with the formless realm.

It may not be connected with any of the three realms.

When connected to the desire realm, it involves thoughts corresponding to right views produced in the desire realm by common persons, worthies, or *āryas*. When connected to the form realm and when connected to the formless realm, the circumstances are just the same.

When not connected to any of the three realms, these are right views unassociated with the contaminants as held by worthies or *āryas*.

It may be associated with the contaminants.

It may be unassociated with the contaminants.

When connected to any of the three realms, it is associated with the contaminants. When not connected to any of the three realms, it is unassociated with the contaminants.

It is a mental dharma.

It is a dharma associated with the mind.

It follows actions of the mind.

It arises in conjunction with the mind.

It is formless.

It does not involve the performance of an action.

It may have objective conditions.

It is not a karmic action.

It may be associated with a karmic action.

It may follow the enactment of a karmic action.

It may arise in conjunction with a karmic action.

It is not a karmic result from actions [committed in a prior existence] except when it is a karmic result of a prior cause.

正
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096c29 || 可以身證。慧證。或可斷。或不可斷。有漏可
 097a01 || 斷。無漏不可斷。可見可知亦如是。是名善
 097a02 || 等二十種分別。從何起等十二論者。一從何
 097a03 || 起。二起誰。三從何因起。四與誰作因。五何
 097a04 || 緣。六與誰作緣。七何所緣。八與誰作緣。九
 097a05 || 何增上。十與誰作增上。十一何失。十二何果
 097a06 || 殺罪。從何起者。從三不善根起。又從邪念
 097a07 || 起。又隨以何心奪眾生命。從是心起。起誰
 097a08 || 者。從殺罪邊所有諸法。已生今生當生。是
 097a09 || 因緣亦如是。何所緣者。緣眾生。又因何心
 097a10 || 奪眾生命。亦緣此心。

簡
體
字

可以身证。慧证。或可断。或不可断。有漏可断。无漏不可断。
 可见可知亦如是。是名善等二十种分别。从何起等十二论者。一
 从何起。二起谁。三从何因起。四与谁作因。五何缘。六与谁作
 缘。七何所缘。八与谁作缘。九何增上。十与谁作增上。十一何
 失。十二何果杀罪。从何起者。从三不善根起。又从邪念起。又
 随以何心夺众生命。从是心起。起谁者。从杀罪边所有诸法。已
 生今生当生。是因缘亦如是。何所缘者。缘众生。又因何心夺众
 生命。亦缘此心。

It can be the object of physical realization or wisdom-based realization.

It may be subject to severance or may not be subject to severance.

When associated with contaminants, it is subject to severance. When unassociated with the contaminants, it is not subject to severance.

The differentiations here are the same with respect to amenability to knowing and seeing.

This [above discussion illustrates] what is meant by the application of twenty distinguishing factors such as “goodness,” and so forth [to the understanding of the ten courses of good karmic action and the ten courses of bad karmic action.]

2. THE TWELVEFOLD DISCUSSION OF ORIGINS AND SUCH

As for the twelve-fold discussion of “origins” and so forth, it is as follows:¹⁴⁴

- 1) From what did it originate?
- 2) What does it produce?
- 3) From what cause did it originate?
- 4) For whom is it a cause?
- 5) What are the associated conditions?
- 6) For what is it a condition?
- 7) What does it take as an objective condition?
- 8) What is the benefit?¹⁴⁵
- 9) What factors are dominant?
- 10) For whom is this dominant?
- 11) What losses does this incur?
- 12) What karmic effects does this entail?

In the case of the karmic offense of “killing,” [these discussions are as follows]:

As for “From what did it originate?,” it arises from the three types of bad karmic roots and additionally arises from wrong thought. Further, it arises from whichever thought the act of taking a being’s life next followed upon. It originated from this thought.

As for “What does it produce?,” these are all of the dharmas proximate to the karmic offense of killing whether those dharmas have already arisen, are now arising, or eventually will arise. So too with these causes and conditions.

As for “What does it take as an objective condition?,” it takes a living being as its objective condition. Additionally, whichever thought precipitated the taking of that being’s life—it also takes this thought as a condition.

與誰作緣者。因殺罪

097a11 || 邊所有諸法。若已生若今生若當生。是法緣

097a12 || 於殺生罪。何失者。今世惡名人所不信等。

097a13 || 何果者。墮地獄畜生餓鬼阿修羅等及餘惡

097a14 || 處。受苦惱報。增上與誰增上者。如從何處

097a15 || 起中說。劫盜邪淫妄語兩舌惡口散亂語貪

097a16 || 取瞋惱邪見亦如是。但所緣有異。劫盜罪

正 097a17 || 緣所用物。邪淫緣眾生。妄語兩舌惡口散亂

體 097a18 || 語緣於名字。貪取緣所用物。瞋惱緣眾生。

字 097a19 || 邪見緣名字。餘殘亦如上。不殺生從三善

097a20 || 根起。又從正念起。又隨以何心離殺生。

097a21 || 從是心起。起誰者。從是法所有諸法。若已

097a22 || 生若今生若當生。是因緣亦如是。所緣者。緣

097a23 || 於眾生。與誰作緣者。因是不殺生邊所有諸

097a24 || 法。若已生若今生

与谁作缘者。因杀罪边所有诸法。若已生若今生若当生。是法缘于杀生罪。何失者。今世恶名人所不信等。何果者。墮地獄畜生餓鬼阿修羅等及余恶处。受苦恼报。增上与谁增上者。如从何处起中说。劫盜邪淫妄语两舌恶口散乱语贪取瞋恼邪见亦如是。但所缘有异。劫盜罪缘所用物。邪淫缘众生。妄语两舌恶口散乱语缘于名字。贪取缘所用物。瞋恼缘众生。邪见缘名字。余残亦如上。不杀生从三善根起。又从正念起。又随以何心离杀生。从是心起。起谁者。从是法所有诸法。若已生若今生若当生。是因缘亦如是。所缘者。缘于众生。与谁作缘者。因是不杀生边所有诸法。若已生若今生

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As for “For what is it a condition?,” all of the peripheral dharmas caused by the karmic offense of killing, whether already arisen, now arising, or eventually arising—these are all conditions associated with the karmic offense of killing.

As for “What losses does this incur?,” this includes having a bad reputation in the present lifetime, being the object of others’ distrust, and so forth.

As for “What karmic effects does this entail?,” these include falling into the hell realm, the animal realm, the hungry-ghost realm, the *asura* realm, and other wretched destinies wherein one undergoes suffering and anguish.

As for “What factors are dominant?” and “For whom is this dominant?,” these are the same as with above statement on the bases of origination.

These distinctions are the same in their application to stealing, sexual misconduct, false speech, divisive speech, harsh speech, scattered or inappropriate speech, covetousness, ill will, and wrong views. There are only differences with regard to what in each case serves as an objective condition.

For instance, in the case of stealing, it is the object that one appropriates to one’s own use that serves as the objective condition. Sexual misconduct takes a being as the objective condition.

False speech, divisive speech, harsh speech, and scattered or inappropriate speech all take words as their objective condition.

Covetousness takes as its objective condition the particular object that one would appropriate to one’s own use.

Ill will takes a being as the objective condition.

Wrong views take words as their objective condition.

All of the remaining distinctions are deducible from the differentiations described above.

“Refraining from killing beings” arises from the three types of good karmic roots as well as from right mindfulness. It also arises from the thought arising just prior to the act of refraining from killing a being.

As for “What does it produce?,” these are all of the dharmas arising from this dharma, whether they have already arisen, are now arising, or eventually will arise. So too with the associated causes and conditions.

As for “What does it take as an objective condition?,” it takes a living being as its objective condition.

As for “For what is it a condition?,” all of the peripheral dharmas caused by the act of not killing whether already arisen, now arising,

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若當生。緣於不殺生。增上

097a25 || 者。諸善根增上。正念亦增上。隨以何心不
097a26 || 殺生。是心亦增上。與誰作增上者。於是不
097a27 || 殺生邊所有諸法。若已生若今生若當生。何
097a28 || 利益者。與殺罪相違是名為利。何果者。與
097a29 || 殺生相違名為果。不劫盜邪淫妄語兩舌惡
097b01 || 口散亂語不貪不恚正見亦如是。但所緣有
097b02 || 異。不劫盜緣所用物。不邪淫緣眾生。不妄
097b03 || 語不兩舌不惡口不散亂語緣名字。不貪取
097b04 || 緣所用物。不瞋惱緣眾生。正見或緣名字
097b05 || 或緣義。有漏緣於名字。無漏緣於義。是菩
097b06 || 薩於善等論及起等十二論。行十善道。應
097b07 || 如是分別知。又知。

簡
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若当生。缘于不杀生。增上者。诸善根增上。正念亦增上。随以何心不杀生。是心亦增上。与谁作增上者。于是不杀生边所有诸法。若已生若今生若当生。何利益者。与杀罪相违是名为利。何果者。与杀生相违名为果。不劫盗邪淫妄语两舌恶口散乱语不贪不恚正见亦如是。但所缘有异。不劫盗缘所用物。不邪淫缘众生。不妄语不两舌不恶口不散乱语缘名字。不贪取缘所用物。不瞋恼缘众生。正见或缘名字或缘义。有漏缘于名字。无漏缘于义。是菩萨于善等论及起等十二论。行十善道。应如是分别知。又知。

or eventually arising—these are all conditions associated with the act of not killing.

As for “dominant factors,” the roots of goodness are dominant and right mindfulness is also dominant. Also whichever thought was followed by the restraint from killing a particular being—that thought was also dominant.

As for “For whom is this dominant?,” this is determined by all of the dharmas peripheral to the act of not taking a being’s life, whether they have already arisen, are now arising, or will eventually arise.

As for “What is the benefit?,” being opposed to the karmic offense of killing—this is the benefit.

As for “What karmic effects does this entail?,” these are whichever karmic effects are opposite to those entailed by killing beings.

These distinctions are the same in their application to not stealing, to not committing sexual misconduct, to not committing false speech, to not engaging in divisive speech, to not engaging in harsh speech, to not engaging in scattered or inappropriate speech, to non-covetousness, to refraining from ill will, and to right views. There are only differences with regard to what in each case serves as an objective condition.

For instance, in the case of not stealing, it is the object that one might otherwise appropriate to one’s own use that serves as the objective condition.

Refraining from sexual misconduct takes a being [otherwise susceptible to one’s sexual misconduct] as the objective condition.

Refraining from false speech, divisive speech, harsh speech, and scattered or inappropriate speech all take words as their objective condition.

Non-covetousness takes as its objective condition the particular object that one might otherwise desire to have available to one’s own use.

Refraining from ill will takes a being as the objective condition.

Right views may take words as the objective condition or may take meaning as the objective conditions. Those associated with the contaminants take words as objective conditions. Those unassociated with the contaminants take meanings as the objective condition.

It is in this manner that this bodhisattva should distinguish and know with respect to the practice of the ten courses of good karmic actions the [twenty] analytic discussions of “goodness” and so forth as well as the twelve analytic discussions of “origination” and so forth.

In addition, he should know:

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097b08 || 七種不善處 以貪瞋癡生
 097b09 || 及四^[1]門分別 業眾生各二
 097b10 || 是菩薩知七不善業道以貪^[2]瞋癡生。而分
 097b11 || 別於世。又知七種不善業中四門分別。是殺
 097b12 || 罪或從貪生。或從瞋生。或從癡生。從貪生
 097b13 || 者。若人見眾生。生貪著心。從是因緣。受用
 097b14 || 好色聲香味觸。或須齒角毛皮筋肉骨髓等。
 097b15 || 是人生如是貪心故奪他命。是名從^[3]貪
 097b16 || 生殺罪。若人瞋心不喜殺眾生。是名從瞋
 097b17 || 生。若人邪見不知後世善惡業殺眾生。是
 097b18 || 名從癡生殺罪。或以為福德故。或使欲度
 097b19 || 苦故而殺。如西方安息國等。復有取福德
 097b20 || 因緣故殺。以是殺業因緣故。欲得生天。
 097b21 || 如東天竺人於天寺中殺生。以此事故
 097b22 || ^[4]欲生天上。是名從癡生。復有人以貪心
 097b23 || 故取他物。作是念。以我當隨意得好色
 097b24 || 聲香味觸。是名從貪生。

簡
體
字

七种不善处 以贪嗔痴生
 及四门分别 业众生各二

是菩薩知七不善業道以貪嗔痴生。而分別于世。又知七種不善業中四門分別。是殺罪或從貪生。或從嗔生。或從痴生。從貪生者。若人見眾生。生貪著心。從是因緣。受用好色聲香味觸。或須齒角毛皮筋肉骨髓等。是人生如是貪心故奪他命。是名從貪生殺罪。若人嗔心不喜殺眾生。是名從嗔生。若人邪見不知後世善惡業殺眾生。是名從痴生殺罪。或以為福德故。或使欲度苦故而殺。如西方安息國等。復有取福德因緣故殺。以是殺業因緣故。欲得生天。如東天竺人於天寺中殺生。以此事故欲生天上。是名從痴生。復有人以貪心故取他物。作是念。以我當隨意得好色聲香味觸。是名從貪生。

3. THE SEVEN TYPES OF BAD ACTIONS, THEIR ORIGINS, AND FOUR DISTINCTIONS

The bases for the seven types of bad karmic actions,
how they may arise from greed, hatred, or delusion,
and also the application of four types of distinctions
of which two each are linked to karmic actions and to beings.

This bodhisattva knows that seven courses of bad karmic action may arise from greed, hatred, or delusion, and thus applies these distinctions to circumstances in the world. He is also aware of four categorical distinctions applicable to these seven types of bad karmic deeds.

This karmic offense of killing may arise from greed, hatred, or from delusion. [Consider the case in which killing] arises from greed. Suppose for example that a person sees some being, produces a thought of greed, and then, due to these causes and conditions, because he wishes to enjoy the use of that being's visual forms, sounds, fragrances, tastes, or touchables, or because he wants its tusks, horns, fur, hide, sinews, flesh, bones, marrow, and such—this person then, due to having this covetous thought, takes this being's life. This is a case of the karmic offense of killing arising from greed.

In a case where someone kills a being due to hating and being displeased [with that being], this is an instance of killing arising from hatred.

In a case where someone beset by wrong views fails to realize the effects of good and bad karmic actions as they unfold in subsequent lives and then, because of that, kills some being, this is an instance of the karmic offense of killing arising from delusion. In some cases, the killer may kill due to regarding the act as productive of merit. Or he may kill out of a desire to liberate [the being he is killing] from suffering. These cases are reflective of customs in the country of Parthia in the west and other such places.

There are yet other instances of killing motivated by the idea that it may serve as a cause and condition for the acquisition of merit. Thus one may wish to achieve rebirth in the heavens through the karma of killing. This latter situation is exemplified by a practice in East India of sacrificing beings in the temple of their deva, wishing through such deeds to be reborn in the heavens. These are all cases of killing occurring because of delusion.

There are yet other individuals who, because of greed, take the possessions of others, thinking: "This is because I deserve to freely acquire whichever fine visual forms, sounds, fragrances, flavors, or touchables appeal to me." This is just a case of stealing arising from greed.

復有人以瞋心不

097b25 || 喜彼人故劫盜財物。欲令其惱。是名從

097b26 || 瞋生。復有人邪見不知果報。劫盜他物。是

097b27 || 名從癡生。如諸婆羅門說世間財寶皆是

097b28 || 我物。我力弱故諸小人等以非法取用。若我

097b29 || 取者。自取其物無有過罪。以如是心劫

097c01 || [5]盜他物者。是亦從癡生。若人貪著色因緣

正 097c02 || 故而邪淫。是名從貪生。若人瞋不喜作是

體 097c03 || 念。是人犯我母婦姊妹女等。我亦還以姪

字 097c04 || 事污彼母婦姊妹女等。是名從瞋生邪姪。

097c05 || 若人邪見不知果報而故犯者。是名從癡

097c06 || 生。如有人言。人中無有邪淫。何以故。女人

097c07 || 皆為男子故生。如餘所用物。[6]如有所須。

097c08 || 若與從事無邪淫罪。以是心作淫欲者。是

097c09 || 名從癡生。如劫盜罪妄語亦如是。為貪

097c10 || 財故妄語。是名從貪生。為欲誑彼令得

097c11 || 苦惱。是名從瞋生。邪見不知業果報故妄

097c12 || 語。是名從癡生。兩舌惡口散亂語亦如是。

复有人以瞋心不喜彼人故劫盜財物。欲令其惱。是名从瞋生。复有人邪见不知果报。劫盜他物。是名从痴生。如诸婆罗门说世间财宝皆是我物。我力弱故诸小人等以非法取用。若我取者。自取其物无有过罪。以如是心劫盜他物者。是亦从痴生。若人贪着色因缘故而邪淫。是名从贪生。若人瞋不喜作是念。是人犯我母妇姊妹女等。我亦还以淫事污彼母妇姊妹女等。是名从瞋生邪淫。若人邪见不知果报而故犯者。是名从痴生。如有人言。人中无有邪淫。何以故。女人皆为男子故生。如余所用物。如有所须。若与从事无邪淫罪。以是心作淫欲者。是名从痴生。如劫盜罪妄语亦如是。为贪财故妄语。是名从贪生。为欲誑彼令得苦惱。是名从瞋生。邪见不知业果报故妄语。是名从痴生。两舌恶口散乱语亦如是。

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There are yet other people who, due to hatred and dislike of others steal the wealth and possessions of others, wishing thereby to cause them anguish. These are cases of stealing arising from hatred.

Then again, there are people who, holding wrong views and failing to realize the karmic retribution involved, steal the possessions of others. This is stealing arising from delusion. This is exemplified by brahmins who state, "All the wealth and treasures of the world are rightfully mine. It is only because of the relative weakness of my power that all of these inferior classes of people have been able, using methods contrary to our dharma, to take these things for their own use. If I now seize them, this is just a case of someone retrieving his own possessions. Hence there is no karmic transgression in doing this." When someone uses such rationalizations to steal the belongings of others, this too is just a matter of stealing arising from delusion.

When someone commits sexual misconduct because of desire and attachment to sexual gratification, this is an instance of sexual misconduct arising from greed.

If someone motivated by hatred and aversion toward someone else thinks, "Because this fellow violated my mother, wife, sister, or daughter, I shall get back at him by sexually defiling his mother, wife, sisters, and daughters," this is an instance of sexual misconduct arising from hatred.

In someone holding wrong views and not realizing the karmic retributions involved violates [some woman], this is an instance [of sexual misconduct] arising from delusion. This is exemplified by a man who claims, "There is really no such thing as sexual misconduct between humans. Why? All women were born for the enjoyment of men and thus are just like any other thing we exploit for our own use. Thus, if one has a need for it and therefore becomes involved in this kind of affair, then there is no karmic offense of sexual misconduct involved here." When someone relying on this sort of rationalization goes ahead and indulges his sexual desire in this way, that is a case of sexual misconduct arising from delusion.

Just as it is with the karmic offense of stealing, so too it is with false speech. When someone tells lies because of greed for wealth, then this is referred to as false speech arising from greed. When someone deceives someone else in order to cause them anguish, this is referred to as false speech arising from hatred. When someone with wrong views who does not understand the karmic retributions involved tells a lie, this is referred to as false speech arising from delusion.

Divisive speech, harsh speech, and scattered or inappropriate speech are the same [as the above discussion of "false speech"] in that

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097c13 || 三不善道則是根本。從是分別生七種身口
 097c14 || 業[7]果。問曰。不離殺生皆是殺生罪不。若
 097c15 || 殺生罪皆是不離殺生耶。答曰。有不離
 097c16 || 殺生即是殺生罪。有不離殺生非殺生罪。
 097c17 || 何等是不離殺生即是殺生罪。若有眾生
 097c18 || 知是眾生故殺奪命起身業。是名不離殺
 097c19 || 生亦是殺生罪。何等是不離殺生非殺生
 097c20 || 罪。此人先雖作殺因緣而眾生不死又身不
 097c21 || 動口不說。但心念我從今日當殺眾生。
 097c22 || 是名不離殺生非殺生罪。是二[*]門分別。
 097c23 || 為四種分別。所謂善不善各二種。
 097c24 || 不但善不善 身心二種業
 097c25 || 亦復應當知 更有餘分別
 097c26 || 除身殺生劫盜邪淫。餘殘打縛閉繫鞭杖牽
 097c27 || 挽等。但不死而已。如是不善身業非奪命
 097c28 || 等所攝。

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三不善道則是根本。從是分別生七種身口業果。問曰。不離殺生
 皆是殺生罪不。若殺生罪皆是不離殺生耶。答曰。有不離殺生即
 是殺生罪。有不離殺生非殺生罪。何等是不離殺生即是殺生罪。
 若有眾生知是眾生故殺奪命起身業。是名不離殺生亦是殺生罪。
 何等是不離殺生非殺生罪。此人先雖作殺因緣而眾生不死又身不
 動口不說。但心念我從今日當殺眾生。是名不離殺生非殺生罪。
 是二門分別。為四種分別。所謂善不善各二種。
 不但善不善 身心二種業
 亦復應當知 更有餘分別
 除身殺生劫盜邪淫。餘殘打縛閉繫鞭杖牽挽等。但不死而
 已。如是不善身業非奪命等所攝。

these three courses of bad karmic action also have these same foundational bases. From this, one can distinguish the arising of the karmic effects resulting from all seven physical and verbal karmic deeds.

Question: Is it or is it not the case that all instances of not abandoning killing beings constitute the karmic offense of killing? Are all instances of the karmic offense of killing necessarily instances of not abandoning killing?

Response: There are instances of not abandoning killing that constitute instances of the karmic transgression of killing beings and there are also instances of not abandoning killing that do not qualify as instances of the karmic transgression of killing beings.

This being the case, which of these instances of not abandoning killing constitute instances of the karmic transgression of killing? Taking for example a case where there is a being, one knows it is a being, one deliberately kills it, and in taking its life, one produces the associated physical karmic action—this is an instance of not abandoning killing also constituting an instance of the karmic offense of killing.

What would be an example of failure to abandon killing not qualifying as an instance of the karmic offense of killing? Take for instance a case where this person did in fact previously engage in the causes and conditions of killing but the being somehow did not die. Further, take the case in which someone makes no bodily movement and utters no words but merely thinks, “From this day on, I shall kill beings.” Both of these instances qualify as cases of failure to abandon killing that do not actually entail the karmic offense of killing. This involves two categorical distinctions through which one makes a total of four distinctions, two for each of these two subcategories of the so-called “good” and “bad.”

4. MORE SUBSIDIARY DISTINCTIONS RELATED TO THE GOOD AND BAD ACTIONS

This is not just a matter of “good” versus “bad,”
but also of two types of karma, “physical” versus “mental.”
One should also know
that there are still other distinctions.

There are other subsidiary physical actions aside from the actual killing of beings, stealing, or sexual misconduct, actions that, in the case of killing, include such abuses as beating, tying up, imprisoning, whipping, striking with staves, dragging [through the streets], and so forth. Because they fall short of actually inflicting death, these sorts of bad physical karmic actions are not subsumed under [the karmic offense of] taking life, and so forth [with the subsidiary physical actions associated with stealing and sexual misconduct].

正
體
字

善中迎送合掌禮拜恭敬問訊洗浴

097c29 || 按摩布施等善身業非不殺生等所攝。意業

098a01 || 中除貪取瞋惱邪見餘所有不守攝心諸結

098a02 || 使等不善法。又意業中除不貪取不瞋惱正

098a03 || 見餘善守攝心信戒聞定捨慧等善法。

098a04 || 七業亦業道 三業道非業

098a05 || 殺生劫盜邪淫妄語兩舌惡口散亂語七。是

098a06 || 業即業道。貪取瞋惱邪見。是業道非業。此三

098a07 || 事相應思是業。問曰。前七事何故亦是業亦

098a08 || 是業道。答曰。習行是七事轉增故。至地獄

098a09 || 畜生餓鬼。以是故名為業道。是七能作故名

098a10 || 業。三是業道非業者。是不善業根本。以是

098a11 || 故名三業道非業。

簡
體
字

善中迎送合掌禮拜恭敬問訊洗浴按摩布施等善身業非不殺生等所攝。意業中除貪取瞋惱邪見余所有不守攝心諸結使等不善法。又意業中除不貪取不瞋惱正見余善守攝心信戒聞定捨慧等善法。

七業亦業道 三業道非業

殺生劫盜邪淫妄語兩舌惡口散亂語七。是業即業道。貪取瞋惱邪見。是業道非業。此三事相應思是業。問曰。前七事何故亦是業亦是業道。答曰。習行是七事轉增故。至地獄畜生餓鬼。以是故名為業道。是七能作故名業。三是業道非業者。是不善業根本。以是故名三業道非業。

[So too], among the actions that are good, actions such as welcoming eminences on arrival, escorting them off when they leave, pressing the palms together, bowing down in reverence, greeting with half bows, assisting with bathing, massage, and proffering of gifts, none of these good physical karmic actions are subsumed under non-killing, and so forth [with the wholesome subsidiary physical actions associated with stealing and sexual misconduct].

[So too], among the karmic actions of the mind, [the same principle applies] to all of the rest of the unwholesome [mental] dharmas aside from covetousness, ill will, and wrong views, dharmas such as not guarding or focusing the mind, the fetters, and so forth.

[So too], among the karmic actions of the mind, [the same principle applies] to all of the rest of the good [mental] dharmas aside from non-covetousness, refraining from ill will, and right views, dharmas such as guarding and focusing the mind, faith, observance of moral precepts, learning, meditative concentration, equanimity, wisdom, and so forth.

5. DISTINGUISHING “KARMIC DEEDS” VERSUS “COURSES OF KARMIC ACTION”

Seven of the karmic deeds are also courses of karmic action
and three of the courses of karmic action are not karmic deeds.

These seven “karmic deeds” that consist of killing, stealing, sexual misconduct, false speech, divisive speech, harsh speech, and scattered or inappropriate speech are themselves both “karmic deeds” and “courses of karmic action.” Covetousness, ill will, and wrong views are “courses of karmic action,” but are not “karmic deeds” as such, for these three phenomena correspond to [intentional] thought, this type of [merely mental] activity.

Question: How is it that the previous seven endeavors qualify both as “karmic deeds” and “courses of karmic action”?

Response: It is due to progressively increasing habitual practice of these endeavors that one therefore arrives in the hell realm, the animal realm, and the realm of the hungry ghosts. It is because of this that they are referred to as “courses of karmic action.” Because these seven are also endeavors that one can perform, they are also referred to as “karmic deeds.”

As for the three which are “courses of karmic action” but not “karmic deeds” as such, this is because they serve as the foundation for those which do constitute bad karmic deeds. Consequently these three are referred to only as “courses of karmic action” but not as “karmic deeds.”

正
體
字

善中亦如是。所謂離殺
098a12 || 生劫盜邪淫妄語兩舌惡口散亂語亦業亦
098a13 || 業道。餘三不貪^[1]取不瞋惱正見是業道非
098a14 || 業。此三相應思是業。問曰。前七事何故是
098a15 || 業亦業道。答曰。常修習此事故。能至人天
098a16 || 好處名為道。是七能作故名為業。問曰。餘
098a17 || 三何故但業道非業耶。答曰。三是諸善業根
098a18 || 本。諸善業從中行故。名為業道非業。復次。
098a19 || 戒法即是業 業或戒非戒
098a20 || 業及於業道 有四種分別
098a21 || 身口業是戒。意業是業非戒。業及於業道
098a22 || 四種分別者。有業非業道。有業道非業。有
098a23 || 業亦是業道。

簡
體
字

善中亦如是。所谓离杀生劫盜邪淫妄語兩舌惡口散亂語亦業亦業
道。余三不貪取不瞋惱正見是業道非業。此三相應思是業。問
曰。前七事何故是業亦業道。答曰。常修習此事故。能至人天好
處名為道。是七能作故名為業。問曰。余三何故但業道非業耶。
答曰。三是諸善業根本。諸善業從中行故。名為業道非業。復
次。
戒法即是業 業或戒非戒
業及于業道 有四種分別
身口業是戒。意業是業非戒。業及于業道四種分別者。有業
非業道。有業道非業。有業亦是業道。

The same principle applies in the sphere of the “good” [courses of karmic action]. Abandonment of killing, of stealing, of sexual misconduct, of false speech, of divisive speech, of harsh speech, and of scattered or inappropriate speech are all both “karmic deeds” and “courses of karmic action.” The other three consisting of non-covetousness, refraining from ill will, and right view are all “courses of karmic action,” but are not “karmic deeds” as such, for these three phenomena correspond to [volitional] thought, this type of [merely mental] activity.¹⁴⁶

Question: How is it that, [within the ten courses of good karmic action] the first seven are both “karmic deeds” and “courses of karmic action”?

Response: They are referred to as “courses” [of karmic action] because it is due to always practicing these endeavors that one becomes able to arrive in good circumstances within the realms of humans and devas. It is because these seven are karmic deeds amenable to being performed that they are also referred to as “karmic deeds.”

Question: How is it that, [within the ten courses of good karmic action] the remaining three are only “courses of karmic action,” but are not “karmic deeds”?

Response: These three serve as the foundation for those that do qualify as good karmic actions. It is because the practice of all good karmic deeds comes forth from within them that they are referred to as “courses of karmic action,” while not being referred to as “karmic deeds” as such.

Furthermore:

6. FOUR DISTINCTIONS: “KARMIC DEEDS” AND “COURSES OF KARMIC ACTION”

[Observances of] moral precept dharmas are karmic deeds.
karmic deeds may or may not be [observances of] moral precepts.
Qualification as a “karmic deeds” or as a “course of karmic action”
is a matter involving the application of four types of distinctions.

Physical and verbal karmic deeds may be [observances of] moral precepts. Mental actions may be karma, but they are not themselves [observances of] moral precepts.

As for the four types of categorical distinctions made with respect to qualification as either “karmic actions” or “courses of karmic action,” they are as follows:

There are “karmic deeds” that are not “courses of karmic action.”
There are “courses of karmic action” that are not “karmic deeds.”
There are “karmic deeds” that are also “courses of karmic action.”

正
體
字

有非業非業道。業非業道者。
098a24 || 三種不善身業。業道所不攝。所謂手拳鞭
098a25 || 杖等。及三種善身業。業道所不攝。所謂迎
098a26 || [2]逆敬禮等。是[3]二善不善業。非業道所攝。或
098a27 || 有人言。亦是業道。何以故。是二業或時至
098a28 || 善惡處故。名為業道。以不定故不說業
098a29 || 道。業道非業者。後三不善及三善是煩惱性
098b01 || 故非業。能起業故名為業道。三善是善根
098b02 || 性故非業。能起善業故名為業道。亦業亦
098b03 || 業道者。所謂殺生不殺生等七事。是非業非
098b04 || 業道者餘法是。復次。
098b05 || 菩薩初地邊 以三種清淨
098b06 || 安住十善道 則生決定心

簡
體
字

有非业非业道。业非业道者。三种不善身业。业道所不摄。所谓
手拳鞭杖等。及三种善身业。业道所不摄。所谓迎逆敬礼等。是
二善不善业。非业道所摄。或有人言。亦是业道。何以故。是二
业或时至善恶处故。名为业道。以不定故不说业道。业道非业
者。后三不善及三善是烦恼性故非业。能起业故名为业道。三善
是善根性故非业。能起善业故名为业道。亦业亦业道者。所谓杀
生不杀生等七事。是非业非业道者余法是。复次。
菩萨初地边 以三种清淨
安住十善道 则生決定心

There are [actions] that are neither “karmic deeds” nor “courses of karmic action.”

As for those “karmic deeds” that are not “courses of karmic action,” these are three types of bad physical deeds not subsumable within the sphere of “courses of karmic action,” namely the wielding of fists to strike, whips to lash, cudgels to beat, and so forth. So too in the case of the three corresponding types of good physical deeds not subsumable in one of the categories of “courses of karmic action,” namely: welcoming eminences on arrival, bowing down in reverence, and so forth. These two subcategories of good and bad deeds are not subsumable within the “courses of karmic action.”

There are those who state that [these two subcategories of good and bad deeds] *are* also “courses of karmic action.” Why? [They claim that], because these two types of deeds may have times when they lead one to [rebirth in] good or bad stations of rebirth, they are therefore “courses of karmic action.” However, because this is not a fixed matter, we do not claim here that they constitute “courses of karmic action.”

As for those that are “courses of karmic action” but which are not “karmic deeds,” because the final three bad karmic deeds [of the ten courses of bad karmic action] and the final three good karmic deeds [of the ten courses of good karmic action] are, by nature, associated with the presence [or absence of] afflictions, they are not “karmic deeds” as such. However, because they are able to instigate the production of karmic deeds, they do therefore constitute “courses of karmic action.”

[Among these], the three that are good, because they are, by nature, roots of goodness, they are not “karmic deeds” as such. But, because they are able to instigate the production of good karmic deeds, they do therefore constitute “courses of karmic action.”

As for those that are both “karmic deeds” and “courses of karmic action,” they are the seven deeds consisting of killing or not killing and the others [as well as their opposites].

As for those that are neither “karmic deeds” nor “courses of karmic action,” they are all of the dharmas [not otherwise subsumed in the first three of these four categories].

In addition:

7. THREE KINDS OF PURITY USED TO MOVE BEYOND THE FIRST GROUND

If a bodhisattva still at the border with the first ground
uses three kinds of purity
to abide securely in the ten courses of good karmic action,
he will then be able to bring forth decisive resolve.

正
體
字

098b07 || 是菩薩於第二地中了了分別知如是十
 098b08 || 善十不善道。知己以三種清淨住十善道。
 098b09 || 所謂自不殺生不教他殺。於殺生罪^[4]心
 098b10 || 不喜悅。乃至正見亦如是。問曰。菩薩初地
 098b11 || 中已住十善道。此中何故重說。答曰。初地
 098b12 || 中。非不住十善道。但此中轉勝增長。以三
 098b13 || 種清淨故。先初住中雖作閻浮提王不能
 098b14 || 行此^[5]三種清淨。是故此中說三種清淨。菩
 098b15 || 薩住是二地。知如是分別諸業。生決定心。
 098b16 || 世所有惡道 皆十不善生
 098b17 || 世所有善道 因於十善生
 098b18 || 世間所有惡道者。所謂三種地獄道。熱地獄
 098b19 || 冷地獄。黑地獄。三種畜生道。水行畜生。陸行
 098b20 || 畜生。空行畜生。種種鬼道。有飢餓鬼者食不
 098b21 || 淨鬼者火口者阿修羅夜叉等。皆由行十不
 098b22 || 善道。

簡
體
字

是菩薩於第二地中了了分別知如是十善十不善道。知己以三
 種清淨住十善道。所謂自不殺生不教他殺。於殺生罪心不喜悅。
 乃至正見亦如是。問曰。菩薩初地中已住十善道。此中何故重
 說。答曰。初地中。非不住十善道。但此中轉勝增長。以三種清
 淨故。先初住中雖作閻浮提王不能行此三種清淨。是故此中說三
 種清淨。菩薩住是二地。知如是分別諸業。生決定心。
 世所有惡道 皆十不善生
 世所有善道 因於十善生
 世間所有惡道者。所謂三種地獄道。熱地獄冷地獄。黑地
 獄。三種畜生道。水行畜生。陸行畜生。空行畜生。種種鬼道。
 有飢餓鬼者食不淨鬼者火口者阿修羅夜叉等。皆由行十不善道。

Once this bodhisattva comes to dwell on the second ground, he then distinguishes with utter clarity these ten good and bad courses of karmic action. Having come to know these matters, he applies three kinds of purity to his abiding in the ten courses of good karmic action, namely:

He does not personally kill any being;

He does not instruct others to kill any being;

And he does not delight in the karmic offense of killing.

In this same way, he also [applies these three kinds of purity to the rest of the courses of good karmic action] up to and including “right view.”

Question: A bodhisattva dwelling on the first ground already abides in the ten courses of good karmic action. Why is this matter being discussed yet again here [in the context of the second ground]?

Response: It is not that he does not abide in the ten courses of good karmic action when dwelling on the first ground. However, due to the application of these three kinds of purity, such practice becomes ever more superior and ever more greatly increased here [on the second ground]. Previously, when still abiding on the first ground, although he might indeed become a monarch reigning over all of Jambudvīpa, he was still unable at that point to implement these three kinds of purity. It is for this reason that we discuss the three kinds of purity here. The bodhisattva who abides here on the second ground knows these distinctions as they apply to all sorts of karmic actions and thus brings forth decisive resolve.

8. THE 10 COURSES OF GOOD AND BAD KARMA AS ARBITERS OF ONE'S DESTINY

All the world's wretched destinies
are produced from the ten bad deeds.

All the world's good destinies
are produced because of the ten good deeds.

“All the world's wretched destinies” refers to:

The three types of hell-realm destinies, namely the hot hells, cold hells, and hells of blackness;

The three types of animal-realm destinies, namely the animals that live in the water, the animals that live on land, and the animals that fly through the air;

And the different types of ghost-realm destinies, namely the hungry ghosts, the ghosts who eat impure things, and those with flaming mouths, *asuras*, *yakṣas*, and so forth.

All of these arise from engaging in the ten courses of bad karmic action.

正
體
字

有上中下因緣故。出世間所有善道若
 098b23 || 天若人。皆由行十善道生。三界所攝。天有
 098b24 || 二十八。人者四天下人是。如是決定知己。
 098b25 || 作是念。我欲自生善處。亦令眾生生于善
 098b26 || 處。
 098b27 || 是故我自應 住於十善道
 098b28 || 亦令餘眾生 即住此善道
 098b29 || 若生善處若生惡處。皆屬十善^[6]十不善道。
 098c01 || 我知是世間諸業因緣有無有定主。是故我
 098c02 || 應先自行十善道。然後令諸眾生亦住十
 098c03 || 善道。問曰。何以故。要先自住十善道後乃
 098c04 || 令他住耶。答曰。
 098c05 || 行於惡業者 令他善不易
 098c06 || 自不行善故 他則不信受
 098c07 || 若惡人自不行善。欲令他行善者則為甚
 098c08 || 難。何以故。是人自不行善。他人不信受其
 098c09 || 語。如偈說。
 098c10 || 若人自不善 不能令他善

簡
體
字

有上中下因緣故。出世间所有善道若天若人。皆由行十善道生。
 三界所摄。天有二十八。人者四天下人是。如是决定知己。作是
 念。我欲自生善处。亦令众生生于善处。
 是故我自应 住于十善道
 亦令余众生 即住此善道
 若生善处若生恶处。皆属十善十不善道。我知是世间诸业因
 缘有无有定主。是故我应先自行十善道。然后令诸众生亦住十善
 道。问曰。何以故。要先自住十善道后乃令他住耶。答曰。
 行于恶业者 令他善不易
 自不行善故 他则不信受
 若恶人自不行善。欲令他行善者则为甚难。何以故。是人自
 不行善。他人不信受其语。如偈说。
 若人自不善 不能令他善

It is because of the presence of relatively superior, middling, or inferior causes and conditions that all of the world's good destinies are produced. Whether it be the deva realm or the human realm, they all arise from the practice of the ten courses of good karmic action. They are all included within the three realms of existence wherein there are the twenty-eight deva realms and, in the case of the human realm, these are all those peoples that inhabit the four continents.

9. RESOLVING TO ABIDE IN THE 10 GOOD ACTIONS & TEACH THIS TO OTHERS

Having come to definitely know such matters, [this bodhisattva] reflects, "I wish that I myself will be born within these good stations of rebirth and wish also that I may be able to influence other beings to be reborn in these good stations of rebirth."

Therefore I should abide
within the ten courses of good karmic action
while also influencing other beings
to immediately abide within these courses of good karmic action.

Whether one is reborn in the good stations of rebirth or is instead born into bad stations of rebirth, this is all due to the ten courses of good karmic action or ten courses of bad karmic action. [Hence one reflects]:

I realize that this world exists on the basis of all of the karmic causes and conditions and that there is no fixed subjective agent [involved in its creation].¹⁴⁷ Therefore, I should first ensure that I myself have become established in the practice of the ten courses of good karmic action and then, afterward, I should influence other beings to also abide in the practice of the ten courses of good karmic action.

Question: Why is it that one must first see that he himself abides within the ten courses of good karmic action and only later influences others to abide therein as well?

Response:

It is not easy for one who engages in bad deeds
to influence others toward goodness,
for, if one does not practice goodness oneself,
others will not believe and accept [one's teaching].

If someone who is a bad person does not practice goodness himself even as he wishes to influence others to practice goodness, this will be a very difficult to accomplish. Why? If this person does not practice goodness himself, other people will not believe in or accept his instruction. This is as described in a verse:

If one is not good oneself,
one will be unable to influence others toward goodness.

正
體
字

098c11 || 若自不寂滅 不能令他寂
098c12 || 以是故汝當 先自行善寂
098c13 || 然後教他人 令行善寂滅
098c14 || 是菩薩當如是行善法。
098c15 || 從阿鼻地獄 乃至於有頂
098c16 || 分別十業果 及其受報處
098c17 || 當如是正知。下從阿鼻地獄。上至非有想
098c18 || 非無想處。皆是善不善種種業受果報處。於
098c19 || 中習^[7]行上十不善道故生阿鼻地獄。小減
098c20 || 生大炙地獄。小減生小炙地獄。小減生大
098c21 || 叫喚地獄。小減生小叫喚地獄。小減生僧伽
098c22 || 陀地獄。小減生大陌地獄。小減生黑繩地
098c23 || 獄。小減生活地獄。小減生劍林等小眷屬地
098c24 || 獄中。亦應如是轉小分別。行中十不善道
098c25 || 生畜生中。畜生中亦應轉少分別。行下不善
098c26 || 道生餓鬼中。

簡
體
字

若自不寂灭 不能令他寂
以是故汝当 先自行善寂
然后教他人 令行善寂灭
是菩萨当如是行善法。
从阿鼻地狱 乃至有顶
分别十业果 及其受报处
当如是正知。下从阿鼻地狱。上至非有想非无想处。皆是善
不善种种业受果报处。于中习行上十不善道故生阿鼻地狱。小减
生大炙地狱。小减生小炙地狱。小减生大叫唤地狱。小减生小叫
唤地狱。小减生僧伽陀地狱。小减生大陌地狱。小减生黑绳地
狱。小减生活地狱。小减生剑林等小眷属地狱中。亦应如是转小
分别。行中十不善道生畜生中。畜生中亦应转少分别。行下不善
道生饿鬼中。

If one has not reached quiescence oneself,
one will be unable to influence others to reach quiescence.

It is for this reason that you should
first practice goodness and quiescence yourself
and then afterward instruct other people
to influence them to practice goodness and reach quiescence.

It is in this way that this bodhisattva should practice good dharmas.

10. ONE SHOULD LEARN THE REBIRTH RESULTS OF THE 10 GOOD & BAD ACTIONS

From the Avīci Hells
on up to the summit of existence,
one distinguishes the effects of ten courses of karmic action
as well as the places in which one undergoes their retribution.

In just this manner, one should rightly realize that, from down below
in the Avīci Hells all the way on up to the station of neither perception
nor non-perception, all of these are but places wherein one undergoes
the resulting retribution from all of the many different sorts of good
and bad karmic deeds. Among these [stations of rebirth]:

It is by habitually practicing the worst of the ten courses of bad karmic action that one is reborn in the Avīci Hells;

When the extent of evil karma is somewhat less, one is reborn instead
in the Great Broiling Hell;

When somewhat less than that, one is reborn in the Lesser Broiling Hell;

When somewhat less again, one is reborn in the Great Screaming Hell;

When even less, one is reborn in the Lesser Screaming Hell;

When yet less than that, one is reborn in the Saṃgata Hell;

When less again, rebirth is in the Great Road Hell;

A yet lesser level brings birth in the Black Line Hell;

When lesser yet, one is reborn in the Living Hell;

Yet another increment less brings rebirth in the Sword Forest Hell
or other lesser subsidiary hells for which one should also make
ever finer distinctions [in these subcategories of hell-realm retributions].

It is through practicing an intermediate level of the ten courses of bad karmic action that one is reborn into the animal realm. One should also make ever finer distinctions regarding [the levels of karmic retribution as manifested within] the animal realm.

It is through practicing a relatively lesser level of the ten courses of bad karmic action that one is reborn into the realm of the hungry ghosts.

正
體
字

如是總相說。是中應廣分別

098c27 || 差別。有諸阿修羅夜叉生鬼道中。有諸龍

098c28 || 王生畜生中。所受快樂或與諸天同。是諸

098c29 || 眾生以不善因緣故生。生已受善業果報。

099a01 || 行最下十善道生閻浮提人中有貧窮下

099a02 || 賤家。所謂^[1]栴陀羅邊地工巧小人等。轉勝生

099a03 || 居士家。轉勝生婆羅門家。轉勝生刹利家。

099a04 || 轉勝生大臣家。轉勝生國王家。於十善道

099a05 || 轉復勝者生瞿陀尼。轉勝生弗婆提。轉勝

099a06 || 生鬱單越。轉勝生四天王處。轉勝生忉利

099a07 || 天炎摩天兜率陀天化樂天。習行上十善道

099a08 || 生他化自在天。於是中亦應種種分別小

099a09 || 大差別。如人中小王大王閻浮提王轉輪聖

099a10 || 王。四天王處有四天王。忉利天中有釋提桓

099a11 || 因。炎摩天上有須炎摩天王。兜率陀天上有

099a12 || 珊兜率陀天王。化樂天上有善化天王。他化

099a13 || 自在天上有他化自在天王。過是以上。要

099a14 || 行禪定思得生上界。

簡
體
字

如是总相说。是中应广分别差别。有诸阿修罗夜叉生鬼道中。有诸龙王生畜生中。所受快乐或与诸天同。是诸众生以不善因缘故生。生已受善业果报。行最下十善道生阎浮提人中有贫穷下贱家。所谓栴陀罗边地工巧小人等。转胜生居士家。转胜生婆罗门家。转胜生刹利家。转胜生大臣家。转胜生国王家。于十善道转复胜者生瞿陀尼。转胜生弗婆提。转胜生郁单越。转胜生四天王处。转胜生忉利天炎摩天兜率陀天化乐天。习行上十善道生他化自在天。于是中亦应种种分别小大差别。如人中小王大王阎浮提王转轮圣王。四天王处有四天王。忉利天中有释提桓因。炎摩天上有须炎摩天王。兜率陀天上有珊兜率陀天王。化乐天上有善化天王。他化自在天上有他化自在天王。过是以上。要行禅定思得生上界。

This represents only a general discussion of these matters. We should present a more expansive range of differentiating distinctions among these. There are the *asuras* and *yakṣas* born into the ghost-realms, *nāga* kings reborn into the animal-realm wherein the bliss they enjoy may be identical to that experienced by the devas. All of these beings take these rebirths because of bad karma and then, having taken such rebirths, they may also enjoy the karmic fruits of their past good karmic actions.

In the case of those who have practiced only the very lowest level of the ten courses of good karmic action, they take rebirth in Jambudvīpa within poverty-stricken low-caste clans, namely among the *caṇḍālas*, or in remote regions, or as artisans, or as people of low social stature.

With a somewhat more superior level [of practice of the ten courses of good karmic action], one may be reborn into merchant-class families. When somewhat more superior, one is reborn into brahmin clans. When more superior yet, one is reborn into a *kṣatriyan* clan. When more superior than that, one is reborn into a family of high governmental officials. When more superior yet, rebirth occurs into royal families.

When one's practice of the ten courses of good karmic action has been at a yet more superior level, one is reborn on the continent of Avara-godānīya. When more superior yet, rebirth is on the continent of Pūrva-videha. and when superior to that, rebirth is on the continent of Uttara-kuru.

When more superior yet, rebirth is into the abodes of the Four Heavenly Kings. At increasing levels of superiority to that, rebirth is into the Trāyastriṃśa Heaven, the Yāma Heaven, the Tuṣita Heaven, and the Nirmāṇarati Heaven. At the most superior level of practice of the ten courses of good karmic action, one is reborn in the Paranirmita Vaśavartin Heaven.

Here we should make all kinds of distinctions with regard to the minor and major differences. For instance, among humans, there are minor kings, major kings, the kings ruling over all of Jambudvīpa, and wheel-turning kings. The abode of the Four Heavenly Kings has Four Heavenly Kings. In the Trāyastriṃśa Heaven, there is Śakra, ruler of the devas. In the Yāma Heaven, there is the Suyāma Deva King. In the Tuṣita Heaven, there is the Saṃtuṣita Heaven King. In the Nirmāṇarati Heaven, there is the Skillful Transformations Heaven King. In the Paranirmita Vaśavartin Heaven, there is the Paranirmita Vaśavartin Heaven King. Beyond this, one must utilize volition associated with cultivation of the *dhyāna* absorptions to gain rebirth into the higher [celestial] realms.

正
體
字

問曰。若以禪定思得

099a15 || 生上界者。何以故。說乃至非有想非無想

099a16 || 處皆以十善道故得生。答曰。雖修禪定

099a17 || 生色界無色界。要當先堅住十善道然後

099a18 || 得修禪定。以是故。彼處以十善業道為大

099a19 || 利益。以是故。說乃至非有想非無想處皆

099a20 || 以[2]十善道因緣故得生。所以者何。先行清

099a21 || 淨十善道離欲。修初禪下思得生梵眾天。

099a22 || 修初禪中思生梵輔天。修初禪上思故得

099a23 || 生大梵天。修二禪下思生少光天。修二禪

099a24 || 中思得生無量光天。修二禪上思得生妙

099a25 || 光天。修三禪下思得生小淨天。修三禪中

099a26 || 思故得生無量淨天。修三禪上思得生遍

099a27 || 淨天。修四禪下思故生阿那婆伽天。修四

099a28 || 禪中思故生福生天。修四禪上思故生廣

099a29 || 果天

簡
體
字

問曰。若以禪定思得生上界者。何以故。說乃至非有想非無想處皆以十善道故得生。答曰。雖修禪定生色界無色界。要當先堅住十善道然後得修禪定。以是故。彼處以十善業道為大利益。以是故。說乃至非有想非無想處皆以十善道因緣故得生。所以者何。先行清淨十善道離欲。修初禪下思得生梵眾天。修初禪中思生梵輔天。修初禪上思故得生大梵天。修二禪下思生少光天。修二禪中思得生無量光天。修二禪上思得生妙光天。修三禪下思得生小淨天。修三禪中思故得生無量淨天。修三禪上思得生遍淨天。修四禪下思故生阿那婆伽天。修四禪中思故生福生天。修四禪上思故生廣果天

Question: If in fact it is essential to utilize volition associated with the *dhyāna* absorptions, why was it just stated that, in every case, it is because of the ten courses of good karmic action that one gains every place of rebirth all the way up to the station of neither perception nor non-perception?

Response: Although one must cultivate the *dhyāna* absorptions to gain rebirth in the stations of either the form or formless realm, one must still first become solidly established in the practice of the ten courses of good karmic action. Only after this can one succeed in the cultivation of the *dhyāna* absorptions. It is for this reason that [acquisition of] those stations relies upon the great benefit provided by the ten courses of good karmic action. It is for this reason as well that it was stated here that, in every case, it is because of the ten courses of good karmic action that one attains every station of rebirth all the way up to the station of neither perception nor non-perception.

How is this so? After having first cultivated purity in the ten courses of good karmic action, by separating from sensual desire and cultivating the first *dhyāna* with relatively inferior volition, one may succeed in taking rebirth in the Brahma-kāyika Heaven. By cultivating the first *dhyāna* with relatively middling volition, one may take rebirth in the Brahma-purohita Heaven. And by cultivating the first *dhyāna* with relatively superior volition, one may succeed in taking rebirth in the Mahābrahma Heaven.

By cultivating the second *dhyāna* with relatively inferior volition, one may take rebirth in the Lesser Light Heaven. By cultivating the second *dhyāna* with relatively middling volition, one may succeed in taking rebirth in the Limitless Light Heaven. And by cultivating the second *dhyāna* with relatively superior volition, one may succeed in taking rebirth in the Sublime Light Heaven.

By cultivating the third *dhyāna* with relatively inferior volition, one may succeed in taking rebirth in the Lesser Purity Heaven. By cultivating the third *dhyāna* with relatively middling volition, one may succeed in taking rebirth in the Limitless Light Heaven. And by cultivating the third *dhyāna* with relatively superior volition, one may succeed in taking rebirth in the Universal Purity Heaven.

By cultivating the fourth *dhyāna* with relatively inferior volition, one may take rebirth in the Anabhraka Heaven. By cultivating the fourth *dhyāna* with relatively middling volition, one may take rebirth in the Puṇya-prasava Heaven. And by cultivating the fourth *dhyāna* with relatively superior volition, one may take rebirth in the Bṛhatphala Heaven.

正
體
字

修無想定中思得生無想天。以無漏
 099b01 || 熏修四禪下思故生不廣天。以無漏熏修四
 099b02 || 禪勝思故生不熱天。以無漏熏修四禪勝
 099b03 || 思故生喜見天。以無漏熏修四禪勝思故
 099b04 || 生妙見天。以無漏熏修四禪最上思故生
 099b05 || 阿迦膩吒天。修虛空處定相應思得生空
 099b06 || 處天。修識處定相應思得生識處天。修無
 099b07 || 所有處定相應思得生無所有處天。修非
 099b08 || 有想非無想處定相應思得生非有想非無
 099b09 || 想處天。是名生死世間眾生往來之處。 [3]

簡
體
字

修无想定中思得生无想天。以无漏熏修四禅下思故生不广天。以
 无漏熏修四禅胜思故生不热天。以无漏熏修四禅胜思故生喜见
 天。以无漏熏修四禅胜思故生妙见天。以无漏熏修四禅最上思故
 生阿迦膩吒天。修虚空处定相应思得生空处天。修识处定相应思
 得生识处天。修无所有处定相应思得生无所有处天。修非有想非
 无想处定相应思得生非有想非无想处天。是名生死世间众生往来
 之处。

By cultivating the non-perception absorption with relatively middling volition, one may succeed in taking rebirth in the Non-perception Heaven.

By repeated cultivation of contaminant-free concentration in the fourth *dhyāna* with relatively inferior volition, one may take rebirth in the “Non-Extensive”¹⁴⁸ or Avṛha Heaven. By repeated cultivation of contaminant-free concentration in the fourth *dhyāna* with [more] superior volition, one may take rebirth in the “Non-Hot” or Atapās Heaven. By repeated cultivation of contaminant-free concentration in the fourth *dhyāna* with [yet more] superior volition, one may take rebirth in the “Delightful Vision” or Sudarśana Heaven. By repeated cultivation of contaminant-free concentration in the fourth *dhyāna* with [even more] superior volition, one may take rebirth in the “Sublime Vision” or Sudrśa Heaven. By repeated cultivation of contaminant-free concentration in the fourth *dhyāna* with the most superior volition, one may take rebirth in the Akaniṣṭha Heaven.

By cultivating the concentration associated with the station of infinite space with the corresponding volition, one may take rebirth in the Infinite Space Heaven. By cultivating the concentration associated with the station of infinite consciousness with the corresponding volition, one may take rebirth in the Infinite Consciousness Heaven. By cultivating the concentration associated with the station of nothing whatsoever with the corresponding volition, one may take rebirth in the Station of Nothing Whatsoever Heaven. By cultivating the concentration associated with the station of neither perception nor non-perception with the corresponding volition, one may take rebirth in the Neither Perception Nor Non-Perception Heaven.

The above discussion shows the stations to which beings go and from which they come as they undergo birth and death in the world, [as determined by their differing levels of cultivation of either the ten courses of bad karmic action or the ten courses of good karmic action].

The End of Chapter Twenty-Eight

正
體
字

099b10 || [4]分別聲聞辟支佛品第[5]二
 099b11 || 問曰。是十善業道。但是生人天因緣。更有
 099b12 || 餘利益耶。答曰有。
 099b13 || 所有聲聞乘 辟支佛大乘
 099b14 || 皆以十善道 而為大利益
 099b15 || 凡出生死因緣唯有三乘。聲聞辟支佛大乘。
 099b16 || 是三乘皆以十善道為大利益。何以故。[6]是
 099b17 || 十善道能令行者至聲聞地。亦能令至辟
 099b18 || 支佛地。亦能令人至於佛地。問曰。是十善
 099b19 || 道。能令何等眾生至聲聞地。答曰。
 099b20 || 隨他無大悲 畏怖於三界
 099b21 || 樂少功德分 其志甚劣弱
 099b22 || 心樂於厭離 常觀世無常
 099b23 || 及知一切法 皆亦無有我
 099b24 || 乃至一念頃 不樂於受生
 099b25 || 常不信世間 而有安隱法

簡
體
字

十住毗婆沙论卷第十三

分別声闻辟支佛品第二十九

問曰。是十善業道。但是生人天因緣。更有余利益耶。答曰有。

所有声闻乘 辟支佛大乘
 皆以十善道 而為大利益

凡出生死因緣唯有三乘。声闻辟支佛大乘。是三乘皆以十善道為大利益。何以故。是十善道能令行者至声闻地。亦能令至辟支佛地。亦能令人至于佛地。問曰。是十善道。能令何等眾生至声闻地。答曰。

隨他無大悲 畏怖于三界
 樂少功德分 其志甚劣弱
 心乐于厭離 常觀世無常
 及知一切法 皆亦無有我
 乃至一念頃 不樂于受生
 常不信世間 而有安隱法

CHAPTER 29

Distinctions Pertaining to Śrāvakas & Pratyekabuddhas

IX. CHAPTER 29: DISTINCTIONS PERTAINING TO THE TWO VEHICLES

A. THE EFFECTIVENESS OF ALL 3 VEHICLES DEPENDS ON THE 10 GOOD COURSES

Question: Do these ten courses of good karmic action function solely as causes and conditions for rebirths among humans and devas or do they also confer other additional benefits?

Response: They do have [additional benefits, as below]:

All of those cultivating the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, or the Great Vehicle, in every instance rely upon the ten courses of good karmic action to provide immense benefit for them.

Generally speaking, there are only three vehicles that serve as means for escaping *saṃsāra*'s cycle of births and deaths: the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle. These three vehicles all rely upon the ten courses of good karmic action to provide immense benefit for them. And how is this the case? These ten courses of good karmic action enable the practitioner to reach the grounds of the *śrāvaka* disciples, also enable him to reach the ground of the *pratyekabuddhas*, and also enable him to reach the ground of the Buddhas.

1. Q: WHICH BEINGS CAN USE THE 10 COURSES TO FULFILL THE ŚRĀVAKA PATH?

Question: Which kinds of beings do these ten courses of good karmic action enable to reach the grounds of *śrāvaka* disciples?

Response:

Those reliant on others' teachings, who have no great compassion, who are frightened by existence within the three realms, who delight in but a minor measure of meritorious qualities, and whose resolve is too inferior and weak—

Those whose minds delight in renunciation, who always contemplate the impermanence of the world, and who also know that all dharmas have no self—

Those who do not for even a single mind-moment wish to take on any rebirths, and who always disbelieve that the world is possessed of a stable and secure nature—¹⁴⁹

正
體
字

099b26 || 觀大如毒蛇 陰如拔^[7]刀賊
 099b27 || 六入如空聚 不樂世富樂
 099b28 || 貴於堅持戒 而為禪定故
 099b29 || 常樂於安禪 修習諸善法
 099c01 || 唯觀於涅槃 第一救護者
 099c02 || 常求盡苦慧 樂集行解脫
 099c03 || 但貴於自利 ^[8]一一勝處來
 099c04 || 善道令是人 能^[9]至聲聞地
 099c05 || 隨他音聲者。聞他所說隨順而行。不能自
 099c06 || 生智慧。問曰。十善道能令一切從他聞者
 099c07 || 皆作聲聞耶。答曰。不爾。若無大悲心十善
 099c08 || 道能令此人至聲聞地。若有菩薩從諸佛
 099c09 || 聞法。以有大悲心故十善道不能令至
 099c10 || 聲聞地。問曰。一切無大悲心者。十善道皆
 099c11 || 能令至聲聞地耶。答曰。不然。怖畏三界者
 099c12 || 十善道能令此人至聲聞道。餘不怖畏者
 099c13 || 令生

簡
體
字

观大如毒蛇 阴如拔刀贼
 六入如空聚 不乐世富乐
 贵于坚持戒 而为禅定故
 常乐于安禅 修习诸善法
 唯观于涅槃 第一救护者
 常求尽苦慧 乐集行解脱
 但贵于自利 一一胜处来
 善道令是人 能至声闻地
 随他音声者。闻他所说随顺而行。不能自生智慧。问曰。十善道能令一切从他闻者皆作声闻耶。答曰。不尔。若无大悲心十善道能令此人至声闻地。若有菩萨从诸佛闻法。以有大悲心故十善道不能令至声闻地。问曰。一切无大悲心者。十善道皆能令至声闻地耶。答曰。不然。怖畏三界者十善道能令此人至声闻道。余不怖畏者令生

Those who contemplate the great elements as like venomous snakes,
the aggregates as like knife-wielding thieves,
and the six sense bases as like a mere empty village,
and who do not delight in worldly wealth or pleasure—

Those who esteem solid observance of the moral precepts
and, for the sake of gaining the *dhyāna* absorptions,
always delight in sitting in *dhyāna* meditation
and in cultivating good dharmas—

Those who look only to nirvāṇa
to serve as the foremost rescuer and protector,
who always seek the wisdom that puts an end to suffering,
and who delight in accumulating the practices leading to liberation—

And those who only esteem the accomplishment of self-benefit
as they come forth through one or another of the supreme bases.
The courses of good karmic action cause these people
to have the ability to reach the grounds of Śrāvaka Disciples.

a. STANZA #1 COMMENTARY

As for these [*śrāvaka* disciples] who accord with what is taught them by others,¹⁵⁰ they listen to what is taught them by others and practice in accordance with that, but are not otherwise able to develop wisdom of their own.

Question: Are the ten courses of good karmic action able in every case to cause all who hear the teachings from others to become *śrāvaka* disciples?

Response: No, that is not the way it is. For those who do not have the great compassion, the ten courses of good karmic action are indeed able to cause them to reach the grounds of the *śrāvaka* disciples. However, in the case of the bodhisattvas who have heard the Dharma from the Buddhas, because they are possessed of the great compassion, the ten courses of good karmic action cannot influence them to enter onto the grounds of the *śrāvaka* disciples.

Question: Is it the case then that whosoever does not possess the great compassion can be caused by the ten courses of good karmic action to reach the grounds of the *śrāvaka* disciples?

Response: No. It is not that way. For those who are frightened at the prospect of continued existence within the three realms, the ten courses of good karmic action are indeed able to cause them to reach the grounds of the *śrāvaka* disciples. For all of those others who are not fearful of existence in the three realms, the ten courses of good karmic action are able to cause them to gain rebirth in good stations

正
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字

人天善處。以樂三界故。問曰。一切怖
 099c14 || 畏三界者。十善道皆能令至聲聞^[10]地。若爾
 099c15 || 者菩薩亦怖畏三界為身故。復為眾生勤
 099c16 || 行精進求於涅槃。如是十善道。亦應令至
 099c17 || 聲聞地。答曰。不必一切怖畏三界者盡墮
 099c18 || 聲聞地。何等為墮。樂習行功德少分者。於
 099c19 || 佛所教化六波羅蜜中受行少分。如是之
 099c20 || 人墮聲聞地。若人能取諸佛功德遍學智
 099c21 || 慧十善道必令此人徑至佛道。^[11]隨他聞
 099c22 || 聲怖畏三界取^[12]功德少分。是人有二種十
 099c23 || 善道。能令至聲聞地者。至辟支佛地者。問
 099c24 || 曰。是人云何^[13]俱從他聞怖畏三界取功德
 099c25 || 少分十善道能令至聲聞地至辟支佛地。
 099c26 || 答曰。志劣弱者作阿羅漢。小堅固者作辟支
 099c27 || 佛。

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人天善处。以乐三界故。问曰。一切怖畏三界者。十善道皆能令
 至声闻地。若尔者菩萨亦怖畏三界为身故。复为众生勤行精进求
 于涅槃。如是十善道。亦应令至声闻地。答曰。不必一切怖畏三
 界者尽堕声闻地。何等为堕。乐习行功德少分者。于佛所教化六
 波罗蜜中受行少分。如是之人堕声闻地。若人能取诸佛功德遍学
 智慧十善道必令此人径至佛道。随他闻声怖畏三界取功德少分。
 是人有二种十善道。能令至声闻地者。至辟支佛地者。问曰。是
 人云何俱从他闻怖畏三界取功德少分十善道能令至声闻地至辟支
 佛地。答曰。志劣弱者作阿罗汉。小坚固者作辟支佛。

of existence among humans and devas. This is because they delight in [continued existences within] the three realms.

Question: The ten courses of good karmic action are able to cause all who are frightened at the prospect of continued existences within the three realms to reach the grounds of the *śrāvaka* disciples. That being the case, bodhisattvas too are fearful of continued existence in the three realms. It is just that, in their diligent and vigorous striving for nirvana, they do so for the sake of both themselves and other beings. Therefore it must be that the ten courses of good karmic action are also able to cause even the bodhisattvas to reach the grounds of the Śrāvaka Disciples.

Response: It is not necessarily the case that everyone who is fearful of continued existence in the three realms is bound to fall down onto the grounds of the Śrāvaka Disciples. Who then is bound to fall? Those who delight in cultivation of but a minor measure of [the requisite] meritorious qualities and who take on but a minor measure of the six *pāramitās* as it was taught them by the Buddhas—it is people of this sort who are bound to fall down onto the grounds of the *śrāvaka* disciples.

In the case of a person who is able to acquire the meritorious qualities of the Buddhas and who is able as well to thoroughly train in their wisdom, the ten courses of good karmic action will definitely propel them directly to the realization of buddhahood.

Among those who rely upon what they have been taught by others, who are fearful of continued existence in the three realms, and who acquire only a minor measure of the meritorious qualities—these people are of two different types. There are those for whom the ten courses of good karmic action are able to cause them to reach the grounds of the *śrāvaka* disciples and there are those who are thereby caused to reach the ground of the *pratyekabuddhas*.

Question: Among these [two types of persons] who rely upon what they have been taught by others, who are fearful of continued existence in the three realms, and who acquire only a minor measure of the meritorious qualities, how is it that the ten courses of good karmic action cause some of them to reach the grounds of the *śrāvaka* disciples whereas others are instead caused to reach the grounds of the *pratyekabuddhas*?

Response: Those of [relatively] inferior and weak resolve end up becoming arhats whereas those whose resolve is somewhat more solid become *pratyekabuddhas*.

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問曰。十善道令一切志劣弱者至聲聞

099c28 || [14]地。答曰。不然。何以故。所謂志弱樂厭離

099c29 || 生死者。非但志劣無厭離者。問曰。觀何

100a01 || 事得知樂厭離心。答曰。觀有為法無常一

100a02 || 切法無我。當知是必樂於厭離。問曰。已知

100a03 || 樂厭離。菩薩亦如是觀有為無常一切法

100a04 || 無我。是十善道何得不令此人墮聲聞地

100a05 || 耶。答曰。是人深厭離離大悲故。乃至一念

100a06 || 中不樂受生。不信世間有安隱相。如經

100a07 || [1]中佛告諸比丘。譬如少糞尚臭穢不淨。何

100a08 || 況多也。如是一念中受生尚苦。何況多也。

100a09 || 諸比丘。當學斷生莫令更受。聲聞人信受

100a10 || 是語故。乃至一念中不樂受生。是人復作

100a11 || 是念。世間無常。於所作事及受命都無安

100a12 || 隱相。死常逐人誰能知死時節。不知死時

100a13 || 為受何業果報。為生何心。如是事中不安

100a14 || 隱故。不可信故。當疾求盡苦。

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問曰。十善道令一切志劣弱者至聲聞地。答曰。不然。何以故。所謂志弱樂厭離生死者。非但志劣無厭離者。問曰。觀何事得知樂厭離心。答曰。觀有為法無常一切法無我。當知是必樂於厭離。問曰。已知樂厭離。菩薩亦如是觀有為無常一切法無我。是十善道何得不令此人墮聲聞地耶。答曰。是人深厭離離大悲故。乃至一念中不樂受生。不信世間有安隱相。如經中佛告諸比丘。譬如少糞尚臭穢不淨。何況多也。如是一念中受生尚苦。何況多也。諸比丘。當學斷生莫令更受。聲聞人信受是語故。乃至一念中不樂受生。是人復作是念。世間無常。於所作事及受命都無安隱相。死常逐人誰能知死時節。不知死時為受何業果報。為生何心。如是事中不安隱故。不可信故。當疾求盡苦。

b. STANZA #2 COMMENTARY

Question: Is it the case then that the ten courses of good karmic action cause all such people whose resolve is inferior and weak to reach the grounds of the *śrāvaka* disciples?

Response: No, that is not the way it is. Why? This refers to those whose resolve is relatively weak, but who still do delight in renouncing *saṃsāra*. It is not the case that this refers to those whose resolve is weak but who do not delight in renunciation [of *saṃsāra*], either.

Question: Through contemplation of which matters can one know whether one's mind delights in renunciation?

Response: If one contemplates conditioned dharmas as impermanent and contemplates all dharmas as having no self, one should then realize that he definitely delights in renunciation.

c. STANZA #3 COMMENTARY

Question: Now that we know the bases for delighting in renunciation, since the bodhisattva also contemplates in the same way conditioned dharmas as impermanent and all dharmas as having no self, why do the ten courses of good karmic action not cause this person to fall down onto the grounds of the *śrāvaka* disciples?

Response: Because these people [who are drawn to the Śrāvaka Disciple and Pratyekabuddha Vehicles] have brought forth deep renunciation and have distanced themselves from the great compassion, they do not wish for even a single mind-moment to take on any further rebirths and they do not believe that the world is characterized by stability or security. As the Buddha told the bhikshus in a sutra:

Just as even a small amount of excrement is smelly, defiled, and unclean, how much the more so a lot of it, so too, even a single mind-moment of rebirth existence is suffering, how much the more so a lot of it. Bhikshus, you should train in the severance of rebirths. Do not allow yourselves to undergo any more of them.¹⁵¹

Because *śrāvaka* disciples believe and accept these instructions, they do not wish for even a single mind-moment to undergo any further rebirths. These individuals additionally think thus:

The world is impermanent. Whether it be the endeavors one pursues or the lifespan one experiences, these are all characterized by instability and insecurity. Given that death is always pursuing people, who can know the time of their own death? At the time of one's death, one cannot know what kind of karmic retribution one will undergo or what sort of thoughts will arise.¹⁵² Because all such matters are unstable and insecure and because they cannot be trusted, one should urgently strive to put an end to suffering.

菩薩則不

100a15 || 爾。於恒河沙無量阿僧祇劫受生。為得阿
 100a16 || 耨多羅三藐三菩提度諸眾生。是故偈中說。
 100a17 || 乃至一念頃不樂^[2]於受生。善道^[3]令是人能
 100a18 || 至聲聞地。問曰。是人樂修^[4]集何事故不
 100a19 || 樂受生。答曰。是人觀地水火風四大熾生
 100a20 || 瞋恨故。不淨臭穢不知恩故。生毒蛇想。
 100a21 || 色受想行識五陰。能奪智慧命故。生怨賊
 100a22 || 想。眼耳鼻舌身意。入離常離不動不變不壞
 100a23 || 無我無我所故。生空聚想。若人於世間一
 100a24 || 切受生及資生樂具。以無常虛誑無須臾住
 100a25 || 故不生喜悅心。如是之人於一切生處生
 100a26 || 無安隱想。但涅槃一法能為救護。如經中
 100a27 || 說。諸比丘世間皆是熾然。所謂眼然色然
 100a28 || 眼識然眼觸然。及眼觸因緣生受皆亦是然。
 100a29 || 以何事故然。所謂貪欲火瞋恚火愚癡火。生
 100b01 || 老病死憂悲^[5]苦惱火之所熾然。耳鼻舌身意
 100b02 || 亦如是。

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菩薩則不尔。于恒河沙无量阿僧祇劫受生。为得阿耨多罗三藐三菩提度诸众生。是故偈中说。乃至一念顷不乐于受生。善道令是人能至声闻地。问曰。是人乐修集何事故不乐受生。答曰。是人观地水火风四大喜生嗔恨故。不净臭秽不知恩故。生毒蛇想。色受想行识五阴。能夺智慧命故。生怨贼想。眼耳鼻舌身意。入离常离不动不变不坏无我无我所故。生空聚想。若人于世间一切受生及资生乐具。以无常虚诳无须臾住故不生喜悦心。如是之人于一切生处生无安隐想。但涅槃一法能为救护。如经中说。诸比丘世间皆是炽然。所谓眼然色然眼识然眼触然。及眼触因缘生受皆亦是然。以何事故然。所谓贪欲火嗔恚火愚痴火。生老病死忧悲苦恼火之所炽然。耳鼻舌身意亦如是。

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The bodhisattva, on the other hand, does not act in this manner, but rather commits himself to undergoing rebirths as numerous as the sands of the Ganges across the course of countless *asaṃkhyeya* kalpas for the sake of attaining *anuttarasamyaksaṃbodhi* and liberating beings.

Thus the verse says [of *śrāvaka* disciples] that they “do not for even a single mind-moment delight in taking on any rebirths.” The [ten] courses of good karmic action enable these individuals to reach the grounds of the *śrāvaka* disciples.

d. STANZA #4 COMMENTARY

Question: What sorts of endeavors do these people delight in cultivating and accumulating that they therefore so dislike undergoing further rebirth?

Response: Because, in contemplating the four great elements of earth, water, fire, and air, these people are fond of regarding them with animosity, and because they regard them as forming what is unlovely, foul-smelling, defiled, and ungrateful for kindnesses,¹⁵³ they therefore see them as analogous to poisonous snakes.

Because the five aggregates of form, feeling, perception, formative factors, and consciousness are able to rob one of one’s wisdom life, they contemplate them as analogous to hostile bandits.

Because the sense bases of eye, ear, nose, tongue, body, and mind are destitute of permanence, unshakability, immutability, and indestructibility, and because they are devoid of self and are devoid of anything belonging to a self, they perceive them as like an empty village.

[They realize that], even if one were to have the advantage of every sort of natural endowment and life-enhancing provision for enjoyment, because those things are impermanent, false, deceptive, and do not abide for even a moment, they are not moved to delight in this. Hence people of this sort think of all stations of rebirth as devoid of any stability or security and they look only to the single dharma of nirvāṇa as their rescuer and protector. This is as described in a sutra:

Bhikshus, the world is entirely ablaze, that is to say: The eye is ablaze, visual forms are ablaze, eye consciousness is ablaze, eye contact is ablaze, and whatever feeling is produced with eye contact as the causal condition—that too is ablaze.

And with what is it ablaze? It is ablaze with the fire of desire, the fire of hatred, the fire of delusion, the fire of birth, aging, sickness, death, grief, lamentation, anguish, and torment. So too is this the case with the ear, nose, tongue, body, and mind faculty.¹⁵⁴

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觀一切有為法皆是熾然。[6]唯涅槃

100b03 || 寂滅[7]法能為救護。貴涅槃一法故捨一切

100b04 || 事勤習坐禪。問曰。若觀一切有為法皆是

100b05 || 熾然。唯涅槃寂滅能為救護者。十善道皆令

100b06 || 至聲聞地耶。答曰。不然。佛所結戒。為禪

100b07 || 定故貴重此戒。有決定心而不毀犯。捨一

100b08 || 切事但樂坐禪。求盡苦智常勤修習解脫

100b09 || 因緣。於先世中或從一勝處來二勝處來

100b10 || 者。十善道能令此人至聲聞地。何以故。持

100b11 || 戒清淨則心不悔。心不悔故得歡喜。得歡

100b12 || 喜故身輕軟。身輕軟故心快樂。心快樂故攝

100b13 || 心得定。攝心得定故。生如實智慧。生如

100b14 || 實智慧故即生厭。從厭生離從離得解脫。

100b15 || 若一若二勝處來者。如尊者羅睺羅從諦勝

100b16 || 處來。如尊者施曰羅從捨勝處來。如尊者

100b17 || 離跋多從寂滅勝處來。如尊者舍利弗從

100b18 || 慧勝處來。

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观一切有为法皆是炽然。唯涅槃寂灭法能为救护。贵涅槃一法故舍一切事勤习坐禅。问曰。若观一切有为法皆是炽然。唯涅槃寂灭能为救护者。十善道皆令至声闻地耶。答曰。不然。佛所结戒。为禅定故贵重此戒。有决定心而不毁犯。舍一切事但乐坐禅。求尽苦智常勤修习解脱因缘。于先世中或从一胜处来二胜处来者。十善道能令此人至声闻地。何以故。持戒清净则心不悔。心不悔故得欢喜。得欢喜故身轻软。身轻软故心快乐。心快乐故摄心得定。摄心得定故。生如实智慧。生如实智慧故即生厌。从厌生离从离得解脱。若一若二胜处来者。如尊者罗睺罗从谛胜处来。如尊者施曰罗从舍胜处来。如尊者离跋多从寂灭胜处来。如尊者舍利弗从慧胜处来。

e. STANZA #5-6 COMMENTARY

They contemplate all conditioned dharmas as ablaze and regard only nirvāṇa's dharma of quiescent cessation as able to provide a source of rescue. Because they so esteem this single dharma of nirvāṇa, they abandon all other endeavors in favor of diligent practice of sitting in *dhyāna* meditation.

Question: If one contemplates all conditioned dharmas as ablaze and the quiescent cessation of nirvāṇa as the only source of rescue and protection, is it the case then that the ten courses of good karmic action are able in every case to cause these people to reach the grounds of the *śrāvaka* disciples?

Response: No, that is not so. Consider the moral precepts formulated by the Buddha. It is for the sake of attaining the *dhyāna* absorptions that these moral precepts are esteemed as so important. [Hence we refer here instead to] those with resolute aspiration who refrain from transgressing against the precepts, who abandon all other endeavors, who delight solely in sitting in *dhyāna* meditation, who seek the wisdom that extinguishes suffering, and who always diligently cultivate the causes and conditions for liberation. It is people of this sort who have come forth from cultivating one or two of the supreme bases [of meritorious qualities] in previous lives that the ten courses of good karmic action thus enable to reach the grounds of the *śrāvaka* disciples.

And how does this come about? If one upholds the moral precepts purely, one's mind becomes free of any regrets. Because one's mind is free of regrets, one becomes suffused with joyfulness. Having gained this state of joyfulness, one's body experiences a state of pliancy. Because one's body experiences this state of pliancy, one's mind becomes blissful. Because one's mind becomes blissful, one focuses the mind and gains meditative absorption. Because one focuses the mind and gains meditative absorption, one develops wisdom that accords with reality. Because one develops wisdom that accords with reality, one immediately develops disenchantment. From disenchantment, one develops detachment, and from detachment, one attains liberation.¹⁵⁵

f. STANZA #7 COMMENTARY

As for "coming forth from one or perhaps two of the supreme bases [of meritorious qualities]," this is exemplified by the Venerable Rāhula who came forth from the supreme basis of truthfulness, by the Venerable Sivali¹⁵⁶ who came forth from the supreme basis of relinquishment, by the Venerable Revata who came forth from the supreme basis of quiescence, and as exemplified by the Venerable Śāriputra who came forth from the supreme basis of wisdom.

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或從諦捨二勝處來。或從諦寂
 100b19 || 滅二勝處來。或從諦慧二勝處來。或從捨
 100b20 || 寂滅二勝處來。或從捨慧二勝處來。或從
 100b21 || 寂滅慧二勝處來。如是十善道。能令至聲
 100b22 || 聞地。 [8]
 100b23 || 十住毘婆沙論卷第十四 100c02 || 十住毘婆沙論卷第十五
 100c03 || 100c04 || 聖者龍樹造 100c05 || 後秦龜茲國三藏鳩摩羅什譯
 100c06 || 分別聲聞辟支佛品之餘
 100c07 || [9]問曰。十善道令何等人至辟支佛地。答曰。
 100c08 || 於聲聞所行 十善道轉勝
 100c09 || 深禪不隨他 常喜於遠離
 100c10 || 恒樂善修習 甚深因緣法
 100c11 || 遠離方便力 及以大悲心
 100c12 || 少欲及少事 惡賤憒鬧語
 100c13 || 常樂遠離處 威德深重人
 100c14 || 喜為福田地 常觀於出性
 100c15 || 成辦有理事 恭敬於諸主
 100c16 || 已成就繫心 知心在所緣
 100c17 || 常樂於禪定 中人之勢力
 100c18 || 樂於出家法 善心不縮沒
 100c19 || 得慧光明者 或從二勝處

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或从諦舍二胜处来。或从諦寂灭二胜处来。或从諦慧二胜处来。
 或从舍寂灭二胜处来。或从舍慧二胜处来。或从寂灭慧二胜处
 来。如是十善道。能令至声闻地。

问曰。十善道令何等人至辟支佛地。答曰。

于声闻所行 十善道转胜
 深禅不随他 常喜于远离
 恒乐善修习 甚深因缘法
 远离方便力 及以大悲心
 少欲及少事 恶贱憒闹语
 常乐远离处 威德深重人
 喜为福田地 常观于出性
 成办有理事 恭敬于诸主
 已成就系心 知心在所缘
 常乐于禅定 中人之势力
 乐于出家法 善心不缩没
 得慧光明者 或从二胜处

Then again, it may perhaps be that one comes forth from the two supreme bases consisting of truthfulness and relinquishment, that one comes forth from the two supreme bases consisting of truthfulness and quiescence, that one comes forth from the two supreme bases consisting of truthfulness and wisdom, that one comes forth from the two supreme bases consisting of relinquishment and quiescence, that one comes forth from the two supreme bases consisting of relinquishment and wisdom, or that one comes forth from the two supreme bases consisting of quiescence and wisdom.

It is in this way that the ten courses of good karmic action may enable one to reach the grounds of the *śrāvaka* disciples.

2. Q: WHO CAN USE THE TEN COURSES TO BECOME A PRATYKABUDDHA?

Question: What sorts of people do the ten courses of good karmic action cause to enter the grounds of the *pratyekabuddhas*?

Response:

In the ten courses of good karmic action practiced by *śrāvaka* disciples, they are even more superior. They cultivate deep *dhyāna*, don't rely on others' teaching, and are always fond of abiding in seclusion, far from others.

They always delight in the thorough cultivation of the extremely deep dharma of causes and conditions. They remain detached from the power of skillful means as well as from the mind of great compassion.

They pursue lesser aspirations and lesser endeavors. They abhor and disdain boisterous chatter, always enjoy abiding in secluded places, and are possessed of awe-inspiring virtue and deep solemnity.

They delight in serving as fields of merit and always contemplate what by nature promotes transcendence. They accomplish those endeavors that are principled and accord reverence to the Lords [of the Dharma].

Having already perfected anchoring of the mind, the knowing mind focuses on whatever is taken as the object. They always delight in *dhyāna* concentration and in this possess the power of men of intermediate capacities.

They delight in the dharmas of the monastic and in them the mind of goodness does not shrink or sink away. Those who gain the light of wisdom may come forth from two of the supreme bases.

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100c20 || 或三勝處來 十善之業道
 100c21 || 能令如是人 至於緣覺地
 100c22 || 於聲聞所行十善道轉勝者。過聲聞人所
 100c23 || 行十善道。而不及菩薩所行。作是念。聲聞
 100c24 || 人應隨他聞而行道然後得自證智慧。我
 100c25 || 則不然。不樂隨他人。以是故。我應令十
 100c26 || 善道轉勝。以是因緣故。我樂不隨他十善
 100c27 || 道。令我至辟支佛地。如是思惟已常樂於
 100c28 || 遠離。作是念。若我常樂憤鬧則為集諸惡
 100c29 || 不善法。以近可染可瞋可癡事故。於是遠
 101a01 || 離中應修習甚深因緣法。復作是念。若我
 101a02 || 不修習甚深因緣法者則不得不隨他智。
 101a03 || 我今何故不常修習甚深因緣。然後可得
 101a04 || 不隨他智。甚深者。難得其底不可通達。
 101a05 || 一切凡夫從無始生死中所有經書及其^[1]技
 101a06 || 藝皆可得其邊底。唯甚深因緣不可得底。

簡
體
字

或三胜处来 十善之业道
 能令如是人 至于缘觉地

于声闻所行十善道转胜者。过声闻人所行十善道。而不及菩
 萨所行。作是念。声闻人应随他闻而行道然后得自证智慧。我则
 不然。不乐随他人。以是故。我应令十善道转胜。以是因缘故。
 我乐不随他十善道。令我至辟支佛地。如是思惟已常乐于远离。
 作是念。若我常乐愤闹则为集诸恶不善法。以近可染可嗔可痴事
 故。于是远离中应修习甚深因缘故。复作是念。若我不修习甚深
 因缘故者则不得不随他智。我今何故不常修习甚深因缘故。然后可
 得不随他智。甚深者。难得其底不可通达。一切凡夫从无始生死
 中所有经书及其技艺皆可得其边底。唯甚深因缘故不可得底。

Or perhaps they come forth from three of the supreme bases.
 The ten courses of good karmic action
 enable persons of this sort
 to reach the ground of the Pratyekabuddhas.

a. STANZA#1 COMMENTARY

As for “In the ten courses of good karmic action practiced by *śrāvaka* disciples, they are even more superior,” they surpass that level of accomplishment in the ten courses of good karmic action reached by the *śrāvaka* disciples, but still do not approach the level of accomplishment in such dharmas as practiced by the bodhisattvas.

They reflect in this manner:

The *śrāvaka* disciple practitioners respond to and accord with what they are taught by others in their practice of the path, after which they attain personal realizations of wisdom. As for myself, I am not thus inclined, for I do not delight in following others. Therefore I should cause the practice of the ten courses of good karmic action to become even more superior. For this reason I shall delight in the ten courses of good karmic action without relying on others and this shall enable me to reach the ground of the *pratyekabuddhas*.

Having reflected in this manner, they always delight in seclusion, thinking thus:

If I forever delight in the boisterousness [of the common crowd], then that is bound to lead to the accumulation of all manner of evil and unwholesome dharmas due to close proximity to circumstances that can cause defilement, can cause hatred, and can cause delusion. In this seclusion, I should cultivate the extremely deep dharma of causes and conditions.

b. STANZA#2 COMMENTARY

They additionally reflect in this way:

If I do not cultivate the extremely deep dharma of causes and conditions, then I will be unable to gain that wisdom that is not reliant on the teachings of others. Why should I not now always cultivate the extremely deep dharma of causes and conditions so that I can later gain the wisdom that is not reliant on the teachings of others?

“Extremely deep” refers in this context to that which is difficult to fathom and that with regard to which one cannot reach an utterly penetrating comprehension. One can completely fathom all of the scriptures, texts, skills, and arts possessed by all common people across the beginningless course of *saṃsāra*. It is only the extremely deep dharma of causes and conditions that one cannot completely fathom. [The

正
體
字

101a07 || 如兔等小虫不能得大海邊底。若人有方
 101a08 || 便大悲心及修^[2]集甚深因緣即得阿耨多
 101a09 || 羅三藐三菩提。若離此二事修^[*]集甚深因
 101a10 || 緣智則成辟支佛。方便名於成就教化眾
 101a11 || 生中種種思惟而不錯謬。亦於甚深法不
 101a12 || 取相大悲名深。憐愍眾生。勝聲聞辟支佛。
 101a13 || 何況凡夫。少欲少事惡賤憤鬧語。如是則
 101a14 || 得辟支佛地。若大欲大事好聚眾人。為方
 101a15 || 便大悲所護者。阿耨多羅三藐三菩提則為
 101a16 || 易得。何以故。求辟支^[3]佛人少欲者作是
 101a17 || 念但自度身。少事者但自成就善根不及
 101a18 || 餘人。是人捨離教化眾生事故不親近眾
 101a19 || 鬧。菩薩大欲大事作是念。我應度一切眾生。
 101a20 || 以此大欲因緣故則為大事教化眾生。教
 101a21 || 化眾生此非小事。若憎惡憤鬧語則不成
 101a22 || 此事。是故菩薩入憤鬧中亦用憤鬧之語
 101a23 || 但無所著。復次覆真實功德故是為

簡
體
字

如兔等小虫不能得大海边底。若人有方便大悲心及修集甚深因缘
 即得阿耨多罗三藐三菩提。若离此二事修集甚深因缘智则成辟支
 佛。方便名于成就教化众生中种种思惟而不错谬。亦于甚深法不
 取相大悲名深。怜愍众生。胜声闻辟支佛。何况凡夫。少欲少事
 恶贱愤闹语。如是则得辟支佛地。若大欲大事好聚众人。为方
 便大悲所护者。阿耨多罗三藐三菩提则为易得。何以故。求辟支佛
 人少欲者作是念但自度身。少事者但自成就善根不及余人。是人
 舍离教化众生事故不亲近众闹。菩萨大欲大事作是念。我应度一
 切众生。以此大欲因缘故则为大事教化众生。教化众生此非小
 事。若憎恶愤闹语则不成此事。是故菩萨入愤闹中亦用愤闹之语
 但无所著。复次覆真实功德故是为少欲。

difficulty of fathoming it] is comparable to a rabbit's or other small creature's inability to fathom the very bottom of a great ocean.

If one possesses skillful means and the mind of great compassion while also increasingly cultivating the extremely deep dharma of causes and conditions, then he can proceed directly toward the attainment of *anuttarasamyaksambodhi*. However, if one abandons these two requisites while increasingly cultivating the extremely deep knowledge of causes and conditions, then he will instead become a *pratyekabuddha*.

"Skillful means" refers here to perfecting in a manner free of error all the different sorts of thought used in teaching beings while also not seizing on merely superficial aspects of extremely profound dharmas.

"Great compassion" refers here to abiding in a deep and kindly sympathy for beings, one that is superior even to that of *śrāvaka* disciples and *pratyekabuddhas*, how much the more so common people.

C. STANZA #3 COMMENTARY

As for "pursuing lesser aspirations and lesser endeavors," and "abhorring and disdaining boisterous chatter," those possessed of these qualities can reach the ground of the *pratyekabuddhas*.

If one is inclined toward great aspirations and great endeavors, if one enjoys gatherings of many people, and if one is protected by skillful means and great compassion, then it will become easy to reach *anuttarasamyaksambodhi*.

Why is this so? One who pursues *pratyekabuddhahood*, possessed as he is of lesser aspirations, thinks: "One need only see to one's own liberation."

As for his "pursuing lesser endeavors," this practitioner devotes himself solely to the perfection of his own roots of goodness and does not extend his concern to other people. Because this person abandons the endeavor of teaching beings, he does not draw near to any of the many sorts of commotion.

The bodhisattva, being inclined toward great aspirations and great endeavors, thinks: "I should liberate all beings." It is because of this great aspiration that he then takes on the great endeavor of teaching beings. This teaching of beings is no minor endeavor. If one abhors boisterousness and talkativeness, then he will not succeed in this work. Therefore the bodhisattva enters into the midst of such commotion and resorts to discourse appropriate to such commotion, but he still has nothing to which he is attached.

Moreover, it is because [the *pratyekabuddha* practitioners] reject the cultivation of genuine meritorious qualities that they are said to have

少欲。

101a24 || 少事務故名為少事。惡賤憤鬧名少欲。

101a25 || 樂獨處故名為少事。如是之人少欲少事。

101a26 || 不樂眾鬧語。樂於親近遠離可畏深邃之

101a27 || 處其心深大。是人作是念。若我住遠離可

101a28 || 畏深邃之處人則不來。以遠離處住故。心

101a29 || 亦深遠。若人自不深遠喜戲調者。外人往

正 101b01 || 來則不為難。如是不與眾生和合。雖

體 101b02 || 捨眾生亦欲令眾生種諸善根為大利益

字 101b03 || 作是念。我云何不與眾生和合亦能利益

101b04 || 眾生。如是思惟知己。我當為眾生作福田

101b05 || 之利受其供養。如是雖不與眾生和合。

101b06 || 而能作大利益。是人復思惟。我云何當得

101b07 || 福田地。即自見知。若我深樂為福田地。常

101b08 || 觀出性。然後福田地法自然而來。[4]乃至出

101b09 || 性之法亦自然而來。所謂持戒禪定智慧等。

101b10 || 復作是念。我當云何疾至福田地及

少事务故名为少事。恶贱愤闹名少欲。乐独处故名为少事。如是之人少欲少事。不乐众闹语。乐于亲近远离可畏深邃之处其心深大。是人作是念。若我住远离可畏深邃之处人则不来。以远离处住故。心亦深远。若人自不深远喜戏调者。外人往来则不为难。如是不与众生和合。虽舍众生亦欲令众生种诸善根为大利益作是念。我云何不与众生和合亦能利益众生。如是思惟知己。我当为众生作福田之利受其供养。如是虽不与众生和合。而能作大利益。是人复思惟。我云何当得福田地。即自见知。若我深乐为福田地。常观出性。然后福田地法自然而来。乃至出性之法亦自然而来。所谓持戒禅定智慧等。复作是念。我当云何疾至福田地及

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字

“lesser aspirations.” It is because they take on but few responsibilities that these are referred to as “lesser endeavors.” It is because of their abhorrence and disdain for commotion that they are said to have “lesser aspirations.” And it is because they delight in residing in solitude that they are said to engage in “lesser endeavors.”

As for persons such as these who have lesser aspirations, engage in lesser endeavors, do not delight in the commotion and chatter of the multitudes, and who delight in proximity to far away, fearsome, and very remote places, their determination is extremely great. These individuals reflect thus:

If I dwell in a faraway, fearsome, and very remote place, then nobody will come there, and thus, by virtue of that abiding at a great distance, the mind itself will also be able to abide at an especially great distance. If one does not dwell extremely far from those who delight in frivolousness, then outsiders will not find it difficult to come and go there.

d. STANZA #4 COMMENTARY

People of this sort do not live together with other beings. Although they have abandoned beings, they still wish to influence beings to plant roots of goodness and do wish to be of great benefit to them. Hence they reflect in this manner: “How might I not live together with other beings and yet still benefit beings?” Having pondered in this manner, they realize: “I should benefit beings by serving as a field of merit for them, doing so by accepting offerings from them. Thus, even though I do not live together with other beings, I shall still be able to be of great benefit to them.”

Continuing in this vein, this person reflects: “How then might I become a field of karmic merit for others?” He then immediately sees and realizes the following, thinking:

If I deeply delight in serving as a field of merit and in always contemplating whatever naturally leads to transcendence, then, later on, the means for serving as a field of merit will spontaneously come forth and whatever dharmas naturally lead to transcendence will spontaneously come forth as well.

These [dharmas that naturally lead to transcendence] are what we refer to as the observance of moral precepts, cultivation of *dhyāna* absorptions, development of wisdom, and so forth.

He also has this thought:

How might I be able to swiftly reach that ground in which I may become a field of merit and acquire the dharmas leading to

出性

101b11 || 法。我當為正觀者於諸現有理趣事中皆
 101b12 || 悉成辦供養恭敬諸主。如是福田地及出性
 101b13 || 法不久疾得。何以故。我當成辦有理之事
 101b14 || 正觀諸法能得不隨他智。又供養恭敬諸
 101b15 || 主故令善根增厚。善根增厚故智慧深厚。
 101b16 || 智慧深厚故能通達實事。能通達實事故能
 101b17 || 生厭。從厭則生離。從離得解脫。得解脫
 101b18 || 故前後所集善根得為福田。然後得證出
 101b19 || 性之法。諸主者諸佛世尊。是種諸善根時
 101b20 || 是最大因緣。是人復思惟。我云何能疾成有
 101b21 || 理趣事。是人即自知見。若我集繫心一處
 101b22 || 知其所緣。常樂禪定。是人能繫心一處則
 101b23 || 能得三昧。得三昧故有理事皆能成辦。如
 101b24 || 經中說。

正
體
字

出性法。我当为正观者于诸现有理趣事中皆悉成办供养恭敬诸主。如是福田地及出性法不久疾得。何以故。我当成办有理之事正观诸法能得不随他智。又供养恭敬诸主故令善根增厚。善根增厚故智慧深厚。智慧深厚故能通达实事。能通达实事故能生厌。从厌则生离。从离得解脱。得解脱故前后所集善根得为福田。然后得证出性之法。诸主者诸佛世尊。是种诸善根时是最大因缘。是人复思惟。我云何能疾成有理趣事。是人即自知见。若我集系心一处知其所缘。常乐禅定。是人能系心一处则能得三昧。得三昧故有理事皆能成办。如经中说。

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transcendence? I should become one who is grounded in right contemplation, should accomplish all endeavors that are manifestly principled and of meaningful significance, and should make offerings to and demonstrate reverence for the Lords [of the Dharma]. If I proceed in this manner, then before too long I shall swiftly acquire that ground on which I can serve as a field of merit and shall also acquire the dharma that naturally lead to transcendence.

Why should I proceed in this manner? I should accomplish those endeavors that are principled and should rightly contemplate dharma for this shall enable me to realize the wisdom that is not reliant on the teachings of others.

Furthermore, it is because of making offerings to and revering the Lords [of the Dharma] that one's roots of goodness are able to increase and grow ever more fully developed. Due to such growth in one's roots of goodness, wisdom too shall then become extremely deep and full in its development.

It is because of wisdom's becoming extremely deep and full in its development that one is then able to gain an utterly penetrating comprehension of the true character of all phenomena. When one is able to gain an utterly penetrating comprehension of the true character of all phenomena, one can then generate disenchantment. It is from this disenchantment that one is then able to generate detachment. It is through this detachment that one gains liberation. And it is because of gaining liberation that the roots of goodness one has accumulated in the past and later on finally enable one to serve as a field of merit. Afterward, one then attains the realization of the dharma naturally leading to transcendence.

As for "the Lords," this is a specific reference to all buddhas, the Bhagavats. During the time that one is planting roots of goodness, this matter [of reverence for the Buddhas] is the very greatest of all causes and conditions in that endeavor.

e. STANZA #5 COMMENTARY

This practitioner continues pondering these matters, thinking, "Now, how exactly will I be able to swiftly succeed in those endeavors that are principled and of meaningful significance?"

This person then immediately understands and sees: "If I anchor the mind in a single place, directly know what it takes as its object, and always delight in the cultivation of the *dhyāna* absorptions, [my aims may be accomplished in this way]."

If this practitioner is able to anchor his mind in a single place, he is then able to gain samādhi. Due to acquiring samādhi, all principled endeavors can then be accomplished. This is as described in the sutras:

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得禪定能如實知如實見。若人已

101b25 || 行繫心則疾入三昧。疾入三昧故名禪定

101b26 || 者常定者。若能如是修[*]集諸法則為供養

101b27 || 恭敬諸佛。若人以香華四事供養佛不名

101b28 || 供養佛。若能一心不放逸親近修[*]集聖

101b29 || 道是名供養恭敬諸佛。如經說。般涅槃時

101c01 || 佛告阿難。天雨[5]文陀羅華及栴檀末香作

101c02 || 天伎樂。不名供養恭敬如來也。阿難。若

101c03 || 比丘比丘尼優婆塞優婆夷一心不放逸親近

101c04 || 修[*]集聖法。是名真供養佛。是故阿難。汝

101c05 || 當修學真供養佛。如是眾功德。皆是中勢

101c06 || 力人樂出家善心不縮沒者。最上勢力能

101c07 || 得成佛。下勢力者作聲聞。以是故中勢力

101c08 || 人作辟支佛。樂出家故能成眾功德。何以

101c09 || 故。若在居家則不能少欲少事。不能身心

101c10 || 遠離。亦不能禪定。若心縮沒不清淨者。

簡
體
字

得禪定能如實知如實見。若人已行系心則疾入三昧。疾入三昧故名禪定者常定者。若能如是修集諸法則為供養恭敬諸佛。若人以香華四事供養佛不名供養佛。若能一心不放逸親近修集聖道是名供養恭敬諸佛。如經說。般涅槃時佛告阿難。天雨文陀羅華及栴檀末香作天伎樂。不名供養恭敬如來也。阿難。若比丘比丘尼優婆塞優婆夷一心不放逸親近修集聖法。是名真供養佛。是故阿難。汝當修學真供養佛。如是眾功德。皆是中勢力人樂出家善心不縮沒者。最上勢力能得成佛。下勢力者作聲聞。以是故中勢力人作辟支佛。樂出家故能成眾功德。何以故。若在居家則不能少欲少事。不能身心遠離。亦不能禪定。若心縮沒不清淨者。

“By gaining *dhyāna* concentration, one becomes able to know in accordance with reality and see in accordance with reality.”

If one has already practiced anchoring of the mind, then he will swiftly enter *samādhi*. It is through this ability to swiftly enter *samādhi* that one becomes an adept in the *dhyāna* absorptions, one who always abides in meditative absorption.

If one becomes able in this manner to cultivate these dharmas, then this itself constitutes offerings and reverence to the Buddhas. If someone were to make offerings of incense, flowers, and the four requisites to the Buddhas, this would not truly qualify as making offerings to the Buddhas. Rather, if one can single-mindedly draw close to and cultivate the path of the Āryas, doing so without falling into neglectfulness, this would truly constitute offerings and reverence to the Buddhas. As stated in the sutras, at the time of his *parinirvāṇa*, the Buddha told Ānanda:

The raining down of *māṇḍārava* flowers and powdered *candana* incense accompanied by the music of the devas—this does not truly qualify as offerings and reverence to the Tathāgata. Ānanda, if a bhikṣu, bhikṣuṇī, *upāsaka*, or *upāsikā* were to single-mindedly and without neglectfulness draw close to and cultivate the dharmas of the Āryas, it is this that would truly constitute the making of offerings to the Buddha. Therefore, Ānanda, you should cultivate and train in this true offering to the Buddha.

Many meritorious qualities such as these characterize the practitioner of intermediate strength who delights in leaving the household life and who does not allow his devotion to goodness to retreat or fall away.

Those of the most superior strength are able to succeed in attaining buddhahood whereas those possessed of a lesser degree of strength become *śrāvaka* disciples. Hence it is those of intermediate strength who become *pratyekabuddhas*.

f. STANZA #6–7 COMMENTARY

Because they delight in leaving behind the household life they are able to perfect a multitude of meritorious qualities. And why is this so? If one continues to abide within the household, one is unable to have but few desires and take on but few endeavors. One is unable to remain physically and mentally detached nor can one acquire the *dhyāna* absorptions.

If one’s resolve retreats and sinks into impurity, one will be unable to successfully accomplish many endeavors, one will be unable to understand the extremely deep dharma of causes and conditions, one

不

101c11 || 能成辦眾事。不能知甚深因緣法。不能
 101c12 || 證出性。不能如法真供養恭敬諸佛。如
 101c13 || 是眾[6]生是中勢力。作是念。我中勢力人。常
 101c14 || 樂出家心不縮沒。諸所願功德事皆自然
 101c15 || 來。復作是思惟。是中勢力樂為得何果。即
 101c16 || 知當得智慧果。何以故。智慧能為照明。如
 101c17 || 經中說。諸比丘一切光明中智慧光為勝。復
 101c18 || 作是念。我所樂慧光云何當得。即知若從
 101c19 || 二勝處來。若三勝處來。二勝處者先已說。三
 101c20 || 勝處者。所謂諦捨寂滅。或諦捨慧。或諦寂滅
 101c21 || 慧。以是故我當修[*]集如是諸勝處。我修
 101c22 || [*]集是已得智慧光明。所願智慧自然而至。
 101c23 || 如是相如是修[*]集助道法者。十善道能令
 101c24 || 至辟支佛[7]地。

正
體
字

不能成办众事。不能知甚深因缘法。不能证出性。不能如法真供
 养恭敬诸佛。如是众生是中势力。作是念。我中势力人。常乐出
 家心不缩没。诸所愿功德事皆自然来。复作是思惟。是中势力乐
 为得何果。即知当得智慧果。何以故。智慧能为照明。如经中
 说。诸比丘一切光明中智慧光为胜。复作是念。我所乐慧光云何
 当得。即知若从二胜处来。若三胜处来。二胜处者先已说。三胜
 处者。所谓谛舍寂灭。或谛舍慧。或谛寂灭慧。以是故我当修集
 如是诸胜处。我修集是已得智慧光明。所愿智慧自然而至。如是
 相如是修集助道法者。十善道能令至辟支佛地。

简
体
字

will be unable to achieve the realization of the nature of transcendence, and one will be unable to truly make offerings to and revere the Buddhas in a manner that accords with the Dharma.

Beings such as these possess an intermediate level of strength. They think, “I am a person of intermediate strength. If I always delight in leaving the household life and maintain a resolve that does not retreat or fall away, all the meritorious circumstances that I wish for will naturally come forth for me.”

He also reflects, “Being one of middling capacities, which of the fruits of the path should I delight in acquiring?” He immediately realizes that he should acquire the fruit of wisdom. And why? Because wisdom can bring about brilliant illumination. This is as stated in the sutras where it says: “Bhikshus, of all the different sorts of illumination, the light of wisdom is supreme.”¹⁵⁷

He then also thinks: “How should I go about acquiring this light of wisdom in which I delight?” He then realizes that it will come forth through perfection of either two or three of the supreme bases [of meritorious qualities]. As for the two-fold acquisitions of the supreme bases, those combinations were already discussed above.

As for threefold acquisitions of the supreme bases, those may consist of truth, relinquishment, and quiescence, may consist of truth, relinquishment, and wisdom, or may consist of truth, quiescence, and wisdom. [He thinks:] “Therefore I should cultivate and accumulate these supreme bases. Once I have cultivated and accumulated these [supreme bases], I shall gain the light of wisdom and thus that wisdom that I have vowed to gain will naturally arrive here for me.

When someone possessed of such characteristics as these cultivates and accumulates these path-assisting dharmas in this way, the ten courses of good karmic action will enable him to reach the ground of the *pratyekabuddha*.

The End of Chapter Twenty-Nine

正體字

101c25 || 大乘品第[8]三
 101c26 || 問曰。如仁已說。十善道能令人至聲聞辟
 101c27 || 支佛地。十善業道。復令何等眾生至[9]於佛
 101c28 || 地。答曰。
 101c29 || 所行十善道 勝於二種人
 102a01 || 無量希有修 勝一切世間
 102a02 || 發堅善二願 成大悲無礙
 102a03 || 善受行方便 忍[1]辱諸苦惱
 102a04 || 不捨諸眾生 深愛諸佛慧
 102a05 || 於佛力自在 樂盡遍行者
 102a06 || 能破邪見意 受護佛正法
 102a07 || 健堪受精進 堅心化眾生
 102a08 || 不貪著自樂 及無量身命
 102a09 || 一切事中上 所作無過咎
 102a10 || 一切種清淨 一切勝處來
 102a11 || 善道令此人 至十力世尊

簡體字

大乘品第三十

問曰。如仁已說。十善道能令人至聲聞辟支佛地。十善業道。復令何等眾生至于佛地。答曰。

所行十善道 勝于二种人
 无量希有修 胜一切世间
 发坚善二愿 成大悲无碍
 善受行方便 忍辱诸苦恼
 不舍诸众生 深爱诸佛慧
 于佛力自在 乐尽遍行者
 能破邪见意 受护佛正法
 健堪受精进 坚心化众生
 不贪着自乐 及无量身命
 一切事中上 所作无过咎
 一切种清淨 一切胜处来
 善道令此人 至十力世尊

CHAPTER 30

[Distinctions Pertaining to] the Great Vehicle

X. CHAPTER 30: [DISTINCTIONS PERTAINING TO] THE GREAT VEHICLE

A. Q: WHICH BEINGS CAN USE THE TEN COURSES TO BECOME BUDDHAS?

Question: As you have already explained, the ten courses of good karmic action enable one to reach the grounds of the *śrāvaka* disciples and *pratyekabuddhas*. Which sorts of beings can the ten courses of good karmic action also cause to reach the ground of buddhahood?

B. A: THE TEN COURSES ENABLE BUDDHAHOOD FOR BEINGS OF THIS SORT (VERSE)

Response:

The way they practice the ten courses of good karmic action is superior to that of the two other classes of practitioners, for they engage in measureless extraordinary cultivation superior to that of anyone else in the world.

They bring forth vows that are both solid and good,¹⁵⁸ perfect the great compassion that cannot be impeded, thoroughly take on the practice of skillful means, and patiently endure every sort of pain and anguish.

They do not abandon any being, deeply cherish the wisdom of the Buddhas, and delight in those who completely and thoroughly practice the Buddhas' powers and sovereign masteries.

They are able to refute all ideas involving wrong views and accept and protect the Buddhas' right Dharma. They are valiant, able to endure, and vigorous, and are possessed of solid resolve in teaching beings.

They do not covet or become attached to their own happiness or to living a measurelessly long life.

They are supreme in all their endeavors and free of fault in all the works they do.

They possess every kind of purity and come forth through the practice of all the supreme bases. The courses of good karmic action enable these persons to reach the ground of the Bhagavats who possess the ten powers.

正
體
字

102a12 || 所修十善道勝二種人者。菩薩修十善道。
 102a13 || 於求聲聞辟支佛者為轉勝。轉勝者。一心
 102a14 || 修行常修行。為自利故修行。為他利故修
 102a15 || 行。清淨修行。一心行者用意修行。常修行者
 102a16 || 不中休息。為自利故修行者。生天人因緣
 102a17 || 泥洹因緣。為他利修行者。菩薩修行十善
 102a18 || 道。迴向利安^[2]一切眾生故。以是因緣故。
 102a19 || 能度過算數眾生。清淨修行者。不壞行無
 102a20 || 雜行。不濁行自在行。具足行不貪著行。智者
 102a21 || 所讚行。壞者有行有不行。與此相違名不
 102a22 || 壞行。雜者自不作令他作。與此相違名不
 102a23 || 雜行。濁者與煩惱罪業合行。與此相違名
 102a24 || 為不濁行。自在者。破戒人為田業妻子財
 102a25 || 物所繫不得自在。持戒者無如是事。隨
 102a26 || 意自在

簡
體
字

所修十善道勝二種人者。菩薩修十善道。于求聲聞辟支佛者
 為轉勝。轉勝者。一心修行常修行。為自利故修行。為他利故修
 行。清淨修行。一心行者用意修行。常修行者不中休息。為自利
 故修行者。生天人因緣泥洹因緣。為他利修行者。菩薩修行十善
 道。回向利安一切眾生故。以是因緣故。能度過算數眾生。清淨
 修行者。不壞行無雜行。不濁行自在行。具足行不貪著行。智者
 所讚行。壞者有行有不行。與此相違名不壞行。雜者自不作令他
 作。與此相違名不雜行。濁者與煩惱罪業合行。與此相違名為不
 濁行。自在者。破戒人為田業妻子財物所系不得自在。持戒者無
 如是事。隨意自在

C. AN EXTENSIVE LINE-BY-LINE EXPLANATION OF THE VERSE'S DEEP MEANING

1. "SUPERIORITY OF THE BODHISATTVA'S CULTIVATION OF THE TEN COURSES"

As for "the way they practice the ten courses of good karmic action is superior to that of the two other classes of practitioners,"¹⁵⁹ this refers to the fact that the bodhisattvas have become superior to the *śrāvaka* disciple and *pratyekabuddha* aspirants in the quality of their cultivation of the ten courses of good karmic action. "Becoming superior," [in their cultivation of the ten courses of good karmic action] means that the bodhisattvas cultivate them with single-minded focus, that they always cultivate them, that they cultivate them to benefit themselves, that they cultivate them to benefit others, and that they cultivate them purely.

"Cultivating them with single-minded focus" means that they employ full mental intention in their cultivation.

"Always cultivate them" means that they never rest in their cultivation of them.

"Cultivating them to benefit themselves" means that they do this to establish the causes and conditions for birth among humans and devas and to establish the causes and conditions for the attainment of nirvāṇa.

"Cultivating them to benefit others" means that, as the bodhisattvas cultivate the ten courses of good karmic action, they dedicate the merit to the benefit and peace of all beings. It is for this reason that they can liberate an incalculable number of beings.

"Cultivating them purely" means theirs is undamaged practice, unmixed practice, unsullied practice, practice in which one has sovereign mastery, perfectly complete practice, practice free of covetousness and attachment, and practice that is praised by the wise.

"Damaged" practice refers here to that in which some aspects of the practice are cultivated whereas others are left aside and not practiced. Practice that is opposite to this is "undamaged" practice.

"Mixed" practice refers here to that wherein one encourages others to practice what one does not practice oneself. Practice that is opposite to this is "unmixed" practice.

"Sullied" practice is practice that occurs in conjunction with afflictions and karmic offenses. Practice that is opposite to this is "unsullied" practice.

As for "sovereign mastery," because they are tied down by agricultural work, wives, children, or material possessions, those who are prone to breaking the precepts are unable to achieve a state of sovereign mastery [in their practice]. Having no such [encumbering] circumstances, those who uphold the precepts may freely achieve a state

正
體
字

無所繫屬。具足者。盡行一切大小

102a27 || 戒。遮止諸煩惱。常^[3]憶念守護。為禪定作

102a28 || ^[4]因緣。迴向佛道能令同真際法性。是名

102a29 || 具足。不貪著者。不向世間不取戒相自

102b01 || 高卑他。智者所讚者。聲聞法中不隨生死。

102b02 || 但為涅槃故名智者所讚。此大乘法中。尚

102b03 || 不迴向聲聞辟支佛乘。何況生死。但向阿

102b04 || 耨多羅三藐三菩提。是名智者所讚十善道。

102b05 || 問曰。修有何相名為善修。答^[5]曰。以無量

102b06 || 希有修十善道。勝一切世間。是名善修。問

102b07 || 曰。云何菩薩。以此修勝一切世間。答曰。諸

102b08 || 菩薩以五事修故。勝一切世間。一願二堅

102b09 || 心三深心四善清淨五方便。

簡
體
字

无所系属。具足者。尽行一切大小戒。遮止诸烦恼。常忆念守护。为禅定作因缘。回向佛道能令同真际法性。是名具足。不贪著者。不向世间不取戒相自高卑他。智者所赞者。声闻法中不随生死。但为涅槃故名智者所赞。此大乘法中。尚不回向声闻辟支佛乘。何况生死。但向阿耨多罗三藐三菩提。是名智者所赞十善道。问曰。修有何相名为善修。答曰。以无量希有修十善道。胜一切世间。是名善修。问曰。云何菩萨。以此修胜一切世间。答曰。诸菩萨以五事修故。胜一切世间。一愿二坚心三深心四善清淨五方便。

of sovereign mastery in which they are not tied down by anything at all.

“Perfectly complete” practice refers to exhaustively complete observance of all the major and minor moral precepts that blocks off the afflictions, that involves constant mindfulness of the need to preserve them and guard against transgression, that serves as a cause and condition for the *dhyāna* absorptions, that is dedicated to realization of buddhahood, and that enables one to unite with ultimate reality and the nature of dharmas. This is what is meant by “perfectly complete” in this context.

Practice “free of covetousness and attachment” does not direct its focus toward worldly priorities, does not seize on merely superficial aspects of the moral precepts, and remains free of any tendency to elevate oneself and disparage others.

As for practice “praised by the wise,” in the Dharma of *śrāvaka* disciples, it is because it does not follow the cycle of births and deaths and is implemented solely for the sake of nirvāṇa that it is referred to as “praised by the wise.”

In this Dharma of the Great Vehicle, its practitioners do not even dedicate their practice to success in the Śrāvaka Disciple Vehicle or the Pratyekabuddha Vehicle, how much the less could their practice be dedicated to *saṃsāra*? Rather, it is dedicated solely to the realization of *anuttarasamyaksaṃbodhi*. This is what is meant by practice of the ten courses of good karmic action that is “praised by the wise.”

Question: What are the marks of cultivation that qualify it as “good” cultivation?

Response: It is that which incorporates countless extraordinary qualities into cultivation of the ten courses of good karmic action in a manner superior to the cultivation practiced by anyone else in the world. This is what is meant by “good” cultivation.

a. FIVE WAYS IN WHICH THE BODHISATTVA’S PRACTICE IS SUPERIOR

Question: How do the bodhisattvas, employing this sort of cultivation, cultivate in a manner “superior to anyone else in the entire world”?

Response: It is on the basis of five aspects of their cultivation that the bodhisattvas’ cultivation is “superior to that of anyone else in the world”.¹⁶⁰

- First, their vows;
- Second, their solid resolve;
- Third, their resolute intentions;
- Fourth, their thoroughgoing purity;¹⁶¹
- And fifth, their use of skillful means.

正體字

願者菩薩所行

102b10 || 願。一切凡夫人及聲聞辟支佛人所無。以
 102b11 || 是故。菩薩所行願勝一切世間。如大智經
 102b12 || 毘摩羅達多女問中。佛因目犍連說。菩薩
 102b13 || 從初發願乃至道場。能為一切世間天及
 102b14 || 人作福田。又勝一切聲聞辟支佛。又如淨
 102b15 || 毘尼中。摩訶迦葉於佛前說。世尊善說希
 102b16 || 有。所謂菩薩初一發願勝一切聲聞辟支佛。
 102b17 || 又如偈中說。
 102b18 || 菩薩初發心 與大慈悲合
 102b19 || 為於無上道 即是心為勝
 102b20 || 是故以此願 住於世間上
 102b21 || 堅心者。菩薩於諸苦惱所謂活地獄。黑繩地
 102b22 || 獄。合會地獄。小叫喚地獄。大叫喚地獄。小炙
 102b23 || 地獄。大炙地獄。阿鼻地獄。[6]沸[7]屎。劍林。灰
 102b24 || 河。阿浮陀。尼羅浮陀。阿波[8]簸。阿羅邏。休休。
 102b25 || 鬱鉢羅。拘勿陀。須曼[9]那。分陀利。鉢頭摩。
 102b26 || 寒熱地獄中種種拷掠。如是苦惱。畜生餓鬼
 102b27 || 阿修羅人天。共相食噉互相恐怖。飢餓穀貴。
 102b28 || 從天退失。慳妬

簡體字

愿者菩萨所行愿。一切凡夫人及声闻辟支佛人所无。以是故。菩
 萨所行愿胜一切世间。如大智经毗摩罗达多女问中。佛因目犍连
 说。菩萨从初发愿乃至道场。能为一切世间天及人作福田。又胜
 一切声闻辟支佛。又如净毗尼中。摩诃迦叶于佛前说。世尊善说
 希有。所谓菩萨初一发愿胜一切声闻辟支佛。又如偈中说。

菩萨初发心 与大慈悲合
 为于无上道 即是心为胜
 是故以此愿 住于世间上

坚心者。菩萨于诸苦恼所谓活地狱。黑绳地狱。合会地狱。
 小叫唤地狱。大叫唤地狱。小炙地狱。大炙地狱。阿鼻地狱。沸
 屎。剑林。灰河。阿浮陀。尼罗浮陀。阿波簸。阿罗逻。休休。
 郁钵罗。拘勿陀。须曼那。分陀利。钵头摩。寒热地狱中种种拷
 掠。如是苦恼。畜生饿鬼阿修罗人天。共相食啖互相恐怖。饥饿
 谷贵。从天退失。悭妒

1) SUPERIORITY OF VOWS

As for “their vows,” the vows implemented by the bodhisattvas do not even exist among all common people, *śrāvaka* disciple practitioners, or *pratyekabuddha* practitioners. It is for this reason that the vows implemented by the bodhisattvas are superior to those of anyone else in the world. This is as described in the questions of the woman Vimaladattā in the *Mahāprajñāpāramitā Sūtra* in which the Buddha, because of Maudgalyāyana, said, “From the point of his initial generation of the vow all the way on forward to his arrival at the *bodhimaṇḍa*, the bodhisattva is able to serve the entire world’s devas and humans as a field of merit, doing so in a manner that is superior to all *śrāvaka* disciples or *pratyekabuddhas*.”

This is also as set forth in the *Pure Vinaya Sutra* wherein Mahākāśyapa said in the Buddha’s presence, “The Bhagavat has here so well described this rarity, that is to say, the bodhisattva’s initial generation of the vow which is superior to that of all *śrāvaka* disciples and *pratyekabuddhas*.”

This also accords with a verse in which it is proclaimed that:

As for the bodhisattva’s initial generation of his resolve
conjoined to the great kindness and great compassion
for the sake of the unsurpassable path,
it is just this very resolve that is supreme.
It is therefore the case that, because of this vow,
he abides in a position superior to those in the world.

2) SUPERIORITY OF SOLID RESOLVE

As for his “solid resolve,” the bodhisattva maintains it even in the midst of every sort of pain and torment, that is to say he maintains it even in the Living Hells, Black-line Hells, Unification Hells, Lesser Screaming Hells, Great Screaming Hells, Lesser Roasting Hells, Great Roasting Hells, Avīci Hells, Boiling Excrement Hells, Sword Forest Hells, River of Coals Hells, Abhuta Hells, Nirarbuda Hells, Aṭaṭa Hells, Apalāla Hells, Huhuva Hells, Utpala Hells, Kumuda Hells, Sumanā Hells, Puṇḍarika Hells, and the Padma Hells. He maintains it even when tortured and whipped in these various cold and hot hells.

He maintains it even in the midst of the anguish and torment in the animal realms, the hungry ghost realms, the asura realms, and the realms of humans and devas in which beings devour each other, exist in a state of mutual fearfulness, and go hungry when food has become too expensive.

And he maintains it when he falls back from and loses celestial realm rebirth and when he then encounters jealousy, the torment of

正體字

嗔惱。恩愛別離。怨憎合會。

102b29 || 生老病死憂悲惱等。此六道中。所有諸苦若

102c01 || 見若聞若受。修十善道。為阿耨多羅三藐三

102c02 || 菩提時心終不壞。以是故此菩薩以堅心

102c03 || 修十善道。勝一切世間。如說。

102c04 || 地獄及畜生 餓鬼阿修羅

102c05 || 天人六趣苦 不能動其心

102c06 || 是故諸菩薩 以此堅固心

102c07 || 所修十善道 勝一切世間

102c08 || 深心者。大心用心愛心念心。諸菩薩以如是

102c09 || 等心修十善道。勝一切世間。除諸佛世尊

102c10 || 及久行菩薩。如說。

102c11 || 深心及用心 利益世間心

102c12 || 菩薩以是心 勝一切世間

102c13 || 善清淨者。菩薩修十善業道三種清淨。餘人

102c14 || 所無。以是故。勝一切世間。如說。

102c15 || 菩薩人中寶 具深心淨心

102c16 || 以是善法力 世間所不及

簡體字

嗔惱。恩愛別離。怨憎合會。生老病死憂悲惱等。此六道中。所有諸苦若見若聞若受。修十善道。為阿耨多羅三藐三菩提時心終不壞。以是故此菩薩以堅心修十善道。勝一切世間。如說。

地獄及畜生 餓鬼阿修羅

天人六趣苦 不能動其心

是故諸菩薩 以此堅固心

所修十善道 勝一切世間

深心者。大心用心愛心念心。諸菩薩以如是等心修十善道。勝一切世間。除諸佛世尊及久行菩薩。如說。

深心及用心 利益世間心

菩薩以是心 勝一切世間

善清淨者。菩薩修十善業道三種清淨。余人所無。以是故。勝一切世間。如說。

菩薩人中寶 具深心淨心

以是善法力 世間所不及

hatred, separation from those one loves, association with those one detests, birth, aging, sickness, death, sorrow, lamentation, misery, and the like.

Thus he maintains his resolve even in the midst of all these sufferings in the six destinies of rebirth. Whether observing them, whether hearing them occur, or whether actually undergoing them himself, the bodhisattva still continues to cultivate the ten courses of good karmic action for the sake of realizing *anuttarasamyaksambodhi*. During that entire time, his resolve continues on and never deteriorates.

It is on these bases that this bodhisattva, by cultivating the ten courses of good karmic action with solid resolve, thereby surpasses everyone else in the entire world. This is as described here:

Even when in the hells, among the animals,
the hungry ghosts, the asuras,
the devas, or the humans, the sufferings of these six destinies,
are still incapable of shaking their resolve.

Therefore the bodhisattvas,
through such solid resolve as this,
are superior to the entire world
in their cultivation of the ten courses of good karmic action.

3) SUPERIORITY OF RESOLUTE INTENTIONS

Regarding their “resolute intentions,” they also possess great intentions, useful intentions, affectionate intentions, and mindful intentions. The bodhisattvas rely on such types of intentions as these in their cultivation of the ten courses of good karmic action and, in this, they are superior to everyone in the entire world with the exception of the Buddhas, the Bhagavats, and those bodhisattvas of long-enduring practice. This is as described here:

They possess resolute intentions, useful intentions,
and intentions that strive to benefit the world,
it is through their use of these types of intentions
that the bodhisattvas surpass the entire world.

4) SUPERIORITY OF THOROUGHGOING PURITY

As for “their thoroughgoing purity,”¹⁶² in cultivating the courses of good karmic action, the bodhisattvas maintain the three types of karmic purity to a degree not found in such cultivation as carried on by anyone else.¹⁶³ Consequently, they are superior in this to everyone else in the entire world. This is as described here:

The bodhisattvas are treasures of the human realm
completely possessed of resolute intentions and pure intentions.
It is because of the power of these good dharmas
that they are unequaled by anyone in the world.

正
體
字

102c17 || 方便者。菩薩以方便力修於善法。餘人所
 102c18 || 無。是故勝一切世間。無量修者。菩薩以五
 102c19 || 因緣故名無量修。一时无量。二善根無量。
 102c20 || 三緣無量。四究竟無量。五迴向無量。时无量
 102c21 || 者。[10]謂菩薩修行善業道過於時量。時量過
 102c22 || 故。所修善業道亦無量。是故勝一切世間。如
 102c23 || 說。
 102c24 || 諸菩薩師子 所修善業道
 102c25 || 過諸算數時 故修善最勝
 102c26 || 善根無量者。諸菩薩[11]修無量無邊善根。從
 102c27 || 是善根所修善業道亦無量。是故勝一切世
 102c28 || 間。如大乘法中淨毘尼經。佛告迦葉。譬如
 102c29 || 生[12]酥滿四大海。菩薩有為善根資糧亦如
 103a01 || 是。是福德迴向無為智則大利益一切眾
 103a02 || 生。是故菩薩雖處有為能勝一切世間。如
 103a03 || 說。

簡
體
字

方便者。菩薩以方便力修于善法。余人所无。是故胜一切世
 间。无量修者。菩萨以五因缘故名无量修。一时无量。二善根无
 量。三缘无量。四究竟无量。五回向无量。时无量者。谓菩萨修
 行善业道过于时量。时量过故。所修善业道亦无量。是故胜一切
 世间。如说。

诸菩萨师子 所修善业道
 过诸算数时 故修善最胜

善根无量者。诸菩萨修无量无边善根。从是善根所修善业道
 亦无量。是故胜一切世间。如大乘法中净毗尼经。佛告迦葉。譬
 如生酥满四大海。菩萨有为善根资粮亦如是。是福德回向无为智
 则大利益一切众生。是故菩萨虽处有為能胜一切世间。如说。

5) SUPERIORITY IN THE USE OF SKILLFUL MEANS

As for “their use of skillful means,” the bodhisattvas use the power of skillful means to cultivate good dharmas that others do not possess. Consequently, they are superior in this to everyone else in the entire world.

2. THE BODHISATTVA’S “MEASURELESS CULTIVATION”

Regarding their “measureless” cultivation,¹⁶⁴ it is on the basis of five types of causes and conditions that the cultivation of the bodhisattva qualifies as “measureless,” namely:

- First, immeasurability of time;
- Second, immeasurability of roots of goodness;
- Third, immeasurability of objective conditions;
- Fourth, immeasurability of ultimate ends;
- And fifth, immeasurability of dedication of merit.

a. IMMEASURABILITY OF TIME

As for “immeasurability of time,” the cultivation of the courses of good karmic action as practiced by the bodhisattvas exceeds the very bounds of time. Because it exceeds the bounds of time, their cultivation of the courses of good karmic action is itself measureless. Therefore, in this, they are superior to everyone else in the entire world. This is as described here:

As for the cultivation of the courses of good karmic action as practiced by the bodhisattvas, those lions among men, because its duration surpasses the bounds of calculable time, their cultivation of goodness is the most superior of all.

b. IMMEASURABILITY OF ROOTS OF GOODNESS

As for “immeasurability of roots of goodness,” bodhisattvas cultivate measureless and boundless roots of goodness. Because the courses of good karmic action they cultivate in reliance upon these roots of goodness are also immeasurable, the bodhisattvas are in this respect superior to everyone else in the world.

As stated in the Great Vehicle Dharma’s *Pure Vinaya Sutra*: “The Buddha told Kāśyapa, ‘It is as if the four great seas were filled to the brim with buttermilk. Just so extensive are the bodhisattva’s conditioned roots of goodness and provisions for the path.’” Because this merit is dedicated to the knowledge that cognizes the unconditioned, it is able to provide immense benefit to all beings. Therefore, even though the bodhisattva abides in the midst of conditioned existence, he is able to surpass everyone else in the world in this respect. This is as described here:

正
體
字

103a04 || 為一切眾生 及求佛道故
103a05 || 善根則無量 以是勝世間
103a06 || 緣無量者。菩薩不緣有量眾生故修[*]集善
103a07 || 根。而所修善根不言為利益若干[1]眾生。
103a08 || 菩薩但緣一切眾生故修[*]集善根。是故菩
103a09 || 薩緣無量眾生所修善業道亦無量。勝一切
103a10 || 世間。如淨毘尼經中。佛告諸天子。如大菩
103a11 || 薩薄有慈悲心求利益他。是心能令無量
103a12 || 眾生得利樂。深發心菩薩。勤行精進亦如
103a13 || 是。能教化無量阿僧祇眾生令得涅槃樂。
103a14 || 如說。
103a15 || 菩薩無量善 功德自莊嚴
103a16 || 皆為度眾生 無量之大苦
103a17 || 究竟無量者。初地中為發願故。已說十究
103a18 || 竟。是究竟無量故。菩薩所修善業道亦無量。
103a19 || 是故勝一切世間。如說。
103a20 || [2]菩薩修善道 從十究竟生
103a21 || 是故勝一切 無有能壞者

簡
體
字

為一切眾生 及求佛道故
善根則無量 以是勝世間

緣無量者。菩薩不緣有量眾生故修集善根。而所修善根不言為利益若干眾生。菩薩但緣一切眾生故修集善根。是故菩薩緣無量眾生所修善業道亦無量。勝一切世間。如淨毗尼經中。佛告諸天子。如大菩薩薄有慈悲心求利益他。是心能令無量眾生得利樂。深發心菩薩。勤行精進亦如是。能教化無量阿僧祇眾生令得涅槃樂。如說。
菩薩無量善 功德自莊嚴
皆為度眾生 無量之大苦

究竟無量者。初地中為發願故。已說十究竟。是究竟無量故。菩薩所修善業道亦無量。是故勝一切世間。如說。
解大乘品第三十一
菩薩修善道 從十究竟生
是故勝一切 無有能壞者

[Accumulated] for the sake of all beings
 as well as for the sake of buddhahood,
 their roots of goodness are immeasurable.
 Because of this, they are superior to all others in the world.

c. IMMEASURABILITY OF OBJECTIVE CONDITIONS

As for the “immeasurability of objective conditions,” in his accumulation of roots of goodness, the bodhisattva does not take as his objective condition a merely measurable number of beings. He does not say that the roots of goodness he has cultivated are for benefiting some particular number of beings. Rather, the bodhisattva simply takes all beings as the objective condition for his accumulation of roots of goodness. Therefore, since the bodhisattva takes a measureless number of beings as the objective condition on which he focuses, the courses of good karmic action that he cultivates are also measureless. Consequently, he is superior in this respect to everyone else in the world. As stated in the *Pure Vinaya Sutra*:

The Buddha told the *devaputras*, “This is just as in the case of the great bodhisattva possessed of the mind of kindness and compassion who strives to benefit others. This resolve of his is able to cause countless beings to receive benefit and happiness. So too it is with the bodhisattva who is deeply earnest in bringing forth his resolve. Being like this in his diligent application of vigor, he can thereby teach measurelessly many *asaṃkhyeyas* of beings, enabling them to gain the bliss of nirvāṇa.”

This is as described here:

The bodhisattva adorns himself
 with measurelessly many fine meritorious qualities,
 all for the purpose of liberating beings
 from their measureless great suffering.

d. IMMEASURABILITY OF ULTIMATE ENDS

As for “immeasurability of ultimate ends,” “the ten ultimate ends” were already discussed during the explanation of the first ground when discussing the making of [the ten bodhisattva] vows.¹⁶⁵ It is because of this immeasurability of ultimate ends that the courses of good karmic action as cultivated by the bodhisattva are measureless. He is therefore superior in this respect to anyone in the world. This is as described here:

The bodhisattva’s cultivation of the courses of good karmic action comes forth from the ten ultimate ends.
 Therefore it is superior to that of everyone else
 and such that no one is able to ruin it.

正
體
字

103a22 || 迴向無量者。如初地中說。菩薩迴向果報無
 103a23 || 量。以是迴向果報無量。所修善業亦無量。
 103a24 || 是故勝一切世間。如說。
 103a25 || 以無量因緣 修於善業道
 103a26 || 迴向佛乘故 是以為最上
 103a27 || 希有者。諸菩薩修善道。以五因緣故名希
 103a28 || 有。一堪受故。二精進故。三心堅故。四慧故。
 103a29 || 五果故。堪受者。我當作天人中尊一切智慧
 103b01 || 者。能如是堪受。是為希有。若人以指舉三
 103b02 || 千大千世界。於虛空中令住百千萬劫。是
 103b03 || 事可成。不足為難。若發願言我當作佛。
 103b04 || 是為希有甚難。如說。
 103b05 || 為無量佛法 立誓當作佛
 103b06 || 是人無有比 何況有勝者
 103b07 || 精進者。多有人堪受發阿耨多羅三藐三菩
 103b08 || 提心。不能精進行六波羅蜜。若人以堪受
 103b09 || 發阿耨多羅三藐三菩提心。

簡
體
字

回向无量者。如初地中说。菩萨回向果报无量。以是回向果
 报无量。所修善业亦无量。是故胜一切世间。如说。
 以无量因缘 修于善业道
 回向佛乘故 是以为最上
 希有者。诸菩萨修善道。以五因缘故名希有。一堪受故。二
 精进故。三心坚故。四慧故。五果故。堪受者。我当作天人中尊
 一切智慧者。能如是堪受。是为希有。若人以指举三千大千世
 界。于虚空中令住百千万劫。是事可成。不足为难。若发愿言我
 当作佛。是为希有甚难。如说。
 为无量佛法 立誓当作佛
 是人无有比 何况有胜者
 精进者。多有人堪受发阿耨多罗三藐三菩提心。不能精进行
 六波罗蜜。若人以堪受发阿耨多罗三藐三菩提心。

e. IMMEASURABILITY OF DEDICATION OF MERIT

“Immeasurability of dedication of merit” is as described earlier in the explanation of the first ground. The karmic fruits of the bodhisattva’s dedication of merit are measureless. Because the karmic fruits of dedication of merit are measureless, the courses of good karmic action he cultivates are also measureless. He is therefore superior in this respect to anyone in the world. This is as described here:

On the basis of measureless causes and conditions,
they cultivate the courses of good karmic action.
Because they dedicate this to [the realization of] the Buddha Vehicle,
they are therefore the most superior of all.

3. THE BODHISATTVA’S “EXTRAORDINARY CULTIVATION”

As for the “extraordinary” nature of their cultivation,¹⁶⁶ it is because of five causes and conditions that the bodhisattvas’ cultivation of the courses of good karmic action is said to be “extraordinary”:

First, because of their capacity to endure;
Second, because of their vigor;
Third, because of the solidity of their resolve;
Fourth, because of their wisdom;
Fifth, because of the karmic fruits.

a. HIS EXTRAORDINARY CAPACITY TO ENDURE

As for [the extraordinary nature of] their capacity to endure, [they reflect], “I ought to become one who is the most revered among all devas and humans, one who is possessed of all-knowledge.” If one is able to have a capacity such as this, this is extraordinary. Were someone to use his finger to lift a great trichiliocosm’s worlds and hold them aloft in space for a hundred thousand myriads of kalpas, even this might be considered possible to do and not worthy of being deemed truly difficult. Yet if one makes the vow: “I shall become a buddha,” it is this that is extraordinary and extremely difficult. This is as described here:

As for he who, for the sake of a buddha’s measureless dharmas,
would make the vow: “I shall become a buddha,”
this person is one who is beyond compare,
how much the less could there be anyone who might surpass him?

b. HIS EXTRAORDINARY VIGOR

Regarding [the extraordinary nature of] their vigor, there are many people who can bring forth the resolve to attain *anuttarasamyakṣaṃbodhi* but who are then unable to vigorously practice the six *pāramitās*. If someone can bring forth the resolve to attain *anuttarasamyakṣaṃbodhi*

正體字

能精進行六波

103b10 || 羅蜜。是名實堪受無量功德。精進希有故。

103b11 || 所修善業道亦希有。如說。

103b12 || 希有大精進 凡人念已怖

103b13 || 菩薩實行之 何得不希有

103b14 || 心堅者。有人發精進心修[*]集佛道。若有

103b15 || 障礙心不堅固則不能成。是[3]故發精進

103b16 || 安住希有。堅心中則成其事。壞諸障礙。是

103b17 || 為菩薩修善業道第一希有。如說。

103b18 || 若人無堅心 尚不成小事

103b19 || 何況成佛道 世間無上者

103b20 || 慧者。是堪受精進堅心皆以慧為根本。是故

103b21 || 菩薩慧為第一希有。能生如是堪受精進堅

103b22 || 心故。以慧為希有[4]以慧為希有故。所修

103b23 || 善業亦希有。如說。

103b24 || 如有人堪受 欲得於佛法

103b25 || 精進得堅心 皆以慧為本

103b26 || 果者。修善業故得無量無邊諸佛之法。是

103b27 || 故

簡體字

能精进行六波罗蜜。是名实堪受无量功德。精进希有故。所修善业道亦希有。如说。

希有大精进 凡人念已怖

菩萨实行之 何得不希有

心坚者。有人发精进心修集佛道。若有障碍心不坚固则不能成。是故发精进安住希有。坚心中则成其事。坏诸障碍。是为菩萨修善业道第一希有。如说。

若人无坚心 尚不成小事

何况成佛道 世间无上者

慧者。是堪受精进坚心皆以慧为根本。是故菩萨慧为第一希有。能生如是堪受精进坚心故。以慧为希有以慧为希有故。所修善业亦希有。如说。

如有人堪受 欲得于佛法

精进得坚心 皆以慧为本

果者。修善业故得无量无边诸佛之法。是故

and then also be able to vigorously practice the six *pāramitās*, this is what is meant by truly having the capacity to take on the attainment of the measureless meritorious qualities. It is because of the extraordinary nature of their vigor that the courses of good karmic action they cultivate are also extraordinary in nature. This is as described here:

Their practice of great vigor is so extraordinary that,
having merely contemplated it, the common man is frightened.
The bodhisattva actually practices it.
How could this not be regarded as extraordinary?

c. HIS SOLIDITY OF RESOLVE

As for [the extraordinary nature of] their solidity of resolve, there are those who bring forth vigorous resolve to cultivate the path to buddhahood. However, if upon encountering obstacles, their resolve is not solid, they will be unable to succeed. Therefore, if they bring forth vigor and become securely established in extraordinarily solid resolve, they will succeed in their endeavors and demolish all obstacles. It is this that is the most extraordinary accomplishment in bodhisattvas' cultivation of the courses of good karmic action. This is as described here:

If one has no solidity of resolve,
he will be unable to succeed in even minor endeavors.
How much the less could one attain buddhahood
and become the one unsurpassed by anyone in the world?

d. HIS EXTRAORDINARY WISDOM

As for [the extraordinary nature of] their wisdom, this capacity to endure, this vigor, and this solidity of resolve all take wisdom as their foundation. Therefore it is the wisdom of the bodhisattva that is the most extraordinary. Because it is able to produce this capacity to endure, this vigor, and this solidity of resolve, wisdom is itself deemed to be extraordinary. It is because this wisdom is extraordinary that the courses of good karmic action that are cultivated are also extraordinary. This is as described here:

If someone has the capacity to endure
in pursuing his aspiration to realize the Buddha's Dharma,
and if he possesses vigor and has achieved solidity of resolve,
all of these capacities take wisdom as their foundation.

e. HIS EXTRAORDINARY KARMIC FRUITS

As for [the extraordinary nature of] the karmic fruits they achieve, due to their cultivation of the courses of good karmic actions, they gain all the measureless and boundless dharmas of the Buddhas. Therefore

正
體
字

希有。如說。
103b28 || 行此善得道 無量功德力
103b29 || 為諸眾生師 誰聞而不行
103c01 || 堅願者。菩薩以五因緣故名為堅願。一於
103c02 || 聲聞乘心不轉。二於辟支佛乘不轉。三於
103c03 || 外道事不轉。四於一切魔事不轉。五無因
103c04 || 緣不轉。如說。
103c05 || 聞二乘解脫 何不為此道
103c06 || 若未入於位 則失菩薩道
103c07 || 又貪外道事 或為魔所壞
103c08 || 或復無因緣 自捨菩薩道
103c09 || 善願者。菩薩以五因緣故名善願。一先籌
103c10 || 量得失者。二知道者。三知道果者。四不
103c11 || 貪惜自樂者。五欲滅眾生大苦者。

簡
體
字

希有。如说。
行此善得道 无量功德力
为诸众生师 谁闻而不行
坚愿者。菩萨以五因缘故名为坚愿。一于声闻乘心不转。二于辟支佛乘不转。三于外道事不转。四于一切魔事不转。五无因缘不转。如说。
闻二乘解脱 何不为此道
若未入于位 则失菩萨道
又贪外道事 或为魔所坏
或复无因缘 自舍菩萨道
善愿者。菩萨以五因缘故名善愿。一先筹量得失者。二知道者。三知道果者。四不贪惜自乐者。五欲灭众生大苦者。

[the karmic fruits] are extraordinary in nature. This is as described here:

By practicing this goodness, one realizes buddhahood,
acquires the power of its measureless meritorious qualities,
and then serves as the teacher of all beings.
Who, on hearing this, could fail to practice them?

4. THE BODHISATTVA'S VOWS

a. THE "SOLIDITY" OF HIS VOWS

Regarding their "solid" vows,¹⁶⁷ it is for five reasons that the bodhisattva is deemed to have made solid vows, namely:

First, his resolve does not turn back toward the Śrāvaka Disciple Vehicle;

Second, his resolve does not turn back toward the Pratyekabuddha Vehicle;

Third, his resolve does not turn back in favor of the endeavors of the followers of non-Buddhist paths;

Fourth, his resolve does not turn back due to any of the works of Māra;

And fifth, his resolve does not turn back due to an absence of [conducive] causes and conditions.

This is as described here:

One might hear of the liberations won through the Two Vehicles and think, "Why not take up these paths instead?"

If one has not yet entered the station [of irreversibility],¹⁶⁸ then one might fall away from the bodhisattva path.

Or one might covet the endeavors of followers of non-Buddhist paths, or one might be destroyed by the works of Māra, or else, due to an absence of conducive causes and conditions, one might voluntarily abandon the bodhisattva path.

b. THE "GOODNESS" OF HIS VOWS

As for the "goodness" of their vows,¹⁶⁹ it is for five reasons that the bodhisattva's vows are said to be "good" vows, namely:

First, they reflect a prior assessment of gains or losses;

Second, they are based on a knowledge of the path;

Third, they reflect a knowledge of the fruits of the path;

Fourth, they reflect an absence of any selfish attachment to one's own pleasure;

Fifth, they reflect the wish to extinguish the immense sufferings endured by all beings.

正
體
字

如是

103c12 || 作願名為善願。如說。

103c13 || 先見世過患 佛道大利益

103c14 || 知行無上道 及其無量果

103c15 || 捨自寂滅樂 欲除眾生苦

103c16 || 發是無比願 為諸佛所讚

103c17 || 大悲無礙者。以五因緣故。知菩薩有大悲。

103c18 || 一利安無量眾生故。於資生之物不生貪

103c19 || 惜。二不惜身。三不惜命。四不觀時久遠。

103c20 || 五欲怨親中等心利益。如說。

103c21 || 內外所愛物 於中不貪著

103c22 || 為利眾生故 及捨於身命

103c23 || 生死無量[5]劫 猶如一瞬頃

103c24 || 怨親中平等 名菩薩大悲

103c25 || 無礙者。菩薩以五因緣故。悲心有礙。一以

103c26 || 地獄苦故。二以畜生苦故。三以餓鬼苦故。

簡
體
字

如是作愿名为善愿。如说。

先见世过患 佛道大利益

知行无上道 及其无量果

舍自寂灭乐 欲除众生苦

发是无比愿 为诸佛所赞

大悲无碍者。以五因缘故。知菩萨有大悲。一利安无量众生故。于资生之物不生贪惜。二不惜身。三不惜命。四不观时久远。五欲怨亲中等心利益。如说。

内外所爱物 于中不贪着

为利众生故 及舍于身命

生死无量劫 犹如一瞬顷

怨亲中平等 名菩萨大悲

无碍者。菩萨以五因缘故。悲心有碍。一以地狱苦故。二以畜生苦故。三以饿鬼苦故。

Vows made in this manner are deemed to be good vows. This is as described here:

One first observes the faults and misery of the world
and the immense benefit bestowed by the path to buddhahood.
One knows and practices the unsurpassable path
as well as its measureless fruits.

One relinquishes the bliss of entering one's own quiescent cessation,
and wishes to rid beings of their sufferings.
One who brings forth such peerless vows as these
is someone who is praised by all buddhas.

5. THE BODHISATTVA'S "GREAT COMPASSION"

Regarding "the great compassion" that cannot be impeded,¹⁷⁰ there are five grounds for knowing a bodhisattva is possessed of the great compassion, namely:

First, because he is devoted to benefiting and conferring happiness
on countless beings, he does not covet or selfishly cherish any of
the life-sustaining requisites;
Second, he does not selfishly cherish his own physical well-being;
Third, he does not selfishly cherish his own life-span;
Fourth, he is not concerned with the extensively long period of time
involved;
Fifth, he maintains a mind of equal regard and motivation to benefit
both adversaries and friends.

This is as described here:

He has no covetous attachment for any of those things
that people cherish, whether personal or external.
In order to be of benefit to beings,
he would even sacrifice his body and life.
The countless kalpas spent amidst *samsāra*
are for him like the mere blinking of an eye.
He acts with uniformly equal regard for both enemy and friend.
These are the factors defining a bodhisattva's great compassion.

6. THE "UNIMPEDED" NATURE OF THE BODHISATTVA'S COMPASSION

As for [their compassion's] being "unimpeded,"¹⁷¹ there are five reasons why a bodhisattva's compassion might [otherwise] become impeded, namely:

First, by the sufferings of the hell realms;
Second, by the sufferings of the animal realms;
Third, by the sufferings of the hungry ghost realms;

正
體
字

103c27 || 四以惡人無返復故。五以生死過惡故。若
 103c28 || 此五事不障其心是名無礙大悲。如說。
 103c29 || 第一地獄苦 畜生餓鬼苦
 104a01 || 惡人及生死 不障名大悲
 104a02 || 菩薩能如是 佛說無礙悲
 104a03 || 善受行方便者。菩薩以五因緣故。名善受
 104a04 || 行方便。一知方時。二知他心所樂。三知轉
 104a05 || 入道。四知事次第。五知引導眾生。
 104a06 || 知方時者知是方處。應以如是說法。知
 104a07 || 是^[1]時中。應以如是說^[2]法知是方處。應
 104a08 || 以如是因緣度眾生。知是時中應以如
 104a09 || 是因緣度眾生菩薩先知是事已隨順而
 104a10 || 行。如說。
 104a11 || 若以世尊意 為他人解說
 104a12 || 先應知二事 後隨時方說
 104a13 || 若不知時方 而欲說佛^[3]意
 104a14 || 不得所為利 而更有過咎

簡
體
字

四以惡人无返復故。五以生死过恶故。若此五事不障其心是名无碍大悲。如说。
 第一地獄苦 畜生餓鬼苦
 惡人及生死 不障名大悲
 菩薩能如是 佛说无碍悲
 善受行方便者。菩薩以五因緣故。名善受行方便。一知方
 时。二知他心所乐。三知转入道。四知事次第。五知引导众生。
 知方时者知是方处。应以如是说法。知是时中。应以如是说
 法知是方处。应以如是因緣度众生。知是时中应以如是因緣度众
 生菩薩先知是事已随顺而行。如说。
 若以世尊意 为他人解说
 先应知二事 后随时方说
 若不知时方 而欲说佛意
 不得所为利 而更有过咎

Fourth, by evil people's ingratitude [for kindnesses bestowed on them];

Fifth, by the faults and evils encountered amidst *saṃsāra*.

If even these five circumstances fail to impede his resolve, then he qualifies as possessing the unimpeded great compassion. This is as described here:

If even the foremost sufferings encountered in the hell realms,
the sufferings met in the animal realms or hungry ghost realms,
[the ingratitude of] evil people, and *saṃsāra*
still fail to impede him, he is one possessed of the great compassion.
The bodhisattva who is able to be one who is like this
has been declared by the Buddha to possess unimpeded compassion.

7. THE BODHISATTVA'S "THOROUGH PRACTICE OF SKILLFUL MEANS"

Regarding "thoroughly taking on the practice of skillful means,"¹⁷² there are five bases for a bodhisattva's qualification as "thoroughly taking on the practice of skillful means," namely:

First, he knows the correct place and time;
Second, he knows what delights the minds of others;
Third, he knows what will cause others to turn and enter the path;
Fourth, he knows what constitutes the correct sequence of events;
Fifth, he knows how to lead and guide beings.

a. HIS KNOWLEDGE OF "THE CORRECT PLACE AND TIME"

As for "knowing the correct place and time," he knows that, in this particular place, one should explain Dharma in this particular way and knows that, at this particular time, one should explain the Dharma in this other way. He knows that, in this particular place, one should employ these specific causes and conditions to bring about the liberation of these particular beings. And he knows that, at this particular time, one should employ just these particular causes and conditions to bring about the liberation of these other beings. Having assessed these specific factors in advance, the bodhisattva then proceeds to act accordingly. This is as described here:

If one takes up the intent of the Bhagavat
wishing then to explain it for others,
one should first know these two factors,
and then speak in accordance with the correct time and place.

Should one fail to know the correct time and place
and yet wish to proclaim the intent of the Buddhas,
he will [not only] fail to accomplish the intended benefit,
but moreover may thus commit a blameworthy error.

正
體
字

104a15 || 知他心所樂者。知他深心為在何事為何
 104a16 || 所樂。菩薩先知已。入眾生所知所樂。隨順起
 104a17 || 發度脫方便。如是則不虛也。如說。
 104a18 || 菩薩知眾生 深心難測意
 104a19 || 先知其意已 漸令住佛[*]意
 104a20 || 遍知世間事 自利亦利他
 104a21 || 若能如是者 說名善方便
 104a22 || 知轉入道者。能轉外道凡夫意令入佛道。
 104a23 || 亦轉眾生惡事令住善事中。亦知轉聲聞
 104a24 || 辟支佛道令入大乘中。已在佛法者不令
 104a25 || 入外道。先知是事已隨順而修行。如說。
 104a26 || 若人令眾生 遠離外道法
 104a27 || 及諸不善者 入佛上寂滅
 104a28 || [4]若知諸眾生 上中下之心
 104a29 || 知己能引導 是名善方便
 104b01 || 知事次第者。如聲聞乘中。

簡
體
字

知他心所樂者。知他深心為在何事為何所樂。菩薩先知已。
 入眾生所知所樂。隨順起發度脫方便。如是則不虛也。如說。
 菩薩知眾生 深心難測意
 先知其意已 漸令住佛意
 遍知世間事 自利亦利他
 若能如是者 說名善方便
 知轉入道者。能轉外道凡夫意令入佛道。亦轉眾生惡事令住
 善事中。亦知轉聲聞辟支佛道令入大乘中。已在佛法者不令入外
 道。先知是事已隨順而修行。如說。
 若人令眾生 遠離外道法
 及諸不善者 入佛上寂滅
 若知諸眾生 上中下之心
 知己能引導 是名善方便
 知事次第者。如聲聞乘中。

b. HIS KNOWLEDGE OF “WHAT DELIGHTS THE MINDS OF OTHERS”

As for “knowing what delights the minds of others,” this involves knowing, due to their mental dispositions, which endeavors and which experiences will cause them to be pleased. Having known this in advance, the bodhisattva acquires a penetrating understanding of what beings know and delight in and then brings forth the appropriate skillful means to facilitate their liberation. If one acts in this way, then his efforts will not be in vain. This is as described here:

The bodhisattva knows with respect to beings
the difficult-to-assess intentions present in their mental dispositions,
and, having already first known the character of their intentions,
he gradually influences them to dwell in the Buddha’s intent.

Through thoroughly knowing the affairs of the world,
he benefits himself while also benefiting others.

One who is able to proceed in this manner
is said to be adept in the practice of skillful means.

c. HIS KNOWLEDGE OF “WHAT CAUSES OTHERS TO TURN & ENTER THE PATH”

As for their “knowing what will cause others to turn and enter the path,” this refers to knowing whatever may induce the minds of common persons following non-Buddhist paths to turn away from them and instead enter the path of the Buddha. It also refers to knowing whatever will induce beings to turn away from evil deeds and instead engage in good deeds. And it also refers to knowing whatever will induce followers of the *śrāvaka* disciple and *pratyekabuddha* paths to turn away from them and instead enter into the Great Vehicle.

This refers as well to knowing with respect to those already abiding within the Buddha’s Dharma, just what will prevent them from entering into non-Buddhist paths. Having first come to know these matters, one then implements the practice accordingly. This is as described here:

If one is able to induce beings
to abandon non-Buddhist paths
while also inducing those devoted to what is bad
to enter the Buddha’s way to the supreme quiescent cessation,
and if one knows with respect to beings
the superior, middling or inferior character of their minds,
and, having known this, one is then able to lead and guide them,
this is what is meant by being adept in the practice of skillful means.

d. HIS KNOWLEDGE OF “WHAT CONSTITUTES THE CORRECT SEQUENCE”

As for “knowing what constitutes the correct sequence,” take for instance the priorities in the Śrāvaka Disciple Vehicle wherein they

初說布施。次持

- 104b02 || 戒。次生天。次五欲過患。次在家苦惱。次出家
 104b03 || 利樂。次說苦諦。次集諦。次滅諦。次道諦。次
 104b04 || 須陀洹果。次斯陀含果。次阿那含果。次阿羅
 104b05 || 漢果。次不壞解脫。次說諸無礙。辟支佛乘
 104b06 || 中亦說。我我所物多有過患。捨此過患之
 104b07 || 物得大利益。在家為過惡。出家為利益。次
 104b08 || 眾鬧亂語為過惡。獨行為善利。聚落為過
 104b09 || 惡。阿練若處為善利。厭離多欲多事。樂^[5]於
 104b10 || 少欲少事。守護諸根。飲食知節。初夜後夜
 104b11 || 隨時覺悟。觀緣取相樂住空舍。貴於持戒
 104b12 || 禪定智慧不現奇異。令他歡喜但自利益。
 104b13 || 樂於深法不隨他智。^[6]如大乘中次第者。
 104b14 || 初說檀波羅蜜。次尸羅波羅蜜。羼提波羅蜜。
 104b15 || 毘梨耶波羅蜜。禪波羅蜜。般若波羅蜜。初說
 104b16 || 諦勝處。次說捨勝處滅勝處慧勝處。

正
體
字

初说布施。次持戒。次生天。次五欲过患。次在家苦恼。次出
 家利乐。次说苦谛。次集谛。次灭谛。次道谛。次须陀洹果。次斯
 陀含果。次阿那含果。次阿罗汉果。次不坏解脱。次说诸无碍。
 辟支佛乘中亦说。我我所物多有过患。舍此过患之物得大利益。
 在家为过恶。出家为利益。次众闹乱语为过恶。独行为善利。聚
 落为过恶。阿练若处为善利。厌离多欲多事。乐于少欲少事。守
 护诸根。饮食知节。初夜后夜随时觉悟。观缘取相乐住空舍。贵
 于持戒禅定智慧不现奇异。令他欢喜但自利益。乐于深法不随他
 智。如大乘中次第者。初说檀波罗蜜。次尸罗波罗蜜。羼提波
 罗蜜。毗梨耶波罗蜜。禅波罗蜜。般若波罗蜜。初说谛胜处。次说
 舍胜处灭胜处慧胜处。

簡
體
字

first speak of giving, then of upholding the moral precepts, then of being reborn in the heavens, then of the faults and misery in pursuing the five kinds of sensual pleasures, then of the suffering and distress of the household life, and then of the benefits and bliss of abandoning the home life [in favor of the monastic path]. Following this, they explain the truth of suffering, then the truth of its origination, then the truth of its cessation, and then the truth of the path. After this, they speak of the stream enterer's fruit of the path, the fruit of the *sakṛdāgāmin*, the fruit of the *ānagāmin*, and the fruit of arhatship. They next speak of the indestructible liberation and then speak of those that are unimpeded.

Beyond that, within the Pratyekabuddha Vehicle, they also speak of the faults and misery inherent in the self and everything deemed to be possessed by the self and speak as well of the immense benefit in the abandonment of such faults and misery. They then speak of the life of the householder as possessed of serious faults and of leaving behind the household life as beneficial.

They next explain that the many sorts of disputation and conceptual elaboration involve serious faults, that solitary practice bestows wholesome benefits, that village life involves serious faults, that abiding in a forest hermitage brings wholesome benefits, that one should renounce the many desires and the many sorts of [worldly] endeavors and instead delight in having but few wants and but few endeavors. [They teach that] one is to carefully guard the sense faculties, know moderation in drink and food, maintain vigilance at all times throughout the first watch and the last watch of the night,¹⁷³ contemplate an object, focus on its characteristics, and take delight in dwelling in an empty hut.

They esteem the upholding of the moral precepts, the cultivation of *dhyāna* absorptions, and the development of wisdom. They refrain from displaying idiosyncratic or strange personal appearances. Although they do inspire happiness in others [who observe them on the daily alms round], they are only concerned with benefiting themselves. They delight in profound dharmas and acquire wisdom that does not rely on [teachings provided by] others.

According to the Great Vehicle's priorities regarding the correct sequencing of events, one first speaks of the perfection of giving, then the perfection of moral virtue, then the perfection of patience, then the perfection of vigor, then the perfection of meditative concentration, and then the perfection of wisdom.¹⁷⁴

[The Great Vehicle also] first speaks of the truthfulness supreme basis [for the generation of meritorious qualities], then the relinquishment basis, then the quiescence basis, and then the wisdom basis.

復次初

- 104b17 || 讚歎發菩提心。次十種願。次十究竟。次讚
 104b18 || 歎遠離退失菩提心法。次修集不退失菩
 104b19 || 提心法。次堅心精進。次堅固堪受。次堅誓。
 104b20 || 復次初說能得諸地法。次說能住諸地法。
 104b21 || 次說能得諸地底法。次說遠離諸地垢法。
 104b22 || 次[7]說能作[8]淨地法。次說諸地久住法。次
 104b23 || [*]說能到諸地邊法。次說能作不退失諸
 104b24 || 地法。次說諸地果。次說諸地果勢力。復次
 104b25 || 或初說歡喜地。次說離垢地。次說明地。次
 104b26 || 說炎地。次說難勝地。次說現前地。次說深
 104b27 || 遠地。次說不動地。次說善慧地。次說法雲
 104b28 || 地。如說。
 104b29 || 初施次持戒 果報得生天

正
體
字

復次初赞叹发菩提心。次十种愿。次十究竟。次赞叹远离退失菩
 提心法。次修集不退失菩提心法。次坚心精进。次坚固堪受。次
 坚誓。复次初说能得诸地法。次说能住诸地法。次说能得诸地底
 法。次说远离诸地垢法。次说能作净地法。次说诸地久住法。次
 说能到诸地边法。次说能作不退失诸地法。次说诸地果。次说诸
 地果势力。复次或初说欢喜地。次说离垢地。次说明地。次说炎
 地。次说难胜地。次说现前地。次说深远地。次说不动地。次说
 善慧地。次说法云地。如说。

初施次持戒 果报得生天

簡
體
字

Then again, they also first praise the generation of the resolve to attain bodhi, then the ten vows, and then the ten ultimate ends. They then praise the renunciation of whatsoever dharma might conduce to retreat from the resolve to attain bodhi, then they praise cultivation of those dharmas that prevent retreat from the resolve to attain bodhi, followed by promoting vigor buttressed by solid resolve, solidly established capacity for endurance, and then solidity in sustaining one's vows.

Yet again, [the Great Vehicle]:

First speaks of the dharmas that enable acquisition of all the [bodhisattva] grounds;

Next speaks of the dharmas that enable dwelling on the grounds;

Next speaks of the dharmas that enable acquisition of the deepest aspects of the grounds;

Next speaks of the dharmas by which one abandons defilements on the grounds;

Next speaks of the dharmas enabling purification of the grounds;

Next speaks of the dharmas conducive to abiding for a long time on the grounds;

Next speaks of the dharmas enabling one to reach the most extreme limits of each of the grounds;

Next speaks of the dharmas enabling non-regression from the grounds;

Next speaks of the fruits associated with each of the grounds;

And then speaks of the powers associated with the fruits of each of the grounds.

Then again, it may be that [the Great Vehicle]:

First speaks of the Ground of Joyfulness;

Next speaks of the Ground of Stainlessness;

Next speaks of the Ground of Shining Light;

Next speaks of the Ground of Blazing Brilliance;

Next speaks of the Difficult-to-Conquer Ground;

Next speaks of the Ground of Direct Presence;

Next speaks of the Far-Reaching Ground;

Next speaks of the Ground of Immovability;

Next speaks of the Ground of Excellent Intelligence;

And then speaks of the Ground of the Dharma Cloud.

These [various Three-Vehicle sequences] are as described below:

[Śrāvakas] first speak of giving, next of upholding moral precepts, and then their karmic fruition in gaining rebirth in the heavens.

正體字

104c01	無常在家過	出家為大利
104c02	次無上四諦	斷結證四果
104c03	是方便次第	令人住初 ^[9] 乘
104c04	初說生死過	次說涅槃利
104c05	守護於諸根	持戒及禪定
104c06	不隨他智慧	功德樂獨處
104c07	自依不依他	樂求自利樂
104c08	亦不捨他人	深行頭陀法
104c09	其求中乘者	教法相如是
104c10	以四十不共	說佛無量德
104c11	亦說菩薩時	一切所行法
104c12	為利眾生故	次第說是法
104c13	自利及利他	說種種功德
104c14	亦說諸佛子	所樂十種地
104c15	求法大乘者	如是次第度
104c16	引導者。隨眾生所樂門。知是門已。以是門	
104c17	引導眾生。隨其所樂任其勢力而令得度。	
104c18	如說。	
104c19	或有諸眾生	可以深經書
104c20	難事及工巧	呪術以愛語

簡體字

无常在家过	出家为大利
次无上四谛	断结证四果
是方便次第	令人住初乘
初说生死过	次说涅槃利
守护于诸根	持戒及禅定
不随他智慧	功德乐独处
自依不依他	乐求自利乐
亦不舍他人	深行头陀法
其求中乘者	教法相如是
以四十不共	说佛无量德
亦说菩萨时	一切所行法
为利众生故	次第说是法
自利及利他	说种种功德
亦说诸佛子	所乐十种地
求法大乘者	如是次第度
引导者。随众生所乐门。知是门已。以是门引导众生。随其所乐任其势力而令得度。如说。	
或有诸众生	可以深经书
难事及工巧	咒术以爱语

Next, impermanence, the faults of the household life,
and then the immense benefits achieved by leaving the home life.

Next, they speak of the unsurpassed dharma of the four truths,
the severance of the fetters, and attaining the four fruits [of the path].

This sequence of skillful means

induces people to abide in the first of the [Three] Vehicles.

[*Pratyekabuddhas*] first speak of the faults in *saṃsāra*

and then speak of the benefits associated with *nirvāṇa*,

guarding and restraining the sense faculties,

maintaining the moral precepts, the *dhyāna* absorptions,

the wisdom not reliant on [the teachings] of others,

the excellent qualities associated with delighting in dwelling alone,

relying upon oneself, not relying on others,

delighting in striving for one's own benefit and happiness

while still not abandoning others,

and deeply cultivating the dharmas of the *dhūta* austerities.

In the case of those who cultivate this mid-level vehicle,

such are the features of the dharmas they teach.

[The Great Vehicle] refers to the forty exclusive dharmas

in describing the measureless qualities of the Buddha,

speaks as well of all of the dharmas that he practiced

when he was a bodhisattva

in order to be of benefit to beings,

speaking of these dharmas according to their correct sequence,

describing self-benefit as well as the benefiting of others,

explaining all of his different sorts of meritorious qualities,

explaining also with regard to all the Buddha's sons

the ten grounds in which they delight.

Those who seek Dharma as set forth in the Great Vehicle

achieve liberation in accordance with just such a sequence as this.

e. HIS KNOWLEDGE OF "HOW TO LEAD AND GUIDE BEINGS"

"Leading and guiding beings" involves adapting to whatever subjects beings delight in, and then, having understood precisely what those subjects are, using those very subjects as the means by which one leads and guides them. By adapting to whatever they delight in, allowing for their individual strengths, one influences them toward the achievement of liberation. This is as described here:

There may be cases where there are beings

amenable [to being led and guided] through profound classics,

through recondite subjects, through trades or artisanal skills,

through techniques involving mantras, through pleasing words,

正
體
字

104c21 || 善說及資財 布施戒定慧
 104c22 || 如是籌量已 引來入大乘
 104c23 || 或現於女身 引導諸男子
 104c24 || 復現男子身 引導於女人
 104c25 || 示^[10]眾五欲樂 然後說欲過
 104c26 || 而令一切人 得離於五欲
 104c27 || 善行是五事。是名菩薩善受行方便。能忍
 104c28 || 苦惱者。若有人過算數劫於生死中能忍
 104c29 || 諸苦惱。十善業道能令此人住於阿耨多羅
 105a01 || 三藐三菩提。問曰。一切人皆樂樂惡苦。是
 105a02 || 人云何能忍苦惱。答曰。以五因緣故。一樂
 105a03 || 無我。二信樂空。三籌量世法。四^[1]觀業果
 105a04 || 報。五念過算數劫唐受苦惱。如說。
 105a05 || 樂無我空法 又知業果報
 105a06 || 利衰等八法 處世必應受
 105a07 || 亦念過去世 空受無量苦
 105a08 || 何況為佛道 而當不受耶

簡
體
字

善说及资财 布施戒定慧
 如是筹量已 引来入大乘
 或现于女身 引导诸男子
 复现男子身 引导于女人
 示众五欲乐 然后说欲过
 而令一切人 得离于五欲
 善行是五事。是名菩萨善受行方便。能忍苦恼者。若有人过
 算数劫于生死中能忍诸苦恼。十善业道能令此人住于阿耨多罗三
 藐三菩提。问曰。一切人皆乐乐恶苦。是人云何能忍苦恼。答
 曰。以五因缘故。一乐无我。二信乐空。三筹量世法。四观业果
 报。五念过算数劫唐受苦恼。如说。
 乐无我空法 又知业果报
 利衰等八法 处世必应受
 亦念过去世 空受无量苦
 何况为佛道 而当不受耶

through skillful discourse, through resources or wealth,
or through giving, moral virtue, meditation, or wisdom.
After [the bodhisattva] has assessed such factors,
he leads them to enter into the Great Vehicle.

He might manifest in a woman's body
to lead and guide men,
or he might manifest in the body of a man
to lead and guide women,

first showing the many pleasures of the five types of sensual desire,
and, afterward, speaking of the faults inherent in those desires,
thereby leading every sort of person
to then abandon the five types of sensual desire.

It is just such a skillful implementation of [his awareness of] these five matters that constitutes the bodhisattva's "adeptly taking on the practice of skillful means."

8. THE BODHISATTVA'S "PATIENT ENDURANCE OF PAIN AND ANGUISH"

Regarding "patiently enduring every sort of pain and anguish,"¹⁷⁵ this refers to the case of a person who, through an incalculable number of kalpas in the cycle of births and deaths, can endure all sorts pain and anguish as he cultivates the ten courses of good karmic action that enable this person to eventually abide in *anuttarasamyaksambodhi*.

Question: Every person delights in happiness and detests suffering. How then could such a person be able to endure [such an immense amount of] pain and anguish?

Response: There are five reasons for his ability to accomplish this:

- First, delight in non-self;
- Second, resolute belief in emptiness;
- Third, assessment of the nature of worldly dharmas;
- Fourth, contemplation of retributions resulting from karmic actions;
- Fifth, mindfulness of an incalculable number of kalpas already spent fruitlessly undergoing pain and anguish.

These are as described here:

He delights in the dharmas of non-self and emptiness,
and also understands the retributions resulting from karmic actions
as well as gain, loss, and the rest of the eight worldly dharmas
that one must certainly endure while dwelling in the world.

He is also mindful of his past lives
wherein he endured in vain a measureless amount of suffering,
[thinking]: "How much the more so should I be willing to undergo it
when this would be for the sake of realizing buddhahood?"

正
體
字

105a09 || 不捨於一切者。或有眾生第一弊惡無有
 105a10 || 功德不可利益。菩薩於此終不生捨心。問
 105a11 || 曰。若是惡人不可度者。云何不捨。答曰。以
 105a12 || 五因緣故。一賤小人法故。二貴大人法故。
 105a13 || 三畏誑諸佛故。四知恩故。五為是^[2]世間
 105a14 || 事故出世間。如說。
 105a15 || 欲度眾生故 生心持重擔
 105a16 || 於惡怨賊中 心常不應捨
 105a17 || ^[3]賤小貴大人 是大小差別
 105a18 || 不應眾生中 愍憐心還息
 105a19 || 於諸急難中 無事而利益
 105a20 || 擔於重擔時 而不中懈廢
 105a21 || 若發無上心 或有捨眾生
 105a22 || 若自心疲苦 及惡人所^[4]害
 105a23 || 即為欺誑於 十方三世佛
 105a24 || 諸佛世中尊 為利益眾生
 105a25 || 行種種苦行 修^[*]集於佛道
 105a26 || 佛於恒沙劫 捨樂作福業

簡
體
字

不舍于一切者。或有众生第一弊恶无有功德不可利益。菩萨
 于此终不生舍心。问曰。若是恶人不可度者。云何不舍。答曰。
 以五因缘故。一贱小人法故。二贵大人法故。三畏诳诸佛故。四
 知恩故。五为是世间事故出世间。如说。
 欲度众生故 生心持重担
 于恶怨贼中 心常不应舍
 贱小贵大人 是大小差别
 不应众生中 愍怜心还息
 于诸急难中 无事而利益
 担于重担时 而不中懈废
 若发无上心 或有舍众生
 若自心疲苦 及恶人所害
 即为欺诳于 十方三世佛
 诸佛世中尊 为利益众生
 行种种苦行 修集于佛道
 佛于恒沙劫 舍乐作福业

9. THE BODHISATTVA'S "NEVER ABANDONING ANY BEING"

As for "They do not abandon any being,"¹⁷⁶ sometimes there are beings who engage in the most extreme sorts of pernicious evil, who are utterly devoid of meritorious qualities, and whom it is impossible to benefit. Nonetheless, the bodhisattva still never thinks to abandon such beings.

Question: If these sorts of evil people cannot be brought to liberation, why should one not simply abandon them?

Response: There are five reasons, namely:

- First, because of disdain for the dharmas of petty people;
- Second, because of esteem for the dharmas of the great men;
- Third, because of fear of cheating the Buddhas;
- Fourth, because of gratitude for the kindnesses one has received;
- Fifth, it is because of these works within the world that one transcends the world.

These are as described here:

Because of one's aspiration to liberate beings,
one brings forth the resolve to carry a heavy burden.
Thus, even in the midst of evil adversaries,
one's mind should never be inclined to abandon them.

To disdain petty people and esteem those who are great¹⁷⁷
is [to conceive of] some difference between the petty and the great.
When in the midst of beings, one should not allow
one's mind of kindly sympathy to withdraw or cease.

In the midst of [others'] urgent difficulties
wherein one has no personal interests, one still provides help.
When it is the time to bear a heavy burden,
one does not shrink from or diminish one's efforts in that work.

In a case where one has brought forth the unsurpassable resolve,
but may still have instances in which one abandons beings,
either due to mental weariness or anguish
or because of being harmed by evil men,
those are instances of cheating and deceiving
all buddhas of the ten directions and three periods of time.

The Buddhas, the honored ones within the world,
for the sake of bestowing benefit on beings,
engaged in all manner of austerities
in their cultivation of the path to buddhahood.
For kalpas in number as the sands of the Ganges, the Buddhas
sacrificed happiness as they performed meritorious karmic deeds.

正
體
字

105a27 || 若捨一惡人 則為背佛恩
 105a28 || 是故惡眾生 不應於中捨
 105a29 || 若人於無量 阿僧祇劫中
 105b01 || 所修[*]集佛道 大悲為根本
 105b02 || 若以貪欲心 瞋恚怖畏心
 105b03 || 捨一可度者 是斷佛道根
 105b04 || [5]是故善業道能令不捨者至阿耨多羅三
 105b05 || 藐三菩提。深樂佛慧者。若人深樂佛慧。便疾
 105b06 || 得阿耨多羅三藐三菩提。以五因緣故。深
 105b07 || 樂佛慧。一佛慧無與等。二佛智能令人為
 105b08 || 世中尊。三佛以佛智自度其身。四佛智亦
 105b09 || 度他人。五佛智是一切功德住處。如說。
 105b10 || 諸佛之智慧 天上及世間
 105b11 || 一切無與等 何況而得勝
 105b12 || 諸佛以此智 為天阿修羅
 105b13 || 一切世間人 恭敬而作禮
 105b14 || 佛以智自度 亦度於他人

簡
體
字

若舍一恶人 则为背佛恩
 是故恶众生 不应于中舍
 若人于无量 阿僧祇劫中
 所修集佛道 大悲为根本
 若以贪欲心 嗔恚怖畏心
 舍一可度者 是断佛道根
 是故善业道能令不舍者至阿耨多罗三藐三菩提。深乐佛慧
 者。若人深乐佛慧。便疾得阿耨多罗三藐三菩提。以五因缘故。
 深乐佛慧。一佛慧无与等。二佛智能令人为世中尊。三佛以佛智
 自度其身。四佛智亦度他人。五佛智是一切功德住处。如说。
 诸佛之智慧 天上及世间
 一切无与等 何况而得胜
 诸佛以此智 为天阿修罗
 一切世间人 恭敬而作礼
 佛以智自度 亦度于他人

Were one to abandon even a single evil person,
that would be to turn one's back on the kindness of the Buddhas.
Therefore one must not abandon in mid-course
even those beings who are evil.

In an instance where someone,
throughout countless *asaṃkhyeyas* of kalpas,
cultivates the path to buddhahood,
the great compassion is the very root of that endeavor.

If due to thoughts rooted in desire
or thoughts founded on hatred or fear,
one were to abandon even one being who could attain liberation,
this would be to sever the root of the Buddha path.

Therefore [one should realize that] the courses of good karmic action
can enable one who does not abandon [any beings] to eventually reach
anuttarasamyaksaṃbodhi.

10. THE BODHISATTVA'S "DEEP DELIGHT IN THE BUDDHAS' WISDOM"

As for "deeply delighting in the wisdom of the Buddhas,"¹⁷⁸ if one
deeply delights in the wisdom of the Buddhas, then he will thereby
swiftly attain *anuttarasamyaksaṃbodhi*. There are five reasons why [the
bodhisattva] feels deep delight in the wisdom of the Buddhas, namely:

- First, the wisdom of the Buddhas is unequaled by any other;
- Second, the wisdom of the Buddhas is able to cause someone to
become one who is honored throughout the world;
- Third, the Buddhas use the wisdom of the Buddhas to bring about
their own liberation;
- Fourth, the wisdom of the Buddhas also enables the liberation of oth-
ers;
- Fifth, the wisdom of the Buddhas is the abode of all meritorious
qualities.

These are as described below:

As for this wisdom of all the Buddhas,
no matter whether it be up in the heavens or in the world,
there is no wisdom anywhere that can even equal it,
how much the less might there be any superior to it.

It is because of this very wisdom that all buddhas
receive deep respect and reverential obeisance
from the devas, from the *asuras*,
and from all the world's humans.

The Buddhas use this wisdom to liberate themselves
and also use it to liberate other people.

正
體
字

105b15 || 若得是佛智 是功德藏者
 105b16 || 於諸佛力及自在法中樂盡遍行者。遍行
 105b17 || 名久習。一切行力名十種智力。自在名隨
 105b18 || 意所作。若人深樂佛十力及自在法中盡遍
 105b19 || 行。如是人阿耨多羅三藐三菩提不久疾得。
 105b20 || 以五因緣故樂盡遍行。一尊重諸佛教敕。
 105b21 || 二諸佛有大弟子故。三身證一切法故。四
 105b22 || 攝取墮落者。五已墮落者能拔濟之。如說。
 105b23 || 尊佛教無比 佛子有四八
 105b24 || 及以六三種 堪為諸天師
 105b25 || 以佛智慧眼 見諸法現前
 105b26 || 逆惡斷善根 及諸破戒等
 105b27 || 如是墜落人 攝取而濟度
 105b28 || 若人於佛力 自在中遍行
 105b29 || 涅槃及天福 常在此人手
 105c01 || 於是中諸佛以佛力能為五種事。一令眾
 105c02 || 生學聲聞乘。[6]二令眾生學辟支佛乘。

簡
體
字

若得是佛智 是功德藏者
 于諸佛力及自在法中樂盡遍行者。遍行名久習。一切行力名
 十種智力。自在名隨意所作。若人深樂佛十力及自在法中盡遍
 行。如是人阿耨多羅三藐三菩提不久疾得。以五因緣故樂盡遍
 行。一尊重諸佛教敕。二諸佛有大弟子故。三身證一切法故。四
 攝取墮落者。五已墮落者能拔濟之。如說。
 尊佛教無比 佛子有四八
 及以六三種 堪為諸天師
 以佛智慧眼 見諸法現前
 逆惡斷善根 及諸破戒等
 如是墜落人 攝取而濟度
 若人于佛力 自在中遍行
 涅槃及天福 常在此人手
 于是中諸佛以佛力能為五種事。一令眾生學聲聞乘。二令眾
 生學辟支佛乘。

If one acquires this wisdom of the Buddhas,
this is someone who is a treasury of meritorious qualities.

11. “DELIGHT IN THOSE WHO PRACTICE THE BUDDHAS’ POWERS & MASTERIES”

Regarding “delight in those who completely and thoroughly practice the Buddhas’ powers and the sovereign masteries,”¹⁷⁹ “thorough practice” refers to long-enduring practice of all the practices. “The powers” refers to the ten wisdom powers. “Sovereign masteries” refers to the ability to do precisely as one wishes in whatever one does. If one feels profound delight in the complete and thorough practice of the dharma of the Buddhas’ ten powers and sovereign masteries, such a person will be able before long to swiftly attain *anuttarasamyaksambodhi*.

There are five reasons for delighting in the complete and thorough practice [of the powers and sovereign masteries], namely:

- First, due to reverential esteem for the teachings and directives of all buddhas;
- Second, due to the fact that all buddhas have such great disciples;
- Third, due to their personal realization of all dharmas;
- Fourth, due to their ability to draw in those who have fallen away;
- Fifth, due to their ability to then rescue those who have fallen away.

These are as described below:

[They delight] due to revering the Buddhas’ incomparable teachings,
due to the existence of the fourfold and eightfold classes
of the Buddha’s sons of six and threefold types,
due to their capacity to become the teachers even of the devas,
due to the Buddhas’ wisdom eye
with which they see all dharmas manifest directly before them,
and due to their ability to draw in and rescue, bringing to liberation
even those people who have fallen away such as
those who, by heinous evil deeds, have severed roots of goodness,
those who have broken the moral precepts, and other such beings.

If there be a person who [delights] in those who thoroughly practice
the Buddhas’ powers and sovereign masteries,
then nirvāṇa as well as the merit of the heavens
will always be as if resting in the palm of his hand.

12. THE BUDDHAS’ “PRACTICE OF THE POWERS”

[Regarding the “Buddhas’ powers”],¹⁸⁰ in circumstances such as these, the Buddhas are able to use a buddha’s powers to accomplish five types of endeavors, namely:

- First, they may induce beings to train in the Śrāvaka Disciple Vehicle;

正體字

三令
105c03 || 眾生學大乘法。四力具足者令得解脫。五
105c04 || 力劣者令住世樂。如說。
105c05 || 諸佛以[7]神力 令厭離眾生
105c06 || 或令學小乘 中乘及大乘
105c07 || 有力具足者 令其得解脫
105c08 || 力不具足者 生天[8]令世樂
105c09 || 自在者。諸佛於五事中自在。一諸神通自
105c10 || 在。二自心中得自在。三滅盡中得自在。四
105c11 || 聖如意中得自在。五壽命中得自在。如說。
105c12 || 飛行等自在 自心得自在
105c13 || 於滅禪定中 如入出自舍
105c14 || 一切淨不淨 隨心而能轉
105c15 || 命不為他害 自緣亦無盡
105c16 || 如是等自在 一切法亦爾
105c17 || 是故人師子 名為自在者

簡體字

三令众生学大乘法。四力具足者令得解脱。五力劣者令住世乐。
如说。
诸佛以神力 令厌离众生
或令学小乘 中乘及大乘
有力具足者 令其得解脱
力不具足者 生天令世乐
自在者。诸佛于五事中自在。一诸神通自在。二自心中得自
在。三灭尽中得自在。四圣如意中得自在。五寿命中得自在。如
说。
飞行等自在 自心得自在
于灭禅定中 如入出自舍
一切净不净 随心而能转
命不为他害 自缘亦无尽
如是等自在 一切法亦尔
是故人师子 名为自在者

Second, they may induce beings to train in the Pratyekabuddha Vehicle;

Third, they may induce beings to train in the Dharma of the Great Vehicle;

Fourth, in the case of those whose powers have become perfectly complete, they may enable their attainment of liberation;

Fifth, in the case of those whose powers are as yet inferior, they may enable them to abide in worldly happiness.

These are as described below:

The Buddhas use their spiritual powers
to influence beings who have developed renunciation,
perhaps influencing them to train either in the Small Vehicle,
or in the Intermediate Vehicle, or in the Great Vehicle.

In the case of those whose powers are completely fulfilled,
they enable them to attain liberation.

For those whose powers are still incomplete,
they assist their celestial rebirth or their happiness within the world.

13. THE BUDDHAS' "PRACTICE OF THE SOVEREIGN MASTERIES"

As for "their sovereign masteries,"¹⁸¹ there are five matters in which the Buddhas possess sovereign mastery, namely:

First, sovereign mastery in the spiritual superknowledges;

Second, the attainment of sovereign mastery over their own minds;

Third, the attainment of sovereign mastery in complete cessation;

Fourth, the attainment of sovereign mastery in the psychic powers
of the Āryas;¹⁸²

Fifth, sovereign mastery in determining their own lifespans.

These are as described below:

They have sovereign mastery in flying and other [superknowledges]
and they have sovereign mastery over their own minds
as well as in the *dhyāna* absorption of complete cessation
that for them is [as easy] as entering and exiting their own abodes.

They can transform all things, whether pure or impure,
in accordance with their own minds.¹⁸³

Their lifespans cannot be diminished by others,
for, so long as they sustain the conditions, their lives will be endless.

Just as it is for such sovereign masteries as these,
so too it is with respect to all dharmas.

It is for these reasons that [the Buddhas], the lions among men,
are known as those who possess the sovereign masteries.

正
體
字

105c18 || 能破惡意者。所謂遠離正道。凡夫九十六
105c19 || 種外道等。略說惡意者。說五陰為我。或言
105c20 || 我有五陰。或言五陰中有我。或言我中有
105c21 || 五陰。或言離五陰有我。如說。
105c22 || 若五陰是我 即為墮斷滅
105c23 || 則失業因緣 無功而解脫
105c24 || 餘殘有四種 異陰無有相
105c25 || 無相無有法 皆應如是破
105c26 || 復次五邪見名為惡意。所謂邪見身見邊見
105c27 || 見取戒取。如說。
105c28 || 破因果邪見 二十種身見
105c29 || 有見及無見 下事以為最
106a01 || 但以戒力故 而得於解脫
106a02 || 如先一異破 此見如是破
106a03 || 正意八道破 說名得解脫
106a04 || 守護諸佛正法者。若人能守護諸佛所教法
106a05 || 所謂十二部經。以其心能信能受。十善業道
106a06 || 能令此人至阿耨多羅三藐三菩提。

簡
體
字

能破惡意者。所謂远离正道。凡夫九十六种外道等。略说
意者。说五阴为我。或言我有五阴。或言五阴中有我。或言我中
有五阴。或言离五阴有我。如说。
若五阴是我 即为堕断灭
则失业因缘 无功而解脱
余残有四种 异阴无有相
无相无有法 皆应如是破
复次五邪见名为恶意。所谓邪见身见边见见取戒取。如说。
破因果邪见 二十种身见
有见及无见 下事以为最
但以戒力故 而得于解脱
如先一异破 此见如是破
正意八道破 说名得解脱
守护诸佛正法者。若人能守护诸佛所教法所谓十二部经。以
其心能信能受。十善业道能令此人至阿耨多罗三藐三菩提。

14. THE BODHISATTVA'S "ABILITY TO REFUTE ALL WRONG VIEWS"

Regarding being "able to refute all ideas involving wrong views,"¹⁸⁴ this is a reference to whatever strays far from the right path such as the ninety-six kinds of non-Buddhist paths favored by common people, and other such wrong views. A general characterization of such wrong ideas would include the claim that the five aggregates constitute a self, that there is a self that possesses the five aggregates, that there is a self contained within the five aggregates, that the five aggregates are contained within a self, or that there exists a self apart from the five aggregates. These ideas are as described below:

If [one posits that] the five aggregates constitute a self,
thereby falling into the annihilationist [fallacy],
one thus dispenses with the efficacy of karmic causes and conditions
and posits liberation in the absence of the requisite efforts.

As for the rest [of the wrong views], they are of four types.
As for those positing a signless self distinct from the aggregates,
whatsoever is signless is necessarily a non-existent dharma.

All [of the other fallacies] should be refuted in this same way.

Then again, it is the five erroneous views that constitute wrong ideas, namely: wrong views, the view of [the five-aggregate] "person" as constituting a self, extreme views, seizing upon views, and views that seize on precept observance [alone as constituting the path]. These are as described below:

One demolishes the wrong views about cause and effect,
the twenty kinds of views referencing a "person,"
views positing the ultimacy of existence or non-existence,
[views esteeming] inferior endeavors as supreme,
and [the view that] it is solely by the power of precept observance
that one succeeds in achieving liberation.

As with the earlier refutation [of a self] identical to or distinct
[from the five aggregates], these views are refuted in just such a way.
Using right thought and the eightfold path to refute them,
one explains that these are the bases for attaining liberation.

15. THE BODHISATTVA'S "PRESERVATION AND PROTECTION OF RIGHT DHARMA"

Regarding "preserving and protecting the Buddhas' right Dharma,"¹⁸⁵ this refers to someone who is able to preserve and protect the Dharma as taught by all buddhas, namely the twelve categories of scriptural text. Because his mind is able to believe and accept them, the ten courses of good karmic action can cause this person to succeed in reaching *anuttarasamyaksambodhi*.

以五因	
106a07	緣故應 ^[1] 受護正法。一知報諸佛恩故。二
106a08	令法久住故。三以最上供養供養諸佛故。
106a09	四利益無量眾生故。五正法第一難得故。
106a10	如說。
106a11	若人欲施作 諸佛所[*]受事
106a12	亦令法久住 以上供養佛
106a13	為欲療治於 眾生之重病
106a14	亦知諸世尊 從苦得是法
106a15	以是因緣故 知法為難得
106a16	是故有智者 應當愛護法
106a17	於是中。以五因緣故。名為愛護正法。一如
106a18	所說行。二令他人如法行。三除破佛法刺
106a19	棘故。四離四黑印。五行四大印。如說。
106a20	自於佛法中 如佛所教住
106a21	悲心不悋法 亦令他得住
106a22	又破於魔眾 及外道論師
106a23	若憎佛法者 以無瞋心破
以五因缘故应受护正法。一知报诸佛恩故。二令法久住故。三以最上供养供养诸佛故。四利益无量众生故。五正法第一难得故。如说。	
若人欲施作 诸佛所受事	
亦令法久住 以上供养佛	
为欲疗治于 众生之重病	
亦知诸世尊 从苦得是法	
以是因缘故 知法为难得	
是故有智者 应当爱护法	
于是中。以五因缘故。名为爱护正法。一如所说行。二令他人如法行。三除破佛法刺棘故。四离四黑印。五行四大印。如说。	
自于佛法中 如佛所教住	
悲心不吝法 亦令他得住	
又破于魔众 及外道论师	
若憎佛法者 以无嗔心破	

正
體
字

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體
字

There are five reasons why one should accept and protect right Dharma, namely:

- First, because one realizes the obligation to repay the kindness of all buddhas;
- Second, in order to cause the Dharma to abide for a long time;
- Third, in order to perform the most supreme form of offering, thus making an offering to the Buddhas themselves;
- Fourth, in order to be of benefit to an incalculable number of beings;
- Fifth, because right Dharma is the rarest of all things.

These are as described below:

If a person wishes to devote himself
to those endeavors bequeathed by all buddhas
and also wishes to cause the Dharma to remain for a long time
by presenting the most supreme offering to the Buddhas,
then, because he wishes to heal
the serious diseases that afflict beings,
because he has realized that all the Bhagavats
obtained this Dharma through having to undergo suffering,
and because, understanding these conditions of its origination,
he realizes that the Dharma is a rarity difficult to come by—
[for all these reasons], he who is wise
should therefore cherish and protect the Dharma.

In this connection, there are five bases by which one's actions might qualify as "cherishing and protecting right Dharma," namely:

- First, one cultivates [the path] according to the way it was taught;
- Second, one influences others to practice in accordance with the Dharma;
- Third, one extricates any thorns that might destroy the Buddha's Dharma;
- Fourth, one abandons the four seals of darkness;
- Fifth, one practices [in accordance with] the four seals of greatness.¹⁸⁶

These are as described below:

In one's own relationship with the Dharma of the Buddhas,
one abides in accordance with how the Buddha taught it.
One retains a mind of compassion, is not miserly with Dharma,
and also influences others to abide within it.
Moreover, one crushes the armies of Māra
and also refutes the claims of the non-Buddhist treatise masters.
On encountering those who detest the Dharma of the Buddhas,
with a mind free of hatred, one refutes their claims.

正
體
字

106a24	遠離四黑印	受行四大印
106a25	如是則名為	愛護於正法
106a26	勇健者。菩薩以五因緣故名為勇健。一破	
106a27	魔賊 ^[2] 故。二破外道賊故。三破煩惱賊故。	
106a28	四破諸根賊故。五破五陰賊故。如說。	
106a29	惡魔起兵眾	道樹欲害佛
106b01	常求於佛便	^[3] 嬈亂聽者心
106b02	佛日出世 ^[4] 間	魔請令涅槃
106b03	常亂受學者	破於解脫道
106b04	乃至於今日	其心猶不息
106b05	是憎涅槃者	善人之大賊
106b06	應以戒定慧	摧破魔力怨
106b07	自謂有智慧	常輕慢於佛
106b08	以種種因緣	滅佛法故出
106b09	常憎佛弟子	自失教他失
106b10	是諸外道輩	世間之大賊
106b11	當以無瞋心	應以多聞慧
106b12	及以大心力	摧破外道怨

簡
體
字

远离四黑印	受行四大印
如是则名为	爱护于正法
勇健者。菩萨以五因缘故名	为勇健。一破魔贼故。二破外道
贼故。三破烦恼贼故。四破诸根贼故。五破五阴贼故。如说。	
恶魔起兵众	道树欲害佛
常求于佛便	嬈乱听者心
佛日出世间	魔请令涅槃
常乱受学者	破于解脱道
乃至于今日	其心犹不息
是憎涅槃者	善人之大贼
应以戒定慧	摧破魔力怨
自谓有智慧	常轻慢于佛
以种种因缘	灭佛法故出
常憎佛弟子	自失教他失
是诸外道辈	世间之大贼
当以无嗔心	应以多闻慧
及以大心力	摧破外道怨

One departs from the four seals of blackness
 while taking on the practice of the four seals of greatness.
 One who is able to act in such a way is deemed to be
 someone who cherishes and protects right Dharma.

16. THE BODHISATTVA'S "VALOR"

As for their being "valiant,"¹⁸⁷ there are five bases because of which the bodhisattva is deemed to be valiant, namely:

First, because he crushes Māra's thieves;
 Second, because he crushes the non-Buddhist partisan thieves;
 Third, because he crushes the thieves of the afflictions;
 Fourth, because he crushes the thieves of the sense faculties;
 Fifth, because he crushes the thieves of the five aggregates.

These are as described below:

Māra the Evil One marshalled his armies
 and, at the bodhi tree, sought to harm the Buddha.
 Always seeking opportunities to take advantage of the Buddha
 and disturb the minds of his audience.
 Once the Buddha sun had arisen and shone upon the world,
 Māra made the request intended to cause him to enter nirvāṇa.

He is forever confusing those who take on the training,
 attempting to destroy their paths to liberation,
 even to the point that, to this very day,
 his determination to accomplish this still never ceases.

These who detest nirvāṇa
 are the great thieves of good people.
 One must use moral virtue, *dhyāna* concentration, and wisdom
 to crush adversaries possessed of Māra's powers.

There are those who, of the opinion that they are wise,
 always slight the Buddhas out of arrogance
 and use all different sorts of tactics
 to destroy the Buddha's Dharma, manifesting for that very reason.

They always detest the Buddha's disciples
 and, having become failures themselves, they teach others to fail.
 These various classes of non-Buddhists
 are the great thieves in the world.

One ought to use a mind free of hatred
 and one should use the wisdom based on extensive learning.
 Then, availing oneself of the power of the great resolve,
 one should utterly demolish these non-Buddhist adversaries.

正
體
字

106b13	煩惱力起業	輪轉墮惡道
106b14	煩惱力障故	不能行大道
106b15	以煩惱力故	墮種種邪見
106b16	以煩惱力故	不行甘露道
106b17	以是因緣故	煩惱最大賊
106b18	以正念定慧	破此煩惱賊
106b19	若為根賊牽	令人墮惡道
106b20	又墮天人中	不得至涅槃
106b21	今此諸根賊	何不以慚愧
106b22	正念及智慧	摧破諸根賊
106b23	譬如世間人	以軟語欺誑
106b24	財物及刀稍	以此四除賊
106b25	以此五陰故	受生老病死
106b26	亦墮大怖畏	得諸急苦惱
106b27	五陰因緣故	憂悲及啼哭
106b28	五陰因緣故	受種種諸苦
106b29	是故汝當知	應以知見法
106c01	摧破此五陰	猶如破怨賊
106c02	堪受者。心志力強有大人相。	

簡
體
字

煩惱力起業	輪轉墮惡道
煩惱力障故	不能行大道
以煩惱力故	墮種種邪見
以煩惱力故	不行甘露道
以是因緣故	煩惱最大賊
以正念定慧	破此煩惱賊
若為根賊牽	令人墮惡道
又墮天人中	不得至涅槃
今此諸根賊	何不以慚愧
正念及智慧	摧破諸根賊
譬如世間人	以軟語欺誑
財物及刀槊	以此四除賊
以此五陰故	受生老病死
亦墮大怖畏	得諸急苦惱
五陰因緣故	憂悲及啼哭
五陰因緣故	受種種諸苦
是故汝當知	應以知見法
摧破此五陰	猶如破怨賊
堪受者。心志力強有大人相。	

The power of the afflictions brings forth karmic actions,
cyclic existence, and descent into the wretched destinies.
It is because of obstacles caused by the power of the afflictions
that one remains unable to practice the great path.

It is because of the power of the afflictions
that one falls into all sorts of wrong views.
It is because of the power of the afflictions
that one does not practice the path to the elixir of immortality.

It is because of all these reasons
that the afflictions are the worst of all the great thieves.
Through right mindfulness, concentration, and wisdom,
one becomes able to crush the thieves of the afflictions.

If one is dragged along by the thieves of the sense faculties,
they cause a person to descend into the wretched destinies
and also cause one to fall into celestial and human realms
wherein one does not succeed in reaching nirvāṇa.

Now, given [the plight caused by] these sense-faculty thieves,
how could one fail to use a sense of shame, dread of blame,
and right mindfulness as well as wisdom
to utterly crush the thieves of the sense faculties.

These are analogous to [the stratagems of] people of the world
who may resort to gently persuasive words, or to deception,
or to wealth and valuables, or even to swords and lances,
using these four means to drive away the thieves.

It is because of these five aggregates
that one undergoes birth, aging, sickness, and death,
also falls into the realms of immense terror,
and becomes subject to undergoing intense suffering and anguish.

It because of the five aggregates
that one is plunged into grief and then sobs and weeps.
It is also because of the five aggregates
that one undergoes all the different sorts of sufferings.

Therefore you should realize
the need to use the dharmas of knowledge and vision
to utterly crush [the ruinous power of] the five aggregates
just as one would defeat adversaries or thieves.

17. THE BODHISATTVA'S "ABILITY TO ENDURE"

As for [the bodhisattva's] being "able to endure,"¹⁸⁸ he is one whose
resolve is strong, who is possessed of the marks of a great man, and

正
體
字

見事深遠。以

106c03 || 五因緣故。名為堪受者。一所願事成其心不

106c04 || 高。二所願不成心亦不下。三苦惱切己其

106c05 || 心不動。四樂事加身心亦不異。五其心深

106c06 || 遠。若瞋若喜難得知。如說。

106c07 || 身心[5]新苦至 其意亦不動

106c08 || 隨意樂事至 大智心不異

106c09 || 若瞋喜怖畏 他人不能測

106c10 || 如是深心相 是說堪受者

106c11 || 勤精進者。於五事中勤行精進。一未生惡法

106c12 || 為不生故勤行精進。二已生惡法為斷滅

106c13 || 故勤行精進。三未生善法為令生故勤行

106c14 || 精進。四已生善法為增長故勤行精進。五

106c15 || 於世間事中有所作無能障礙故勤行精

106c16 || 進。如說。

106c17 || 斷已生惡法 猶如除毒蛇

106c18 || 斷未生惡法 如預斷流水

簡
體
字

見事深遠。以五因緣故。名為堪受者。一所願事成其心不高。二所願不成心亦不下。三苦惱切己其心不動。四樂事加身心亦不異。五其心深遠。若嗔若喜難得知。如說。

身心新苦至 其意亦不動

隨意樂事至 大智心不異

若嗔喜怖畏 他人不能測

如是深心相 是說堪受者

勤精進者。於五事中勤行精進。一未生惡法為不生故勤行精進。二已生惡法為斷滅故勤行精進。三未生善法為令生故勤行精進。四已生善法為增長故勤行精進。五於世間事中有所作無能障礙故勤行精進。如說。

斷已生惡法 猶如除毒蛇

斷未生惡法 如預斷流水

who is possessed of a profound and distant vision. There are five grounds for his being deemed “able to endure,” namely:

- First, when he succeeds in the endeavors he has vowed to achieve, his mind does not become elated;
- Second, when he does not succeed in the endeavors he has vowed to achieve, his mind does not become dejected;
- Third, when pain and anguish cut close, his mind remains unmoved;
- Fourth, when his body is beset by pleasurable experiences, his mind still remains unchanged;
- Fifth, his state of mind runs deep and sees far. Thus whether he has been given cause for anger or cause for joy, his mind remains inscrutable.

These are as described below:

When his body or mind experience some new suffering,
his mind still remains unmoved.
No matter what sort of pleasurable experience comes,
his greatly wise mind does not change.
Even where he is given cause for anger, joy, or fear,
no one else can fathom [his state of mind].
Wherever one possesses marks of resolute intentions such as these,
this person is said to be one who is “able to endure.”

18. THE BODHISATTVA’S “VIGOR”

Regarding [the bodhisattva’s] diligent “vigor,”¹⁸⁹ there are five circumstances in which he is diligent in his practice of vigor, namely:

- First, he is diligently vigorous in preventing the arising of bad dharmas that have not yet arisen;
- Second, he is diligently vigorous in cutting off and destroying bad dharmas that may already have arisen;
- Third, he is diligently vigorous in causing the arising of good dharmas that have not yet arisen;
- Fourth, he is diligently vigorous in increasing any good dharmas that have already arisen;
- Fifth, he is diligently vigorous in ensuring that nothing can obstruct whatever endeavors he has taken up in the world.

These are as described below:

He cuts off evil dharmas that have already arisen
just as one might get rid of a venomous snake.
He cuts off any evil dharmas that have not yet arisen
just as one might block off the waters of a flood.

正
體
字

106c19 || 增長於善法 如溉甘果栽
 106c20 || 未生善為生 如[6]攢木出火
 106c21 || 世間善事中 精進無障礙
 106c22 || 諸佛說是人 名為勤精進
 106c23 || 堅心化眾生者。若菩薩於五乘中教[7]化眾
 106c24 || 生時。供養輕慢憎愛怖畏苦樂疲極等事中
 106c25 || 其心不轉。是名堅心化眾生。五乘者。一者
 106c26 || 佛乘。二者辟支佛乘。三者聲聞乘。四者天乘。
 106c27 || 五者人乘。如說。
 106c28 || [8]如應以一心 一切諸力勢
 106c29 || 依種種方便 離於憎愛心
 107a01 || 教化諸眾生 離垢心清淨
 107a02 || 令得無量世 難得無上乘
 107a03 || 若入無勢力 不堪住大乘
 107a04 || 次教辟支佛 聲聞天人乘
 107a05 || 不貪自樂者。所謂不著一切諸樂。菩薩以
 107a06 || 五因緣故不貪自樂。

簡
體
字

增长于善法 如溉甘果栽
 未生善为生 如攢木出火
 世间善事中 精进无碍
 诸佛说是人 名为勤精进
 坚心化众生者。若菩萨于五乘中教化众生时。供养轻慢憎
 怖畏苦乐疲极等事中其心不转。是名坚心化众生。五乘者。一者
 佛乘。二者辟支佛乘。三者声闻乘。四者天乘。五者人乘。如
 说。
 如应以一心 一切诸力势
 依种种方便 离于憎爱心
 教化诸众生 离垢心清静
 令得无量世 难得无上乘
 若入无势力 不堪住大乘
 次教辟支佛 声闻天人乘
 不贪自乐者。所谓不着一切诸乐。菩萨以五因缘故不贪自
 乐。

He brings about the growth of [already arisen] good dharmas
just as one might water a sweet fruit's seedling.

He strives to bring forth goodness that has not yet arisen
just as one might use a wooden friction drill to light a fire.

In pursuing his good endeavors in the world,
he acts with such diligent vigor as permits no obstruction.

All buddhas say of a person such as this
that he is to be known as one who is diligently vigorous.

19. THE BODHISATTVA'S "SOLID RESOLVE IN TEACHING BEINGS"

As for "solid resolve in the teaching of beings,"¹⁹⁰ if, during all that time in which he teaches beings in the five vehicles, the bodhisattva's mind remains unturned even as he experiences at the hands of others the giving of offerings, slighting, arrogance, detestation, love, terror, suffering, bliss, extreme exhaustion, and other such situations, he thereby qualifies as one who "proceeds with solid resolve in the teaching of beings."

As for the five vehicles, they are:

First, the Buddha Vehicle;

Second, the Pratyekabuddha Vehicle;

Third, the Śrāvaka Disciple Vehicle;

Fourth, the Deva Vehicle;

Fifth, the Human Vehicle.

These are as described below:

You should use single-minded focus¹⁹¹

and all your powers,

while relying on many different sorts of skillful means

and abandoning any thoughts of hate or love

as you proceed to teach every sort of being,

doing so with a pure mind that has abandoned defilement,

thereby influencing them to gain what in countless lifetimes

is a rarity: the unsurpassable [Buddha] Vehicle.

If one enters among those who have no such strength

and thus have no capacity to abide in the Great Vehicle,

one may in sequence teach either the Pratyekabuddha Vehicle,

the Śrāvaka Disciple Vehicle, or the vehicles of devas or humans.

20. THE BODHISATTVA'S "NOT COVETING HIS OWN HAPPINESS"

As for "not coveting their own happiness,"¹⁹² this refers to not being attached to any sort of bliss. There are five reasons why the bodhisattva does covet his own happiness, namely:

正
體
字

一^[1]樂無常如水泡。二
 107a07 || 世樂變苦。三從眾緣生故。四從渴愛起故。
 107a08 || 五少樂如蜜^[2]滄故。如說。
 107a09 || 樂少住如泡 變苦如毒食
 107a10 || 三合從觸有 貪欲^[3]病-丙+(瓜-、)故生
 107a11 || 若離於貪愛 更無有別樂
 107a12 || 如枯井蜜[*]滄 樂少而苦多
 107a13 || 利益眾生者 不應有貪著
 107a14 || 及無量身命者。菩薩以五因緣故不貪惜
 107a15 || 身。一身不從先世來。二不去至後世。三
 107a16 || 不堅牢。四是身無我。^[4]五無我所。如說。
 107a17 || 汝身眾穢聚 不淨遍充滿
 107a18 || 不從先世來 不持至後世
 107a19 || 雖久好供^[5]事 而破大恩分
 107a20 || 是身不堅固 如沫不久壞
 107a21 || 緣生無定性 無性不自在
 107a22 || 是故應當知 非我非我所
 107a23 || 是身無量過 不應有貪惜

簡
體
字

一乐无常如水泡。二世乐变苦。三从众缘生故。四从渴爱起故。
 五少乐如蜜滄故。如说。
 乐少住如泡 变苦如毒食
 三合从触有 贪欲[病-丙+(瓜-、)]故生
 若离于贪爱 更无有别乐
 如枯井蜜滄 乐少而苦多
 利益众生者 不应有贪着
 及无量身命者。菩萨以五因缘故不贪惜身。一身不从先世
 来。二不去至后世。三不坚牢。四是身无我。五无我所。如说。
 汝身众秽聚 不净遍充满
 不从先世来 不持至后世
 虽久好供事 而破大恩分
 是身不坚固 如沫不久坏
 缘生无定性 无性不自在
 是故应当知 非我非我所
 是身无量过 不应有贪惜

First, all pleasures are just as ephemeral as a bubble on the water;
 Second, worldly pleasures transform into suffering;
 Third, they are a product of the conjunction of many conditions;
 Fourth, they are a product of cravings;
 Fifth, they are but a minor bliss like that of a mere drop of honey.

These are as described below:

Pleasures abide for but a short time, like a bubble
 and they transform into suffering like food laced with poison.
 Relying on a three-part conjunction, they exist through contact
 and arise because of the ulcerous boil of desire.

If one abandons desire and craving,
 then there is no pleasure that exists apart from them.
 [Pleasures] are like a dry well or a drop of honey,
 for there is but little bliss and an abundance of suffering.

Whosoever aims to be of benefit to beings
 should not have any sort of covetous attachment.

21. THE BODHISATTVA'S "NOT COVETING A MEASURELESSLY LONG LIFE"

Regarding [their refraining from covetous attachment] "to living a measurelessly long life,"¹⁹³ there are five reasons why the bodhisattva does not covet or selfishly cherish his own body, namely:

First, the body did not come forth from previous lives;
 Second, it shall not go on to future lives;
 Third, it is not a durable entity;
 Fourth, it is devoid of any self;
 Fifth, there is nothing in it qualifying as the property of a self.

These are as described below:

Your body is but a collection of many sorts of filth
 entirely filled up with impurities.

It did not come forth to the present from previous lives,
 and it will not be taken forth to one's future lives.

Even though one might provide for and serve it well for a long time,
 it will still break its obligation to repay great kindness.

This body is not a durable entity,
 for, like a foam bubble, it will be destroyed before long.

Whatsoever is the product of conditions has no fixed nature.
 Having no fixed nature, it is therefore not a self-existent entity.

Therefore, one should realize that [the body]
 is not a self and is not the possession of a self.

This body is possessed of countless faults.
 Thus one should not selfishly cherish it.

正
體
字

107a24 || 菩薩以五因緣故不貪惜壽命。一樂慧命
107a25 || 故。二怖畏罪故。三念無始生死中無量死
107a26 || 故。四與一切眾生共受故。五不可免故。如
107a27 || 說。
107a28 || 從多聞正論 生貪慧命故
107a29 || 怖畏失命時 而起於罪惡
107b01 || 又見一切人 無脫死^[6]王者
107b02 || 不可以財智 方便力所免
107b03 || 修[*]集善法者 何得惜是命
107b04 || 一切事中上者。若人有所作事必能究竟。是
107b05 || 名為上人。菩薩^[7]以五事發必得究竟。一者
107b06 || 財物。二者布施。三持戒。四修定。五道德。如
107b07 || 說。
107b08 || 勤求聚財利 慇懃行布施
107b09 || 次第淨持戒 精^[8]進求禪定
107b10 || 行種種方便 生八道解脫
107b11 || 是名諸事中 名之為上人

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菩薩以五因緣故不貪惜壽命。一樂慧命故。二怖畏罪故。三
念無始生死中無量死故。四與一切眾生共受故。五不可免故。如
說。
從多聞正論 生貪慧命故
怖畏失命時 而起於罪惡
又見一切人 無脫死王者
不可以財智 方便力所免
修集善法者 何得惜是命
一切事中上者。若人有所作事必能究竟。是名為上人。菩薩
以五事發必得究竟。一者財物。二者布施。三持戒。四修定。五
道德。如說。
勤求聚財利 殷勤行布施
次第淨持戒 精進求禪定
行種種方便 生八道解脫
是名諸事中 名之為上人

There are five reasons why the bodhisattva does not selfishly cherish a long lifespan, namely:

- First, because he delights in the life of wisdom;
- Second, because he is frightened at the prospect of committing any karmic transgression [in order to preserve it];
- Third, because he is mindful of the countless deaths one has undergone throughout the course of beginningless *saṃsāra*;
- Fourth, because [death] is an experience jointly shared by all beings;
- Fifth, because [death] is unavoidable.

These are as described below:

Because, through abundant learning and right discourse about it, one comes to prize one's life of wisdom,
because one fears that, when [trying to avoid] losing one's life,
one might produce the evil of karmic transgressions,
and also, because one observes that no one
can escape [the clutches of] the king of death
and hence it cannot be avoided through the power
of expedients dependent on wealth or knowledge—

How then could anyone devoted to cultivating good dharma
still continue to cherish this life?

22. THE BODHISATTVA'S "SUPREMACY IN ALL ENDEAVORS"

As for "They are supreme in all their endeavors,"¹⁹⁴ if one absolutely must be able to complete whatever endeavor he begins, this is the mark of a superior person. There are five endeavors that, once the bodhisattva has begun them, he absolutely must bring to completion, namely:

- First, [the accumulation of] wealth;
- Second, giving;
- Third, the observance of the moral precepts;
- Fourth, the cultivation of meditative concentration;
- Fifth, [the cultivation of] the virtues associated with the path.

These are as described below:

One strives diligently to accumulate wealth
and, with utmost sincerity, [uses it] to engage in giving.
In their sequence, he purifies his observance of the moral precepts
and then vigorously strives to acquire the *dhyāna* absorptions.

He implements many different skillful means
for bringing forth liberation through the eight-fold path.
This is how, in all the endeavors that one takes up,
one comes to be known as a superior person.

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107b12 || 所作無過咎者。是菩薩所作智者不呵。以
107b13 || 五因緣故。所作無過智者不呵。一作可作
107b14 || 事。二[9]大果利。三不壞法。四次後無過。五
107b15 || 大名聲。如說。
107b16 || 先種種籌量 自作易作事
107b17 || 從是事所得 無量大果利
107b18 || 不妨於善法 作已無惡隨
107b19 || 善人所讚歎 名聞廣流布
107b20 || 智者所起業 名為無過咎
107b21 || [10]可作及易作 自屬於己身
107b22 || 無量大功德 疾得果利益
107b23 || 智者如是知 後無有過咎
107b24 || 應加勤精進 而作如是事
107b25 || 一切種清淨一切勝處來者。以五因緣故
107b26 || 諸勝處一切種清淨。一深心清淨。二迴向清
107b27 || 淨。三自如說行勝處。四令他人行。

簡
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字

所作无过咎者。是菩萨所作智者不呵。以五因缘故。所作无
过智者不呵。一作可作事。二大果利。三不坏法。四次后无过。
五大名声。如说。
先种种筹量 自作易作事
从是事所得 无量大果利
不妨于善法 作已无恶随
善人所赞叹 名闻广流布
智者所起业 名为无过咎
可作及易作 自属于己身
无量大功德 疾得果利益
智者如是知 后无有过咎
应加勤精进 而作如是事
一切种清淨一切胜处来者。以五因缘故诸胜处一切种清淨。
一深心清淨。二回向清淨。三自如说行胜处。四令他人行。

23. THE BODHISATTVA'S "FREEDOM FROM FAULT IN ALL THE WORKS THEY DO"

Regarding being "free of fault in all the works they do,"¹⁹⁵ whatever endeavors this bodhisattva engages in is of the sort that is not criticized by the wise. There are five reasons that whatever he does is free of fault and is not criticized by the wise, namely:

- First, he engages in works that he is capable of accomplishing;
- Second, they produce a greatly beneficial result;
- Third, they do no damage to the Dharma;
- Fourth, they are free of any subsequently resulting faults;
- Fifth, they result in an immensely fine reputation.

These are as described below:

He first makes all different sorts of assessments regarding matters of his own ability and the ease of accomplishment, ensuring that what is gained by this endeavor will constitute an immeasurably great resulting benefit, that it will not interfere with the good Dharma, that, once it has been accomplished, nothing bad will follow from it, that it will be of a sort that is praised by good people, and that it will cause a fine reputation to spread widely.

Whichever works are initiated by the wise are of a sort that they are free of any fault. Issues of feasibility and ease of accomplishment are matters for which one is individually responsible. Those possessed of measureless great qualities, will swiftly bring about a resulting benefit.

It is in this manner that the wise come to know that there will be no subsequent fault arising from this, and that they should devote diligent vigor to this task, whereupon they then engage in endeavors such as these.

24. THE BODHISATTVA'S "COMPLETE PURITY" & "SUCCESS IN SUPREME BASES"

Regarding "They abide in purity of every kind and come forth through the practice of all the supreme bases [of meritorious qualities],"¹⁹⁶ there are five causal bases for [the bodhisattva's coming forth through] all the supreme bases and for his possessing every kind of purity, namely:

- First, he has resolute intentions that are pure;
- Second, his dedications of merit are pure;
- Third, his own practice of the supreme bases [of meritorious qualities] accords with the way he explains them to others;
- Fourth, he influences others to practice them;

五離諸

107b28 || 勝處相違法所謂妄語慳貪戲調愚癡。如說。
107b29 || 菩薩深淨心 遠離於諂曲
107c01 || 皆以四勝處 迴向於佛道
107c02 || 先自修善法 後令他人行
107c03 || 菩薩如是者 四勝處清淨
107c04 || 十善道能令至十力世尊者。如是修習十
107c05 || 善業道。能令人至十力。十力者名為正遍
107c06 || 知。正遍知者則是佛。以^[11]五因緣故名世尊。
107c07 || 一斷過去世疑。二斷未來世疑。三斷現^[12]在
107c08 || 世疑。四斷過三世法疑。五斷不可說法疑。
107c09 || 如說。
107c10 || 無始過去世 通達無有疑
107c11 || 無邊未來世 知通達無疑
107c12 || 十方無有邊 現在一切世
107c13 || 出過於三世 無為微妙法
107c14 || 十四不可說 亦通無有疑
107c15 || 是故功德藏 諸佛名世尊

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五离诸胜处相违法所谓妄语悭贪戏调愚痴。如说。
菩薩深淨心 远离于谄曲
皆以四胜处 回向于佛道
先自修善法 后令他人行
菩薩如是者 四胜处清淨
十善道能令至十力世尊者。如是修习十善业道。能令人至十
力。十力者名为正遍知。正遍知者则是佛。以五因缘故名世尊。
一断过去世疑。二断未来世疑。三断现在世疑。四断过三世法
疑。五断不可说法疑。如说。
无始过去世 通达无有疑
无边未来世 知通达无疑
十方无有边 现在一切世
出过于三世 无为微妙法
十四不可说 亦通无有疑
是故功德藏 诸佛名世尊

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Fifth, he abandons all dharmas contrary to the supreme bases [of meritorious qualities], namely false speech, miserliness, covetousness, frivolous restlessness, and delusion.

These are as described below:

The bodhisattva possesses profound and pure intentions,
abandons flattery and deviousness,
always relies upon the four supreme bases,
and dedicates his merit to the realization of buddhahood.

He first cultivates good dharmas himself
and thereafter influences others to practice them.

The bodhisattva who proceeds in this manner
is one for whom the four supreme bases are pure.

25. HOW THE TEN COURSES ENABLE THE ATTAINMENT OF BUDDHAHOOD

As for “The ten courses of good karmic action enable these persons to reach the station of the Bhagavats who possess the ten powers,”¹⁹⁷ if one cultivates the ten courses of good karmic action in this manner, they enable a person to reach that state wherein he is possessed of the ten powers. “The ten powers” refer to the possession of right and universal knowledge. One who acquires right and universal knowledge is then himself a buddha. There are five causal bases for one’s being referred to as “*bhagavat*,”¹⁹⁸ namely:

First, [through his right and universal knowledge], he has severed all doubts with respect to the past;

Second, he has severed all doubts with respect to the future;

Third, he has severed all doubts with respect to the present;

Fourth, he has severed all doubts with respect to dharmas that transcend the three periods of time;

Fifth, he has severed all doubts regarding the ineffable dharmas.

These are as described below:

With regard to the beginningless past,
they have an utterly penetrating comprehension free of doubts.

With regard to the boundless future,
they know it with a penetrating comprehension free of doubts.

All of the boundless worlds
throughout the ten directions of the present
as well as what transcends the three periods of time,
including the sublime dharmas of the unconditioned

and also the fourteen ineffable dharmas—¹⁹⁹

they know those too with a comprehension free of doubts.

They are therefore treasuries of meritorious qualities,
the Buddhas, those renowned as the World Honored Ones.

107c16 || 如是功德成就者十善業道能令菩薩至阿
107c17 || 耨多羅三藐三菩提。是故求佛道者。應
107c18 || 如是修十善^[13]業。
107c19 || 十住毘婆沙論卷第十^[14]五

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如是功德成就者十善业道能令菩萨至阿耨多罗三藐三菩提。
是故求佛道者。应如是修十善业。

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The ten courses of good karmic action are able to cause bodhisattvas who perfect such meritorious qualities as these to reach *anuttarasamyaksambodhi*. Therefore whoever seeks to attain buddhahood should cultivate the ten courses of good karmic action in this manner.

The End of Chapter Thirty

107c21 || 十住毘婆沙論卷第十[15]六 107c22 ||
107c23 || [*]聖者龍樹造
107c24 || [*]後秦龜茲國三藏鳩摩羅什譯
107c25 || 護戒品第[16]四
107c26 || 是菩薩如是行諸善道。
107c27 || 於善不善道 總相及別相
107c28 || 各各分別知 有二種果報
107c29 || 十善業道總相果報者。若生天上若生人
108a01 || 中。別相果報者。離殺生善行。有二種果報。
108a02 || 一者長壽。二者少病。離劫盜善行。有二種
108a03 || 果報。一者大富。二者獨有財物。離邪淫善
108a04 || 行。有二種果報。一者妻婦貞良。二者不為
108a05 || 外人所壞。離妄語善行。有二種果報。一者
108a06 || 不為人所謗毀。二者不為人所欺誑。離
108a07 || 兩舌善行。有二種果報。一者得好眷屬。二
108a08 || 者不為人所壞。離惡口善行。有二種果
108a09 || 報。一者得聞隨意所樂音聲。二者無有鬭
108a10 || 諍。

十住毗婆沙論卷第十四
護戒品第三十二

是菩薩如是行諸善道。
于善不善道 總相及別相
各各分別知 有二種果報

十善業道總相果報者。若生天上若生人中。別相果報者。離
殺生善行。有二種果報。一者長壽。二者少病。離劫盜善行。有
二種果報。一者大富。二者獨有財物。離邪淫善行。有二種果
報。一者妻婦貞良。二者不為外人所壞。離妄語善行。有二種果
報。一者不為人所謗毀。二者不為人所欺誑。離兩舌善行。有二
種果報。一者得好眷屬。二者不為人所壞。離惡口善行。有二種
果報。一者得聞隨意所樂音聲。二者無有鬭諍。

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CHAPTER 31

Guarding the Moral Precepts

XI. CHAPTER 31: GUARDING THE MORAL PRECEPTS

It is in this way that this bodhisattva practices the courses of good karmic action.

A. GENERAL AND SPECIFIC RESULTS OF THE TEN COURSES OF KARMIC ACTION

In both good and bad courses of karmic action, there are general characteristics as well as specific characteristics. Each of these are to be clearly distinguished and known as possessing two corresponding types of karmic results.

1. THE TEN COURSES OF GOOD KARMIC ACTION

a. GENERAL KARMIC RESULTS OF THE TEN COURSES OF GOOD KARMIC ACTION

As for the general characteristics of the resulting retributions of the ten courses of good karmic action, these may consist of either rebirth in the heavens or rebirth among humans.

b. SPECIFIC KARMIC RESULTS OF THE TEN COURSES OF GOOD KARMIC ACTION

As for the specific characteristics of the resulting retributions, they are as follows:

In the case of the good karmic action of abandoning the killing of beings, there are two resultant karmic retributions: First, long lifespan. Second, having but little illness.

From the good karmic action of abandoning stealing, there are two resultant karmic retributions: First, one obtains great wealth. Second, one becomes independently wealthy.

From the good karmic action of abandoning sexual misconduct, there are two resultant karmic retributions: First, one's wife will be chaste and good. Second, she cannot be "ruined" by others.²⁰⁰

From the good karmic action of abandoning false speech, there are two resultant karmic retributions: First, one will not be slandered by anyone. Second, one will not be cheated or deceived by others.

From the good karmic action of abandoning divisive speech, there are two resultant karmic retributions: First, one will gain a fine following. Second, one's [reputation] will not be ruined by others.

From the good karmic action of abandoning harsh speech, there are two resultant karmic retributions: First, one will hear whichever sounds one delights in hearing. Second, one will not become embroiled in disputes.

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離散亂語善行。有二種果報。一者人信
 108a11 || 受其語。二者所言決定。離貪取善行。有二
 108a12 || 種果報。一者知足。二者少欲。離瞋惱善行。
 108a13 || 有二種果報。一者在所生處常求他好事。
 108a14 || 二者不喜惱害眾生。正見善行。有二種果
 108a15 || 報。一者離諂曲。二者所見清淨。十不善道亦
 108a16 || 如是。總相果報者。上行墮地獄。中行墮畜
 108a17 || 生。不行墮餓鬼。別相果報者。殺生不善行。
 108a18 || 有二種果報。一者短命。二者多病。劫盜不善
 108a19 || 行。有二種果報。一者貧窮。二者^[1]失財。邪淫
 108a20 || 不善行。有二種果報。一者得醜惡妻婦。又
 108a21 || 不貞良。二者為他所壞。妄語不善行。有二
 108a22 || 種果報。一者人所謗毀。二者為人欺誑。兩
 108a23 || 舌不善行。有二種果報。一者得惡眷屬。二
 108a24 || 者眷屬可壞。

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离散乱语善行。有二种果报。一者人信受其语。二者所言决定。
 离贪取善行。有二种果报。一者知足。二者少欲。离嗔恼善行。
 有二种果报。一者在所生处常求他好事。二者不喜恼害众生。正
 见善行。有二种果报。一者离谄曲。二者所见清静。十不善道亦
 如是。总相果报者。上行堕地狱。中行堕畜生。不行堕饿鬼。别
 相果报者。杀生不善行。有二种果报。一者短命。二者多病。劫
 盗不善行。有二种果报。一者贫穷。二者失财。邪淫不善行。有
 二种果报。一者得丑恶妻妇。又不贞良。二者为他所坏。妄语不
 善行。有二种果报。一者人所谤毁。二者为人欺诳。两舌不善
 行。有二种果报。一者得恶眷属。二者眷属可坏。

From the good karmic action of abandoning scattered or inappropriate speech, there are two resultant karmic retributions: First, people will trust and accept whatever one says. Second, whatever one says will be definitely decisive.

From the good karmic action of abandoning covetousness, there are two resultant karmic retributions: First, one will be easily contented. Second, one will have but few wants.

From the good karmic action of abandoning ill will, there are two resultant karmic retributions: First, wherever one is reborn, one will always seek to bring about fine circumstances for others. Second, one will not delight in tormenting or harming other beings.

From the good karmic action of maintaining right views, there are two resultant karmic retributions: First, one will abandon flattery and deviousness. Second, whatever one sees will be pure in character.

2. THE TEN COURSES OF BAD KARMIC ACTION

a. GENERAL KARMIC RESULTS OF THE TEN COURSES OF BAD KARMIC ACTION

The same principles apply in the matter of the ten courses of bad karmic action. As for the general characteristics of their resulting karmic retributions, if one has engaged in them to a high degree, one falls into the hell realms. If one has engaged in them to a middling degree, one will fall into the animal realms. If one has engaged in them to a lesser²⁰¹ degree, then one will fall into the realms of the hungry ghosts.

b. SPECIFIC KARMIC RESULTS OF THE TEN COURSES OF BAD KARMIC ACTION

As for the specific karmic retributions [associated with the ten courses of bad karmic action], they are as follows:

From the bad karmic action of killing beings, there are two resultant retributions: First, a short lifespan. Second, much illness.

From the bad karmic action of stealing, there are two resultant karmic retributions: First, poverty. Second, loss of wealth.

From the bad karmic action of sexual misconduct, there are two resultant karmic retributions: First, one will have an ugly and evil wife who is also unchaste. Second, one will be ruined by her.

From the bad karmic action of false speech, there are two resultant karmic retributions: First, one will be slandered by others. Second, one will be cheated and deceived by others.

From the bad karmic action of divisive speech, there are two resultant karmic retributions: First, one will gain a bad following. Second, one will have a following vulnerable to destruction.

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惡口不善行。有二種果報。一

108a25 || 者耳聞惡聲。二者常有鬪諍。散亂語不善

108a26 || 行。有二種果報。一者語不信受。二者言無

108a27 || 本末。貪取不善行。有二種果報。一者心不

108a28 || 知足。二者多欲無厭。嗔惱不善行。有二種

108a29 || 果報。一者惡性。二者喜惱眾生。邪見不善

108b01 || 行。有二種果報。一者其心諂曲。二者墮在

108b02 || 邪見。

108b03 || 知己愛樂法 於法心不動

108b04 || 於諸眾生中 慈悲心轉勝

108b05 || 愛法者。但愛於法更無勝事。此中法者。先

108b06 || 說十善業道。樂法者。但樂於法更無餘事。

108b07 || 於法心不動者。乃至失命終不捨法。菩薩

108b08 || 行如是法。於眾生中慈悲轉勝。初地中雖

108b09 || 有慈悲不及此地。以通達罪福業因緣

108b10 || 故。眾生可愍皆屬於業不得自在。則無嗔

108b11 || 恨憎恚之心。

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惡口不善行。有二種果報。一者耳聞惡聲。二者常有斗諍。散亂語不善行。有二種果報。一者語不信受。二者言無本末。貪取不善行。有二種果報。一者心不知足。二者多欲無厭。嗔惱不善行。有二種果報。一者惡性。二者喜惱眾生。邪見不善行。有二種果報。一者其心諂曲。二者墮在邪見。

知己愛樂法 於法心不動

於諸眾生中 慈悲心轉勝

愛法者。但愛於法更無勝事。此中法者。先說十善業道。樂法者。但樂於法更無餘事。於法心不動者。乃至失命終不捨法。菩薩行如是法。於眾生中慈悲轉勝。初地中雖有慈悲不及此地。以通達罪福業因緣故。眾生可愍皆屬於業不得自在。則無嗔恨憎恚之心。

From the bad karmic action of harsh speech, there are two resultant karmic retributions: First, one will have to listen to sounds that one loathes. Second, one will be forever embroiled in disputes.

From the bad karmic action of scattered or inappropriate speech, there are two resultant karmic retributions: First, one's words will not be trusted and accepted. Second, one's speech will have neither beginning nor end.

From the bad karmic action of covetousness, there are two resultant karmic retributions: First, one's mind will never know contentment. Second, one will have an abundance of insatiable desires.

From the bad karmic action of ill will, there are two resultant karmic retributions: First, one will be bad-natured. Second, one will delight in tormenting other beings.

From the bad karmic action of maintaining wrong views, there are two resultant karmic retributions: First, one's mind will tend toward flattery and deviousness. Second, one will tend to fall into wrong views.

B. THE BODHISATTVA'S IMPLEMENTATION OF MORAL VIRTUE ON THE PATH

1. CHERISHING THE DHARMA AND INCREASING KINDNESS AND COMPASSION

Having known the Dharma, one cherishes and delights in it and one's mind becomes unshakeable in the Dharma.

When in the midst of beings,
one's mind of kindness and compassion becomes ever greater.

As for "cherishing the Dharma," one cherishes only the Dharma and sees nothing superior to the Dharma. In this context, "Dharma" refers to the ten courses of good karmic action discussed earlier.

As for "delighting in the Dharma," one delights only in the Dharma and in nothing else.

As for "one's mind remains unshakeable in the Dharma," the bodhisattva never abandons the Dharma even when threatened with the loss of his life.

As the bodhisattva practices dharmas such as these, when he is in the midst of other beings, his kindness and compassion toward them become ever greater. Although kindness and compassion do exist on the first ground, their quality therein cannot match their quality as they exist on this ground. This is because he now has a penetrating comprehension of the causes and conditions for karmic offenses and karmic merit.

Beings are pitiable, for they are all under the influence of their own karma and are unable to gain independence from it. This being the case, one's mind then remains free of any thoughts affected by hatred

正
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字

如是行者慈悲轉勝。作是念。
108b12 || 咄哉諸眾生 深墮於邪見
108b13 || 我應說正見 令得入正道
108b14 || 菩薩通達罪福業因緣。於諸眾生深行慈
108b15 || 悲。作是念。眾生可愍不知諸法實相故。多
108b16 || 行妄想生諸邪見。因邪見故起諸煩惱。
108b17 || 因煩惱故而起諸業。起業因緣故輪轉生
108b18 || 死。我先發心求阿耨多羅三藐三菩提。為
108b19 || 度眾生故當說正見。是諸眾生是我應度。
108b20 || 今當為說正見令入真道使得度脫。如
108b21 || 是念已。知諸眾生有種種煩惱。所謂。
108b22 || 觀所起煩惱 及諸煩惱垢
108b23 || 種種黑惡業 受種種苦惱
108b24 || 愍念諸眾生 多有所闕少
108b25 || 種種觀察已 是皆如我有
108b26 || 即時以悲心 方便發大願
108b27 || 云何令眾生 得滅是諸苦
108b28 || 煩惱煩惱垢者。使所攝名為煩惱

簡
體
字

如是行者慈悲转胜。作是念。
咄哉诸众生 深堕于邪见
我应说正见 令得入正道
菩萨通达罪福业因缘。于诸众生深行慈悲。作是念。众生可
愍不知诸法实相故。多行妄想生诸邪见。因邪见故起诸烦恼。因
烦恼故而起诸业。起业因缘故轮转生死。我先发心求阿耨多罗
三藐三菩提。为度众生故当说正见。是诸众生是我应度。今当为
说正见令入真道使得度脱。如是念已。知诸众生有种种烦恼。所
谓。
观所起烦恼 及诸烦恼垢
种种黑恶业 受种种苦恼
愍念诸众生 多有所阙少
种种观察已 是皆如我有
即时以悲心 方便发大愿
云何令众生 得灭是诸苦
烦恼烦恼垢者。使所摄名为烦恼

or anger. For one who practices in this way, kindness and compassion do indeed become ever greater. He reflects in this manner:

2. THE MOTIVATION TO TEACH BEINGS AND CAUSE THEM TO ENTER THE PATH

Alas! These beings!

They have fallen so very deeply into wrong views.

I must explain right views for them

and thus cause them to gain entry into the path of what is right.

Having gained this penetrating comprehension of the causes and conditions for karmic offenses and karmic merit, the bodhisattva engages in the deep practice of kindness and compassion for all beings, thinking thus:

Beings are so pitiable. Because they do not know the true character of dharmas, for the most part they engage in false thinking and thus develop all manner of wrong views. It is because of their wrong views that they produce all manner of afflictions, and it is because of their afflictions that then create all sorts of karma. And it is because they produce these karmic causes and conditions that they then turn about in *saṃsāra*'s cycle of births and deaths.

I previously brought forth the resolve to seek *anuttara-samyak-saṃbodhi*. In order to bring about the liberation of beings, I should explain right views for them. I should liberate all of these beings and influence them to enter the true path so that are then caused to attain liberation.

Having reflected thus, one comes to realize that all beings are beset by all manner of afflictions, as described below:

3. THE GENESIS OF A BODHISATTVA'S WISH TO RESCUE BEINGS FROM SUFFERING

One contemplates the afflictions they have brought forth as well as the defilement associated with those afflictions, all of the different sorts of black and evil karmic actions they do, and all the diverse sorts of suffering and anguish they undergo.

One bears in mind all of these beings, feeling pity for their plight and for the many ways in which they have become so deficient. Having taken up all of these different contemplations, one realizes, "They are all just as I myself have been."

One then immediately brings forth the mind of compassion and uses the skillful means of bringing forth a great aspiration: "Oh, how might I be able to influence these beings to succeed in extinguishing all their many sufferings?"

Regarding "afflictions" and "defilement associated with those afflictions," "afflictions" refers to any of the dharmas subsumed by the

纏所攝名

108b29 || 為垢。使所攝煩惱者。貪瞋^[2]慢無明身見邊
 108c01 || 見見取戒取邪見疑。是十根本隨三界見諦
 108c02 || 思惟所斷分別故名九十八使。非使所攝
 108c03 || 者。不信無慚無愧諂曲戲^[3]侮堅執懈怠退沒
 108c04 || 睡眠^[4]佞戾慳嫉憍不忍食不知^[5]足。亦以三
 108c05 || 界見諦思惟所斷分別故有一百九十六纏
 108c06 || 垢。有言人。煩惱在深心垢在淺心。有人言。
 108c07 || 諸障蓋名為纏垢。餘皆名煩惱。黑惡業者。
 108c08 || 即是^[6]七不善業道。及貪取瞋惱邪見相應思。
 108c09 || 能生苦報。種種苦惱者。身中種種惡事名為
 108c10 || 苦。心中種種惡事名為惱。又今世苦名為
 108c11 || 苦。後墮惡道名為惱。

正
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纏所攝名為垢。使所攝煩惱者。貪瞋慢無明身見邊見見取戒取邪見疑。是十根本隨三界見諦思惟所斷分別故名九十八使。非使所攝者。不信無慚無愧諂曲戲侮堅執懈怠退沒睡眠佞戾慳嫉憍不忍食不知足。亦以三界見諦思惟所斷分別故有一百九十六纏垢。有言人。煩惱在深心垢在淺心。有人言。諸障蓋名為纏垢。余皆名煩惱。黑惡業者。即是七不善業道。及貪取瞋惱邪見相應思。能生苦報。種種苦惱者。身中種種惡事名為苦。心中種種惡事名為惱。

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fetters whereas “defilement” refers to [whatever arises from] being “obsessed”²⁰² [by the afflictions].

[More specifically], those afflictions subsumed by the fetters include greed, hatred, conceit, ignorance, the view of a real self in association with the body [or any of the other four aggregates],²⁰³ extreme views, seizing on views, seizing on unprincipled precepts, wrong views, and doubt. These ten [consisting of three] root and [seven] subsidiary afflictions are distinguished according to their relationship to the three realms of existence and according to whether they are to be severed by directly seeing the [four] truths or whether they are to be severed by meditative cultivation.²⁰⁴ As a consequence [of these distinctions], there are ninety-eight latent tendencies.²⁰⁵

Those not subsumed by the fetters include non-faith, absence of a sense of shame, absence of a dread of blame, flattery, deviousness, restlessness, regretfulness,²⁰⁶ rigid attachment, indolence, neglectfulness, drowsiness, malice, miserliness, jealousy, arrogance, impatience, and gluttony. These too are distinguished according to their relationship to the three realms of existence and according to whether they are to be severed by directly seeing the [four] truths or whether they are to be severed by meditative cultivation. As a consequence [of these distinctions], there are one hundred and ninety-six obsessive defilements.

There are others who explain “afflictions” as phenomena residing in deep mental dispositions and explain “defilements” as phenomena abiding at a more superficial level of mind.

There are yet others who explain that it is all of the hindrances that constitute “obsessive defilements” whereas all else falls within the sphere of “afflictions.”

Regarding “black and evil karmic actions,” this refers to those seven courses of karmic action [among the ten courses of bad karmic action] that actually do constitute [physical or verbal] karmic actions together with thought that has come under the influence of covetousness, ill will, or wrong views. These are able to engender painful karmic retributions.

As for “all the different sorts of suffering and anguish,” whatsoever bad experiences are undergone by the body correlate with “suffering” whereas whatsoever bad experiences are undergone by the mind correlate with “anguish.” Alternatively, one may explain that present-life sufferings are what correlate with “suffering” whereas “anguish” corresponds to later experiences occurring through descent into the wretched destinies.

正
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字

多有所少者。或諸

108c12 || 根支體。或資生所須。或信戒等諸功德不具

108c13 || 故名為少。餘句易解如偈中所說。不復須

108c14 || 釋。如是思惟已。[7]眾生甚可愍。墮在於二

108c15 || 乘。我當為發願令住於大乘。是事如[8]此

108c16 || 十地經中金剛藏菩薩自說。是菩薩離十不

108c17 || 善業道。亦令眾生住十善業道。為眾生深

108c18 || 求勝心好心樂心憐愍心慈悲心利益心守

108c19 || 護心我所有心大師心攝取心受取心。作是

108c20 || 念。此諸眾生甚可憐愍。墮種種邪意邪見

108c21 || 行邪險道。我今應令住在真實正見道中。

108c22 || 是諸眾生種類不同互相爭競。常懷忿恚瞋

108c23 || 惱熾盛。然我當令住無上大慈。是[9]諸眾生

108c24 || 無有厭足。貪求他利邪命自活。我當令

108c25 || 住清淨身口意業。是諸眾生在貪欲瞋恚愚

108c26 || 癡因緣中常起種種煩惱結使而不方便求

108c27 || 欲自出。我當滅其諸苦惱事令住無苦惱

108c28 || 處。

簡
體
字

又今世苦名為苦。后墮惡道名為惱。多有所少者。或諸根支體。或資生所須。或信戒等諸功德不具故名為少。余句易解如偈中所說。不復須釋。如是思惟已。眾生甚可愍。墮在於二乘。我當為發願令住於大乘。是事如此十地經中金剛藏菩薩自說。是菩薩離十不善業道。亦令眾生住十善業道。為眾生深求勝心好心樂心憐愍心慈悲心利益心守護心我所有心大師心攝取心受取心。作是念。此諸眾生甚可憐愍。墮種種邪意邪見行邪險道。我今應令住在真實正見道中。是諸眾生種類不同互相爭競。常懷忿恚瞋惱熾盛。然我當令住無上大慈。是諸眾生無有厭足。貪求他利邪命自活。我當令住清淨身口意業。是諸眾生在貪欲瞋恚愚痴因緣中常起種種煩惱結使而不方便求欲自出。我當滅其諸苦惱事令住無苦惱處。

Regarding “the many ways in which they have become so deficient,” “deficiencies” refers here to inadequacies in sense faculties, limbs, or physical bodies, in what is essential to sustain life, or in faith, observance of the moral precepts, or other such meritorious qualities.

Because the remaining lines are easy to interpret in accordance with the verse statements, no further explanation is necessary.

Once one has contemplated in this manner, one realizes:

4. THE VOW TO CAUSE 2 VEHICLES PRACTITIONERS TO ENTER THE MAHĀYĀNA

Beings are ever so pitiable.

For those who have fallen into the Two Vehicles,

I shall make a vow for their sakes

to cause them to dwell in the Great Vehicle.²⁰⁷

This circumstance accords with this *Ten Grounds Sutra* wherein Vajragarbha Bodhisattva himself said:²⁰⁸

This bodhisattva abandons the ten courses of bad karmic action while also influencing beings to abide in the ten courses of good karmic action. For the sake of these beings, he strives profoundly to gain the supreme mind, the fine mind, the delighting mind, the pitying mind, the kind and compassionate mind, the beneficial mind, the protective mind, the mind that sees other beings as one’s own, the mind that acts as a great teacher, the mind that draws in others, and the mind that accepts others. He thinks:

All of these beings are so very pitiable. They have fallen into all different sorts of wrong thought and wrong views, and thus travel along in wrong and hazardous paths. I should now influence them to abide in the true path of right views.

All these different groups of beings engage in mutual disputation and fighting. They always feel anger toward one another as mutual hatred and torment blaze up between them. This being the case, I should influence them to instead abide in the unsurpassably great kindness.

These beings are insatiable, so much so that they covet any advantages enjoyed by others and pursue wrong livelihoods as their means of survival. I should influence them to instead abide in the pure actions of body, speech, and mind.

Abiding among causes and conditions associated with greed, hatred, and delusion, these beings are forever generating all the different sorts of afflictions and fetters while never availing themselves of the means whereby they might seek to escape their plight. I should extinguish their sufferings and anguish and influence them to instead abide in the state that is free of sufferings and anguish.

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字

是諸眾生為無明所翳入黑闇稠林。不

108c29 || 能自出離。智慧明入在諸見險惡道中。我

109a01 || 應救之使得無礙智慧之眼。以是慧眼不

109a02 || 隨他人。於一切法知如實相。是諸眾生墮

109a03 || 在生死長流。欲墮地獄畜生餓鬼阿修羅坑

109a04 || 入邪曲網中。種種煩惱惡草所覆無有導

109a05 || 師不生^[1]出心。道言非道非道言道。魔民

109a06 || 怨賊常共隨逐無有善師。隨順魔意遠離

109a07 || 佛法。如是眾生我應令度此諸生死險惡道

109a08 || 得住無畏無衰一切智慧城。是諸眾生為欲

109a09 || 流有流見流無明流所漂種種罪業濤波所

109a10 || 覆沒在愛河。隨生死波浪。為^[2]洄洑所轉

109a11 || 不能自出。為欲覺瞋覺惱覺鹹水淹爛為

109a12 || 身見羅刹之所執持。入五欲深林為喜染

109a13 || 所著吹。在我慢陸地。甚可憐愍。無洲無

109a14 || 救。於六入空聚落不能動發。無善度者。

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字

是諸眾生為無明所翳入黑闇稠林。不能自出離。智慧明入在諸見險惡道中。我應救之使得無礙智慧之眼。以是慧眼不隨他人。於一切法知如實相。是諸眾生墮在生死長流。欲墮地獄畜生餓鬼阿修羅坑入邪曲網中。種種煩惱惡草所覆無有導師不生出心。道言非道非道言道。魔民怨賊常共隨逐無有善師。隨順魔意遠離佛法。如是眾生我應令度此諸生死險惡道得住無畏無衰一切智慧城。是諸眾生為欲流有流見流無明流所漂種種罪業濤波所覆沒在愛河。隨生死波浪。為洄洑所轉不能自出。為欲覺瞋覺惱覺鹹水淹爛為身見羅刹之所執持。入五欲深林為喜染所著吹。在我慢陸地。甚可憐愍。無洲無救。於六入空聚落不能動發。無善度者。

These beings have had their vision obscured by ignorance and thus have wandered into a dense forest of darkness so deeply that they are unable to escape from it by themselves. Having abandoned the light of wisdom, they have strayed into the hazardous and evil path of the various [wrong] views. I should rescue them and cause them then to acquire the eye of unimpeded wisdom. Using this wisdom eye, they will not follow other people, but rather will know all dharmas in accordance with their true character.

These beings have fallen into the long river of births and deaths and are about to descend into the pit of the hell realms, animal realms, hungry ghost realms, and *asura* realms. They are on the verge of falling into the net trap of perversity and deviousness hidden from their view by the weeds of the many different afflictions.

Having no guide, they are not even motivated to escape from their predicament. They claim that the path is not the path and that what is not the path is indeed the path. The minions of Māra, their adversaries, always pursue them. Having no good guide, they obey the ideas of Māra and stray far from the Dharma of the Buddha.

I should cause beings such as these to pass beyond these hazardous and evil roads in the cycle of births and deaths so that they may be able to dwell in the city of all-knowledge that is free of fear and free of decay.

All these beings have become caught and carried along, drifting, in the current of the flood of desire, the flood of existence, the flood of [wrong] views, and the flood of ignorance in which they are pulled under by the great waves of the many different karmic offenses and are submerged in the river of craving. They are swept along by the waves of the cycle of births and deaths, caught in a swirling whirlpool that pulls them around and around in a current from which they cannot escape.

They are drowned and rotted by the salty waves of desirous ideation, hate-filled ideation, and tormenting ideation.²⁰⁹ They are seized and held by that *rākṣasa* of the view of a real self in association with the body. They enter into the deep woods of the five desires, are seized by the defilements of sensual enjoyments, and are blown about on the high plateau of conceit.

[Beings] are so extremely pitiable. There is no island [of respite] for them, nor do they have any means of rescue. They are stuck in the empty village of the six sense bases from which they are unable to move. There is no one with the skill to take

正
體
字

109a15 || 如是眾生我今應以大悲牢堅智慧之船
 109a16 || 載至諸安隱無怖畏一切智洲。是諸眾生多
 109a17 || 苦可愍。閉在生死憂悲苦惱牢獄。多懷貪
 109a18 || 患愛憎墮四顛倒為四大毒蛇所害。為五
 109a19 || 陰怨家所殘。喜染詐賊所陷。在六入空聚
 109a20 || 受無量苦惱。我應破其生死牢獄令得自
 109a21 || 在無礙涅槃安隱快樂。是諸眾生甚可憐愍。
 109a22 || 狹劣小心樂於少利。縮沒無有一切智心。
 109a23 || 設求出者則樂聲聞辟支佛乘。我應令得
 109a24 || 大心使樂佛廣大之法。
 109a25 || 菩薩如是行 則得持戒力
 109a26 || 善知起善業 使令得增長
 109a27 || 是則為佛子 深入離垢地
 109a28 || 持戒力者。一心清淨具足十善道。戒則得
 109a29 || 修集福德力。能起善業者。善知自生增
 109b01 || 長善道。亦令他眾生

簡
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字

如是众生我今应以大悲牢坚智慧之船载至诸安隐无怖畏一切智
 洲。是诸众生多苦可愍。闭在生死忧悲苦恼牢狱。多怀贪患爱憎
 墮四顛倒為四大毒蛇所害。為五陰怨家所殘。喜染詐賊所陷。在
 六入空聚受無量苦惱。我應破其生死牢獄令得自在無礙涅槃安隱
 快樂。是諸眾生甚可憐愍。狹劣小心樂於少利。縮沒無有一切智
 心。設求出者則樂聲聞辟支佛乘。我應令得大心使樂佛廣大之
 法。

菩薩如是行 則得持戒力
 善知起善業 使令得增長
 是則為佛子 深入離垢地

持戒力者。一心清淨具足十善道。戒則得修集福德力。能起
 善業者。善知自生增長善道。亦令他众生

them on beyond. I should now transport all such beings in the sturdy and durable ship of the great compassion and wisdom, taking them to the continent of all-knowledge where they shall become safe, secure, and free of fear.

These beings produce such an abundance of suffering that they are indeed pitiable. They are confined within the prison of birth, death, sorrow, lamentation, suffering, and anguish wherein they are much inclined toward greed, anger, craving, and hatred. They fall into the four inverted views, are harmed by the venomous snakes of the four great elements, are tortured by their five-aggregate enemies, are ensnared by the deceptive thief of sensual enjoyments' defilements, and undergo measureless suffering and anguish in the empty village of the six sense bases.

I should demolish their prison of *saṃsāra* and cause them to attain unimpeded sovereign mastery in the security and bliss of *nirvāṇa*.

These beings are so extremely pitiable. With such narrow, inferior and petty minds, they have come to delight in paltry sorts of benefit. They have shrunken back from, fallen away from, and become bereft of the resolve to attain all-knowledge. Even when they do seek a means of escape, they then only delight in the vehicles of *śrāvaka* disciples or *pratyekabuddhas*. I should cause them to gain the truly great resolve by influencing them to delight in the vast and magnificent dharmas of a buddha.

[Next, we have]:

5. THE POWER OF THE PRECEPTS AND DEEP ENTRY INTO THE SECOND GROUND

If the bodhisattva carries forth his practice in this manner, he will gain the power arising from upholding the moral precepts. Having thoroughly known how to bring forth good karmic actions, he strives to cause them to increase.

If one proceeds thus, he will thereby become a son of the Buddha and will deeply enter the Ground of Stainlessness.

Regarding "the power arising from upholding the moral precepts," if one is single-minded in purely fulfilling the moral precepts associated with the ten courses of good karmic action, then he will acquire the power derived from cultivating and accumulating merit.

As for the ability "to bring forth good karmic actions," one knows well how to personally bring forth and increase the courses of good karmic action and also knows how to cause other beings to do so as well.

正
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字

深入者。所行轉遠盡

109b02 || 其邊底。佛子者。能隨法行名為佛子。於初

109b03 || 地始生。至二地增長。是菩薩應如是勤行

109b04 || 精進。

109b05 || 菩薩若得至 離垢地邊際

109b06 || 爾時則得見 百種千種佛

109b07 || 初地中已說。般舟三昧。見現在佛助三昧法。

109b08 || 所謂以三十二相八十種好四十不共法念

109b09 || 佛。於一切法無所貪著。亦說利益三昧。

109b10 || 能成就果報勢力。問曰。若菩薩於初地中

109b11 || 已到其邊能見諸佛。初入第二地。即應見

109b12 || 諸佛。云何言乃至第二地邊乃見諸佛。若爾

109b13 || 者。入第二地初中應失此三昧。至後乃得。

109b14 || 答曰。初入第二地中亦見諸佛亦不退失

109b15 || 是三昧。汝不能善解偈義故作此難。第二

109b16 || 地初中。但見百種佛。乃至其邊得見百種

109b17 || 千種佛。見諸佛已心大歡喜。欲得佛法故。

109b18 || 勤行精進。

簡
體
字

深入者。所行转远尽其边底。佛子者。能随法行名为佛子。于初地始生。至二地增长。是菩萨应如是勤行精进。

菩薩若得至 离垢地边际

尔时则得见 百种千种佛

初地中已说。般舟三昧。见现在佛助三昧法。所谓以三十二相八十种好四十不共法念佛。于一切法无所贪着。亦说利益三昧。能成就果报势力。问曰。若菩萨于初地中已到其边能见诸佛。初入第二地。即应见诸佛。云何言乃至第二地边乃见诸佛。若尔者。入第二地初中应失此三昧。至后乃得。答曰。初入第二地中亦见诸佛亦不退失是三昧。汝不能善解偈义故作此难。第二地初中。但见百种佛。乃至其边得见百种千种佛。见诸佛已心大欢喜。欲得佛法故。勤行精进。

As for his “deeply entering” [the Ground of Stainlessness], his practices become ever more far-reaching to the point that they exhaust its very limits and depths.

As for the term “son of the Buddha,” whosoever is able to carry on his practice in accordance with the Dharma is one who is known as “a son of the Buddha.”

From the point of its initial arising on the first ground on through to the second ground in which it increases, this bodhisattva should diligently practice vigor in this manner.

6. REACHING THE 2ND GROUND, THE BODHISATTVA MAY SEE A 1000 BUDDHAS

When the bodhisattva succeeds in reaching
the boundaries of the Ground of Stainlessness,
he will then be able to see
a hundred or a thousand buddhas.

In discussing the first ground, we already explained the *pratyutpanna* samādhi and the dharmas assisting acquisition of the samādhi in which one sees the buddhas of the present era. Specifically, these included using the thirty-two major marks, eighty secondary characteristics, and forty dharmas exclusive to the Buddhas in practicing mindfulness of the Buddha without having any attachment to any dharma. We also discussed the means to enhance the samādhi and enable the complete development of the powers arising from its fruition.

Question: If, by virtue of having already reached the limits of the first ground, a bodhisattva is able to see the Buddhas, then, on entering the second ground, he should then be able to see the Buddhas. Why then do you now state that, only upon reaching the limits of the second ground, does one, then and only then, see the Buddhas? If that is truly the case, then it must be that one loses this samādhi on first entering the second ground and only then regains it later on.

Response: When first entering the second ground, one still sees the Buddhas and still does not fall back from this samādhi. It is only because you have not well understood the intended meaning of the verse that you have posed this challenge.

In the beginning and middle phases of the second ground, one still only sees a hundred buddhas. It is only when one reaches its very limits that one is then able to see from a hundred up to a thousand buddhas. Once one has seen the Buddhas, one’s mind is filled with immense joy. It is because of one’s zeal to achieve success in the Buddha’s Dharma that one then becomes diligent in practicing vigor.

正
體
字

109b19 || 即能以四事 供養於諸佛
 109b20 || 能於諸佛所 復受十^[3]業道
 109b21 || 四事者。衣服飲食臥具醫藥。餘義則可知。
 109b22 || 作如是行已 從佛受善道
 109b23 || 至百千萬劫 不毀亦不失
 109b24 || 不毀者。不令戒羸弱。或以清淨事名不
 109b25 || 毀。都不復行名為^[4]失。是菩薩如是。過初
 109b26 || 地^[5]入第二地已。如說。
 109b27 || ^[6]善離慳貪垢 樂行清淨捨
 109b28 || ^[*]善離慳貪垢 深愛清淨戒
 109b29 || 清淨名但以善心行捨。不雜諸煩惱。深愛
 109c01 || 名堅住其中。究竟不捨。此地中慳貪垢。破
 109c02 || 戒垢無有遺餘。是故此地名為離垢。菩薩
 109c03 || 如是無慳貪破戒心。於四攝法中愛語偏
 109c04 || 利。六波羅蜜中戒度偏利。

簡
體
字

即能以四事 供养于诸佛
 能于诸佛所 复受十业道
 四事者。衣服饮食卧具医药。余义则可知。
 作如是行已 从佛受善道
 至百千万劫 不毁亦不失
 不毁者。不令戒羸弱。或以清静事名不毁。都不复行名为
 失。是菩萨如是。过初地入第二地已。如说。
 善离悭贪垢 乐行清静舍
 善离悭贪垢 深爱清静戒
 清静名但以善心行舍。不杂诸烦恼。深爱名坚住其中。究竟
 不舍。此地中悭贪垢。破戒垢无有遗余。是故此地名为离垢。菩
 萨如是无悭贪破戒心。于四摄法中爱语偏利。六波罗蜜中戒度偏
 利。

7. ONE MAKES OFFERINGS TO THE BUDDHAS & RECEIVES THE 10 COURSES AGAIN

One immediately becomes able to use the four requisites to make offerings to the Buddhas.

He is then able to receive again the ten courses of karmic action in the abodes of the Buddhas.

“The four requisites” refers to robes, food and drink, bedding, and medicines. One may deduce for himself the meaning of the rest of the verse.

8. HAVING RECEIVED THEM AGAIN, ONE FOREVER UPHOLDS THE PRECEPTS

Having performed acts such as these,
one receives the courses of good karmic action from the Buddhas
and, even throughout a hundred thousand myriads of kalpas,
one never allows his practice to become damaged or lost.

“Never allowing this practice to become damaged” means that one does not allow one’s practice of the moral precepts to become scant or weak. One may also say that it is purity in one’s endeavors that defines non-damage. “Loss” refers to complete discontinuance of one’s practice.

It is in this manner that this bodhisattva has passed through the first ground and entered the second ground. This matter is as described below:

9. ONE ABANDONS MISERLINESS, PRACTICES GIVING, & DELIGHTS IN PRECEPTS

One thoroughly abandons the defilement of miserliness
and delights in the practice of pure giving.
By thoroughly abandoning the defilement of miserliness,
one gains a deep love of purity in upholding the moral precepts.

“Purity” refers to practicing giving with a mind devoted exclusively to goodness, one that is not mixed with any of the afflictions. “Deep love” [of purity in the moral precepts] refers to abiding so solidly in it that one never relinquishes that practice.

On this ground, there are no further residual traces of the defilement associated with miserliness or the defilement associated with breaking precepts. It is because of this that this ground is referred to as “stainless.”

The bodhisattva who in this manner remains free of thoughts inclined toward miserliness or the breaking of moral precepts is especially proficient in the practice within the four means of attraction known as “pleasing words” and is also especially proficient in the practice within the six *pāramitās* referred to as “the perfection of moral virtue.”

利名多行勢力轉

- 109c05 || 深。問曰。若第二地中。尸羅波羅蜜已得勢
 109c06 || 力。今此地中。應解說尸羅波羅蜜分生力淨
 109c07 || 差別。答曰。
 109c08 || 略說尸羅度 有六十五分
 109c09 || 生力淨差別 處處論中說
 109c10 || 尸羅波羅蜜無量無邊。但略說有六十五分。
 109c11 || 餘戒生戒力戒淨戒差別。論中先後處處說
 109c12 || 相。如寶頂經中和合佛法品中。無盡意菩薩
 109c13 || 於佛前說六十五種尸羅波羅蜜分。尸羅名
 109c14 || 不惱。一切眾生於他物中無劫盜想不著
 109c15 || 外色不誑眾生。眷屬具足故不兩舌。多忍
 109c16 || 惡言故無有惡口。常思惟籌量利益語
 109c17 || 故無散亂語。喜人樂故心無貪取。忍諸
 109c18 || 苦故無有瞋惱。

正
體
字

利名多行勢力轉深。問曰。若第二地中。尸羅波羅蜜已得勢力。
 今此地中。應解說尸羅波羅蜜分生力淨差別。答曰。

略說尸羅度 有六十五分
 生力淨差別 處處論中說

尸羅波羅蜜無量無邊。但略說有六十五分。余戒生戒力戒淨
 戒差別。論中先後處處說相。如寶頂經中和合佛法品中。無盡意
 菩薩於佛前說六十五種尸羅波羅蜜分。尸羅名不惱。一切眾生於
 他物中無劫盜想不着外色不誑眾生。眷屬具足故不兩舌。多忍惡
 言故無有惡口。常思惟籌量利益語故無散亂語。喜人樂故心無貪
 取。忍諸苦故無有瞋惱。

簡
體
字

“Proficient” refers here to having engaged in extensive practice whereby one’s power in that practice has becomes ever more deeply developed.

C. ŚĪLA PĀRAMITĀ’S ASPECTS, ARISING, POWERS, PURIFICATION & DISTINCTIONS

Question: If on the second ground one has already acquired strength in one’s practice of *śīla pāramitā*, the perfection of moral virtue, now, as one discusses this ground, one should explain the aspects, the arising, the powers, the purification, and the distinctions associated with *śīla pāramitā*.

Response:

In a general discussion of the perfection of *śīla*, there are sixty-five aspects.

As for its arising, powers, purification, and distinctions, these are discussed in place after place elsewhere in this treatise.

1. THE SIXTY-FIVE ASPECTS OF THE PERFECTION OF MORAL VIRTUE

Śīla pāramitā, as a topic of discussion, is measureless and boundless. To speak of it only in general terms, there are sixty-five aspects. As for the other subtopics, in particular the arising of moral virtue, the powers of moral virtue, the purification of moral virtue, and distinctions to be made with regard to moral virtue, these factors are discussed in detail both earlier and later on in this treatise.

[This interpretive approach] is in accordance with the “The Harmonious Dharma of the Buddha” chapter of *The Jeweled Summit Sutra* wherein, in the presence of the Buddha, Akṣayamati Bodhisattva spoke of the sixty-five aspects of *śīla pāramitā*, stating that *śīla* refers to the following:²¹⁰

It is not [physically] tormenting any being;²¹¹

It is not having any thought of stealing the possessions of others;

It is not being attached to any outward visual forms;

It is not deceiving beings;

Through ensuring the complete unity of retinue, it is not engaging in divisive speech;

Through being well able to patiently endure harsh words [from others], it is being free of harsh speech;

Through always contemplating and evaluating whether one’s speech is beneficial, it is being free of scattered or inappropriate speech;

Through delighting in the continued happiness of others, it is being free of covetousness;

Through patiently enduring every sort of suffering, it is being free of ill will;

正
體
字

不稱譽[7]餘師故名為正

- 109c19 || 見。信淨心故信佛。知法真實故信法。樂
 109c20 || 尊重恭敬賢聖眾故信僧。念佛以五體投
 109c21 || 地供養禮敬。乃至小戒深心怖畏故。戒不羸
 109c22 || 弱。不依餘乘故不毀戒。離邪行故戒不
 109c23 || 缺損。不起惡煩惱故名不雜戒。畢竟常
 109c24 || 樂增長善法故名不濁戒。隨意行故名自
 109c25 || 在戒。不為智者所呵故名為聖所讚戒。常
 109c26 || 在念安慧故名為易行戒。一切無過故名
 109c27 || 不可呵戒。守護諸根故名為善護戒。諸佛
 109c28 || 所念故名為名聞戒。如法物中知量取故
 109c29 || 名為少欲戒。斷慳貪故名知足戒。身心遠
 110a01 || 離故名遠離戒。離眾閑語故名阿蘭若戒。

簡
體
字

不称誉余师故名为正见。信净心故信佛。知法真实故信法。乐尊
 重恭敬贤圣众故信僧。念佛以五体投地供养礼敬。乃至小戒深心
 怖畏故。戒不羸弱。不依余乘故不毁戒。离邪行故戒不缺损。不
 起恶烦恼故名不杂戒。毕竟常乐增长善法故名不浊戒。随意行故
 名自在戒。不为智者所呵故名为圣所赞戒。常在念安慧故名易
 行戒。一切无过故名不可呵戒。守护诸根故名为善护戒。诸佛所
 念故名为名闻戒。如法物中知量取故名为少欲戒。断悭贪故名知
 足戒。身心远离故名远离戒。离众闲语故名阿兰若戒。

- Through not praising teachers of other paths, it is right view;
 Through faith in purification of the mind, it is faith in the Buddha;²¹²
 Through knowing that the Dharma is genuine, it is faith in the Dharma;
 Through delighting in venerating and revering the assemblies of worthies and *āryas*, it is faith in the Sangha;
 Through full prostrations, the making of offerings, and other expressions of reverential respect, it is mindfulness of the Buddha;
 Through having mental dispositions by which one is fearful of transgressing against even the most minor moral precept, it is moral virtue that does not become diminished or weak;
 Through not relying on any of the other vehicles, it is moral virtue that is undamaged;
 Through abandoning erroneous practice, it is moral virtue that does not become deficient;
 Through the non-arising of evil afflictions, it is moral virtue that does not become admixed [with impure aspects];
 Through the most ultimate and constant delight in increasing and strengthening good dharmas, it is moral virtue that remains unsullied;
 Through practicing in accordance with one's wishes, it is moral virtue characterized by sovereign mastery;
 Through not doing anything criticized by the wise, it is moral virtue that is praised by the Āryas;
 Through always abiding in mindfulness guided by stable wisdom, it is easily practiced moral virtue;
 Through the complete absence of karmic transgressions in all that one does, it is irreproachable moral virtue;
 Through guarding the sense faculties, it is skillfully guarded moral virtue;
 Through being one of whom all buddhas are mindful, it is illustrious moral virtue;
 Through receiving in proper measure things obtained in accordance with the Dharma,²¹³ it is moral virtue characterized by but few wants;
 Through the severance of covetousness, it is moral virtue that knows contentment;
 Through renunciation in both body and mind, it is moral virtue characterized by renunciation;
 Through abandoning the many sorts of boisterous speech, it is moral virtue appropriate to a forest hermitage;

正
體
字

110a02 || 不視他面望有所得故名為具足聖種戒。
 110a03 || 屬善根故名細行頭陀戒。生人天中故
 110a04 || 名隨說行戒。救一切眾生故名為慈戒。忍
 110a05 || 一切苦故名為悲戒。心不退沒故名為喜
 110a06 || 戒。離憎愛故名為捨戒。降伏心故名為
 110a07 || 自見過戒。護彼心故名為不錯戒。善護戒
 110a08 || 故名為善攝戒。成熟眾生故名為布施戒。
 110a09 || 無所願故名忍辱戒。不懈退故名精進
 110a10 || 戒。集助禪法故名為禪戒。多聞善根無厭
 110a11 || 足故名為智慧戒。從多聞得智慧故名
 110a12 || 為求多聞戒。集助七覺法故名親近善知
 110a13 || 識戒。捨邪道故名離惡知識戒。觀無常
 110a14 || 故名不貪身戒。勤集善根故名不信命戒。

簡
體
字

不視他面望有所得故名為具足聖種戒。屬善根故名細行頭陀戒。生人天中故名隨說行戒。救一切眾生故名為慈戒。忍一切苦故名為悲戒。心不退沒故名為喜戒。離憎愛故名為捨戒。降伏心故名為自見過戒。護彼心故名為不錯戒。善護戒故名為善攝戒。成熟眾生故名為布施戒。無所願故名忍辱戒。不懈退故名精進戒。集助禪法故名為禪戒。多聞善根無厭足故名為智慧戒。從多聞得智慧故名為求多聞戒。集助七覺法故名親近善知識戒。捨邪道故名離惡知識戒。觀無常故名不貪身戒。勤集善根故名不信命戒。

- Through having no need to look to anyone else in the hope of obtaining anything, it is moral virtue perfectly complete in the lineage-bases of the Āryas;
- Through being one who possesses roots of goodness, it is moral virtue characterized by refined practice of the *dhūta* austerities;
- Through [its efficacy in bringing about] rebirth among humans and devas, it is moral virtue characterized by practice consistent with the manner in which it has been taught;
- Through devotion to rescuing all beings, it is moral virtue characterized by kindness;²¹⁴
- Through enduring every sort of suffering, it is moral virtue characterized by compassion;
- Through resolve that does not retreat and sink away, it is moral virtue characterized by joy;
- Through abandoning both hatred and affection, it is moral virtue characterized by equanimity;
- Through subduing the mind, it is moral virtue marked by seeing one's own faults;
- Through protecting the minds of others, it is unerring moral virtue;
- Through skillfully guarding the precepts, it is moral virtue that is well restrained.²¹⁵
- Through devotion to the ripening of beings, it is moral virtue characterized by giving;
- Through having nothing for which one wishes, it is moral virtue characterized by patience;
- Through not desisting and withdrawing from endeavors, it is moral virtue characterized by vigor;
- Through accumulating the dharmas assisting *dhyāna*, it is moral virtue characterized by *dhyāna*;
- Through insatiable pursuit of abundant learning and roots of goodness, it is moral virtue characterized by wisdom;
- Through gaining wisdom from abundant learning, it is moral virtue that seeks abundant learning;
- Through accumulating the dharmas that assist the seven limbs of enlightenment, it is moral virtue that draws close to good spiritual guides;
- Through relinquishing erroneous paths, it is moral virtue characterized by the abandonment of bad spiritual guides;
- Through contemplating impermanence, it is moral virtue characterized by non-attachment to the body;
- Through diligently accumulating roots of goodness, it is moral virtue characterized by not trusting [in the durability of] one's life;

正
體
字

110a15 || 深心清淨故名不悔戒。行清淨故名不假
 110a16 || 偽戒。深心無垢故名無熱戒。善起業故名
 110a17 || 無憂戒。不自高故。名無慢戒。離染欲故
 110a18 || 名不戲調戒。心質直故名不^[1]自高戒。心調
 110a19 || 和故名有羞戒。惡心不發故名調善戒。滅
 110a20 || 諸煩惱故名為寂滅戒。如說行故名為隨
 110a21 || 所教戒。行四攝法故名教化眾生戒。不失
 110a22 || 自法故名為護法戒。本來清淨故名一切
 110a23 || 願滿戒。迴向無上道故名至佛法戒。等心
 110a24 || 一切眾生故名得佛三昧戒。大德舍利弗是
 110a25 || 六十五分。諸菩薩清淨戒。則為無盡。生戒者
 110a26 || 處處說。略說有八種生戒。四從身生。

簡
體
字

深心清淨故名不悔戒。行清淨故名不假偽戒。深心無垢故名無熱戒。善起業故名無憂戒。不自高故。名無慢戒。離染欲故名不戲調戒。心質直故名不自高戒。心調和故名有羞戒。惡心不發故名調善戒。滅諸煩惱故名為寂滅戒。如說行故名為隨所教戒。行四攝法故名教化眾生戒。不失自法故名為護法戒。本來清淨故名一切願滿戒。迴向無上道故名至佛法戒。等心一切眾生故名得佛三昧戒。大德舍利弗是六十五分。諸菩薩清淨戒。則為無盡。生戒者處處說。略說有八種生戒。四從身生。

Through purity in one's resolute intentions, it is moral virtue characterized by freedom from regrets;
 Through purity in one's actions, it is moral virtue that is not false;
 Through resolute intentions that are free of defilement, it is moral virtue that is free of heat;
 Through skillfulness in initiating karmic actions, it is moral virtue that is free of sorrow;
 Through not elevating oneself [above others], it is moral virtue that is free of conceit;
 Through abandoning defiled desires, it is moral virtue that does not indulge frivolous restlessness;
 Through maintaining a straightforward mind, it is moral virtue that does not elevate oneself [above others];
 Through maintaining a well-regulated mind, it is moral virtue possessed of a sense of shame;
 Through not bringing forth evil thoughts, it is moral virtue trained in goodness;
 Through extinguishing all afflictions, it is moral virtue characterized by quiescence;
 Through practicing in accordance with [the original] explanations, it is moral virtue that follows what has been taught;
 Through practicing the dharmas constituting the four means of attraction, it is moral virtue characterized by the transformative teaching of beings;
 Through not erring in [the practice of] one's own dharma, it is moral virtue that protects the Dharma;
 Through [maintaining one's] fundamental purity, it is moral virtue in which all vows are fulfilled;
 Through dedicating [one's merit] to realization of the unsurpassed path, it is moral virtue that leads to acquiring the dharmas of the Buddha;
 Through maintaining a mind of uniformly equal regard for all beings, it is moral virtue that leads to acquiring the Buddha's samādhis.

Venerable Śāriputra, as for these sixty-five aspects [of the perfection of *śīla*], [were one to exhaustively list them], the aspects of all bodhisattva's pure moral virtue would be endlessly numerous.

2. THE ARISING OF THE MORAL PRECEPTS

Now, as for the arising of the moral precepts, this is a matter discussed in place after place [elsewhere in this treatise].

Briefly stated, there are eight categories involved in the arising of the moral precepts, four arising from association with the body and

四從

110a27 || 口生。從身生者。離奪命離^[2]惱苦眾生離
 110a28 || 劫盜離邪淫。從口生者。離妄語兩舌惡口
 110a29 || 散亂語。是名八。是八種戒從受生。是受法。
 110b01 || 若以身若以口若以心受和合為二十四
 110b02 || 教。他受亦二十四。隨喜受亦二十四。修習行
 110b03 || 時亦二十四。合九十六。皆是欲界繫。從是晝
 110b04 || 夜生。何以故。初受心已滅。是第二心晝夜常
 110b05 || 生。用福德亦如是。所以者何。初布施心滅
 110b06 || 已。從第二心後。用時^[3]當生。是名善身業。
 110b07 || 有十善業道所攝。有不攝。欲界所繫如是。
 110b08 || 色界繫有二種。一從身生^[4]二從口生。從身
 110b09 || 生者。離十不善道。所不攝罪。

正
體
字

四从口生。从身生者。离夺命离恼苦众生离劫盗离邪淫。从口生者。离妄语两舌恶口散乱语。是名八。是八种戒从受生。是受法。若以身若以口若以心受和合为二十四教。他受亦二十四。随喜受亦二十四。修习行时亦二十四。合九十六。皆是欲界系。从是昼夜生。何以故。初受心已灭。是第二心昼夜常生。用福德亦如是。所以者何。初布施心灭已。从第二心后。用时当生。是名善身业。有十善业道所摄。有不摄。欲界所系如是。色界系有二种。一从身生二从口生。从身生者。离十不善道。所不摄罪。

簡
體
字

four arising from association with speech. Those arising from association with the body are the abandonment of taking life, the abandonment of inflicting torment and suffering on beings, the abandonment of stealing, and the abandonment of sexual misconduct. Those associated with the mouth are the abandonment of lying, divisive speech, harsh speech, and scattered or inappropriate speech. These are the eight.

These eight categories of moral precepts arise by taking them on [as ongoing obligations]. These dharmas associated with taking them on, when separately distinguished in terms of taking them on physically, taking them on verbally, and taking them on mentally result in a combined total of twenty-four sub-categories. When further considered in terms of the twenty-four associated with [the injunction against] instructing others [to commit any of these transgressions], the twenty-four associated with [the injunction against] rejoicing in [transgressions directly committed by others], and the twenty-four associated with [the injunction against] carrying them out oneself, this results in a total of ninety-six, all of which occur in connection with the desire realm.

These [moral precepts] arise commencing with this very day and night. How is this the case? After the initial mental moment of taking on [the obligation imposed by the moral precept] has expired, throughout the entire day and night, during the second [and all subsequent] mental moments thereafter [the force of that moral precept] constantly arises.

One's use of the associated merit is also just the same. How is this the case? After the initial mind-moment associated with an act of giving expires, beginning with the second mind-moment, as one uses [this merit], it is constantly produced.²¹⁶ This is the nature of the process as it occurs in association with good physical karmic actions.

There are those [instances of the arising of the moral precepts] that are subsumed within the ten courses of good karmic action and those that are not subsumed therein. This is the situation as it occurs in connection with the desire realm.

As for those [instances of the arising of moral precepts] that occur in connection with the form realm, there are two kinds: first, those [moral precepts] arising from association with the body, and second, those [moral precepts] arising from association with speech. As for those arising from association with the body, this refers to the abandonment of karmic offenses not subsumed among the ten courses of bad karmic action.²¹⁷

從口生者。

110b10 || 離散亂語。是戒以身受口受心受。二三為

110b11 || 六。教他亦六。隨喜亦六。習行時亦六。四六

110b12 || 二十四。先說九十六合為百二十。如是從

110b13 || 行生戒。復有證道時生戒。退道時生戒。初

110b14 || 生時生戒。以事廣故今但略說。戒力者。

110b15 || 隨波羅蜜增長。戒轉得力。隨所得地戒亦

正 110b16 || 堅固得力。戒淨者。不毀壞缺減等如先說。

體 110b17 || 復次戒淨不淨相。[5]七梵行法中說。如經說。

字 110b18 || 以七種婬欲名戒不淨。一者雖斷婬欲而

110b19 || [6]以染心受女人洗浴按摩。

从口生者。离散乱语。是戒以身受口受心受。二三为六。教他亦六。随喜亦六。习行时亦六。四六二十四。先说九十六合为百二十。如是从行生戒。复有证道时生戒。退道时生戒。初生时生戒。以事广故今但略说。戒力者。随波罗蜜增长。戒转得力。随所得地戒亦坚固得力。戒净者。不毁坏缺减等如先说。复次戒净不净相。七梵行法中说。如经说。以七种淫欲名戒不净。一者虽断淫欲而以染心受女人洗浴按摩。

简
体
字

In the case of those [moral precepts] arising from association with speech, this refers to the abandonment of scattered or inappropriate speech.²¹⁸ Taking on this moral precept involves taking it on physically, taking it on verbally, and taking it on mentally. Taking all of these categories into account, this amounts to two times three, a subtotal of six.

Similarly, there are thus also another six associated with the injunction against instructing others [to carry out any given karmic transgression], another six associated with [the injunction against] rejoicing [in transgressions committed by others], and another six associated with [the injunction against] carrying out [any given transgression] oneself. This yields in total four times six, for a net total of twenty-four. When these are added to the previously cited ninety-six, this brings the grand total to one hundred and twenty.

In much the same fashion, moral precepts also arise in association with the character of one's actions. Thus there is also an arising of moral precepts at the time one attains the realization of the path and there is also an arising of moral precepts at the time one retreats from the path. So too, there may also be an arising of moral precepts in association with one's first taking on birth.

Because this subject [of the arising of moral precepts] is so very expansive in its scope, we now only present this condensed explanation.

3. THE POWERS OF THE MORAL PRECEPTS

As for the powers associated with the moral precepts, as growth occurs in the corresponding *pāramitā*, one's practice of moral virtue becomes ever stronger. Also, in direct correlation with whichever of the grounds one has entered, there will also be a corresponding enhancement in the solidity of one's practice of moral virtue and hence also in the powers associated with it.

4. THE PURIFICATION OF THE MORAL PRECEPTS

As for the purification of the moral precepts, not damaging or destroying moral precepts, not allowing deficiencies or diminishment in their practice, and so forth—these are all just as previously explained.

Additionally, the characteristic features of purity or impurity in one's practice of moral virtue correspond to their treatment in the dharma of the seven types of brahmacarya.²¹⁹ As related in the sutras, it is by virtue of seven manifestations of sexual desire²²⁰ that the moral virtue [of one who practices *brahmacarya*] is impure, namely:

First, although one may indeed have cut off sexual relations, with a defiled mind, one might nonetheless still accept either bathing or massage performed by a woman;

二以染心聞

- 110b20 || 女人香共語戲笑。三以染心目共相視。四
 110b21 || 雖有障礙。以染心聞女人音聲。五先共女
 110b22 || 人語笑。後雖相離憶念不捨。六自限爾所
 110b23 || 時斷婬欲然後當作。七期生天上受天
 110b24 || 女樂及後身富樂。是故斷婬欲是名不淨。
 110b25 || 離此七事名戒清淨。戒差別者。有二種。一
 110b26 || 有漏。二無漏。三種欲界繫色界繫不繫。四種
 110b27 || 正命所攝二種正語正業。正命所不攝亦二
 110b28 || 種正語正業。五種凡夫戒菩薩戒聲聞戒辟
 110b29 || 支佛戒無上佛戒。六種欲界正命所攝身口。
 110c01 || 一。正命所不攝二。

正
體
字

二以染心聞女人香共語戲笑。三以染心目共相視。四虽有障礙。以染心聞女人音聲。五先共女人語笑。后虽相离忆念不舍。六自限尔所时断淫欲然后当作。七期生天上受天女乐及后身富乐。是故断淫欲是名不净。离此七事名戒清净。戒差别者。有二种。一有漏。二无漏。三种欲界系色界系不系。四种正命所摄二种正语正业。正命所不摄亦二种正语正业。五种凡夫戒菩萨戒声闻戒辟支佛戒无上佛戒。六种欲界正命所摄身口。一。正命所不摄二。

簡
體
字

Second, with a defiled mind, one might smell the perfume of a woman, engage in conversation with her, or participate in mutual joking with her;

Third, with a defiled mind, one might engage in mutual gazing with her;

Fourth, even though there might be a physical barrier separating one from a woman, with a defiled mind, he might still listen to her voice;

Fifth, one might have earlier talked and joked with a woman and later, even though separate from her, he might still recall that experience, being unable to let it go;

Sixth, one has restricted oneself from sexual relations [only] for a particular period of time, after which one will indulge in it again later on;²²¹

Seventh, someone might temporarily cut off all sexual relations, doing so hoping that he will thereby be reborn in the heavens and enjoy sexual pleasures there together with celestial maidens while also gaining wealth and pleasure in future lives.

Therefore, [in cases such as these, even though] one has cut off sexual relations, these are still instances of impurity [in moral virtue]. Apart from these seven types of situations, [the practice of *brahmacharya*] does constitute purity in the practice of moral virtue.

5. DISTINCTIONS IN THE MORAL PRECEPTS

Regarding distinctions in moral virtue, a two-fold distinction consists of, first, that characterized by the presence of the contaminants, and second, that characterized by the absence of the contaminants.

A threefold distinction consists of that connected with the desire realm, that connected with the form realm, and that with no connections [anywhere in the three realms].

A four-fold distinction consists of two types of right speech and right karmic action subsumed within right livelihood together with a different two types of right speech and right karmic action not subsumed within right livelihood.

A five-fold distinction consists of the common person's moral virtue, a bodhisattva's moral virtue, a *śrāvaka* disciple's moral virtue, a *pratyekabuddha*'s moral virtue, and the unsurpassable moral virtue of a buddha.

A six-fold distinction consists of:

First, desire realm [moral virtue] of body and speech subsumed within right livelihood;

Second, [desire realm moral virtue of body and speech] not subsumable within right livelihood;

色界繫正命所攝身口

- 110c02 || 業三。正命所不攝四。無漏正命所攝身口
 110c03 || 五。正命所不攝六。七種七善業道。八種如
 110c04 || 先說。身四種口四種。九種七欲界繫七善業
 110c05 || 道二種如先說。十種道戒三種。對治戒三
 110c06 || 種。但戒三種。是九種。無漏戒有漏戒為十。
 110c07 || 如是等種種分別差別。問曰。聲聞乘中。說
 110c08 || 身業口業名為尸羅。此二善業名好。二不
 110c09 || 善業名惡。是善身口業名尸羅。此論中即以
 110c10 || 此為尸羅。為更有尸羅。答曰。
 110c11 || 不但身口業 名之為尸羅
 110c12 || 修親近樂行 亦名為尸羅
 110c13 || 此三事一義。所謂修習親近樂行。

正
體
字

色界系正命所攝身口業三。正命所不攝四。無漏正命所攝身口
 五。正命所不攝六。七種七善業道。八種如先說。身四種口四
 種。九種七欲界系七善業道二種如先說。十種道戒三種。對治戒
 三種。但戒三種。是九種。無漏戒有漏戒為十。如是等種種分別
 差別。問曰。聲聞乘中。說身業口業名為尸羅。此二善業名好。
 二不善業名惡。是善身口業名尸羅。此論中即以此為尸羅。為更
 有尸羅。答曰。

不但身口業 名之為尸羅

修親近樂行 亦名為尸羅

此三事一義。所謂修習親近樂行。

簡
體
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Third, form realm [moral virtue] of body and speech subsumed within right livelihood;

Fourth, [form realm moral virtue of body and speech] not subsumable within right livelihood;

Fifth, [moral virtue] of body and speech that is free of the contaminants and which is subsumed within right livelihood;

Sixth, [moral virtue of body and speech that is free of the contaminants] but not subsumed within right livelihood.

A seven-fold distinction consists of the seven [physical and verbal] courses of good karmic action.

An eight-fold distinction consists of the previously-mentioned eight [types of arising of moral virtue] consisting of those four associated with the body and those four associated with speech.

A nine-fold distinction consists of the seven [physical and verbal] courses of good karmic action in addition to the two-fold distinction [according to presence or absence of the contaminants] cited earlier.

A ten-fold distinction consists of three types of moral virtue associated with the path, three types of antidotal moral virtue, and three types of simple moral virtue. These nine types are all free of the contaminants. With the addition of moral virtue involving the contaminants, the total number of types comes to ten.

So it is that we have all these many different categories of moral virtue.

D. THE ESSENTIAL CONSTITUENTS OF ŚĪLA (MORAL VIRTUE)

1. Q: DOES MORAL VIRTUE CONSIST ONLY OF GOOD ACTIONS OF BODY & SPEECH?

Question: The Śrāvaka Disciple Vehicle claims that karmic actions of body and speech are the bases of *śīla*, moral virtue. Where these two consist of good karmic actions, they are deemed to be good. Where these two consist of bad karmic actions, they are deemed to be bad. Thus they hold that good karmic actions of body and speech constitute [the practice of] *śīla*. Does this treatise take these to constitute *śīla* or does it instead take *śīla* to involve some other additional factor?

2. A: NO, THERE ARE OTHER FACTORS INTEGRAL TO MORAL VIRTUE

Response:

It is not merely karmic actions of body and speech that constitute *śīla*.

Cultivation, close personal engagement, and delight in practice also constitute what is meant by *śīla*.

These three factors each contribute to the meaning of this single concept: cultivation, close personal engagement, and delight in practice.

正體字

問曰。若以

110c14 || 修習親近樂行。名為尸羅者。一切法皆應

110c15 || 名尸羅。何以故。常修習親近樂行故汝今

110c16 || 應說最勝修習尸羅答曰。

110c17 || 若無我我所 遠離諸戲論

110c18 || 一切無所得 是名上尸羅

110c19 || 若不知內外法實相。即因尸羅生憍慢貪

110c20 || 著^[7]故。開諸罪門。是故若於內法不見有

110c21 || 我。於外法中不得我所。知內外法畢竟空

110c22 || 無所得。亦於畢竟空不取相戲論是名最

110c23 || 勝尸羅。何以故。如是尸羅中尚無心錯。何

110c24 || 況身口。是故諸佛菩薩。第一能行尸羅者。

110c25 || 於一切法無所得。名為上尸羅。如迦葉經

110c26 || 中^[8]說。佛告迦葉。尸羅名無我無非我無作

110c27 || 無所作。無作者。無行無不行。無名無色無

110c28 || 相無無相。非善非非善。非寂滅非非寂

110c29 || 滅。

簡體字

問曰。若以修习亲近乐行。名为尸罗者。一切法皆应名尸罗。何以故。常修习亲近乐行故汝今应说最胜修习尸罗答曰。

若无我我所 远离诸戏论

一切无所得 是名上尸罗

若不知内外法实相。即因尸罗生憍慢贪着故。开诸罪门。是故若于内法不见有我。于外法中不得我所。知内外法毕竟空无所得。亦于毕竟空不取相戏论是名最胜尸罗。何以故。如是尸罗中尚无心错。何况身口。是故诸佛菩萨。第一能行尸罗者。于一切法无所得。名为上尸罗。如迦叶经中说。佛告迦叶。尸罗名无我无非我无作无所作。无作者。无行无不行。无名无色无相无无相。非善非非善。非寂灭非非寂灭。

3. THE SUPREME CULTIVATION OF MORAL VIRTUE

a. Q: PLEASE EXPLAIN THE BASES OF SUPREME CULTIVATION OF MORAL VIRTUE

Question: If one takes cultivation, close personal engagement, and delight in practice as [also] determining what is meant by *śīla*, then all dharmas could be considered as associated with *śīla*. How so? Because they may all be associated with constant cultivation, close personal engagement, and delight in practice. Therefore, you should explain what constitutes the supreme cultivation of *śīla*.

b. A: NO “I,” NO “MINE,” NO ELABORATION, AND INAPPREHENSIBILITY

Response:

If it is based on the nonexistence of “I” and “mine,”
the renunciation of conceptual elaboration,
and realizes nothing at all is apprehensible as [inherently existent],
then this is what is meant by *śīla*.

If one does not know the true character of all inward and outward dharmas, then, because one may generate arrogance and clinging attachment due to one’s attachment to *śīla*, one may thereby open the door to all sorts of karmic offenses.

Therefore, if one does not perceive any self among the inward dharmas, does not perceive anything belonging to a self among the outward dharmas, if one realizes that all these inward and outward dharmas are ultimately empty and devoid of anything that is apprehensible, and if one also refrains from conceptual elaboration seizing on any characteristics in what is ultimately empty, then this is what constitutes the supreme [practice of] *śīla*.

And why is this so? In *śīla* such as this, there is not even the slightest mental error, how much the less could there be any [error in the actions] of either body or speech? Therefore, the Buddhas and the Bodhisattvas are those who are foremost in their ability to practice *śīla*, for they do not apprehend any [inherent existence] in any dharma. This is what constitutes the supreme practice of *śīla*. As related in the *Kāśyapa Sutra*, the Buddha told Kāśyapa:²²²

c. SCRIPTURAL DESCRIPTIONS OF SUPREME CULTIVATION OF MORAL VIRTUE

Śīla refers to the non-existence of self, to the non-existence of non-self, to the non-existence of doing, to the non-existence of anything that is done, to the non-existence of a doer, to the nonexistence of practice, to the nonexistence of non-practice, to the nonexistence of name, to the non-existence of form, to the non-existence of characteristics, and to the non-existence of the absence of characteristics. There is neither goodness nor non-goodness. There is neither quiescent cessation nor nonexistence of quiescent cessation. There is no

正
體
字

非取非捨。無眾生無眾生因緣。無身
 111a01 || 無口無心。無世間無世間法不依世間。
 111a02 || 不以尸羅自高。不以尸羅下人。不以尸
 111a03 || 羅起增上慢。不以尸羅分別此彼。迦葉。
 111a04 || 是名諸賢聖尸羅。離於三界無漏無繫。如
 111a05 || 無盡意菩薩尸羅品中。語舍利弗。尸羅名不
 111a06 || 分別是眾生不說是我。不說是壽者命者。
 111a07 || 不說是人。不說是養育者。不說是色陰受
 111a08 || 想行識陰。不說是地種水火風種。尸羅名
 111a09 || 不分別是眼相不分別是色相不分別是
 111a10 || 耳相聲相鼻相香相舌相味相身相觸相意相
 111a11 || 法相。尸羅名不分別是身是口是心。尸羅
 111a12 || 名攝心故是一心相。選擇諸法故是慧相。
 111a13 || 尸羅名到空至無相際不雜三界。無作無
 111a14 || 起無生忍。尸羅名不從先際來不至後際
 111a15 || 亦不住中際。尸羅名不住。心意識不與念
 111a16 || 和合。

簡
體
字

非取非舍。无众生无众生因缘。无身无口无心。无世间无世间法
 不依世间。不以尸罗自高。不以尸罗下人。不以尸罗起增上慢。不
 以尸罗分别此彼。迦叶。是名诸贤圣尸罗。离于三界无漏无系。
 如无尽意菩萨尸罗品中。语舍利弗。尸罗名不分别是众生不说是
 我。不说是寿者命者。不说是人。不说是养育者。不说是色阴受
 想行识阴。不说是地种水火风种。尸罗名不分别是眼相不分别是
 色相不分别是耳相声相鼻相香相舌相味相身相触相意相法相。尸
 罗名不分别是身是口是心。尸罗名摄心故是一心相。选择诸法故
 是慧相。尸罗名到空至无相际不杂三界。无作无起无生忍。尸罗
 名不从先际来不至后际亦不住中际。尸罗名不住。心意识不与念
 和合。

grasping and no relinquishing. There are no beings and no causes and conditions for the existence of any being. There is no body, no speech, and no mind, no world, no worldly dharmas, no reliance on the world. There is no elevation of oneself by virtue of one's *śīla*, no belittling of others because of [their absence of] *śīla*, no development of overweening pride because of one's *śīla*, and no distinguishing between this one and that one because of *śīla*.

Kāśyapa, this is what constitutes the *śīla* of all worthies and *āryas*, the *śīla* that has gone beyond the three realms, that is free of all contaminants, and that retains no connections [anywhere within the three realms].

This also accords with Akṣayamati Bodhisattva's statement to Śāriputra in the chapter on *śīla*:²²³

Śīla refers to not making any discriminating assertion claiming the existence of any being. One does not claim that any self exists, does not claim that anyone possessed of a soul or anyone possessed of a life exists. One does not claim that there is any person, does not claim that there is anyone who has been raised up, does not claim that there is any form aggregate or any feeling, perception, formative-factor, or consciousness aggregate. One does not claim that there exists any earth element or any water, fire, or wind element;

Śīla refers to not discriminating the existence of any eye characteristic, to not discriminating the existence of any visual form characteristic, to not discriminating the existence of any ear characteristic, any sound characteristic, any nose characteristic, any smell characteristic, any tongue characteristic, any flavor characteristic, any body characteristic, any characteristic of tangible objects, any mind characteristic, or any characteristic of dharmas as objects of mind;

Śīla refers to not discriminating the existence of body, speech, or mind;

Because *śīla* involves maintaining a focused mind, it is therefore characterized by single-mindedness;

Because it involves skillful selection among dharmas, it is therefore characterized by wisdom;

Śīla refers to arriving at emptiness, to reaching the ultimate limit of signlessness that does not involve any admixture with the three realms of existence, and to wishlessness, non-arising, and the unproduced dharmas patience;

Śīla refers to not coming forth from the past, not going forth to the future, and not abiding between them, either;

Śīla refers to not dwelling in the conjunction of mind faculty, mind consciousness, and thoughts [as objects of mind];

正
體
字

尸羅名不依欲界不依色界不依無
 111a17 || 色界。尸羅名離貪塵除瞋垢滅無明闇。非
 111a18 || 常非斷不違眾緣生相。尸羅名離我心捨
 111a19 || 我所心不住身見。尸羅名不貪著名相不
 111a20 || 與名色和合。尸羅名不為結使所使。不
 111a21 || 為諸纏所覆。不住障礙疑悔中。尸羅名
 111a22 || 貪不善根所不住過瞋不善根斷^[1]癡不善
 111a23 || 根。尸羅名無急無熱^[2]猗心快樂。尸羅名不
 111a24 || 斷諸佛種故不破法身。不分別法性故不
 111a25 || 斷法種。無為相故不斷僧種。舍利弗。是
 111a26 || 名諸菩薩最勝無上尸羅。如是尸羅則不可
 111a27 || 盡唯除諸佛尸羅皆有盡也所謂。
 111a28 || 從凡夫尸羅 後至辟支佛
 111a29 || 是皆有盡相 菩薩則無盡
 111b01 || 從凡夫來所有尸羅雖久受果報終歸於
 111b02 || 盡。諸阿羅漢辟支佛所有尸羅皆亦有盡。菩
 111b03 || 薩尸羅無我無我所

簡
體
字

尸罗名不依欲界不依色界不依无色界。尸罗名离贪尘除嗔垢灭无明闇。非常非断不违众缘生相。尸罗名离我心舍我所心不住身见。尸罗名不贪著名相不与名色和合。尸罗名不为结使所使。不为诸缠所覆。不住障碍疑悔中。尸罗名贪不善根所不住过嗔不善根断痴不善根。尸罗名无急无热猗心快乐。尸罗名不断诸佛种故不破法身。不分别法性故不断法种。无为相故不断僧种。舍利弗。是名诸菩萨最胜无上尸罗。如是尸罗则不可尽唯除诸佛尸罗皆有尽也所谓。

从凡夫尸罗 后至辟支佛
 是皆有尽相 菩萨则无尽

从凡夫来所有尸罗虽久受果报终归于尽。诸阿罗汉辟支佛所有尸罗皆亦有尽。菩萨尸罗无我无我所

Śīla refers to not relying on the desire realm, to not relying on the form realm, and to not relying on the formless realm;

Śīla refers to abandoning the dust of greed, to ridding oneself of the defilement of hatred, to extinguishing the darkness of ignorance, to not falling into either eternalism or annihilationism, and to not contradicting production as characterized by [the conjunction of] multiple conditions;

Śīla refers to abandoning the conception of a self, to relinquishing the conception of anything belonging to a self, and to not dwelling in the view of a real self in association with the body;

Śīla refers to not being attached to designations and characteristics being incompatible with name-and-form;²²⁴

Śīla refers to not being under the direction of any of the fetters;

[*Śīla* refers to] not being overpowered by any of the obsessions;

[*Śīla* refers to] not abiding in any of the hindering doubts or regrets;

Śīla refers to not abiding in roots of bad action associated with greed, to transcending roots of bad action associated with hatred, and to severing roots of bad action associated with delusion;

Śīla refers to the happiness of the delighted mind free of anxiety and free of mental fever;

Śīla refers to not destroying the Dharma body, this through not severing the lineage of the Buddhas, to not severing the lineage of the Dharma, this through not making discriminations regarding the nature of dharmas, and to not severing the lineage of the Sangha, this through being characterized by [cultivation of] the unconditioned.²²⁵

Sāriputra, this is what is meant by the supreme and unsurpassed *śīla* of bodhisattvas. *Śīla* of this sort is inexhaustible. With the sole additional exception of the Buddhas, *śīla* [as practiced by all others] is in every case exhaustible.

This is as stated herein:

d. THE INEXHAUSTIBILITY OF THE BODHISATTVAS' MORAL VIRTUE

Beginning with the *śīla* of the common person
and ending with that practiced by a *pratyekabuddha*,
all of these are characterized by exhaustibility.

It is only that of bodhisattvas that is inexhaustible.

Even though all of the *śīla* practice coming forth from the common person results in their long-enduring enjoyment of its karmic fruits, it is all finally completely exhausted. Even all *śīla* ever practiced by all arhats and *pratyekabuddhas* is finally exhausted as well.

However, because the bodhisattva's practice of *śīla* is based on the realization of the non-existence of a self or anything belonging to a

離一切所得滅諸戲

- 111b04 || 論。是故無盡。如無盡意菩薩尸羅品中說。
 111b05 || 諸凡夫尸羅隨生處盡故。尸羅則盡。外道五
 111b06 || 通退轉時盡故。尸羅則盡。人以十善業道盡
 111b07 || 故。尸羅則盡。欲界諸天福德盡故。尸羅則盡。
 111b08 || 色界諸天四禪四無量盡故。尸羅則盡。無色
 111b09 || 界諸天隨定生處盡故。尸羅則盡。諸學無學
 111b10 || 人入涅槃盡故。尸羅則盡。諸辟支佛無大
 111b11 || 悲故。尸羅則盡。大德舍利弗。但諸菩薩尸羅
 111b12 || 無有盡。何以故。從菩薩尸羅出諸尸羅差
 111b13 || 別因無盡故果亦無盡。菩薩尸羅無盡故。如
 111b14 || 來尸羅亦無盡。是故諸大人尸羅名為無盡。
 111b15 || 問曰。汝解龜尸羅時。說六十五種尸羅。聲
 111b16 || 聞中有八種尸羅。四種從身生。四種從口
 111b17 || 生。如是事者何得不相違。答曰。不相違
 111b18 || 也。何以故。
 111b19 || 雖非尸羅體 益故名為分

正
體
字

离一切所得灭诸戏论。是故无尽。如无尽意菩萨尸罗品中说。诸
 凡夫尸罗随生处尽故。尸罗则尽。外道五通退转时尽故。尸罗则
 尽。人以十善业道尽故。尸罗则尽。欲界诸天福德尽故。尸罗则
 尽。色界诸天四禅四无量尽故。尸罗则尽。无色界诸天随定生处
 尽故。尸罗则尽。诸学无学人入涅槃尽故。尸罗则尽。诸辟支佛
 无大悲故。尸罗则尽。大德舍利弗。但诸菩萨尸罗无有尽。何以
 故。从菩萨尸罗出诸尸罗差别因无尽故果亦无尽。菩萨尸罗无尽
 故。如来尸罗亦无尽。是故诸大人尸罗名为无尽。问曰。汝解粗
 尸罗时。说六十五种尸罗。声闻中有八种尸罗。四种从身生。四
 种从口生。如是事者何得不相违。答曰。不相违也。何以故。
 虽非尸罗体 益故名为分

簡
體
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self, on the abandonment of the idea that any dharma can be apprehended at all, and on the extinguishing of all conceptual elaboration, it is therefore utterly inexhaustible. This is as described by Akṣayamati Bodhisattva in the chapter on *śīla*.²²⁶

Because [the karmic fruits of] the *śīla* practiced by common people come to an end in accordance with the stations of rebirth into which they are reborn, [the karmic fruits of] their *śīla* become exhausted. Because the five spiritual powers acquired by non-Buddhist practitioners come to an end when they regress, [the karmic fruits of] their *śīla* become exhausted. Because [the karmic fruits of] the ten courses of good karmic action as practiced by humans are exhaustible, [the karmic fruits of] their *śīla* become exhausted

Because the merit of the devas in the desire realm is exhaustible, [the karmic fruits of] their *śīla* become exhausted. Because the four *dhyānas* and the four immeasurable minds as practiced by devas in the form realm are exhaustible, [the karmic fruits of] their *śīla* become exhausted. Because the stations into which the devas of the formless realm may be reborn in accordance with their meditative absorptions are exhaustible, [the karmic fruits of] their *śīla* become exhausted.

Because learners and those beyond learning [in the Śrāvaka Disciple Vehicle] come to an end with their entry into nirvāṇa, [the karmic fruits of] their *śīla* are exhaustible. Because the *pratyekabuddhas* do not possess the great compassion, [the karmic fruits of] their *śīla* are exhaustible.

Venerable Śāriputra, only the *śīla* of bodhisattvas is inexhaustible. Why? It is from the bodhisattva's practice of *śīla* that there emerge all the different manifestations of *śīla*. Because those karmic causes are inexhaustible, the associated karmic fruits are also inexhaustible. Because the *śīla* of bodhisattvas is inexhaustible, the *śīla* of the Tathāgatas is also inexhaustible. As a consequence, the *śīla* as practiced by all these great men is inexhaustible.

4. A CLARIFICATION REGARDING ASPECTS VERSUS ESSENCE OF MORAL VIRTUE

Question: When you explained the more general aspects of *śīla*, you spoke of sixty-five different aspects of *śīla* [*pāramitā*] and stated that, among *śrāvaka* disciples, there are eight kinds of *śīla*, four arising in association with the body and four arising in association with speech. How is there no contradiction between these [two different ways of enumerating the types of *śīla*]?

Response: They are not mutually contradictory. How is this so?

Although [those aspects] are not the very essence of *śīla*, because they are beneficial, they are referred to as its aspects.

111b20 || 八種身口業 即是尸羅體
111b21 || 雖六十五種分非尸羅體而利益身口八種
111b22 || 龜尸羅故名尸羅分。凡能有所利益皆名
111b23 || 為分。如象馬扇蓋名為王分。是故禪定智
111b24 || 慧等雖非尸羅體以利益尸羅故。亦名尸
111b25 || 羅分。

正
體
字

八种身口业 即是尸罗体
虽六十五种分非尸罗体而利益身口八种粗尸罗故名尸罗分。
凡能有所利益皆名为分。如象马扇盖名为王分。是故禅定智慧等
虽非尸罗体以利益尸罗故。亦名尸罗分。

简
体
字

As for those eight kinds of physical and verbal karmic actions,
those do constitute the essence of *śīla*.

Although those sixty-five aspects do not constitute the very essence of *śīla*, because they are nonetheless beneficial to those eight relatively coarse categories of physical and verbal *śīla*, they are therefore referred to as aspects of *śīla*. In general, whatever is able to be of benefit [to this practice] is regarded as an aspect [of *śīla*]. This is analogous to the custom of referring to all the [monarch's] elephants, horses, feather fans, and canopies as aspects of kingship. Consequently, although the *dhyāna* absorptions, wisdom, and so forth are not themselves the very essence of *śīla*, because they are beneficial to the practice of *śīla*, they too are regarded as aspects of *śīla*.

The End of Chapter Thirty-One

正
體
字

111b26 || 解頭陀品第[3]五
111b27 || 菩薩如是行尸羅法。
111b28 || 見十利應著 二六種衣法
111b29 || 又以見十利 盡形應乞食
111c01 || 比丘欲具足行持戒品。應著二六種衣。以
111c02 || 見十利故。何等十。一以慚愧故。二障寒
111c03 || 熱蚊虻毒虫故。三以表示沙門儀法故。四
111c04 || 一切天人見法衣恭敬尊貴如塔寺故。五
111c05 || 以厭離心著染衣非為貪好故。六以隨
111c06 || 順寂滅非為熾然煩惱故。七著法衣有惡
111c07 || 易見故。八著法衣更不須餘物莊嚴故。九
111c08 || 著法衣隨順修八聖道故。十我當精進行
111c09 || 道不以染污心於須臾間著壞色衣。以
111c10 || 見是十利故。應著二種衣。一者居士衣。二
111c11 || 者糞掃衣。

簡
體
字

解头陀品第三十三之一
菩薩如是行尸羅法。
見十利應着 二六種衣法
又以見十利 盡形應乞食
比丘欲具足行持戒品。應着二六種衣。以見十利故。何等
十。一以慚愧故。二障寒熱蚊虻毒虫故。三以表示沙門儀法故。
四一切天人見法衣恭敬尊貴如塔寺故。五以厭离心着染衣非為貪
好故。六以隨順寂滅非為熾然煩惱故。七着法衣有惡易見故。八
着法衣更不須余物莊嚴故。九着法衣隨順修八聖道故。十我當精
進行道不以染污心於須臾間着壞色衣。以見是十利故。應着二種
衣。一者居士衣。二者糞掃衣。

CHAPTER 32

An Explanation of the Dhūta Austerities

XII. CHAPTER 32: AN EXPLANATION OF THE DHŪTA AUSTERITIES

A. HAVING SEEN 10 BENEFITS, WEAR CORRECT ROBES AND GO ON ALMS ROUND

The bodhisattva practices the dharma of *śīla* in this way:²²⁷

Having observed its ten benefits, one should wear the two and six types of robes in accordance with that dharma. Additionally, due to having observed its ten benefits, one should obtain food on the alms round for one's entire life.

Wishing to completely fulfill the practice of upholding the various categories of moral precepts and having observed that there are ten associated benefits from doing so, one should take up the practice of wearing the two types and the six types of robes. What are those ten benefits? They are:

1. THE TEN BENEFITS OF THE APPROPRIATE ROBES

First, because this assists a sense of shame and a dread of blame;

Second, because this allows one to protect oneself from cold, heat, mosquitoes, horseflies, and poisonous insects;

Third, because this displays the proper deportment of a *śramaṇa*;

Fourth, because, whenever devas or humans lay eyes on the Dharma robes, they are moved to respect and veneration comparable to what they would feel when coming upon a stupa or temple;

Fifth, because one wears the dyed robes with the mind of renunciation and not out of some desire to wear what is considered fine;

Sixth, because one wears the robes to accord with the ideal of quiescence and not to be ablaze with the fire of afflictions.

Seventh, because when one wears the Dharma robes, if there is something bad in one's character, this is easy for others to observe.

Eighth, because when one wears the Dharma robes, one requires no additional adornments;

Ninth, because in wearing the Dharma robes, one acts in accordance with the eightfold path of the Āryas;

Tenth, because I should be vigorous in practice of the path, I should not wear the *kāṣāya* robes for even a moment during which I am beset with defiled thoughts.

Having observed these ten benefits, one should wear the two types of robes: First, robes contributed by a householder. Second, cast-off robes.

正
體
字

六種者。一劫^[4]貝。二芻摩。三憍^[5]絺
 111c12 || 耶。四毳衣。五赤麻衣。六白麻衣。見有十利
 111c13 || 盡形乞食者。一所用活命自屬不^[6]屬他。
 111c14 || 二眾生施我食者令住三寶然後當食。三
 111c15 || 若有施我食者當生悲心我當勤行精進
 111c16 || 令善住布施作已乃食。四隨順佛教行故。
 111c17 || 五易滿易養。六行破憍慢法。七無見頂善
 111c18 || 根。八見我乞食餘有修善法者亦當效
 111c19 || 我。九不與男^[7]女大小有諸因緣事。十次
 111c20 || 第乞食故。於眾生中平等心。即種助一
 111c21 || 切種智。
 111c22 || 佛雖聽請食 欲以自利己
 111c23 || 亦利他人故 則不受請食
 111c24 || 自利者。能具諸波羅蜜。利他者教化眾生
 111c25 || 令住

簡
體
字

六种者。一劫贝。二刍摩。三憍絺耶。四毳衣。五赤麻衣。六白
 麻衣。见有十利尽形乞食者。一所用活命自属不属他。二众生施
 我食者令住三宝然后当食。三若有施我食者当生悲心我当勤行精
 进令善住布施作已乃食。四随顺佛教行故。五易满易养。六行破
 憍慢法。七无见顶善根。八见我乞食余有修善法者亦当效我。九
 不与男女大小有诸因缘事。十次第乞食故。于众生中平等心。
 即种助一切种智。
 佛虽听请食 欲以自利己
 亦利他人故 则不受请食
 自利者。能具诸波罗蜜。利他者教化众生令住

As for the six types of robes, they are: First, *kārpāsa* (cotton) cloth robes. Second, *kṣaumā* (linen) cloth robes. Third, *kauśeya* (silk) cloth robes. Fourth, animal hair robes. Fifth, red hemp robes. Sixth, white hemp robes.

2. THE TEN BENEFITS OF OBTAINING ONE'S FOOD FROM THE ALMS ROUND

As for, "having observed its ten benefits, one should obtain food on the alms round for one's entire life," [those ten benefits are]:

First, that what I obtain [on the alms round] is able to sustain my life is my own responsibility and no one else's;²²⁸

Second, [having reflected], "May those beings who provide me with food be caused to find refuge in the Three Jewels," one may then go ahead and eat;

Third, [one reflects], "Whenever someone provides me with food, I should bring forth a thought of compassion for them and resolve to be diligent in practicing vigor so they may abide well in their practice of giving." Having reflected thus, one may then eat;

Fourth, this is a practice that accords with the instructions of the Buddha;

Fifth, one is easily satisfied and easily nourished through this practice.

Sixth, one practices a dharma that crushes potential arrogance;

Seventh, this practice plants roots of goodness for gaining the invisible summit mark [of a buddha's body];

Eighth, by observing the practice of obtaining food on the alms round, others engaged in the cultivation of good dharmas will emulate my practice;

Ninth, through this practice one refrains from forming close ties with particular men or women, whether old or young;

Tenth, by practicing the strictly sequential method of obtaining food on the alms round, one develops a mind of uniformly equal regard for all beings that assists the acquisition of the knowledge of all modes.

B. DWELLING IN A FOREST HERMITAGE

1. TO DERIVE THE BENEFITS OF DHŪTA PRACTICE, DO NOT ACCEPT INVITATIONS

Although the Buddha did permit accepting invitations for meals, if one wishes to provide for one's own benefit while also benefiting other people, one should not accept invitations for meals.

"One's own benefit" refers here to the ability to perfect [the cultivation of] all the *pāramitās*. "Benefiting others" refers here to teaching beings in such a way that one induces them to abide in [accordance with] the

正
體
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三寶。行者如是自利利他。
111c26 || 見有十利故 常不捨空閑
111c27 || 問疾及聽法 教化乃至寺
111c28 || 受阿練若處比丘。雖增長種種功德。略說
111c29 || 見十利故。盡形不應捨。何等為十。一自
112a01 || 在來去。二無我無我所。三隨意所住無有
112a02 || 障礙。四心轉樂習阿練若住處。五住處少欲
112a03 || 少事。六不惜身命。為具足功德故。七遠
112a04 || 離眾聞語故。八雖行功德不求恩報。九
112a05 || 隨順禪定易得一心。十於空處住易生
112a06 || 無障礙想。問訊病等來至寺者。
112a07 || 若有因緣事 來在塔寺住
112a08 || 於一切事中 不捨空閑想
112a09 || 比丘雖受盡形阿練若法。有因緣事至則
112a10 || 入塔寺。

簡
體
字

三宝。行者如是自利利他。
见有十利故 常不舍空閑
问疾及听法 教化乃至寺
受阿练若处比丘。虽增长种种功德。略说见十利故。尽形不
应舍。何等为十。一自在来去。二无我无我所。三随意所住无有
障碍。四心转乐习阿练若住处。五住处少欲少事。六不惜身命。
为具足功德故。七远离众闻语故。八虽行功德不求恩报。九随顺
禅定易得一心。十于空处住易生无障碍想。问讯病等来至寺者。
若有因缘事 来在塔寺住
于一切事中 不舍空閑想
比丘虽受尽形阿练若法。有因缘事至则入塔寺。

Three Jewels. A practitioner who acts accordingly will benefit himself while also benefiting others.

2. HAVING OBSERVED TEN BENEFITS, REMAIN IN SOLITUDE WITH 3 EXCEPTIONS

Because one has observed its ten benefits,
one never abandons residing in a solitary wilderness dwelling.
In order to visit and console the sick, to listen to Dharma,
or to provide teachings, one may then go to a temple.

For the bhikshu who has taken up the practice of dwelling in a forest hermitage, although it may increase many different sorts of meritorious qualities, generally speaking, it is due to seeing ten benefits from this that, for the rest of his life, he should never abandon this practice. What are the ten benefits? They are as follows:

3. THE TEN BENEFITS OF DWELLING IN SOLITUDE IN FOREST HERMITAGE

First, one retains complete freedom to come and go at will;
Second, one thus easily does away with conceptions of “I” and “mine”;
Third, there is nothing to impede one’s dwelling wherever one wishes;
Fourth, one’s mind increasingly delights in forest hermitage practice;
Fifth, one’s dwelling place conduces to but few wants and few responsibilities;
Sixth, for the sake of perfecting the meritorious qualities, one should give up any selfish cherishing for his own body or life;²²⁹
Seventh, one departs far from the boisterous chatter of the crowds;
Eighth, even though one’s practice is [devoted to perfecting] the meritorious qualities, one seeks no kindness in return;
Ninth, it becomes easy to achieve single-mindedness in accordance with one’s cultivation of *dhyāna* concentration;
Tenth, through abiding in a solitary wilderness location, one easily develops unimpeded reflections.²³⁰

4. WHEN LEAVING, ONE SHOULD MAINTAIN THE PERCEPTION OF EMPTINESS

As for coming to the temple to visit and console the sick or for the other above-mentioned reasons:

If there are situations where, for particular reasons,
one comes and abides at the stupa or temple,
Still, in every such situation,
one never abandons one’s perception of emptiness and serenity.

Although a bhikshu may have taken on the dharma of lifetime forest hermitage dwelling, if situations emerge involving particular causes and conditions, he may then go and enter the stupa or temple, for the

正
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佛法有通有塞。非如外道阿練
112a11 || 若。名常樂空閑靜處。於一切法不捨空
112a12 || 想。以一切法體究竟皆空故。問曰。有何因
112a13 || 緣故來至塔寺。答曰。一供給病人。二為^[1]病
112a14 || 求醫藥具。三為病者求看病人。四為病
112a15 || 者說法。五為餘比丘說法。六聽法教化。
112a16 || 七為供養恭敬大德者。八為供給聖眾。九
112a17 || 為讀誦深經。十教他令^[2]讀深經。有如是
112a18 || 等諸因來至塔寺。
112a19 || 精進行諸覺 隨阿練若法
112a20 || 比丘已住於 阿練若處者
112a21 || 常應精勤生 種種諸善法
112a22 || 大膽心無我 滅除諸怖畏
112a23 || 阿練若精進者。若比丘斷貪。不惜身命利
112a24 || 養故。晝夜常勤精進如救頭然。

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佛法有通有塞。非如外道阿练若。名常乐空闲静处。于一切法不
舍空想。以一切法体究竟皆空故。问曰。有何因缘故来至塔寺。
答曰。一供给病人。二为病求医药具。三为病者求看病人。四为
病者说法。五为余比丘说法。六听法教化。七为供养恭敬大德
者。八为供给圣众。九为读诵深经。十教他令读深经。有如是等
诸因来至塔寺。
精进行诸觉 随阿练若法
比丘已住于 阿练若处者
常应精勤生 种种诸善法
大胆心无我 灭除诸怖畏
阿练若精进者。若比丘断贪。不惜身命利养故。昼夜常勤精
进如救头然。

Dharma of the Buddha has both exceptions and restrictions in such cases. In this respect, it is not like the non-Buddhist approaches to forest hermitage dwelling. [This practice] is defined by always delighting in abiding in an empty and serenely quiet place. Hence one never relinquishes the perception of all dharmas as empty. This is because the very essence of all dharmas is that they are all ultimately empty [of any inherent existence of their own].

5. TEN REASONS A FOREST DWELLER MIGHT COME TO A TEMPLE OR STUPA

Question: What are the reasons for which one might come to the stupa or temple?

Response:

- First, to provide for the care of the sick;
- Second, to seek medical supplies to treat one's own sickness;
- Third, for one who is sick to search for a physician to treat his illness;
- Fourth, to teach the Dharma to the sick;
- Fifth, to teach the Dharma to the other bhikshus;
- Sixth, to listen to teachings on Dharma;
- Seventh, in order to pay respects and make offerings to greatly virtuous monastics;
- Eighth, in order to provide for the needs of the Ārya Sangha;
- Ninth, to study and recite profound scriptures;
- Tenth, to instruct others in the study of profound scriptures.

There are reasons such as these that justify coming to the stupa or temple.

6. THE FOREST DWELLER'S VIGOROUS CULTIVATION OF RIGHT DHARMA

One is vigorous in cultivating the various types of thought as one accords with the dharma of the forest hermitage.

The bhikshu who has been residing in a forest hermitage abode

should always be vigorous and diligent in bringing forth the many different good dharmas, in great courageousness in one's resolve to realize non-self, and in extinguishing every sort of fear.

Regarding the application of vigor in a forest hermitage, this is exemplified by the bhikshu who, because he has cut off covetousness and does not cherish his body, life, or offerings, always strives with diligence and vigor both day and night as, for his entire life,²³¹ he accords with forest hermitage practice, doing so with the same urgency one would feel in putting out a fire in one's own turban.

[3]身依隨

112a25 || 阿練若。覺者所謂出覺不瞋覺不惱覺等諸
 112a26 || 善覺。復次念佛是正遍知者。眾生中尊。佛法
 112a27 || 是善說。弟子眾隨順正行。復次隨順空隨
 112a28 || 順無相隨順無願諸覺名隨阿練若覺。復
 112a29 || 次隨順四勝處。隨順六波羅蜜諸覺。是名
 112b01 || 隨順阿練若覺。復次如佛為郁伽長者說
 112b02 || 在家出家菩薩行。若出家菩薩受阿練若法。
 112b03 || 應如是思惟。我何故住阿練若處。我非但
 112b04 || 住阿練若處故名為沙門。而阿練若處。多
 112b05 || 有眾生。多惡不善。不護諸根不精進不
 112b06 || 修習善法者。如麀鹿猿猴眾鳥惡^[4]賊旃陀
 112b07 || 羅等不名為比丘。我今為何事故住阿練
 112b08 || 若處。應成辦其事。長者何等為事。一謂念
 112b09 || 不散亂。二得諸陀羅尼。三行慈心。四行悲
 112b10 || 心。五自在住五神通。

正體字

身依隨阿練若。覺者所謂出覺不瞋覺不惱覺等諸善覺。復次念佛是正遍知者。眾生中尊。佛法是善說。弟子眾隨順正行。復次隨順空隨順無相隨順無願諸覺名隨阿練若覺。復次隨順四勝處。隨順六波羅蜜諸覺。是名隨順阿練若覺。復次如佛為郁伽長者說在家出家菩薩行。若出家菩薩受阿練若法。應如是思惟。我何故住阿練若處。我非但住阿練若處故名為沙門。而阿練若處。多有眾生。多惡不善。不護諸根不精進不修習善法者。如獐鹿猿猴眾鳥惡賊旃陀羅等不名為比丘。我今為何事故住阿練若處。應成辦其事。長者何等為事。一謂念不散亂。二得諸陀羅尼。三行慈心。四行悲心。五自在住五神通。

簡體字

As for “[cultivating the various types of] thought,” this refers to the thought of renunciation, the thought of non-ill will, and the thought of non-harming as well as to the other types of wholesome thought.²³²

Then again, this also refers to:

Cultivating mindfulness of the Buddha as the possessor of right and universal knowledge and as the most revered among all beings;
Cultivating mindfulness of the Buddha’s Dharma as well spoken;
Cultivating mindfulness of his Sangha of disciples as according with right practice [of the path].

Furthermore, cultivating thought appropriate to dwelling in a forest hermitage refers as well to cultivating all of the various contemplative ideation that accords with emptiness, that accords with signlessness, and that accords with wishlessness.

Additionally, this refers to contemplative thought accordant with the four supreme bases [for the development of meritorious qualities] and concordant with the six *pāramitās*.

These are the various sorts of thought that are accordant with the dharma for abiding in a forest hermitage.

Then again, this is similar to what the Buddha told Ugra, the Elder, when explaining the bodhisattva path practices of both laity and monastics:²³³

7. SCRIPTURAL CITATION ON THE CORRECT PURPOSES OF A FOREST DWELLER

If a monastic bodhisattva takes on the dharma of forest hermitage practice, he should reflect in this manner:

“Why am I choosing to abide in a forest hermitage setting? It is not solely because I abide in a forest hermitage setting that I qualify as a *śramaṇa*, for there are many sorts of beings who abide in a forest hermitage setting. Mostly inclined toward evil and not toward goodness, they do not guard the sense faculties, do not cultivate with vigor, and do not cultivate the good dharmas. Take for example the musk deer, monkeys, the many sorts of birds, evil bandits, *caṇḍālas*, and other such people, none of whom are bhikshus. So, for what purpose am I choosing to abide in a forest hermitage setting?”

One must indeed accomplish one’s purpose. Elder, what sorts of things constitute one’s purpose? [They include the following]:

- 1) So that one’s thoughts will not be scattered;
- 2) To acquire [consummate practice of] the *dhāraṇis*;
- 3) To cultivate the mind of kindness;
- 4) To cultivate the mind of compassion;
- 5) To abide with sovereign mastery in the five types of spiritual superknowledges;

六具足六波羅蜜。七

- 112b11 || 不捨一切智心。八修習方便智。九攝取眾
 112b12 || 生。十成就眾生。十一不捨四攝法。十二常
 112b13 || 念六思念。十三為多聞故不捨精進。十四
 112b14 || 正觀擇諸法。十五應正解脫。十六知得果。
 112b15 || 十七住於正位。十八守護佛法。十九信業
 112b16 || 果報故名正見。二十離一切憶想分別思
 112b17 || 惟故名正思惟。二十一隨眾生所信樂為
 112b18 || 說法故名為正語。二十二滅諸業故起業
 112b19 || 名為正業。二十三破煩惱氣故名為正命。
 112b20 || 二十四得無上道故名正精進。二十五觀
 112b21 || 不虛妄法故名正念二十六得一切智慧
 112b22 || 故名正定。二十七於空不怖。二十八於無
 112b23 || 相不畏。二十九於無願不沒。三十故以智
 112b24 || 受身。三十一依義不依語。三十二依智不
 112b25 || 依識。三十三依了義經不依不了義經。三
 112b26 || 十四依法不依人。長者如是等名為出家
 112b27 || 菩薩比丘。利益事應生。

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六具足六波羅蜜。七不舍一切智心。八修习方便智。九摄取众
 生。十成就众生。十一不舍四摄法。十二常念六思念。十三为多
 闻故不舍精进。十四正观择诸法。十五应正解脱。十六知得果。
 十七住于正位。十八守护佛法。十九信业果报故名正见。二十离
 一切忆想分别思惟故名正思惟。二十一随众生所信乐为说法故名
 为正语。二十二灭诸业故起业名为正业。二十三破烦恼气故名
 为正命。二十四得无上道故名正精进。二十五观不虚妄法故名正念
 二十六得一切智慧故名正定。二十七于空不怖。二十八于无相不
 畏。二十九于无愿不没。三十故以智受身。三十一依义不依语。
 三十二依智不依识。三十三依了义经不依不了义经。三十四依法
 不依人。长者如是等名为出家菩萨比丘。利益事应生。

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- 6) To completely fulfill the practice of the six *pāramitās*;
- 7) To avoid abandoning the resolve to realize all-knowledge;
- 8) To cultivate the knowledge of skillful means;
- 9) To attract beings [into the Dharma];
- 10) To facilitate beings' success [in cultivating the path];
- 11) To avoid abandoning the four means of attraction;
- 12) To become ever mindful of the six objects of mindfulness;²³⁴
- 13) To avoid abandoning vigor in the acquisition of extensive learning;
- 14) To engage in correct contemplative analysis of dharmas;
- 15) To practice in accordance with right liberation;
- 16) To achieve the realization of the fruits [of the path];
- 17) To abide in the right and definite position (*samyaktva-niyāma*);
- 18) To preserve and protect the Buddha's Dharma;
- 19) To abide in right views through faith in karmic retributions;
- 20) To abide in right intentional thought through abandoning all recollective and discriminating thought;
- 21) To abide in right speech through teaching Dharma for beings in accordance with their own resolute beliefs;
- 22) To abide in right action through acting in ways that extinguish [bad] karma;
- 23) To abide in right livelihood through extinguishing affliction driven habitual karmic propensities;
- 24) To abide in right effort through striving for the attainment of the unsurpassed path;
- 25) To abide in right mindfulness through contemplation of dharmas that are not false;
- 26) To abide in right meditative concentration through the attainment of comprehensive wisdom;
- 27) To not be frightened by emptiness;
- 28) To not be made fearful by signlessness;
- 29) To not be overwhelmed by wishlessness;
- 30) To be guided by wisdom in taking on one's bodies;
- 31) To rely on the meaning, not merely on the words;
- 32) To rely on wisdom, not merely on consciousness;
- 33) To rely on sutras of ultimate meaning, not on sutras whose meaning is non-ultimate;
- 34) To rely on Dharma, not on persons.

Elder, it is [purposes] such as these that constitute the beneficial endeavors that the renunciant bodhisattva bhikṣu should bring forth.

隨順阿練若法者。

112b28 || 所謂四禪四無量心。天耳天眼他心智宿命

112b29 || 智神通等。滅諸怖畏者。是人以三因緣能

112c01 || 滅怖畏。一見無我我所法相故能除怖畏。

112c02 || 二以方便力故。三以心膽力故能除怖畏。

112c03 || 見無我我所者。如初地中所說。除五種怖

112c04 || 畏方便力者。此論中念正思惟業果報故。

正 112c05 || 名方便力。應作是念。諸大國王在深宮殿。

體 112c06 || 象馬車步四兵^[5]侍衛業因緣盡。亦受種種諸

字 112c07 || 衰惱事。又業因緣守護者。雖行險道中入

112c08 || 大海水在大戰陣亦安隱無患。我先世業

112c09 || 因緣。若在聚落。若在阿練若處。業因緣必

112c10 || 受其報。如是思惟已除滅怖畏。復作是念。

112c11 || 若我為守護身故。入城邑聚落。捨阿練若

112c12 || 處者。無有

随顺阿练若法者。所谓四禅四无量心。天耳天眼他心智宿命智神通等。灭诸怖畏者。是人以三因缘能灭怖畏。一见无我我所法相故能除怖畏。二以方便力故。三以心胆力故能除怖畏。见无我我所者。如初地中所说。除五种怖畏方便力者。此论中念正思惟业果报故。名方便力。应作是念。诸大国王在深宫殿。象马车步四兵侍卫业因缘尽。亦受种种诸衰恼事。又业因缘守护者。虽行险道中入大海水在大战阵亦安隐无患。我先世业因缘。若在聚落。若在阿练若处。业因缘必受其报。如是思惟已除灭怖畏。复作是念。若我为守护身故。入城邑聚落。舍阿练若处者。无有

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8. THE APPROPRIATE DHARMAS OF A FOREST DWELLER

As for “according with the dharma of the forest hermitage,” this refers to cultivation of the four *dhyānas*, the four immeasurable minds, the heavenly ear, the heavenly eye, cognition of others thoughts, cognition of past lives, the spiritual superknowledges, and so forth.

9. THE MEANS FOR EXTINGUISHING FEAR

As for “extinguishing every sort of fear,” there are three reasons for this practitioner’s ability to extinguish fear:

First, because he sees that dharmas are characterized by non-existence of self and the non-existence of anything belonging to a self, he is therefore able to dispel fear;

Second, because he has the power of skillful means;

Third, because he has the power of mental courage, he is able to dispel fear.

Regarding this matter of “seeing the non-existence of self and the non-existence of anything belonging to a self,” this is just as presented earlier, in the [third chapter’s] treatment of the first ground, where ridding oneself of five kinds of fear was discussed.²³⁵

As for “the power of skillful means,” in this treatise, it is mindfulness that rightly reflects upon karma and its retributions that constitutes the power of skillful means. One should reflect in this way:

All of the great kings may be deep in their palaces where their security is ensured by the fourfold elephant, cavalry, chariot, and infantry battalions that surround and serve them. Even so, once the karmic causes and conditions sustaining their rule finally come to an end, even they are compelled to undergo all of the different events that eventually bring about their ruin and anguish.

Also, in the case of those who are protected by the causes and conditions of their karmic actions, even though they might travel a hazardous road, sail far out onto the waters of the great sea, or walk amidst the ranks of battling armies, they will still remain entirely safe and free of any personal calamities.

Given the karmic causes and conditions established in my previous lives, no matter whether I reside in the village or in a forest hermitage, I will still definitely be compelled to undergo its karmic retribution.

Having contemplated matters in this way, one thereby succeeds in extinguishing fear. Furthermore, one thinks:

If, to protect myself, I choose to go forth into the city or village, thus abandoning this living in a forest hermitage, there will be nothing

能勝善身業善口業善意業守

112c13 || 護者。如佛告波斯匿王。若人行身善業行

112c14 || 口善業行意善業。是名為人善自守護。是

112c15 || 人若言我善自守護者是為實說。大王是

112c16 || 人雖無四兵衛護亦可名為善好守護。何

112c17 || 以故。如是守護名內守護。非外守護。是故

112c18 || 我以身業善行口業善行意業善行故名為

正 112c19 || 善自守護。復作是念。是諸鳥獸腹行虫等

體 112c20 || 在阿練若處。身不行善口不行善意不行

字 112c21 || 善。以遠聚落住故而無所畏。我之心智

112c22 || 豈不如此鳥獸等耶。如是思惟除諸怖畏。

112c23 || 又以念佛故。在阿練若處。能破一切諸怖

112c24 || 畏事。如經說。汝諸比丘阿練若處。若在樹

112c25 || 下若在空舍。或生怖畏。心沒毛豎者。汝當

112c26 || 念我是如來應正遍知明行足善逝世間解

112c27 || 無上士調御丈夫

能勝善身業善口業善意業守護者。如佛告波斯匿王。若人行身善業行口善業行意善業。是名為人善自守護。是人若言我善自守護者是為實說。大王是人虽无四兵卫护亦可名为善好守护。何以故。如是守护名内守护。非外守护。是故我以身业善行口业善行意业善行故名为善自守护。复作是念。是诸鸟兽腹行虫等在阿练若处。身不行善口不行善意不行善。以远聚落住故而无所畏。我之心智岂不如此鸟兽等耶。如是思惟除诸怖畏。又以念佛故。在阿练若处。能破一切诸怖畏事。如经说。汝诸比丘阿练若处。若在树下若在空舍。或生怖畏。心没毛竖者。汝当念我是如来应正遍知明行足善逝世间解无上士调御丈夫

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there that is able to exceed the protection afforded me by good physical karmic actions, good verbal karmic actions, and good mental karmic actions.

This is just as told to King Prasenajit by the Buddha himself when he said:²³⁶

If a person practices good physical karmic actions, practices good verbal karmic actions, and practices good mental karmic actions, this is what affords a person the best personal protection. Were this person to claim of himself, “I am hereby well protected,” this would indeed be a proclamation of the truth.

Great King, even though this man would not be surrounded and guarded by the four-fold battalions of the army, he can still be regarded as being well protected. And why is this so? It is because this form of protection is inward protection, not mere outward protection.

[Thus one may be moved to reflect]:

Therefore I do in fact qualify as personally well protected by virtue of my practice of good physical karmic actions, good verbal karmic actions, and good mental karmic actions.

One may additionally reflect thus:

All of these birds, beasts, snakes, and such that abide in the vicinity of this forest hermitage—even without practicing good physical karmic actions, good verbal karmic actions, or good mental karmic actions, they are free of fear due to dwelling far from the village. How could one as knowledgeable as I fail to even match [the fearlessness of] these birds, beasts, and other creatures?

Through reflecting in these various ways, one does away with all of one’s fears.

Additionally, by resort to mindfulness of the Buddha, one can dispel all fear-inducing circumstances that may arise in a forest hermitage. As is stated in a sutra:²³⁷

When any of you bhikshus are dwelling in a forest hermitage setting, whether beneath a tree, or in some empty building, it could happen that you might be overcome with fear, even to the point that your heart sinks and your hair stands on end. At just that very point, you should become mindful of me [by my ten names]: the Thus Come One (*tathāgata*), Worthy of Offerings (*arhat*), of Right and Universal Enlightenment (*samyak-saṃbuddha*), Perfect in the Clear Knowledges and Conduct (*vidyā-carāṇa-saṃpanna*), the Well Gone One (*sugata*), the Knower of the Worlds (*lokavid*), the Unsurpassed Tamer of Those to

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天人師佛世尊。如是念時
 112c28 || 怖畏即滅。大膽名心不怯弱決定求道。如
 112c29 || 說。
 113a01 || 比丘住空閑 當以心膽力
 113a02 || 除滅諸怖畏 念佛無畏者
 113a03 || 若人自起業 怖畏不得脫
 113a04 || 不怖亦不脫 怖則失正利
 113a05 || 如是知不免 而破餘利者
 113a06 || 則行小人事 比丘所不應
 113a07 || 若有怖畏者 應畏於生死
 113a08 || 一切諸怖畏 生死皆為因
 113a09 || 是故行道者 欲脫於生死
 113a10 || 亦救於他人 不應生怖畏
 113a11 || 如佛離怖畏經中說怖畏法。有沙門婆羅
 113a12 || 門。住阿練若處。應如是念。以不淨身業
 113a13 || 故。不淨口業故。不淨意業故。[1]念不清
 113a14 || 淨故。自高卑人故。懈怠心故。妄憶念故。心
 113a15 || 不定故。愚癡故怖畏。與此相違。身業清淨
 113a16 || 等則無怖畏。又佛為郁伽長者說。出家菩
 113a17 || 薩在阿練若處。應作是念。我何故在此。

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天人師佛世尊。如是念時怖畏即滅。大胆名心不怯弱決定求道。如說。
 比丘住空閑 當以心胆力
 除滅諸怖畏 念佛無畏者
 若人自起業 怖畏不得脫
 不怖亦不脫 怖則失正利
 如是知不免 而破餘利者
 則行小人事 比丘所不應
 若有怖畏者 應畏於生死
 一切諸怖畏 生死皆為因
 是故行道者 欲脫於生死
 亦救於他人 不應生怖畏
 如佛離怖畏經中說怖畏法。有沙門婆羅門。住阿練若處。應如是念。以不淨身業故。不淨口業故。不淨意業故。念不清淨故。自高卑人故。懈怠心故。妄憶念故。心不定故。愚痴故怖畏。與此相違。身業清淨等則無怖畏。又佛為郁伽長者說。出家菩薩在阿練若處。應作是念。我何故在此。

be Tamed (*anuttara-puruṣa-damya-sārathi*), the Teacher of Devas and Humans (*śāstā-deva-manuṣyāṇām*), the Enlightened One (*buddha*), the World Honored One (*bhagavat*). When you become mindful in this way, your fear will immediately disappear.

As for “great courageousness,” this refers to possessing resolve that is not timid or weak and which is decisive in seeking the path. This is as described here:

The bhikṣu who abides in the wilderness
should draw upon the power of courageous resolve
to extinguish all fears,
being mindful of the Buddha as the one who is fearless.

In a case where someone has created karma
and fears that he will be unable to escape [its retribution],
even if he is not fearful, he will still not escape it.
Hence, if one is fearful, then one loses his rightful benefit.

Thus, if one realizes that he cannot avoid it,
and yet allows this to destroy other benefits one might achieve,
then one thereby involves himself in the affairs of petty men
and engages in behavior a bhikṣu should never adopt.

If one is to have something that one fears,
then one should instead fear *saṃsāra*.

All the various forms of fear
have this cycle of births and deaths as their cause.

Therefore, one who practices the path
wishing to gain liberation from *saṃsāra*
while also rescuing others
should not give rise to fear.

As stated by the Buddha in *The Sutra on Abandoning Fear* when discussing the dharma of fearfulness:²³⁸

In an instance where a *śramaṇa* or brahmin is abiding in a forest hermitage, he should reflect as follows: “It is because of impure physical karma, because of impure verbal karma, because of impure mental karma, because of thoughts devoted to what is impure, because of elevating self and diminishing others, because of an indolent mind, because of false recollective thinking, because of an unconcentrated mind, and because of one’s delusions that one is overcome by fear. And it is because of the very opposite qualities consisting of purity of physical karma and so forth that one then becomes free of fear.”

Additionally, for the sake of Ugra, the Elder, the Buddha said:²³⁹

The monastic bodhisattva who resides in a forest hermitage should reflect thus: “For what purpose am I here?”

正
體
字

即 113a18 || 時自知。欲離怖畏故。來至於此。怖畏於
 113a19 || 誰。畏眾憤鬧。畏眾語言。畏貪欲嗔恚愚癡。
 113a20 || 畏憍慢恚恨嫉他利養。畏色聲香味觸。畏
 113a21 || 五陰魔。畏諸愚癡障礙處。畏非時語。畏不
 113a22 || 見言見。畏不聞言聞。畏不覺而覺。畏不
 113a23 || 知而知。畏諸沙門垢。畏共相憎惡。畏欲界
 113a24 || 色界無色界一切生處。畏墮地獄畜生餓鬼
 113a25 || 及諸難處。略說畏一切惡不善法故。來在
 113a26 || 此住。若人在家樂在眾鬧不修習道。住
 113a27 || 在邪念不能得離如是怖畏所。有過去
 113a28 || 諸菩薩。皆在阿練若處。離諸怖畏得無畏
 113a29 || 處。得一切智慧。所有當來諸菩薩亦在阿練
 113b01 || 若處離諸怖畏得一切智慧。今現在諸菩
 113b02 || 薩。住阿練若處離諸怖畏。得無畏處成一
 113b03 || 切智慧。以是故。我怖畏一切諸惡度諸怖
 113b04 || 畏故。應住阿練若處。復次一切怖畏皆從
 113b05 || 著我生。貪著我故。愛受我故。生我想故。
 113b06 || 見我故。貴我故。分別我故。守護我故。若
 113b07 || 我住阿練若處不捨貪著我者。則為空在
 113b08 || 阿練若處。復次長者見有所得者。則不住阿
 113b09 || 練若處。住我我所心者。則不住阿練若處。
 113b10 || 住顛倒者。則不住阿練若處。

簡
體
字

即時自知。欲離怖畏故。來至于此。怖畏于誰。畏眾憤鬧。畏眾
 語言。畏貪欲嗔恚愚痴。畏憍慢恚恨嫉他利養。畏色聲香味觸。
 畏五陰魔。畏諸愚痴障碍处。畏非時語。畏不見言見。畏不聞言
 聞。畏不覺而覺。畏不知而知。畏諸沙門垢。畏共相憎惡。畏欲
 界色界無色界一切生处。畏墮地獄畜生餓鬼及諸難处。略說畏一
 切惡不善法故。來在此住。若人在家樂在眾鬧不修習道。住在邪
 念不能得離如是怖畏所。有過去諸菩薩。皆在阿練若处。離諸怖
 畏得無畏处。得一切智慧。所有當來諸菩薩亦在阿練若处離諸怖
 畏得一切智慧。今現在諸菩薩。住阿練若处離諸怖畏。得無畏处
 成一切智慧。以是故。我怖畏一切諸惡度諸怖畏故。應住阿練若
 处。復次一切怖畏皆從着我生。貪着我故。愛受我故。生我想
 故。見我故。貴我故。分別我故。守護我故。若我住阿練若处不
 捨貪着我者。則為空在阿練若处。復次長者見有所得者。則不住
 阿練若处。住我我所心者。則不住阿練若处。住顛倒者。則不住
 阿練若处。

He should then immediately realize, “It is because of a desire to abandon fear that I have come here. Fear of what? It is fear of the many sorts of befuddling disturbances, fear of the chattering of crowds, fear of greed, hatred, and delusion, fear of arrogance, fear of anger and hostility, fear of jealousy over offerings received by others, fear of visual forms, sounds, smells, tastes, touchables, fear of the *māra* of the five aggregates, fear of all circumstances involving delusion-induced obstacles, fear of untimely speech, fear of claiming to have seen what one has not seen, fear of claiming to have heard what one has not heard, fear of claiming to have awakened when one has not yet awakened, fear of claiming to know what one does not know, fear of the *śramaṇa*’s defilements, fear of mutual detestation, fear of all the places of rebirth throughout the desire realm, the form realm, and the formless realm, and fear of falling into the hell realms, the animal realms, the hungry ghost realms, or any of the other difficulties.²⁴⁰ To state it briefly, it is because of fear of all evil and unwholesome dharmas that I have come to abide here.

“If one lives as a householder, delights in its many sorts of commotion, does not cultivate the path, and abides in wrong thought, he will not be able to achieve emancipation from such points of fear as these.

“There were the bodhisattvas of the past, all of whom resided in a forest hermitage, abandoned all fears, reached the state of fearlessness, and gained all-knowledge. So too, all bodhisattvas of the future shall also dwell in a forest hermitage, abandon all fears, and gain all-knowledge. All of the bodhisattvas of the present also undertake the practice of residing in a forest hermitage and thereby abandon all fears, reach the station of fearlessness, and gain all-knowledge.

“Therefore, given that I fear all of these sorts of bad circumstances, in order to transcend all fears, I too should take up the practice of abiding in a forest hermitage dwelling.

“Furthermore, all fears arise due to attachment to a self, due to affection for and acceptance of a self, due to the conception of a self, due to the perception of a self, due to esteeming a self, due to discriminations conceiving of a self, and due to protection of a self.

“Were I to take up the practice of abiding in a forest hermitage dwelling but still fail to abandon this attachment to a self, then this would amount to abiding in a forest hermitage in vain.”

Furthermore, Elder, whosoever perceives that there is anything at all that is apprehensible [as inherently existent] does not truly reside in a forest hermitage. Whosoever abides in the conception of a self or anything belonging to a self does not truly reside in a forest hermitage. Whosoever abides in thoughts affected by the inverted views does not truly abide in a forest hermitage.

長者乃至生

113b11 || 涅槃想者。尚不住阿練若處。何況起煩惱
 113b12 || 想者。長者譬如草木在阿練若處。無有驚
 113b13 || 畏。菩薩如是。在阿練若處。應生草木想
 113b14 || [2]石瓦想水中影想鏡中像想。於語言生響
 113b15 || 想。於心生幻想。此中誰驚誰畏。菩薩爾時
 113b16 || 則正觀身。無我無我所。無眾生無壽者命
 113b17 || 者。無養育者。無男無女。無知者見者。怖
 113b18 || 畏名為虛妄分別。我則不應隨虛妄分別。
 113b19 || 菩薩如是應如草木住阿練若處。又知一
 113b20 || 切法皆亦如是。斷鬪爭名阿練若處。無我
 113b21 || 無我所無所屬名阿練若處。不應樂在
 113b22 || 家出家眾鬧處住。諸佛不聽阿練若處比丘
 113b23 || 與在家出家者和合。
 113b24 || 問曰。佛不聽與一切眾人和合耶。答曰。不
 113b25 || 然。
 113b26 || 佛聽四和合 餘者則不聽
 113b27 || 是故應親近 餘者則遠離

正
體
字

長者乃至生涅槃想者。尚不住阿練若處。何況起煩惱想者。長者譬如草木在阿練若處。無有驚畏。菩薩如是。在阿練若處。應生草木想石瓦想水中影想鏡中像想。于語言生响想。于心生幻想。此中誰驚誰畏。菩薩爾時則正觀身。無我無我所。無眾生無壽者命者。無養育者。無男無女。無知者見者。怖畏名為虛妄分別。我則不應隨虛妄分別。菩薩如是應如草木住阿練若處。又知一切法皆亦如是。斷斗爭名阿練若處。無我無我所無所屬名阿練若處。不應樂在家出家眾鬧處住。諸佛不聽阿練若處比丘與在家出家者和合。

簡
體
字

問曰。佛不聽與一切眾人和合耶。答曰。不然。
 佛聽四和合 余者則不聽
 是故應親近 余者則遠離

Elder, so it goes even up to the point that, not even one who conceives of nirvāṇa [as inherently existent] truly abides in a forest hermitage, how much the less could it be that someone who conceives of afflictions [as inherently existent] truly abides in a forest hermitage.

Elder, just as the grass and trees in the vicinity of a forest hermitage are entirely free of fear, so too is the bodhisattva. When abiding in a forest hermitage, one should envision oneself as like the grass and trees, envision oneself as like stones or tiles, envision oneself as like a reflection in a pool of water, and envision oneself as like a mere image in a mirror. One should imagine speech to be but echoes, and should imagine one's thoughts to be like magical illusions. In any of this, who is it that could possibly be frightened? And who is it that could be struck with fear?

The bodhisattva then undertakes right contemplation of the body, observing the non-existence of self and the non-existence of anything belonging to a self. He observes that there is no being, no one possessed of a soul, no one possessed of a life, no one who has been raised up, no one identifiable as male, no one identifiable as female, no knower, and no perceiver.

Fear itself is but a product of false discriminations. Thus one reflects: "Then I should not simply follow along with false discriminations."

In just this way, the bodhisattva should be just like the grass or trees as he abides in a forest hermitage. He should also be aware that all dharmas are also just like this.

It is the cutting off of all forms of struggle and disputation that truly qualifies as abiding within a forest hermitage. It is the non-existence of self, the non-existence of anything belonging to a self, and the not belonging to anything at all that truly qualify as the bases of abiding in a forest hermitage.

One should not delight in the many sorts of noisy dwelling places of either householders or monastics. The Buddhas do not permit a bhikṣu dwelling in a forest hermitage to abide together with either a householder or a monastic.

10. FOUR CASES IN WHICH A FOREST DWELLER MAY GATHER WITH OTHERS

Question: Did the Buddha forbid one to gather together with anyone else in the community?

Response: No. He did not.

The Buddha permitted meeting with others in four circumstances but did not permit it otherwise.

Therefore one should draw close [to others] in those situations, while still abiding well apart in other circumstances.

正
體
字

113b28 || 菩薩在阿練若處。聽與四眾和合。所謂入
 113b29 || 聽法眾。教化眾生供養於佛。不離一切智
 113c01 || 心和合。是故唯聽此四事和合。餘者不應
 113c02 || 親近。復次菩薩應作是念。云何諸佛所聽。
 113c03 || 阿練若住處。我當親近。我或非阿練若住
 113c04 || 處。謂是住阿練若處。或有錯謬。問曰。何等
 113c05 || 是阿練若住處。菩薩應當^[3]和合。答曰。佛自
 113c06 || 經中說阿練若住處。名不住一切法。不
 113c07 || ^[4]歸諸塵。不取一切法相。不貪色聲香味
 113c08 || 觸。一切法平等故。無所依止住名阿練若
 113c09 || 處住。^[5]自心善故。不相違住處。名阿練若
 113c10 || 住。捨一切擔^[*]猗樂住故。名阿練若住。脫
 113c11 || 一切煩惱。無怖畏住故。名阿練若住。度
 113c12 || 諸流住故。名阿練若住。住聖種故名阿
 113c13 || 練若住。知足趣得故。名阿練若住。易滿
 113c14 || 易養少欲住故。名阿練若住。

簡
體
字

菩薩在阿練若處。听与四众和合。所谓入听法众。教化众生
 供养于佛。不离一切智心和合。是故唯听此四事和合。余者不应
 亲近。复次菩萨应作是念。云何诸佛所听。阿练若住处。我当亲
 近。我或非阿练若住处。谓是住阿练若处。或有错谬。问曰。何
 等是阿练若住处。菩萨应当和合。答曰。佛自经中说阿练若住
 处。名不住一切法。不归诸尘。不取一切法相。不贪色声香味
 触。一切法平等故。无所依止住名阿练若处住。自心善故。不相
 违住处。名阿练若住。舍一切担猗乐住故。名阿练若住。脱一切
 烦恼。无怖畏住故。名阿练若住。度诸流住故。名阿练若住。住
 圣种故名阿练若住。知足趣得故。名阿练若住。易满易养少欲住
 故。名阿练若住。

Thus the bodhisattva who abides in a forest hermitage is permitted to join in four types of assemblies. Specifically, he may enter assemblies gathered to hear the teaching of Dharma, may enter assemblies to teach beings, may enter assemblies to make offerings to the buddha, and may enter assemblies gathered to prevent abandoning the resolve to gain all-knowledge.

Therefore one is only permitted to gather together with others in these four circumstances. [The bhikshu dwelling in a forest hermitage] should not draw close to others in other circumstances.

11. THE ASPECTS DEFINING HERMITAGE DWELLING APPROVED BY THE BUDDHAS

Additionally, the bodhisattva should reflect in this manner: “How should I establishing a forest hermitage dwelling that is closely adherent to those permitted by all buddhas? Could it perhaps be that this is not actually a forest hermitage dwelling and that I merely suppose it to be a forest hermitage dwelling? Could I perhaps be mistaken about the meaning of this?”

Question: What then are the aspects of a forest hermitage dwelling that a bodhisattva should know?²⁴¹

Response: In the sutras, the Buddha himself declared:

Abiding in a forest hermitage refers to not abiding in any dharma, to not taking refuge in any of the sense objects, to not seizing on any mark of any dharma, and to not coveting any visual forms, sounds, smells, tastes, or tangible objects;

Abiding in a forest hermitage refers to dwelling in a manner wherein one has nothing upon which one relies, this because [one realizes that] all dharmas are uniformly equal;

Dwelling in a forest hermitage refers to abiding in a manner free of contradictions because of the goodness of one’s own mind;

Dwelling in a forest hermitage refers to dwelling in a manner whereby one relinquishes all the burdens and abides in delighted happiness;

Dwelling in a forest hermitage refers to abiding in a manner whereby one becomes liberated from all afflictions and one becomes free of all fears;

Dwelling in a forest hermitage refers to dwelling in a manner whereby one crosses beyond the floods;²⁴²

Dwelling in a forest hermitage refers to abiding in the lineage bases of the Āryas;²⁴³

Dwelling in a forest hermitage refers to being satisfied with what one obtains in the course of things;

Dwelling in a forest hermitage refers to dwelling in way that one is easily satisfied, easily supported, and inclined to but few wants;

智慧足住故。

113c15 || 名阿練若住。正行多聞住故。名阿練若住。

113c16 || 空無相無願解脫門現前故。名阿練若住。

113c17 || 斷諸縛得解脫住故。名阿練若住。順十二

113c18 || 因緣隨順住故。名阿練若住。畢竟寂滅所

113c19 || 作已作^[6]住故。名阿練若住。阿練若住處者。

113c20 || 隨順戒品^[7]佐助定品。利益慧品易得解

正體字 113c21 || 脫品。易得解脫知見品。易行諸助菩提法。

113c22 || 能攝諸頭陀功德。阿練若住處通達諸諦。

113c23 || 阿練若處見知諸陰。阿練若處。諸性同為法

113c24 || 性。阿練若處出離十二入。阿練若處不忘

113c25 || 失菩提心。阿練若處觀空不畏。阿練若處能

113c26 || 護佛法。阿練若處。求解脫者不失功德。

智慧足住故。名阿練若住。正行多聞住故。名阿練若住。空无相
无愿解脱门现前故。名阿練若住。断诸缚得解脱住故。名阿練若
住。顺十二因缘随顺住故。名阿練若住。毕竟寂灭所作已作住
故。名阿練若住。阿練若住处者。随顺戒品佐助定品。利益慧品
易得解脱品。易得解脱知见品。易行诸助菩提法。能摄诸头陀功
德。阿練若住处通达诸谛。阿練若处见知诸阴。阿練若处。诸性
同为法性。阿練若处出离十二入。阿練若处不忘失菩提心。阿練
若处观空不畏。阿練若处能护佛法。阿練若处。求解脱者不失功
德。

简体字

Dwelling in a forest hermitage refers to abiding in a manner whereby one achieves the fulfillment of wisdom;

Dwelling in a forest hermitage refers to abiding in a manner whereby one rightly practices [what one has acquired through] extensive learning;

Dwelling in a forest hermitage refers to directly manifest realization of the emptiness, signlessness, and wishlessness gates to liberation;

Dwelling in a forest hermitage refers to abiding in a manner wherein one severs all the bonds and gains liberation;

Dwelling in a forest hermitage refers to abiding in a manner that accords with the twelve-fold chain of causation;

Dwelling in a forest hermitage refers to abiding in a manner whereby one reaches the state of ultimate quiescence in which one has already done what is to be done;

Dwelling in a forest hermitage refers to abiding in a manner compliant with all classes of moral precepts, compliant with all types of practice assisting acquisition of the meditative absorptions, compliant with all types of practice beneficial to wisdom, compliant with all types of practice that facilitate easy achievement of liberation, compliant with all classes of practice facilitating easy acquisition of the knowledge and vision of liberation, compliant with whatever practices facilitate easy practice of the dharmas conducive to realization of bodhi, and compliant with whatever is able to conduce to accumulating all meritorious qualities associated with the *dhūta* austerities;

Dwelling in a forest hermitage refers to achieving a penetrating comprehension of the truths;

Dwelling in a forest hermitage refers to seeing and knowing the aggregates;

Dwelling in a forest hermitage refers to [realizing that] the nature of all things is identical to the nature of dharmas;²⁴⁴

Dwelling in a forest hermitage refers to abandoning the twelve sense bases;

Dwelling in a forest hermitage refers to never forgetting one's resolve to attain bodhi;

Dwelling in a forest hermitage refers to contemplating emptiness without being frightened by it;

Dwelling in a forest hermitage refers to being able to protect and preserve the Buddha's Dharma;

Dwelling in a forest hermitage refers to [practicing in a manner whereby] one who seeks liberation does not err with regard to the meritorious qualities;

阿

113c27 || 練若處。能得一切智者則能增益阿練若
 113c28 || 處。[8]菩薩如是行。疾得具六度。
 113c29 || 何以故。若菩薩在阿練若處住。不貪惜身
 114a01 || 命是名檀波羅蜜行。三種善業清淨[1]入細
 114a02 || 頭陀行法。是名尸波羅蜜。不瞋恨心於諸
 114a03 || 眾生慈心普遍。但忍樂薩婆若乘不在餘
 114a04 || 乘。是名羼提波羅蜜。自立誓願於阿練若
 114a05 || 處不得正法忍終不捨此處是名毘梨耶
 114a06 || 波羅蜜。得禪定故不觀生處修習善根是
 114a07 || 名禪波羅蜜。如身阿練若亦如是。如身
 114a08 || 菩提亦如是。如實中無差別。是名般若波
 114a09 || 羅蜜。
 114a10 || 佛聽有四法 住阿練若處
 114a11 || 何等四。如佛告長者。一者多聞。二善知決
 114a12 || 定義。三樂修正憶念。四隨順如所說行。

正
體
字

阿练若处。能得一切智者则能增益阿练若处。菩萨如是行。疾得具六度。

何以故。若菩萨在阿练若处住。不贪惜身命是名檀波罗蜜行。三种善业清净入细头陀行法。是名尸波罗蜜。不嗔恨心于诸众生慈心普遍。但忍乐萨婆若乘不在余乘。是名羼提波罗蜜。自立誓愿于阿练若处不得正法忍终不舍此处是名毗梨耶波罗蜜。得禅定故不观生处修习善根是名禅波罗蜜。如身阿练若亦如是。如身菩提亦如是。如实中无差别。是名般若波罗蜜。

簡
體
字

佛听有四法 住阿练若处

何等四。如佛告长者。一者多闻。二善知决定义。三乐修正忆念。四随顺如所说行。

Dwelling in a forest hermitage refers to [practicing in a manner whereby], if one is a person capable of gaining all-knowledge, he will thus achieve increased benefit.

12. HERMITAGE DWELLING AS A MEANS TO FULFILL THE SIX PERFECTIONS

If a bodhisattva dwelling in a forest hermitage is able to practice in this way, he will swiftly achieve complete fulfillment of the six perfections. How might this be so?:

If a bodhisattva abiding in a forest hermitage does not have a selfish cherishing even for his own body or life, this is the practice of *dāna pāramitā*, the perfection of patience;

If he maintains purity in the three kinds of good karmic actions and enters the refined practice of the *dhūta* austerities, this is the practice of *śīla pāramitā*, the perfection of moral virtue;

If he does not generate any hatred toward any other beings but rather extends a mind of universally inclusive kindness to all of them, and if he only accepts and delights in the vehicle of all-knowledge and no other vehicle, this is the practice of *kṣānti pāramitā*, the perfection of patience;

If he makes the solemn personal vow to abide in a forest hermitage and never leave this place so long as he has not yet rightly realized the [unproduced] dharmas patience, this is the practice of *vīrya pāramitā*, the perfection of vigor;

If, having gained the *dhyāna* absorptions, his cultivation of roots of goodness is not done with an eye toward taking rebirth in the stations of rebirth to which they correspond,²⁴⁵ this is the practice of *dhyāna pāramitā*, the perfection of *dhyāna* meditation;

If one's person and the forest hermitage have become of the same suchness, if one's person and bodhi have become of the same suchness, and if these are all indistinguishable from ultimate reality, this is the practice of *prajñā-pāramitā*, the perfection of wisdom.

13. THE BUDDHA'S FOUR PREREQUISITE DHARMAS FOR HERMITAGE DWELLING

The Buddha permitted those possessed of four dharmas to abide in a forest hermitage.

What then are those four dharmas? As the Buddha told [Ugra], the Elder, they are:

First, extensive learning;

Second, thorough knowledge of the definitive meaning;

Third, delight in the cultivation of right mindfulness;

Fourth, practice accordant with the manner in which [the Dharma] was taught.

正
體
字

如

114a13 || 是人應住阿練若處。復有菩薩煩惱深厚。

114a14 || 是人若在眾鬧則發煩惱。應在阿練若處

114a15 || 住降伏煩惱。

114a16 || 復次菩薩得五神通。是人欲教化成就天

114a17 || 龍夜叉乾闥婆故。應住阿練若處。復有菩

114a18 || 薩作是念。諸佛所讚聽處。是阿練若處。復

114a19 || 次住阿練若處。助滿一切善法增長善根。

114a20 || 然後入聚落。為眾生說法。成就如是功

114a21 || 德。乃可住阿練若處。復次。

114a22 || 決定王經中 佛為阿難說

114a23 || 阿練若比丘 應住四四法

114a24 || 菩薩住阿練若處者。一遠離在家出家。二

114a25 || 欲讀誦深經。三引導眾生使得阿練若處

114a26 || 功德。四晝夜不離念佛。復有四法。一乃至

114a27 || 彈指頃於眾生中不生瞋恨心。二不應一

114a28 || 時頃使眠睡覆心。

簡
體
字

如是人应住阿练若处。复有菩萨烦恼深厚。是人若在众闹则发烦恼。应在阿练若处住降伏烦恼。

复次菩萨得五神通。是人欲教化成就天龙夜叉乾闥婆故。应住阿练若处。复有菩萨作是念。诸佛所赞听处。是阿练若处。复次住阿练若处。助满一切善法增长善根。然后入聚落。为众生说法。成就如是功德。乃可住阿练若处。复次。

决定王经中 佛为阿难说

阿练若比丘 应住四四法

菩萨住阿练若处者。一远离在家出家。二欲读诵深经。三引导众生使得阿练若处功德。四昼夜不离念佛。复有四法。一乃至弹指顷于众生中不生嗔恨心。二不应一时顷使眠睡覆心。

People of this sort should take up the practice of dwelling in a forest hermitage.

14. OTHER BODHISATTVAS FOR WHOM HERMITAGE DWELLING IS BENEFICIAL

Additionally, there are bodhisattvas whose afflictions are deep and dense. If such a person abides in the midst of noisy crowds, he will bring forth yet more afflictions. Therefore he should dwell in a forest hermitage in order to subdue afflictions.

Then again, there are bodhisattvas who have acquired the five spiritual superknowledges. Because these practitioners may wish to teach devas, dragons, *yakṣas*, or *gandharvas* and assist their success [on the path], they should dwell in a forest hermitage.

Yet again, there are bodhisattvas who think thus: “Dwelling in a forest hermitage is the circumstance praised and permitted by all buddhas.”

Moreover, dwelling in a forest hermitage assists the fulfillment of all good dharmas and increases roots of goodness. Afterward, one may then enter the village and teach Dharma for the welfare of beings. If one’s intention is to develop such meritorious qualities, one may then dwell in a forest hermitage.

Also:

15. FOUR FOURFOLD DHARMAS FOR THE FOREST DWELLER

In the Sutra of the Resolute King,
The Buddha told Ānanda:
“The bhikṣu who dwells in a forest hermitage
should dwell in four fourfold dharmas.”

A bodhisattva who wishes to abide in a forest hermitage [may do so for these purposes]:

- First, to depart far from both laypeople and monastics;
- Second, out of a wish to study and recite profound scriptures;
- Third, as a means of leading forth other beings, thereby influencing them to develop the meritorious qualities arising from dwelling in a forest hermitage;
- Fourth, to engage in uninterrupted day and night practice of mindfulness of the Buddha.

There are another four dharmas:

- First, one does not generate a thought of hatred toward other beings even for the duration of a finger snap;
- Second, one should not allow drowsiness to blanket one’s mind even for the briefest moment;

正
體
字

三於一念頃不應生眾

114a29 || 生想。四於一念頃不應忘捨菩提心。復有

114b01 || 四法。一常應閑坐不應聚眾。二常樂經行。

114b02 || 三常觀諸法無新故想。四不應離深空無

114b03 || 相無願法。復有四法。一行四禪不行世間

114b04 || 禪。行四無量緣眾生生悲心而不取眾

114b05 || 生相。二雖行慈心而不緣眾生。雖行喜

114b06 || 心而不貪樂。雖行捨心而不捨眾生。三

114b07 || 自見身有四聖種行而不自高卑下他人。

114b08 || 四自行多聞如所聞行。是為四。復次。

114b09 || 無智無精進 而住空閑處

114b10 || 即得於四法 復得餘四法

114b11 || 又復得三事 如是佛所說

簡
體
字

三于一念頃不應生眾生想。四于一念頃不應忘捨菩提心。復有四法。一常應閑坐不應聚眾。二常樂經行。三常觀諸法無新故想。四不應離深空無相無願法。復有四法。一行四禪不行世間禪。行四無量緣眾生生悲心而不取眾生相。二雖行慈心而不緣眾生。雖行喜心而不貪樂。雖行捨心而不捨眾生。三自見身有四聖種行而不自高卑下他人。四自行多聞如所聞行。是為四。復次。

無智無精進 而住空閑處

即得於四法 復得餘四法

又復得三事 如是佛所說

Third, one should not conceive of [an inherently existent] being even for the briefest moment;

Fourth, one should not forget one's resolve to attain bodhi even for the briefest moment.

There are yet four more dharmas:

First, one should always engage in quiet sitting [meditation] and refrain from joining together with groups;

Second, one should always delight in meditative walking;

Third, one always contemplates all dharmas without any conception of their being either new or old;

Fourth, one should never depart from the profound dharmas of emptiness, signlessness, and wishlessness.

Again, there are four additional dharmas:

First, one cultivates the four *dhyānas* but does not cultivate worldly *dhyāna* meditation. Thus, in one's cultivation of the four immeasurable minds, one brings forth thoughts of compassion focusing on beings as the objective condition, but without seizing on any mark [of the existence] of any being;

Second, although one cultivates the [immeasurable] mind of kindness, one does not perceive any [inherently existent] being as the object. Although one cultivates the [immeasurable] mind of sympathetic joy, one does not crave happiness [for oneself]. And, although one cultivates the [immeasurable] mind of equanimity, one never forsakes any being;

Third, although one may perceive oneself as compliant with the four lineage bases of the Āryas, one does not take that as a basis for elevating oneself and looking down on others;

Fourth, one personally engages in the accumulation of extensive learning while also practicing in accordance with what one has learned.

These are the [four sets of] four dharmas [as presented in that scripture]. There is an additional related topic, as below:

16. THE BAD RESULTS OF FOREST DWELLING WITHOUT WISDOM AND VIGOR

One who has no wisdom and has no vigor
and yet dwells alone in an isolated place
then acquires four dharmas
and also acquires yet another four dharmas.
He also encounters three additional situations.
Circumstances such as these are as described by the Buddha.

正
體
字

114b12 || 阿練若比丘於諸功德中應勤修習。何以
 114b13 || 故。阿練若功德中。此二事能生諸功德故。
 114b14 || 若比丘愚癡懈怠在阿練若處住者則得四
 114b15 || 非法。一多眠睡。二多貪利養。三以[2]因緣現
 114b16 || 矯異相。四現不樂阿練若處復有四法。一
 114b17 || 增上慢未得謂得。二於深經心懷憎惡。三
 114b18 || 壞空無相無願法。四於持深經者心生瞋
 114b19 || 恨。復有三事。一若在阿練若處。不精進無
 114b20 || 智慧。或值女人墮在非法。若得僧殘。若得
 114b21 || 重罪。若反戒還俗。是為三。[3]
 114b22 || [4]復次。[5]
 114b23 || [6]廣說空閑法 及與乞食法
 114b24 || 餘十頭陀德 皆亦應廣說
 114b25 || 十二頭陀法。上來[*]以廣解二事。餘十頭陀
 114b26 || 功德亦應如是知。何以故。是二則為開十
 114b27 || 頭陀門。餘則易解。十頭陀者。

簡
體
字

阿练若比丘于诸功德中应勤修习。何以故。阿练若功德中。
 此二事能生诸功德故。若比丘愚痴懈怠在阿练若处住者则得四非
 法。一多眠睡。二多贪利养。三以因缘现矫异相。四现不乐阿练
 若处复有四法。一增上慢未得谓得。二于深经心怀憎恶。三坏空
 无相无愿法。四于持深经者心生嗔恨。复有三事。一若在阿练若
 处。不精进无智慧。或值女人堕在非法。若得僧残。若得重罪。
 若反戒还俗。是为三。

十住毗婆沙论卷第十五

解头陀品三十三之二

复次。

广说空闲法 及与乞食法

余十头陀德 皆亦应广说

十二头陀法。上来以广解二事。余十头陀功德亦应如是知。
 何以故。是二则为开十头陀门。余则易解。十头陀者。

Of all the meritorious qualities, the bhikshu who dwells in a forest hermitage should diligently cultivate these, [namely wisdom and vigor]. Why? Because, of all the meritorious qualities associated with a forest hermitage, it is these two factors that are able to generate all of the [other] meritorious qualities.

If a bhikshu were instead to give into delusion and indolence while abiding in a forest hermitage, he will acquire four wrong dharmas:

- First, he will spend much of his time sleeping;
- Second, he will become much inclined to want offerings;
- Third, he will take advantage of these [special] circumstances²⁴⁶ to pretend to be extraordinary;
- Fourth, he will become unhappy with dwelling in a forest hermitage.

He will also acquire four additional dharmas:

- First, he will develop overweening pride due to which he will think he has already attained what he has not yet attained;
- Second, he will come to abhor profound scriptures;
- Third, he will ruin [his ability to realize] the dharmas of emptiness, signlessness, and wishlessness;
- Fourth, his mind will generate hatred for those who uphold the profound scriptures.

There are three additional circumstances that might occur. If he abides in a forest hermitage while failing in vigor and having no wisdom, he may meet some woman and fall into behavior contrary to the Dharma due to which he either becomes a ruined member of the Sangha, commits a grave offense, or transgresses against the moral precepts and returns to lay life.²⁴⁷ These are the three.

C. ADDITIONAL DISCUSSIONS OF THE DHŪTA AUSTERITIES

There are additional related topics, as below:

- Extensive discussion of dharmas practiced in solitary wilderness life as well as the dharmas associated with the alms round and the virtues of practicing the other ten *dhūta* austerities— all of these should also be extensively explained.

In the course of the preceding discussion, we have presented an extensive explanation of two of the twelve *dhūta* austerities.²⁴⁸ The meritorious qualities of the other ten *dhūta* austerities should be similarly understood. How so? This is because these two practices have served to open the door into the other ten *dhūta* austerities. Thus the others may now be easily understood. As for those other ten *dhūta* austerities, they are:

一著糞掃衣。

114b28 || 二一坐。三常坐。四食後不受非時飲食。五

114b29 || 但有三衣。六毳衣。七隨敷坐。八樹下住。九

114c01 || 空地住。十死人間住。糞掃衣者。人所棄捨

114c02 || 受而後著。受者。若心生若口言。一坐者。先

114c03 || 受食處更不復食。常坐者。夜常不臥。食後

114c04 || 不飲漿者。食後不受非時飲。石蜜等可食

正 114c05 || 之物。但有三衣者。唯受三衣更不畜餘

體 114c06 || 衣。毳衣者。從毳所成麤毛毳衣[7]褐氎欽婆

字 114c07 || 羅等。隨敷坐者。隨所得坐處不令他起。

114c08 || 樹下住者。樂住樹下不入覆處。空地坐者。

114c09 || 露地止住。住死人間者。隨順厭離心故。常

114c10 || 止宿死人間法。是名十二頭陀。令戒清淨。

一著糞掃衣。二一坐。三常坐。四食後不受非時飲食。五但有三衣。六毳衣。七隨敷坐。八樹下住。九空地住。十死人間住。糞掃衣者。人所棄舍受而後着。受者。若心生若口言。一坐者。先受食處更不復食。常坐者。夜常不卧。食後不飲漿者。食後不受非時飲。石蜜等可食之物。但有三衣者。唯受三衣更不畜余衣。毳衣者。從毳所成粗毛毳衣褐毡欽婆羅等。隨敷坐者。隨所得坐處不令他起。樹下住者。乐住樹下不入覆處。空地坐者。露地止住。住死人間者。隨順厭离心故。常止宿死人間法。是名十二頭陀。令戒清淨。

簡
體
字

1. A LISTING AND BRIEF DISCUSSION OF THE OTHER TEN DHŪTA AUSTERITIES

- First, wearing robes made [only] of cast-off rags;
 Second, [taking one's daily meal in but] a single sitting;
 Third, always sitting, [even when sleeping];
 Fourth, having taken the meal, not accepting food or drink at the wrong times;
 Fifth, possessing only a single three-part set of robes;
 Sixth, wearing an animal-hair robe;
 Seventh, laying out one's sitting mat wherever one happens to be.
 Eighth, dwelling at the foot of a tree;
 Ninth, dwelling out in the open;
 Tenth, dwelling in a charnel field.

"Cast-off rag robes" refers to those that have been thrown away by others. After having accepted them, one then wears them. "Accepting" refers here to either mental or verbal assent.

"In but a single sitting" refers to taking one's meal at the first place one accepted it and then refraining from taking any further food [for that entire day].

"Always sitting" means one never lies down, even at night.

"After the meal, refraining from any beverages" refers to not accepting any beverage at the wrong time,²⁴⁹ not even those made merely with crystalized sugar or other nutritional substances.

"Possessing only the single set of three robes" means one only accepts that single set of three robes and does not collect any other clothing whatsoever.

"Wearing an animal-hair robe" refers to wearing an animal-hair robe made of cloth woven from coarse animal hairs such as felt cloth or *kambala* (wool) cloth.

"Laying out one's sitting mat wherever one happens to be" refers to simply going along with whatever sitting spot is available that does not involve causing someone else to get up and move.

"Dwelling at the foot of a tree" refers to delighting in dwelling out beneath the trees, never going into a sheltered location.

"Dwelling out in the open" simply refers to living out on the open ground.

"Dwelling in a charnel field" refers to always spending the night in the area where the dead bodies are cast off in order to accord with the mind of renunciation.

This is what is meant by the twelve *dhūta* austerities that facilitate purity in the observance of the moral precepts.

正
體
字

114c11 || 糞掃衣有十利。一不以衣故與在家者和
 114c12 || 合。二不以衣故現乞衣相。三亦不方便說
 114c13 || 得衣相。四不以衣故四方求索。五若不得
 114c14 || 衣亦不憂。六得亦不喜。七賤物易得無有
 114c15 || 過患。八^[8]是順行初受四依法。九入在麤衣
 114c16 || 數中。十不為人所貪著。一坐食亦有十利。
 114c17 || 一無有求第二食疲苦。二於所受輕少。三
 114c18 || 無有所用疲苦。四食前無疲苦。五入在
 114c19 || 細行食法。六食消後食。七少妨患。八少疾
 114c20 || 病。九身體輕便。十身快樂。

簡
體
字

糞掃衣有十利。一不以衣故与在家者和合。二不以衣故现乞衣
 相。三亦不方便说得衣相。四不以衣故四方求索。五若不得衣亦
 不忧。六得亦不喜。七贱物易得无有过患。八是顺行初受四依
 法。九入在粗衣数中。十不为人所贪着。一坐食亦有十利。一无
 有求第二食疲苦。二于所受轻少。三无有所用疲苦。四食前无疲
 苦。五入在细行食法。六食消后食。七少妨患。八少疾病。九身
 体轻便。十身快乐。

2. THE BENEFITS OF THE OTHER TEN DHŪTA AUSTERITIES

a. THE TEN BENEFITS OF WEARING CAST-OFF ROBES

There are ten benefits from wearing cast-off rag robes, namely:

- First, one does not have to mix with the laity simply to acquire robes;
- Second, one need not appear to solicit robes simply to acquire clothing;
- Third, nor is one compelled to present the appearance of finding some expedient to discuss obtaining robes;
- Fourth, one is not compelled to go off and search in the four directions in order to obtain robes;
- Fifth, even if one does not obtain a robe, one is still free of distress;
- Sixth, even if one does obtain a robe, one is not elated;
- Seventh, worthless material is easily come by in a way that does not risk committing transgressions;
- Eighth, this practice accords with the initially received explanation of the methods for obtaining the four requisites;²⁵⁰
- Ninth, one thereby becomes just another one of those who wear coarse [and common] clothing;
- Tenth, one thereby avoids becoming the object of others covetousness.

b. THE TEN BENEFITS OF TAKING ONE'S SINGLE MEAL IN A SINGLE SITTING

[Taking one's meal in but] a single sitting also has ten benefits, as follows:

- First, one does not experience the weariness and inconvenience of going off in search of a second meal;
- Second, as a consequence, one accepts but little [food];
- Third, there is none of the weariness and inconvenience entailed by what one would consume [by compelling others to provide additional meals];
- Fourth, one is spared the weariness and inconvenience of readying oneself [for an additional meal];
- Fifth, one adopts an approach to eating that is consistent with more refined practice;
- Sixth, one eats only after one's previous meal has been entirely digested;
- Seventh, one devotes less effort to fending off difficulties [associated with obtaining food];
- Eighth, one has fewer illnesses;
- Ninth, one's body feels lighter and more at ease;
- Tenth, one's experience of the body is pleasant.

常坐亦有十利。

- 114c21 || 一不貪身樂。二不貪睡眠樂。三不貪臥具
 114c22 || 樂。四無臥時脇著席苦。五不隨身欲。六易
 114c23 || 得坐禪。七易讀誦經。八少睡眠。九身輕易
 114c24 || 起。十求坐臥具衣服心薄。食後不受非時
 114c25 || 飲食亦有十利。一不多食。二不滿食。三
 114c26 || 不貪美味。四少所求欲。五少妨患。六少疾
 114c27 || 病。七易滿。八易養。九知足。十坐禪讀經
 114c28 || 身不疲極。但三衣亦有十利。一於三衣外
 114c29 || 無求受疲苦。二無有守護疲苦。三所畜物
 115a01 || 少。四唯身所著為足。五細戒行。

正
體
字

常坐亦有十利。一不貪身乐。二不貪睡眠乐。三不貪卧具乐。四
 无卧时胁着席苦。五不随身欲。六易得坐禅。七易读诵经。八少
 睡眠。九身轻易起。十求坐卧具衣服心薄。食后不受非时饮食亦
 有十利。一不多食。二不满食。三不贪美味。四少所求欲。五少
 妨患。六少疾病。七易满。八易养。九知足。十坐禅读经身不疲
 极。但三衣亦有十利。一于三衣外无求受疲苦。二无有守护疲
 苦。三所畜物少。四唯身所著为足。五细戒行。

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C. THE TEN BENEFITS OF ALWAYS SITTING AND NEVER LYING DOWN

Always sitting [and never lying down to sleep] also has ten benefits, as follows:²⁵¹

- First, one does not seek physical pleasure;
- Second, one does not seek pleasure from sleeping;
- Third, one does seek pleasure from [good] bedding;
- Fourth, one is spared the aches associated with lying down on a sleeping mat;
- Fifth, one does not pursue physical desires;
- Sixth, it becomes easy to achieve success in sitting in *dhyāna* meditation;
- Seventh, it becomes easy to study and recite scriptures;
- Eighth, one spends less time sleeping;
- Ninth, one's body feels light and rises easily;
- Tenth, one devotes but little mental effort to seeking sitting cushions, bedding, and clothing;

D. THE TEN BENEFITS OF NOT ACCEPTING FOOD AT THE WRONG TIME

There are also ten benefits of refraining from accepting food or drink at the wrong time,²⁵² after one has already eaten, as follows:

- First, one thereby avoids excessive eating;
- Second, one does not become full when eating;
- Third, one avoids desire for fine flavors;
- Fourth, one has fewer things one otherwise desires;
- Fifth, one has fewer interfering difficulties;
- Sixth, one has fewer illnesses;
- Seventh, one easily feels full;
- Eighth, one is easily supported;
- Ninth, one is easily satisfied;
- Tenth, one's body remains free of weariness when sitting in *dhyāna* meditation or studying scriptures.

E. THE TEN BENEFITS OF POSSESSING ONLY ONE THREE-PART SET OF ROBES

Possessing only the single three-part set of robes also has ten benefits, as follows:

- First, one is spared the weariness and inconvenience associated with seeking robes beyond the single three-part set of robes;
- Second, one is spared the weariness and inconvenience of storing and protecting [additional clothing];
- Third, one collects fewer things;
- Fourth, one is satisfied with whatever one is wearing;
- Fifth, this refines one's practice of the moral precepts;

六行來無

- 115a02 || 累。七身體輕便。八隨順阿練若處住。九處
 115a03 || 處所住無所顧惜。十隨順道行。受毳衣亦
 115a04 || 有十利。一在麤衣數。二少所求索。三隨意
 115a05 || 可坐。四隨意可臥。五浣濯則易。六染時亦
 115a06 || 易。七少有虫壞。八難壞。九更不受餘衣。
 115a07 || 十不^[1]廢求道。隨敷坐亦有十利。一無求
 115a08 || 好精舍住疲苦。二無求好坐臥具疲苦。三
 115a09 || 不惱上座。四不令下坐愁惱。五少欲。六少
 115a10 || 事。七趣得而用。八少用則少務。九不起諍
 115a11 || 訟因緣。十不奪他所。樹下坐亦有十利。
 115a12 || 一無有求房舍疲苦。

正
體
字

六行來無累。七身體輕便。八隨順阿練若處住。九處處所住無所顧惜。十隨順道行。受毳衣亦有十利。一在粗衣數。二少所求索。三隨意可坐。四隨意可臥。五浣濯則易。六染時亦易。七少有虫壞。八難壞。九更不受余衣。十不廢求道。隨敷坐亦有十利。一無求好精舍住疲苦。二無求好坐臥具疲苦。三不惱上座。四不令下坐愁惱。五少欲。六少事。七趣得而用。八少用則少務。九不起諍訟因緣。十不奪他所。樹下坐亦有十利。一無有求房舍疲苦。

簡
體
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- Sixth, one remains free of encumbrances when traveling;
- Seventh, one's body feels lighter and more at ease;
- Eighth, this practice accords with standards of practice for dwelling in a forest hermitage;
- Ninth, no matter where one goes, one has nothing that one treasures;
- Tenth, one's practice accords with the path.

f. THE TEN BENEFITS OF ACCEPTING ROBES WOVEN FROM ANIMAL HAIR

Accepting robes made of animal hair also has ten benefits, as follows:

- First, one is a wearer of coarse clothes;
- Second, one seeks but little;
- Third, one can sit down anywhere;
- Fourth, one can lie down anywhere;
- Fifth, it is easy to wash;
- Sixth, it is easy to dye;
- Seventh, it is seldom ruined by insects;
- Eighth, it is difficult to ruin;
- Ninth, one has no need of any additional clothing;
- Tenth, one does not neglect one's pursuit of the path.

g. THE TEN BENEFITS OF LAYING OUT ONE'S SITTING MAT WHEREVER ONE IS

Laying out one's sitting mat wherever one happens to be also has ten benefits, as follows:

- First, one is spared the weariness and difficulty of seeking out a good monastic dwelling in which to live;
- Second, one is spared the weariness and difficulty of seeking out a good seat and bed;
- Third, one avoids aggravating those of senior monastic rank;
- Fourth, one gives no cause for distress to those of junior monastic rank;
- Fifth, one has few wants;
- Sixth, one has few tasks;
- Seventh, one uses whatever is available in the course of things;
- Eighth, since one uses but little, one has but few responsibilities;
- Ninth, one avoids the creation of causes or conditions for disputes;
- Tenth, one avoids appropriating a spot used by someone else.

h. THE TEN BENEFITS OF DWELLING BENEATH A TREE

Dwelling beneath a tree also has ten benefits, as follows:

- First, one is spared the weariness and inconvenience of seeking out a sheltered dwelling;

二無有求坐臥具

115a13 || 疲苦。三無有所^[2]愛疲苦。四無有受用疲
 115a14 || 苦。五無處名字。六無鬪諍事。七隨順四依
 115a15 || 法。八少而易得無過。九隨順修道。十無眾
 115a16 || 鬧行。死人間住亦有十利。一常得無常想。
 115a17 || 二常得死想。三常得不淨想。四常得一切
 115a18 || 世間不可樂想。五常得遠離一切所愛人。六
 115a19 || 常得悲心。七遠離戲調。八心常厭離。九勤
 115a20 || 行精進。十能除怖畏。空地坐者亦有十利。
 115a21 || 一不求樹下。二遠離我所有。三無有諍訟。
 115a22 || 四若餘去無所顧惜。五少戲調。六能忍風
 115a23 || 雨寒熱蚊虻毒虫等。七不為音聲刺棘所
 115a24 || 刺。八不令眾生瞋恨。

正
體
字

二无有求坐卧具疲苦。三无有所爱疲苦。四无有受用疲苦。五无
 处名字。六无斗诤事。七随顺四依法。八少而易得无过。九随顺
 修道。十无众闹行。死人间住亦有十利。一常得无常想。二常得
 死想。三常得不净想。四常得一切世间不可乐想。五常得远离一
 切所爱人。六常得悲心。七远离戏调。八心常厌离。九勤行精
 进。十能除怖畏。空地坐者亦有十利。一不求树下。二远离我所
 有。三无有诤讼。四若余去无所顾惜。五少戏调。六能忍风雨寒
 热蚊虻毒虫等。七不为音声刺棘所刺。八不令众生嗔恨。

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Second, one is spared the weariness and inconvenience of seeking lodging;²⁵³

Third, one is spared the weariness and inconvenience of indulging one's own preferences;

Fourth, one is spared the weariness and inconvenience of appropriating things for one's own use;

Fifth, one does not even have an address;

Sixth, one has no disputes;

Seventh, one complies with the dharma regulating the four necessities;

Eighth, one uses but little, uses only what is easily obtained, and avoids transgressions;

Ninth, one accords with correct cultivation of the path;

Tenth, one need not practice amidst the noisiness of groups.

i. THE TEN BENEFITS OF DWELLING IN A CHARNEL FIELD

Dwelling in a charnel field also has ten benefits, as follows:

First, one is always acquiring the perception of impermanence;

Second, one is always acquiring the perception of death;

Third, one is always acquiring the perception of the unloveliness [of the body];

Fourth, one is always acquiring the perception of the unenjoyability of all worldly existence;

Fifth, one is always developing renunciation of all who are dear to oneself;

Sixth, one is always attaining the mind of compassion;

Seventh, one abandons all frivolous restlessness;

Eighth, one's mind always abides in renunciation;

Ninth, one remains diligent in the cultivation of vigor;

Tenth, one is able to dispel all fears.

j. THE TEN BENEFITS OF DWELLING OUT IN THE OPEN

Dwelling out in the open also has ten benefits, as follows:

First, one does not have to find a tree to dwell beneath;

Second, one abandons everything one owns;

Third, one remains free of disputes;

Fourth, when going elsewhere, one has nothing one treasures;

Fifth, one seldom indulges frivolous restlessness;

Sixth, one is able to endure wind, rain, cold, heat, mosquitoes, horse-flies, poisonous insects, and such;

Seventh, one remains unpierced by the thorn of noise;²⁵⁴

Eighth, one avoids arousing the hatred of other beings;

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九自亦無有愁恨。十 115a25 無眾鬧行處。[3]
115a26 十住毘婆沙論卷第十六
115b02 十住毘婆沙論卷第十七 115b03
115b04 聖者龍樹造
115b05 後秦龜茲國三藏鳩摩羅什譯
115b06 解頭陀品之餘
115b07 [4]如五空閑說 餘功德亦爾
115b08 自讀誦教他 得捨空閑處
115b09 阿練若比丘有五種分別。一以惡意欲求
115b10 利養。二愚癡鈍根故行阿練若。三狂癡失意
115b11 作阿練若。四為行頭陀行故作阿練若。五
115b12 以諸佛菩薩賢聖所稱讚故作阿練若。於
115b13 此五阿練若中為行頭陀行故作阿練若。
115b14 以諸佛菩薩賢聖所稱讚故作阿練若。是
115b15 二為善。餘三可呵。如五種分別阿練若法
115b16 餘十一頭陀行亦應如是分別[5]知。問曰。佛
115b17 說[6]若已受阿練若法終不應捨。若有因
115b18 緣得捨去不。答曰。
115b19 讀誦經因緣 可捨阿練若
115b20 若比丘欲從他受[7]讀誦經法。若欲教他讀
115b21 誦。應從阿練若處

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九自亦无有愁恨。十无众闹行处。
如五空闲说 余功德亦尔
自读诵教他 得舍空闲处
阿练若比丘有五种分别。一以恶意欲求利养。二愚痴钝根故
行阿练若。三狂痴失意作阿练若。四为行头陀行故作阿练若。五
以诸佛菩萨贤圣所称赞故作阿练若。于此五阿练若中为行头陀行
故作阿练若。以诸佛菩萨贤圣所称赞故作阿练若。是二为善。余
三可呵。如五种分别阿练若法余十一头陀行亦应如是分别知。问
曰。佛说若已受阿练若法终不应舍。若有因缘得舍去不。答曰。
读诵经因缘 可舍阿练若
若比丘欲从他受读诵经法。若欲教他读诵。应从阿练若处

Ninth, one is himself also able to enjoy freedom from sorrow and hostility;

Tenth, one is able to avoid places frequented by noisy crowds;

3. ADDITIONAL DISCUSSION OF MATTERS RELATED TO HERMITAGE DWELLING

As explained for the five types of solitary wilderness dweller, just so understand correctness in the other meritorious qualities. In instances where one is to study, recite, or teach others, one may leave one's solitary wilderness dwelling.

a. FIVE TYPES OF MONKS WHO DWELL IN A FOREST HERMITAGE

There are five distinct categories of bhikshus who dwell in a forest hermitage, namely:

First, there are those who, with evil intentions, seek gain and offerings;

Second, there are those who practice in a forest hermitage because of their own stupidity and dull faculties;

Third, there are those who establish a forest hermitage because they are insane, deluded, or deranged;

Fourth, there are those who establish a forest hermitage in order to practice the *dhūta* austerities;

Fifth, there are those who establish a forest hermitage because it is a practice praised by all buddhas, bodhisattvas, worthies, and *āryas*.

Of these five categories of forest hermitage dwellers, those taking up the practice in order to cultivate the *dhūta* austerities and those taking up the practice because it has been praised by all buddhas, bodhisattvas, worthies, and *āryas* are both good, whereas the other three may be reprimanded.

Just as with this fivefold distinction among those dwelling in a forest hermitage, so too should one distinguish and know [the differences among] the practitioners of the other eleven *dhūta* austerities.

b. ADDITIONAL DISCUSSION OF WHEN ONE MAY LEAVE A HERMITAGE

Question: The Buddha said that whosoever has taken up the practice of dwelling in a forest hermitage should never abandon it. If there are extenuating circumstances, is it or is it not permissible to abandon it?

Response:

One may leave one's forest hermitage in order to study or recite scriptures.

If a bhikshu wishes to receive others' teachings on the study or recitation of the Dharma of the scriptures, or, alternatively, if he wishes to instruct others in such study or recitation, he may leave his forest

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來入塔寺。以是因緣可
 115b22 || 得捨離。
 115b23 || 教他讀誦時 不應望供給
 115b24 || 即時應念佛 佛^[8]常有所作
 115b25 || 阿練若從空閑處來。教他讀誦。不應求敬
 115b26 || 心供給。應當念^[9]佛。尚自有所作。何況於
 115b27 || 我。念佛者。佛是多陀阿伽^[10]陀三藐三佛陀。
 115b28 || 諸天龍神乾闥婆阿修羅迦樓羅緊那羅摩睺
 115b29 || 羅伽釋提桓因四天王人非人所供養。一切
 115c01 || 眾生無上福田。尚不求他供給身自執事。
 115c02 || 我今未有所知。始欲求學。云何受他供給。
 115c03 || 復應作是念。
 115c04 || 我應善供給 一切諸眾生
 115c05 || 不望彼供給 自利利他故
 115c06 || 云何為自利。若貴供給則失法施功德。
 115c07 || 若不貴供給者則得法施功德。云何為利
 115c08 || 他。若貴彼供給而教令讀誦者。彼則生念
 115c09 || 師直以世利故而教誨我

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字

來入塔寺。以是因緣可得舍離。
 教他讀誦時 不應望供給
 即時應念佛 佛常有所作
 阿練若從空閑處來。教他讀誦。不應求敬心供給。應當念
 佛。尚自有所作。何況於我。念佛者。佛是多陀阿伽陀三藐三佛
 陀。諸天龍神乾闥婆阿修羅迦樓羅緊那羅摩睺羅伽釋提桓因四
 天王人非人所供養。一切眾生無上福田。尚不求他供給身自執事。
 我今未有所知。始欲求學。云何受他供給。復應作是念。
 我應善供給 一切諸眾生
 不望彼供給 自利利他故
 云何為自利。若貴供給則失法施功德。若不貴供給者則得法
 施功德。云何為利他。若貴彼供給而教令讀誦者。彼則生念師直
 以世利故而教誨我

hermitage and come into the stupa or temple. It is permissible to leave for these purposes.

1) PROPER MOTIVATION WHEN LEAVING THE FOREST HERMITAGE

When teaching others in study and recitation,
one should not do so wishing to attract offerings or support.
Rather, one should immediately bring to mind the Buddha, [thinking],
“Even²⁵⁵ the Buddha had endeavors he was intent on accomplishing.”

When one emerges from his isolated forest hermitage to teach others in study and recitation, one should not do so seeking to attract respect or offerings of support. Rather, one should bring to mind the Buddha, thinking, “If even the Buddha²⁵⁶ had endeavors he was intent on accomplishing, how much the more should this be so for someone like me?”

“Bringing to mind the Buddha” in this context refers to recalling that the Buddha is the Tathāgata, the One of Right and Universal Enlightenment, one to whom even the devas, dragons, spirits, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, Śakra, ruler of the devas, the Four Heavenly Kings, humans, and non-humans all make offerings, one who serves as the unsurpassable field of merit for all beings. [One recalls that] not even he seeks offerings or support from anyone. He just continues on in devotion to the endeavors he has taken up. [Thus one reflects]: “Now I am one who still does not know anything, one who is just a beginner in the training. How then could I be worthy to receive anyone’s offerings?”

Additionally, one should reflect as follows:

2) GENERATING THE MOTIVATION TO BENEFIT BOTH SELF AND OTHERS

I am the one who should be devoted
to making offerings to all beings,
for, rather than expecting them to make offerings,
I should be benefiting myself while also benefiting others.

What then is meant by “benefiting oneself”? If one esteems the receiving of offerings [from others], then he loses the merit that would otherwise arise through giving the gift of Dharma. If, on the other hand, one refrains from esteeming the receiving of offerings, then one may acquire the meritorious qualities arising from giving the Dharma to others.

What then is meant by “benefiting others”? If one esteems others’ offerings and then teaches them to study and recite scriptures, they will then think, “The teacher instructs us only in order to gain worldly

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不以法故。是人

115c10 || 若以是心供給師者則不得大利。若但

115c11 || 恭敬法故尊重師者則得大利是名利

115c12 || 他。

115c13 || 從他求智慧 應不惜身命

115c14 || 若行者欲從他^[11]求智慧應捨身命。捨者

115c15 || 為智慧故。勤心精進恭敬於師不惜身命。

115c16 || 問曰。何以故。為智慧恭敬師而不惜身

115c17 || 命。答曰。

115c18 || 若一字一心 以此為劫數

115c19 || 恭敬於師所 能說^[12]此論者

115c20 || 離諸諂曲心 深愛而^[13]恭敬

115c21 || 晝夜不休息 盡於爾所劫

115c22 || 隨師所教論^[14]義字數及爾所心念。若受法

115c23 || 者心無諂曲不惜身命。晝夜恭敬始終無

115c24 || 異。雖能如是猶不報師所益論議智慧之

115c25 || 恩。

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字

不以法故。是人若以是心供給師者則不得大利。若但恭敬法故尊重師者則得大利是名利他。

从他求智慧 應不惜身命

若行者欲从他求智慧應捨身命。捨者為智慧故。勤心精進恭敬於師不惜身命。問曰。何以故。為智慧恭敬師而不惜身命。答曰。

若一字一心 以此為劫數

恭敬於師所 能說此論者

離諸諂曲心 深愛而恭敬

晝夜不休息 盡於爾所劫

隨師所教論義字數及爾所心念。若受法者心無諂曲不惜身命。晝夜恭敬始終無異。雖能如是猶不報師所益論議智慧之恩。

benefit for himself and not for the sake of the Dharma.” If someone makes offerings to his spiritual teacher when under the influence of these sorts of thoughts, he will not reap a great amount of merit. If, on the other hand, he were to feel profound esteem for the teacher solely out of reverence for the Dharma, he would acquire an immense amount of merit. This is what constitutes “benefiting others.”

In one’s striving to acquire wisdom from others,
one should not cherish even one’s own body or life.

If the practitioner wishes to seek wisdom from others, he should then be willing even to sacrifice his own body and life in this quest. “Sacrifice” means that, for the sake of acquiring wisdom, one is so diligent, vigorous, and reverently respectful of his spiritual teacher that he does not even cherish his own body and life.

C. ON THE IMPORTANCE OF REVERING ONE’S SPIRITUAL TEACHER

Question: Why should one, in striving for wisdom, revere the spiritual teacher even to the point that one does not even cherish one’s own body and life?

1) ON THE DIFFICULTY OF REPAYING THE KINDNESS OF ONE’S TEACHER

Response:

If every one of his words and every one of his thoughts were to be accorded that very number of kalpas during which one might bow in reverence to the spiritual teacher able to teach this treatise,

as one also took care to avoid any flattering or devious thought, and, suffused with deep affection, [bowed in] reverence to him day and night without cease, [one should indeed wish to do so], continuing on even to the end of just such a number of kalpas.

[If one allotted a number of kalpas of devotion] corresponding to however many words are in the treatises taught by one’s spiritual teacher in addition to however many thoughts he used in providing that instruction, and if the mind of the beneficiary of the teachings remained entirely free of any flattery and deviousness in his demonstrations of reverence performed without cherishing his own body and life, and if he carried on with that reverence day and night with earnestness that remained undiminished from beginning to end—although one might indeed carry through with just such devotion, one still would be unable to adequately repay the kindness of the spiritual teacher’s benefiting one with the wisdom of this treatise.

正
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是故弟子應離諂曲心捨貪惜身命破

115c26 || 於憍慢。若師輕蔑及以^[15]敬愛心無有異。

115c27 || 當生深愛心^[16]第一恭敬心。應生父母心。應

115c28 || 生大師心。應生善知識想。應生能為難事

115c29 || 想。應生難報心。若師聽則受^[17]所常行事。

116a01 || 不須師勅餘事則相望師意隨事而行。師

116a02 || 所愛重隨而愛重。不應因師求於世利。莫

116a03 || 求師讚歎。莫求名聞。但求智慧法寶。師

116a04 || 有謬失常應隱藏。若師過譽若彰露者。當

116a05 || 方便覆之。師有功德稱揚流布。深心愛樂

116a06 || 聽受持解。^[1]思惟義趣如所說行。求自利

116a07 || 利他者。莫為^[2]秭弟子。莫為^[3]大弟子。莫

116a08 || 為垢弟子。莫為衰弟子。莫為

簡
體
字

是故弟子应离谄曲心舍贪惜身命破于憍慢。若师轻蔑及以敬爱心无有异。当生深爱心第一恭敬心。应生父母心。应生大师心。应生善知识想。应生能为难事想。应生难报心。若师听则受所常行事。不须师敕余事则相望师意随事而行。师所爱重随而爱重。不应因师求于世利。莫求师赞叹。莫求名闻。但求智慧法宝。师有谬失常应隐藏。若师过畔若彰露者。当方便覆之。师有功德称扬流布。深心爱乐听受持解。思惟义趣如所说行。求自利利他者。莫为秭弟子。莫为大弟子。莫为垢弟子。莫为衰弟子。莫为

2) ON MAINTAINING THE PROPER ATTITUDE TOWARD ONE'S TEACHER

The disciple should therefore abandon any thoughts of flattery or deviousness, should not selfishly cherish his own body and life, and should crush any arrogance. Even were the teacher to slight him, his thoughts of reverence and affectionate regard should remain undiminished. Rather, he should bring forth thoughts of deep affection for him, should bring forth the most profoundly sincere reverence for him, should think of the spiritual teacher as he would his own parents, should think of him as a great teaching master, should think of him as his good spiritual guide, should think of him as someone able to do what is most difficult, and should realize that [the teacher's kindness] is something difficult to ever adequately repay.

3) ON TAKING DIRECTION FROM ONE'S TEACHER

If one's spiritual teacher has already permitted them, then one should take up the tasks one usually does, for one does not need the teacher's [additional] permission to do so. If there are other tasks that arise, then one is to consult the teacher for his opinion, whereupon one performs the tasks accordingly. Thus one should also cherish and esteem whatever one's teacher cherishes and esteems.

4) ON NOT SEEKING PRAISE OR BENEFIT IN RELATING TO A TEACHER

One must not seek to reap any worldly advantage from one's relationship with one's spiritual teacher. One must not seek the teacher's praise and must also not seek name and fame [on account of that relationship]. Rather, one should seek only to obtain the Dharma jewel of wisdom.

5) ON MAKING THE TEACHER'S GOOD QUALITIES WELL KNOWN

In the event the teacher makes some mistake, one should allow it to always remain a private matter. If the teacher has committed some infraction and it has come to light, one should use some expedient to conceal it.

One should proclaim and make widely known the meritorious qualities possessed by one's teacher while also sincerely delighting in listening to, accepting, upholding, comprehending, contemplating, and practicing in accord with the import of his teachings.

6) ON THE NEED TO BECOME A GOOD LINEAGE-PRESERVING DISCIPLE

As for striving to "benefit oneself and also benefit others," one must not become a mere straw disciple, must not become a disastrous disciple,²⁵⁷ must not become a defiled disciple, must not become a disciple who allows [the lineage to go to] ruin, and must not become a

無益弟子。

116a09 || 無如是等過。但住善弟子法中。供給於師。
 116a10 || 如般舟經說。佛告^[4]颺陀婆羅。若菩薩欲得
 116a11 || 是三昧者。應勤精進於諸師所生尊重心
 116a12 || 難遭心。若從口聞。若得經卷處。於是師所
 116a13 || 應深心恭敬生父母心善知識心大師心。以
 116a14 || 能說如是法助菩提故。颺陀婆羅。若求菩
 116a15 || 薩道者。若求聲聞者。所從師讀誦是法
 116a16 || 處。不生深恭敬心父母心善知識心大師心。
 116a17 || 能得^[5]誦利是法。令不忘失久住不滅者。
 116a18 || 無有是處。何以故。颺陀婆羅以不恭敬因
 116a19 || 緣故。佛法則滅。^[6]是故颺陀婆羅。若求菩薩
 116a20 || 道者。若求聲聞者。於所從聞。讀誦書寫
 116a21 || 是法處。生恭敬心父母心善知識心大師心
 116a22 || 者。於所讀誦書寫未得者令得已得久住
 116a23 || 則有是處。何以故。以恭敬心故佛法不滅。

正
體
字

无益弟子。无如是等过。但住善弟子法中。供给于师。如般舟经说。佛告颺陀婆罗。若菩萨欲得是三昧者。应勤精进于诸师所生尊重心难遭心。若从口闻。若得经卷处。于是师所应深心恭敬生父母心善知识心大师心。以能说如是法助菩提故。颺陀婆罗。若求菩萨道者。若求声闻者。所从师读诵是法处。不生深恭敬心父母心善知识心大师心。能得诵利是法。令不忘失久住不灭者。无有是处。何以故。颺陀婆罗以不恭敬因缘故。佛法则灭。是故颺陀婆罗。若求菩萨道者。若求声闻者。于所从闻。读诵书写是法处。生恭敬心父母心善知识心大师心者。于所读诵书写未得者令得已得久住则有是处。何以故。以恭敬心故佛法不灭。

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useless disciple. One must not allow oneself to fall into any such transgressions as these.

i) SCRIPTURAL INSTRUCTIONS ON RIGHT BEHAVIOR TOWARD TEACHERS

One must abide solely within the dharma appropriate to a good disciple. One should make offerings to one's spiritual teacher. This is as described in *The Pratyutpanna [Samādhi] Sūtra* in which the Buddha told Bhadrupāla:

If a bodhisattva wishes to acquire this samādhi, he should be diligent and vigorous in bringing forth thoughts of reverential esteem toward all his teachers, thoughts recognizing the rare good fortune to encounter them. In the case of those from whom one has received teachings personally spoken by them or those from whom one has obtained volumes of scriptural texts, one should express deeply sincere reverence for these teachers, regarding them as one would one's own parents, regarding them as one's good spiritual guides, and regarding them as great teaching masters. This is because they are able to teach Dharma such as this which is able to assist one's realization of bodhi.

Bhadrupāla, whether one strives to follow in the bodhisattva path or one seeks the way of a *śrāvaka* disciple, if one were to fail to bring forth thoughts of deep reverence for the teacher as the source of one's becoming able to study and recite this Dharma, if one were to fail to think of one's teacher as one would one's own parents, regarding him as one's good spiritual guide, and regarding him as a great teaching master, it would then be impossible for one to correctly understand²⁵⁸ this Dharma in such a way that it would not perish but rather would abide for a long time without disappearing.

Why is this? Bhadrupāla, it is because of just such failure to accord reverence that the Buddha's Dharma disappears.

Therefore, Bhadrupāla, whether one strives to follow in the bodhisattva path or one seeks the way of a *śrāvaka* disciple, were one to bring forth thoughts of reverential respect for whoever one heard this Dharma from and whoever was the source of one's being able to study, recite, or write out this Dharma, bringing forth thoughts regarding him as one would one's own parents, regarding him as one's good spiritual guide, and regarding him as a great master of the teachings—if one were able to do that, then it is indeed possible that whatsoever one has studied, recited, and written out, and whatsoever one had not obtained but has now obtained might now be able to remain [in this world] for a long time.

And why is this? Because it is due to having a mind of reverential respect that the Buddha's Dharma does not disappear. Therefore,

116a24 || 是故颺陀婆羅。我今告汝。於是師所應生
 116a25 || 深恭敬心父母心善知識心大師心。是則隨
 116a26 || 我所教。

正
體
字

是故颺陀婆羅。我今告汝。于是师所应生深恭敬心父母心善知识
 心大师心。是则随我所教。

简
体
字

Bhadrapāla, I am now telling you: One must bring forth thoughts of profound reverential respect toward teachers such as this, bringing forth thoughts regarding them as one would one's own parents, regarding them as good spiritual guides, and regarding them as great masters of the teachings. This being so, one is to comply with what I have herein instructed.

The End of Chapter Thirty-Two

正
體
字

116a27 || 助尸羅果品第[7]六
 116a28 || 如是菩薩。為求多聞知多聞義已隨說行
 116a29 || 故。能令尸羅清淨。清淨尸羅法應當修行。
 116b01 || 問曰。何等法能令尸羅清淨。答曰。
 116b02 || 護身口意業 亦不得護法
 116b03 || 終不令我見 及以餘見雜
 116b04 || 迴向薩婆若 此四淨尸羅
 116b05 || 行者修此四法。尸羅自然清淨。護身口意
 116b06 || 業者。常應正念身口意業乃至小罪不令
 116b07 || 錯謬。譬如龜鼈常護頭足。此人深樂空故。
 116b08 || 於第一義中而亦不得護三業法。有人
 116b09 || 雖見法空謂知空者在。是故說不[8]雜
 116b10 || 我見眾生見人見壽[9]者見知者見。迴向薩婆
 116b11 || 若者。持戒果報不求餘福。

簡
體
字

助尸罗果品第三十四

如是菩薩。為求多聞知多聞義已隨說行故。能令尸罗清淨。
 清淨尸罗法应当修行。問曰。何等法能令尸罗清淨。答曰。

護身口意業 亦不得護法
 終不令我見 及以余見雜
 回向薩婆若 此四淨尸羅

行者修此四法。尸罗自然清淨。護身口意業者。常應正念身
 口意業乃至小罪不令錯謬。譬如龜鼈常護頭足。此人深樂空故。
 于第一義中而亦不得護三業法。有人虽見法空謂知空者在。是故
 說不雜我見眾生見人見壽者見知者見。回向薩婆若者。持戒果報
 不求余福。

CHAPTER 33

Aids to Gaining the Fruits of Śīla

XIII. CHAPTER 33: AIDS TO GAINING THE FRUITS OF ŚĪLA

A. ON THE PURIFICATION OF ŚĪLA, MORAL VIRTUE

In order to pursue extensive learning and then practice in accord with the way it was taught after understanding the meaning of that extensive learning, a bodhisattva such as this becomes able to purify his practice of *śīla*. Thus one should cultivate the dharmas used to purify one's practice of *śīla* (moral virtue).

1. FOUR DHARMAS ENABLING PURIFICATION OF MORAL VIRTUE

Question: Which dharmas are able to purify one's practice of *śīla*?

Response:

Guard the actions of body, speech, and mind
while also not apprehending any dharma by which one guards it.
Never permit any admixture of the view of a self
or any of the other views.
Dedicate the merit from this to the attainment of all-knowledge.
These four methods purify one's practice of *śīla*.

If the practitioner cultivates these four dharmas, his observance of *śīla* will naturally become pure. "Guarding the actions of body, speech, and mind" refers to always using right mindfulness in one's physical, verbal, and mental actions even to the point that one does not allow oneself to err through committing even the most minor transgressions, acting in this like the tortoise who always takes such care in guarding his head and feet.

Because this practitioner deeply delights in emptiness, in his comprehension of the supreme meaning, he does not even apprehend [the existence of] any dharma by which one guards the three types of actions. There are others who, although they do indeed perceive the emptiness of dharmas, they are still of the opinion that the knower of emptiness remains [as an existent entity]. It is for this reason that [the verse] says, "Never permit any admixture of the view imputing a self," the view of a being, the view of a person, the view of a soul, the view of a life,²⁵⁹ or the view of a knower.

"Dedicating [merit to the realization of] all-knowledge" means one does not dedicate the merit arising from upholding the moral precepts to any other sort of fortunate result, but rather only dedicates it to the

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但為度一切眾

116b12 || 生。以求佛道。是為四。復有四法。能令尸羅

116b13 || 清淨。所謂。

116b14 || 無我我所心 亦無斷常見

116b15 || 入於眾緣法 則能淨尸羅

116b16 || 無我我所心者。不貪著我我所心。但知此

116b17 || 心虛妄顛倒而無我法。無斷常見者。以斷

116b18 || 常見多過故。入眾緣法者。知諸法從眾緣

116b19 || 生無有定性。行於中道。如是四法能淨尸

116b20 || 羅。復有四法能淨尸羅。所謂。

116b21 || 行四聖種^[10]行 及十二頭陀

116b22 || 亦不樂眾鬧 念何故出家

116b23 || 四聖種者。所謂趣得衣服而足。趣得飲食

116b24 || 而足。趣得坐臥具而足。樂斷樂修行。十二

116b25 || 頭陀者。所謂受阿練若法。受乞食法。糞掃

116b26 || 衣。一坐。

簡
體
字

但为度一切众生。以求佛道。是为四。复有四法。能令尸罗清
净。所谓。

无我我所心 亦无断常见

入于众缘法 则能净尸罗

无我我所心者。不贪着我我所心。但知此心虚妄颠倒而无我
法。无断常见者。以断常见多过故。入众缘法者。知诸法从众缘
生无有定性。行于中道。如是四法能净尸罗。复有四法能净尸
罗。所谓。

行四圣种行 及十二头陀

亦不乐众闹 念何故出家

四圣种者。所谓趣得衣服而足。趣得饮食而足。趣得坐卧具
而足。乐断乐修行。十二头陀者。所谓受阿练若法。受乞食法。
粪扫衣。一坐。

liberation of all beings through one's quest to attain buddhahood. These are the four [dharma that enable the purification of moral virtue].

2. FOUR MORE DHARMAS ENABLING PURIFICATION OF MORAL VIRTUE

There are yet another four dharmas by which one is able to bring about the purification of one's practice of *śīla*, namely:

If one has no conceptions of a self or anything belonging to a self,
if one also has no annihilationist or eternalist views,
and if one penetrates the dharma explaining multiple conditions,
one will then be able to purify one's practice of *śīla*.

"Freedom from conceptions of a self or anything belonging to a self" refers to not being attached to thoughts imputing the existence of a self or anything belonging to a self. One need only realize that these ideas are empty, false, and inverted and hence there is no dharma of [the existence of] a self.

One "has no annihilationist or eternalist views" because annihilationist and eternalist views are possessed of numerous faults.

As for "penetrating the dharma that explains multiple conditions," by knowing that all dharmas are products of many conditions and hence are devoid of any fixed nature of their own, one practices the Middle Way.

[By availing oneself of] four such dharmas such as these, one is able to purify one's practice of *śīla*.

3. FOUR MORE DHARMAS ENABLING PURIFICATION OF MORAL VIRTUE

There are four additional dharmas through which one is able to purify one's practice of *śīla*, namely:

One practices the four lineage bases of the Āryas,
adopts the twelve *dhūta* austerities,
also does not delight in the noise of crowds,
and bears in mind why one left home [to become a monastic].

"The four lineage bases of the Āryas" refers to being satisfied with whatever robes one has already obtained, to being satisfied with whatever food and drink one has already obtained, to being satisfied with whatever dwelling place²⁶⁰ one has already obtained, and to practice that delights in severance and delights in cultivation.

"The twelve *dhūta* austerities" are:

Adopting the dharma of dwelling in a forest hermitage;
Obtaining one's food through the alms round;
Wearing robes made of cast-off rags;
[Taking one's daily meal in but] a single sitting;

正
體
字

常坐。食後不受非時飲食。但有三
 116b27 || 衣。毛毳衣。隨敷坐。樹下住。空地住。死人間
 116b28 || 住。亦不樂眾鬧者。不與在家出家者和
 116b29 || 合。有人雖行阿練若法。多知多識故。多人
 116c01 || 往來。是故說不樂眾鬧。若至餘處。若心不
 116c02 || 與和合。何故出家者。行尸羅者作是念。我
 116c03 || 何故而出家。念已。隨出家事欲成就故。如
 116c04 || 所說行。是為四。復有四法能淨尸羅。所
 116c05 || 謂。
 116c06 || 五陰無生滅 六性如法性
 116c07 || 見六情亦空 不著世俗語
 116c08 || 如是之四法 亦能淨尸羅
 116c09 || 五陰無生滅者。思惟五陰本末故。見五陰
 116c10 || 無生滅^[11]者。見地等六性如法性。如法性不
 116c11 || 可得六性亦不可得。知六情雖是苦樂等。心
 116c12 || 心數法因緣。

簡
體
字

常坐。食后不受非时饮食。但有三衣。毛毳衣。随敷坐。树下
 住。空地住。死人间住。亦不乐众闹者。不与在家出家者和合。
 有人虽行阿练若法。多知多识故。多人往来。是故说不乐众闹。
 若至余处。若心不与和合。何故出家者。行尸罗者作是念。我何
 故而出家。念已。随出家事欲成就故。如所说行。是为四。复有
 四法能净尸罗。所谓。

五阴无生灭 六性如法性
 见六情亦空 不着世俗语
 如是之四法 亦能净尸罗

五阴无生灭者。思惟五阴本末故。见五阴无生灭者。见地等
 六性如法性。如法性不可得六性亦不可得。知六情虽是苦乐等。
 心心数法因缘。

Always sitting [to sleep, never lying down];
 Having taken the meal, not accepting food or drink at the wrong times;
 Possessing only a single three-part set of robes;
 Wearing only an animal-hair robe;
 Laying out one's sitting mat wherever one happens to be;
 Dwelling at the foot of a tree;
 Dwelling out in the open (lit. "on empty ground");
 Dwelling in a charnel field.

"Not delighting in the noise of crowds" refers to avoiding meeting together with either laypeople or monastics. There are those who, although they have taken up the dharma of dwelling in a forest hermitage, because they have many acquaintances and friends, often have many people coming and going. Therefore, it refers here to "not delighting in the noise of crowds," whether through not going off to other places or through being disinclined to gather together with others.

As for "bearing in mind why one left home [to become a monastic]," one who is focused on *śīla* practice reflects thus: "Why did I leave the home life to become a monastic?" Having pondered this, because one accords with the endeavors appropriate to the monastic's life and wishes to succeed in these, he practices in a manner that accords with the way [monastic cultivation] was taught. These are the four.

4. FOUR MORE DHARMAS ENABLING PURIFICATION OF MORAL VIRTUE

There are another four dharmas by which one can purify one's practice of *śīla*, namely:

[One sees that] the five aggregates have no arising or destruction,
 [sees] the six elements²⁶¹ as like the nature of dharmas,
 sees that the six sense faculties are empty [of inherent existence],
 and does not become attached to worldly expressions.
 [Practice] that accords with these four dharmas
 also enables one to purify one's practice of *śīla*.

As for "[seeing that] the five aggregates have no arising or destruction," this means that, by contemplating the five aggregates from root to branch, one perceives their absence of arising and destruction.

As for "[seeing that] the six elements" consisting of earth and so forth "are like the nature of dharmas,"²⁶² this means that, just as the nature of dharmas cannot be apprehended, so too, the six elements cannot be apprehended, either.

One realizes that, although the six sense faculties involve pain, pleasure, and such, they do so through causes and conditions linked

正
體
字

以正智推求。亦知是空。了達
 116c13 || 三種皆知是空。有行者貪著於空則還妨
 116c14 || 道。是故說莫貪著空。隨於世俗說空名
 116c15 || 字。如是法者能淨尸羅。問曰。若爾者云何
 116c16 || 言五陰諸法。答曰。以空故。五陰諸法空。最
 116c17 || 後言莫著於空者。空亦應捨。如是有有
 116c18 || 邪疑法妨礙尸羅。問曰。五陰諸法。以有相
 116c19 || 可相故。決定有。如說色是苦惱相覺苦樂
 116c20 || 是受相。現有如是等諸相。云何言非空非
 116c21 || 不空。答曰。
 116c22 || 惱壞是色相 何等為是色
 116c23 || 若惱是色相 離相無可相
 116c24 || 此相在何處 無相無可相
 116c25 || 世界終無有 無相有可相
 116c26 || 相與及可相 非合非不合
 116c27 || 其來無所從 去亦無所至
 116c28 || 若有合非合 成於相可相

簡
體
字

以正智推求。亦知是空。了達三種皆知是空。有行者貪著于空则还妨道。是故说莫贪着空。随于世俗说空名字。如是法者能净尸罗。问曰。若尔者云何言五阴诸法。答曰。以空故。五阴诸法空。最后言莫着于空者。空亦应舍。如是无有邪疑法妨碍尸罗。问曰。五阴诸法。以有相可相故。决定有。如说色是苦恼相觉苦乐是受相。现有如是等诸相。云何言非空非不空。答曰。

恼坏是色相 何等为是色
 若恼是色相 离相无可相
 此相在何处 无相无可相
 世界终无有 无相有可相
 相与及可相 非合非不合
 其来无所从 去亦无所至
 若有合非合 成于相可相

to the mind and mental dharmas. Thus, by resorting to investigative applications of right wisdom, one realizes that they are empty [of any inherent existence].

One then utterly comprehends the nature of all three of these associated categories, realizing that in every case they are entirely empty [of inherent existence].

There are practitioners who develop an attachment to emptiness that then also hinders cultivation of the path. Hence it states here that one must not develop an attachment to emptiness that simply conforms to worldly uses of the word “emptiness.”

Dharmas such as these enable one to purify one’s practice of *śīla*.

Question: If this is truly so, why do you speak here of the dharmas of the five aggregates?

Response: It is because they are empty. All dharmas of the five aggregates are empty. As for the very last part where it states that one must not become attached to emptiness, this means that even “emptiness” should be relinquished. If one accords with this, then there will be no dharma of erroneous doubtfulness impeding one’s practice of *śīla*.

Question: Because the dharmas of the five aggregates are possessed of characteristic marks and that which can be marked, they do therefore definitely exist. Take for instance the [canonical] declarations that “the form aggregate is characterized by being assailed by what is painful”²⁶³ and “awareness of pain and pleasure is the characteristic of the feeling aggregate.” Given that they obviously possess such characteristics, how can one claim that [the aggregates] are neither empty nor non-empty?

Response:

Affliction and destruction are marks of the form aggregate.

What all goes into making this form?

If affliction is indeed a characteristic mark of form, apart from its marks, there is nothing amenable to being marked.

And where then do these characteristic marks abide?

There is no mark nor anything that can be marked.

The entire world is finally nonexistent.

There is neither any mark nor anything that can be marked.

Characteristic marks and that which can be marked are neither conjoined nor not conjoined.

In their coming forth, they have no place from which they come.

In going away, they also have no place to which they go.

If one posits either a conjoining or a non-conjoining through which one establishes either marks or what is markable,

正
體
字

116c29	如是則為失	相及可相相
117a01	以相成可相	相亦不自成
117a02	相自不能成	云何成可相
117a03	世界甚可愍	分別相可相
117a04	迷惑諸 ^[1] 邪徑	邪師所欺誑
117a05	相可相則是	無相無可相
117a06	如是眼見事	如何不能知
117a07	隨計相可相	有如是戲論
117a08	隨起戲論時	則 ^[2] 隨煩惱處
117a09	復次行者以不來不去門觀諸陰性入空。	
117a10	如說。	
117a11	生老病死法	生時無從來
117a12	生老病死法	滅時無所去
117a13	諸陰界入性	生時無從來
117a14	滅時無所去	佛法義如是
117a15	如火非人功	亦不在鑽木
117a16	和合中亦無	而因和合有
117a17	薪盡則火滅	滅 ^[3] 時無所去
117a18	諸緣合故有	緣散則皆無
117a19	眼識亦如是	不在於眼中

簡
體
字

如是则为失	相及可相相
以相成可相	相亦不自成
相自不能成	云何成可相
世界甚可愍	分別相可相
迷惑諸邪徑	邪師所欺誑
相可相則是	无相无可相
如是眼見事	如何不能知
隨計相可相	有如是戏论
隨起戏论時	則隨烦恼處
復次行者以不來不去門觀諸陰性入空。如說。	
生老病死法	生时无从来
生老病死法	灭时无所去
諸陰界入性	生时无从来
灭时无所去	佛法义如是
如火非人功	亦不在钻木
和合中亦无	而因和合有
薪尽则火灭	灭时无所去
諸緣合故有	緣散則皆无
眼識亦如是	不在于眼中

then to proceed in this way is mistaken
with regard to both marks and what is markable.

This would be to use marks to establish what is markable.
[However], marks themselves are not self established.
Since even marks themselves cannot be established,
how then could they [be used to] establish what is markable?

The beings of the world are so extremely pitiable,
for they distinguish marks and what is markable,
become deluded in pursuing all manner of deviant paths,
and are cheated and deceived by deviant teachers.

Marks and what is markable then are just
devoid of marks and devoid of anything that can be marked.
Given such a visibly apparent situation as this,
how could one fail to realize [what is so obvious]?

Pursuant to imputations of the existence of marks and the markable,
there exist such [merely] conceptual elaborations as these.
And whenever such conceptual elaborations as these arise,
one then falls into a position associated with afflictions.²⁶⁴

Moreover, the practitioner employs the gateway of [understanding that
all phenomena] neither come into existence nor pass away to facilitate
the contemplation of the aggregates, sense realms, and sense bases as
empty [of inherent existence]. This is as described here:

The dharmas of birth, aging, sickness, and death,
when arising, have no place from which they come.
The dharmas of birth, aging, sickness, and death,
when extinguished, have no place to which they go.

It is the nature of the aggregates, sense realms, and sense bases that,
when arising, they have no place from which they come,
and, when extinguished, they have no place to which they go.
Just so is the meaning of the Buddha's Dharma.

So too with fire, which is not in the human effort used to make it,
is also not present in the friction drill or wood,
and is not in their coming together, either,
even as it still does exist due to their all having come together.

If the fuel is entirely consumed, the fire will then die out.
Yet, when it does die out, there is no place to which it goes.
It exists due to the coming together of conditions,
yet, if those conditions scatter, it becomes entirely nonexistent.

So too is this the case with the eye consciousness
that does not abide in the eye,

正體字

117a20	不在於色中	亦不在中間
117a21	不在和合中	亦不離和合
117a22	亦不從餘來	而因和合有
117a23	和合散則無	諸法亦如是
117a24	生時無從來	滅時無所至
117a25	如彼龍心力	而有陰雲現
117a26	不從龍身出	亦不餘處來
117a27	而 ^[4] 此大陰雲	雨流滿世界
117a28	然後乃消滅	亦無有去處
117a29	如雲無來去	諸法亦如是
117b01	生時無從來	滅時無所去
117b02	如壁上畫人	不在一一 ^[5] 彩
117b03	亦不在和合	壁中亦復無
117b04	畫師所亦無	畫筆中亦無
117b05	不從餘處來	而因和合有
117b06	和合散則無	諸法亦如是
117b07	有時無從來	無時無所去
117b08	燈炎不在油	亦不從炷出
117b09	亦不餘處來	而因油炷有
117b10	因緣盡則滅	滅時無去處

簡體字

不在于色中	亦不在中间
不在和合中	亦不离和合
亦不从余来	而因和合有
和合散则无	诸法亦如是
生时无从来	灭时无所至
如彼龙心力	而有阴云现
不从龙身出	亦不余处来
而此大阴云	雨流满世界
然后乃消灭	亦无有去处
如云无来去	诸法亦如是
生时无从来	灭时无所去
如壁上画人	不在一一彩
亦不在和合	壁中亦复无
画师所亦无	画笔中亦无
不从余处来	而因和合有
和合散则无	诸法亦如是
有时无从来	无时无所去
灯炎不在油	亦不从炷出
亦不余处来	而因油炷有
因缘尽则灭	灭时无去处

also does not abide in visual forms,
 also does not abide between them,
 also does not abide in their combination,
 also is not found apart from them,
 also does not come thither from elsewhere,
 yet does exist due to such a combination,
 and which, when the combining scatters, then becomes non-existent.
 So too it also is with all dharmas.

When arising, there is no place from which they come,
 and when extinguished, there is no place to which they go.

This is analogous to a dragon's mental powers
 through which the dark clouds appear.
 They do not emerge from the body of the dragon,
 nor do they arrive from some other place,
 and yet the rain from these great dark clouds
 pours down throughout the entire world,
 after which it then evaporates,
 yet has no place to which it goes.

Just as such clouds neither come nor go,
 so too it is with all dharmas.
 When they arise, there is no place from which they come,
 and, when destroyed, there is no place to which they go.

They are also like a man who has been painted on a wall
 that does not reside in any or all of the colors,
 also does not reside in their combination,
 and also does not abide in the wall.

It does not abide in the painter,
 nor does it abide in the paintbrush.
 It does not come forth from elsewhere,
 yet it exists because of all of these coming together.

When that combination scatters, it then no longer exists.
 So too it is with all dharmas.
 When they exist, there is no place from which they come.
 When they cease to exist, there is no place to which they go.

The lamp flame does not abide in its oil,
 also does not emerge from its wick,
 and also does not arrive from some other place,
 and yet, because of the oil and the wick, it exists.

If its causes and conditions end, it is extinguished.
 When it is extinguished, there is no place to which it goes.

正
體
字

117b11 || 諸法來去相 皆亦復如是
 117b12 || 復有四法。能淨尸羅。所謂。
 117b13 || 能自思量身 不自高下他
 117b14 || 此二無所得 心^[6]猗無有慢
 117b15 || 觀諸法平等 是四淨尸羅
 117b16 || 能自思量者。行者作是念。我身不淨無常死
 117b17 || 相為何所直。如是念已。即不自高下於他
 117b18 || 人。信解身及他無我我所故無所得。猗者。
 117b19 || 得如是法故。心輕柔軟堪任受法。以此猗
 117b20 || 樂心不自高。觀諸法平等者。以空觀有為
 117b21 || 無為法一切悉等無上中下差別。如說。
 117b22 || 若當因於下 而有中上者
 117b23 || 下不作中上 云何因下有
 117b24 || 下自作下者 中上先定有
 117b25 || 若當因於中 而有下上者
 117b26 || 中不作下上 云何因中有
 117b27 || 中自作中者 下上先定有

簡
體
字

诸法来去相 皆亦复如是
 复有四法。能净尸罗。所谓。
 能自思量身 不自高下他
 此二无所得 心猗无有慢
 观诸法平等 是四净尸罗
 能自思量者。行者作是念。我身不净无常死相为何所直。如是念已。即不自高下于他人。信解身及他无我我所故无所得。猗者。得如是法故。心轻柔软堪任受法。以此猗乐心不自高。观诸法平等者。以空观有为无为法一切悉等无上中下差别。如说。
 若当因于下 而有中上者
 下不作中上 云何因下有
 下自作下者 中上先定有
 若当因于中 而有下上者
 中不作下上 云何因中有
 中自作中者 下上先定有

All dharmas' characteristics of coming forth and departing are in every case also just like this.

5. FOUR MORE DHARMAS ENABLING PURIFICATION OF MORAL VIRTUE

There are another four dharmas by which one can purify one's practice of *śīla*, namely:

One is able to contemplate the nature of one's own body and refrains from elevating oneself or diminishing others.
 Since these two cannot be apprehended,
 one abides in mental pliancy, free of any conceit.
 One contemplates all dharmas as uniformly equal.
 These four serve to purify one's *śīla*.

As for being "able to contemplate the nature of one's own body," the practitioner has this thought: "This body of mine is characterized by impurity, impermanence, and mortality. What true worth²⁶⁵ does it possess?"

Having reflected in this manner, one does not elevate oneself and look down on others.

Because one has a resolute belief that both self and others are devoid of "I" and "mine," one realizes that they cannot be apprehended at all.

As for "mental pliancy," having acquired these dharmas, one's mind then abides in lightness, suppleness, and the capacity to endure and acquiesce in dharmas. It is due to this mental pliancy and delight that one does not elevate himself above others.

As for "contemplating all dharmas as uniformly equal," this means that, because [one realizes] they are empty, one contemplates all conditioned and unconditioned dharmas as equal and devoid of any distinctions as to those which are superior, those which are middling, and those which are inferior. This is as described here:

If one would posit that, because of the inferior,
 there thereby exist the middling and the superior,
 since the inferior does not itself create the middling or the superior,
 how then could they exist because of the inferior?
 And for the inferior itself to have become "inferior,"
 middling and superior would definitely have existed beforehand.

If one would posit that, because of the middling,
 there thereby exist the inferior and the superior,
 since the middling does not itself create the inferior or the superior,
 how could they exist because of the middling?
 And for the middling itself to have become "middling,"
 inferior and the superior would definitely have existed beforehand.

正
體
字

117b28	若當因於上	而有中下者
117b29	上不作中下	云何因上有
117c01	上自作上者	中下先定有
117c02	因下不得作	不因亦不得
117c03	若先定有者	不應因於下
117c04	若先定無者	云何成中上
117c05	因中不得作	不因亦不得
117c06	若先定有者	不應因於中
117c07	若先定無者	云何成下上
117c08	因上不得作	不因亦不得
117c09	若先定有者	不應因於上
117c10	若先定無者	云何成中下
117c11	復次以空一相故。	觀諸法皆平等眾生亦
117c12	如是。如說。	
117c13	智者於空中	不說分別相
117c14	空一而無異	能如是見空
117c15	是則為見佛	佛不異空故
117c16	說言諸佛一	一切眾生一
117c17	一切法一法	無上中下別
117c18	一切佛世尊	離自性他性
117c19	一切諸眾生	亦離自他性

簡
體
字

若當因于上	而有中下者
上不作中下	云何因上有
上自作上者	中下先定有
因下不得作	不因亦不得
若先定有者	不应因于下
若先定无者	云何成中上
因中不得作	不因亦不得
若先定有者	不应因于中
若先定无者	云何成下上
因上不得作	不因亦不得
若先定有者	不应因于上
若先定无者	云何成中下
復次以空一相故。	觀諸法皆平等眾生亦如是。如說。
智者于空中	不說分別相
空一而无异	能如是見空
是则为見佛	佛不异空故
說言諸佛一	一切眾生一
一切法一法	无上中下別
一切佛世尊	離自性他性
一切諸眾生	亦離自他性

If one would posit that, because of the superior,
there thereby exist the middling and the inferior,
since the superior does not itself create the middling or the inferior,
how could they exist because of the superior?

And for the superior itself to have become “superior,”
middling and inferior would definitely have existed beforehand.

It cannot be that, due to the inferior, [middling and superior exist].
Nor can it be that it is *not* because of it [that they exist].

If [the middling and superior] already existed previously,
they could not exist because of the inferior.

And if [the middling and superior] were previously non-existent,
how could they succeed in becoming the middling and superior?

It cannot be that, due to the middling, [inferior and superior exist].
Nor can it be that it is *not* because of it [that they exist].

If [the inferior and the superior] already existed previously,
they could not exist because of the middling.

And if [the inferior and the superior] were previously non-existent,
how could they succeed in becoming the inferior and the superior?

It cannot be that, due to the superior, [inferior and middling exist].
Nor can it be that it is *not* because of it [that they exist].

If [the middling and the inferior] definitely already existed,
they could not exist because of the superior.

And if [middling and inferior] were certainly previously non-existent,
how could they succeed in becoming middling and inferior?

Additionally, because their emptiness is of a singular character, one
contemplates all dharmas as uniformly equal. So too it is with beings.
This is as described here:

In the midst of what is empty, the wise
do not speak of any distinguishable characteristic signs.
In the singularity of emptiness, there are no differentiations.
If one is able to perceive emptiness in this manner
this then is to see the Buddha,
for the Buddha is no different from emptiness.

It is said that all buddhas are one,
all beings are one,
all dharmas are but a single dharma,
and no distinctions exist between superior, middling, or inferior.

All of the Buddhas, the Bhagavats,
transcend both inherently existent and externally created nature.
So too do all beings
transcend both inherently existent and externally created nature.

正
體
字

117c20	一切法亦爾	離自性他性
117c21	以是因緣故	是故名一相
117c22	有諸佛則非	無諸佛亦非
117c23	有諸眾生非	無諸眾生非
117c24	有諸法[7]則非	無諸法亦非
117c25	離於有無故	名之為平等
117c26	一切佛世尊	眾生及諸法
117c27	一切不可取	名諸法平等
117c28	一切佛眾生	及法無差別
117c29	不可分別故	名之為平等
118a01	諸佛與眾生	并及一切法
118a02	入生住滅中	寂滅無所有
118a03	亦無所從來	亦復無所去
118a04	以無來去故	名之為平等
118a05	諸佛與眾生	并及一切法
118a06	悉皆無所有	過一切有道
118a07	此三非是等	亦復非非等
118a08	非等非非等	非非等不等
118a09	如是說諸法	皆等無差別

簡
體
字

一切法亦尔	离自性他性
以是因缘故	是故名一相
有诸佛则非	无诸佛亦非
有诸众生非	无诸众生非
有诸法则非	无诸法亦非
离于有无故	名之为平等
一切佛世尊	众生及诸法
一切不可取	名诸法平等
一切佛众生	及法无差别
不可分别故	名之为平等
诸佛与众生	并及一切法
入生住灭中	寂灭无所有
亦无所从来	亦复无所去
以无来去故	名之为平等
诸佛与众生	并及一切法
悉皆无所有	过一切有道
此三非是等	亦复非非等
非等非非等	非非等不等
如是说诸法	皆等无差别

All dharmas are also just so
in transcending inherently existent and externally created natures.
It is because of just such causes and conditions
that they are said to be of a singular character.

If one claims that buddhas exist, this is wrong.
If one claims no buddhas exist, this is also wrong.
If one claims that beings exist, this is wrong.
If one claims that no beings exist, this is also wrong.

If one claims dharmas exist, that is wrong.
If one claims that no dharmas exist, that is also wrong.
It is because they transcend both “existence” and “non-existence”
that they are said to be uniformly equal.

All the Buddhas, the Bhagavats,
all beings, and also all dharmas
are in every case ungraspable.
This is what is meant by the uniform equality of all dharmas.

All buddhas, beings,
and dharmas have no differences.
Because one cannot make any distinctions among them,
they are said to be of a single uniform equality.

All buddhas, all beings,
and all dharmas,
even as they enter into arising, enduring, and destruction,
abide in quiescent cessation and do not exist at all.

Nor do they have any place from which they have come,
nor do they have any place to which they go.
It is because of their neither coming nor going
that they are said to be of a single uniform equality.

All buddhas, all beings,
and all dharmas
are, in every case, entirely non-existent
and utterly beyond all of the paths of existence.

These three are not equal,
are not unequal,
are not both equal and unequal,
and are neither equal nor unequal.
It is in this way that one explains all dharmas
as being in every case equal and devoid of distinctions.

正
體
字

118a10 || 復有四法。能淨尸羅。如說。
 118a11 || 善能信解空 不驚無相法
 118a12 || 眾生中大悲 能忍於無我
 118a13 || [1]如是之四法 亦能淨尸羅
 118a14 || 行者了達諸法無自性無他性故。名為信
 118a15 || 解空。如說。
 118a16 || 一切所有法 終不自性生
 118a17 || 若從眾緣生 則應從他有
 118a18 || 不從自性生 云何從他生
 118a19 || 自性已不成 他性亦復無
 118a20 || 若離自性[2]生 則無有自性
 118a21 || 若離於自性 則無有自相
 118a22 || 自性自性相 不以合故有
 118a23 || 不以散故[3]無 二定有則無
 118a24 || 他不能生法 自亦不能生
 118a25 || 自他亦不能 離二亦不生
 118a26 || 若無有自者 云何從他生
 118a27 || 離於世俗法 則無有自他
 118a28 || 若他從他生 他即無[4]自體
 118a29 || 無體則非有 以何物生他

簡
體
字

复有四法。能净尸罗。如说。
 善能信解空 不惊无相法
 众生中大悲 能忍于无我
 如是之四法 亦能净尸罗
 行者了达诸法无自性无他性故。名为信解空。如说。
 一切所有法 终不自性生
 若从众缘生 则应从他有
 不從自性生 云何從他生
 自性已不成 他性亦复无
 若离自性生 则无有自性
 若离于自性 则无有自相
 自性自性相 不以合故有
 不以散故无 二定有则无
 他不能生法 自亦不能生
 自他亦不能 离二亦不生
 若无有自者 云何從他生
 离于世俗法 则无有自他
 若他从他生 他即无自体
 无体则非有 以何物生他

6. FOUR MORE DHARMAS ENABLING PURIFICATION OF MORAL VIRTUE

There are another four dharmas by which one can purify one's practice of *śīla*. They are as described below:

Being well able to maintain a resolute belief in emptiness,
not being frightened by the dharma of signlessness,
maintaining the great compassion toward beings,
and being able to acquiesce in the nonexistence of self—
It is through four dharmas such as these
that one is also able to purify one's practice of *śīla*.

It is because of a practitioner's complete comprehension of all dharmas as devoid of any self-existent nature or any externally-created nature that he is referred to as having "a resolute belief in emptiness." This is as described here:

All dharmas whatsoever
never arise on the basis of any inherently existent nature.
If they arise from multiple conditions,
they should then exist through that which is other.

Given they do not arise through any inherently existent nature,
how then could they arise through that which is other?
If an inherently existent nature is not established,
then any nature existing through some "other" is also nonexistent.

If they transcend any arising from an inherently existent nature,
then they are devoid of any inherently existent nature.
If they have transcended any inherently existent nature,
then they are [also] devoid of any mark of inherent existence.

An inherently existent nature and marks of inherent existence
do not exist on the basis of conjoining
and do not become non-existent through separation.
Hence they are both devoid of any fixed existence.

Dharmas cannot be produced from that which is other,
nor can they be produced from themselves,
nor can they be produced by both self and other,
and yet, apart from those two, they cannot be produced, either.

If no inherent existence can be established for itself,
how then could it possibly be produced from what is other?
If one departs from dharmas that are mere worldly conventions,
then "self" and "other" are entirely nonexistent.

If that which is other were produced from that which is other,
then that "other" would have no substance of its own.
If it had no substance, then it could not even exist.
From what thing then can there be the arising of what is other?

正
體
字

118b01	以無自體故	他生亦復無
118b02	四種皆空故	無法定生滅
118b03	不驚無相者。信樂遠離諸相故不驚。	
118b04	[5]如說。	
118b05	一切若無相	一切即有相
118b06	寂滅是無相	即為是有法
118b07	若觀無相法	無相即為相
118b08	若言修無相	即非修無相
118b09	若捨諸計著	名之為無相
118b10	取是捨著相	則為無解脫
118b11	凡以有取故	因取而有捨
118b12	離取取何事	名之以為捨
118b13	取者所用取	及以可取法
118b14	共離俱無有	是皆名寂滅
118b15	若法相因成	此即為無性
118b16	若無有性者	此即無有相
118b17	若法無有性	此即無相者
118b18	云何言無性	即名為無相
118b19	若用有與無	亦遮亦應聽
118b20	雖言心不著	是則無有過

簡
體
字

以无自体故	他生亦复无
四种皆空故	无法定生灭
不惊无相者。信乐远离诸相故不惊。如说。	
一切若无相	一切即有相
寂灭是无相	即为是有法
若观无相法	无相即为相
若言修无相	即非修无相
若舍诸计着	名之为无相
取是舍着相	则为无解脱
凡以有取故	因取而有舍
离取取何事	名之以为舍
取者所用取	及以可取法
共离俱无有	是皆名寂灭
若法相因成	此即为无性
若无有性者	此即无有相
若法无有性	此即无相者
云何言无性	即名为无相
若用有与无	亦遮亦应听
虽言心不着	是则无有过

Because it has no substance of its own,
production from some other is also a nonexistent [possibility].
Since all four [tetralemma ideas] are empty [of inherent existence],
no dharma whatsoever has any fixed arising or destruction.

As for “not being frightened by signlessness,” it is because of one’s resolute belief [in signlessness] and one’s utter transcendence of all signs that one is not frightened. This is as described here:²⁶⁶

If everything is signless,
then everything is identical with whatever possesses signs.
Quiescent cessation is signless
and is identical with whatever is an existent dharma.²⁶⁷

If one contemplates the dharma of signlessness,
whatever is signless is [seen as] the same as what possesses signs.
If one says that one is cultivating signlessness,
that is just a non-cultivation of signlessness.

Were one to relinquish all strategizing and attachments²⁶⁸
and designate that as constituting signlessness,
such seizing on this sign of having relinquished attachments
then becomes the very absence of liberation.

In general, it is because of the existence of grasping,
that then, because of that grasping, there then is relinquishing.
It is the abandonment of grasping and whatever thing is grasped²⁶⁹ —
It is on this basis that one then refers to “relinquishing.”

As for the one who grasps, the grasping to which he resorts,
as well as that dharma that is subject to being grasped,
whether as conjoined or separate, they are all entirely nonexistent,²⁷⁰
for these are all synonymous with quiescent cessation.

If any dharma’s signs are established on the basis of causes,
this is just something devoid of any [inherently existent] nature.
Whatever is devoid of any [inherently existent] nature —
this is just something that is devoid of any [inherently existent] signs.

If a dharma has no [inherently existent] nature —
this is just something that is signless.
How can one assert that it has no [inherently existent] nature?
It is precisely because it is synonymous with signlessness.²⁷¹

If one uses [such terms as] “existence” and “nonexistence,”
“both” and “neither” should be permissible as well,²⁷² for,
although one may speak thus, so long as one’s mind is not attached,
one thereby remains free of any fault in doing so.

正
體
字

118b21 || 何處先有法 而後不滅者
 118b22 || 何處先有然 而後有滅者
 118b23 || 此有相寂滅 同無相寂滅
 118b24 || 是故寂滅語 及寂滅語者
 118b25 || 先來非寂滅 亦非不寂滅
 118b26 || 亦非寂不寂 非非寂不寂
 118b27 || 眾生中大悲者。眾生無量無邊故。悲心亦廣
 118b28 || 大。復次諸佛法無量無邊無盡如虛空。悲心
 118b29 || 是諸佛法根本。能得大法故名為大悲。一
 118c01 || 切眾生中最大者名為佛。佛所行故名為大
 118c02 || 悲。忍無我法者。信樂實法故。諸佛皆一涅
 118c03 || 槃道故。名為無我法。若入此法中心則不
 118c04 || 忍。如小草入火則燒盡。若真金入火能堪
 118c05 || 忍無失如是。若凡夫人不修習善根入無
 118c06 || 我中不能堪忍即生邪疑。是菩薩無量世
 118c07 || 來修習善根智慧猛利諸佛護念。雖未斷
 118c08 || 結使入無我法中心能忍受。無我法者陰界
 118c09 || 入十二因緣等諸法是。破我因緣如先說。

簡
體
字

何處先有法 而後不滅者
 何處先有然 而後有滅者
 此有相寂滅 同無相寂滅
 是故寂滅語 及寂滅語者
 先來非寂滅 亦非不寂滅
 亦非寂不寂 非非寂不寂

眾生中大悲者。眾生無量無邊故。悲心亦廣大。復次諸佛法
 無量無邊無盡如虛空。悲心是諸佛法根本。能得大法故名為大
 悲。一切眾生中最大者名為佛。佛所行故名為大悲。忍無我法
 者。信樂實法故。諸佛皆一涅槃道故。名為無我法。若入此法中
 心則不忍。如小草入火則燒盡。若真金入火能堪忍無失如是。若
 凡夫人不修習善根入無我中不能堪忍即生邪疑。是菩薩無量世來
 修習善根智慧猛利諸佛護念。雖未斷結使入無我法中心能忍受。
 無我法者陰界入十二因緣等諸法是。破我因緣如先說。

Where has there ever first existed some dharma
that, afterward, was not destroyed?
Wherever there was first some fire
that, afterward, was then extinguished,
the quiescent cessation of these existent signs
is identical to the quiescent cessation of whatsoever is signless.

Therefore, as for these words about quiescent cessation
as well as the one who speaks about quiescent cessation,
from the beginning onward, they have not been quiescent²⁷³
nor have they been non-quiescent,
nor have they been both quiescent and non-quiescent,
nor have they been neither quiescent nor non-quiescent.

Regarding “maintaining compassion toward beings,” because beings are countless and boundless, one’s mind of compassion is also expansive in that very same way. Also, the Dharma of all buddhas is measureless, boundless, and endless, like empty space. The mind of compassion is the very foundation of the Dharma of all buddhas. It is because it is able to bring about the realization of the great Dharma that it is referred to as the “great” compassion. Among all beings, the one who is the greatest is the Buddha. It is because it is practiced by the Buddha that it is referred to as the “great” compassion.

As for “acquiescence in the dharma of non-self,” one accomplishes this because one has a resolute faith in the true Dharma. It is because it is the one path to nirvāṇa taken by all buddhas that it is known as “the Dharma of non-self.”

If one enters into this dharma and one’s mind is unable to endure it, this is like putting a small plant into a fire, whereupon it is entirely burned up. However, if one puts real gold into a fire, it is able to endure it and it remains entirely undiminished.

In the same way, if a common person, one who has not cultivated roots of goodness, attempts to enter [the dharma of] non-self, he will be unable to bear it and will immediately bring forth erroneous doubts about it. This bodhisattva, however, has cultivated roots of goodness for countless lifetimes. His wisdom has become fiercely sharp and he is sustained by the protective mindfulness of all buddhas. Although he may not yet have cut off the fetters, when he enters into the dharma of non-self, his mind is able to endure and accept it.

“The dharma of non-self” is a reference to all such dharmas as the aggregates, the sense realms, the sense bases, and the twelve-fold chain of causation. The causes and conditions through which one demolishes [the view of] self are as discussed earlier.

是

118c10 || 故欲淨尸羅。當行此四法。復次。

118c11 || 有四破尸羅 而似持尸羅

118c12 || 行[6]者當精進 自制慎莫為

118c13 || 寶頂經迦葉品中。佛告迦葉。四種破戒比丘

118c14 || 似如持戒比丘。何等四。迦葉。有比丘。於經

118c15 || 戒中盡能具行而說有我。迦葉是名破戒

118c16 || 似如持戒。復次迦葉。有比丘。誦持律經守

118c17 || 護戒行。於身見中不動不離。是名破戒似

118c18 || 如持戒。復次迦葉。有比丘。具行十二頭陀。

118c19 || 而見諸法定有。是名破戒似如持戒。復次

118c20 || 迦葉。有比丘。緣眾生行慈心。聞諸行無

118c21 || 生相心則驚畏。是名破戒似如持戒。迦葉。

118c22 || 此四破戒人似如持戒。復次。

118c23 || 世尊之所說 沙門有四品

正
體
字

是故欲淨尸羅。當行此四法。復次。

有四破尸羅 而似持尸羅

行者當精進 自制慎莫為

寶頂經迦葉品中。佛告迦葉。四種破戒比丘似如持戒比丘。何等四。迦葉。有比丘。于經戒中盡能具行而說有我。迦葉是名破戒似如持戒。復次迦葉。有比丘。誦持律經守護戒行。于身見中不動不離。是名破戒似如持戒。復次迦葉。有比丘。具行十二頭陀。而見諸法定有。是名破戒似如持戒。復次迦葉。有比丘。緣眾生行慈心。聞諸行無生相心則驚畏。是名破戒似如持戒。迦葉。此四破戒人似如持戒。復次。

世尊之所說 沙門有四品

簡
體
字

Therefore, if one wishes to purify one's practice of śīla, one should practice these four dharmas.

Furthermore:

7. FOUR KINDS OF MONKS WHO BREAK THE MORAL PRECEPTS

There are four individuals who destroy śīla
even when seeming to uphold śīla.

The practitioner should be vigorous
in exerting self-control and taking care not to act [as they do].

In the “Kāśyapa” chapter of *The Jeweled Summit Sutra*, the Buddha told Kāśyapa:²⁷⁴

There are four kinds of bhikshus who break the moral precepts while seeming as if they are bhikshus who uphold the moral precepts. What are those four? Kāśyapa, there are bhikshus who are completely able to perfectly practice the moral precepts of the scriptures and yet claim that a self exists. Kāśyapa, this is what is meant by breaking the moral precepts while seeming as if one is upholding the moral precepts.

Then again, Kāśyapa, there are bhikshus who recite and retain the moral precept scriptures and guard their practice of the moral precepts, but who do not move from and never abandon their view of a real self in association with the body. This is what is meant by breaking the moral precepts while seeming as if one is upholding the moral precepts.

Yet again, Kāśyapa, there are bhikshus who are perfect in their practice of the twelve *dhūta* austerities while nonetheless maintaining the view that dharmas have a fixed existence. This is what is meant by breaking the moral precepts while seeming as if one is upholding the moral precepts.

Then again, Kāśyapa, there are bhikshus who focus on beings as the objective condition in their cultivation of the mind of kindness but who, on hearing that all conditioned things²⁷⁵ are characterized by non-production, their minds are filled with terror. This is what is meant by breaking the moral precepts while seeming as if one is upholding the moral precepts.

Kāśyapa, these are the four kinds of persons who break the moral precepts even while seeming as if they are upholding the moral precepts.

Furthermore:

8. FOUR KINDS OF MONKS OF WHICH ONE SHOULD BECOME THE FOURTH

According to what the Bhagavat has taught,
there are four types of *śramaṇas*

正
體
字

118c24 || 應為第四者 遠離前三種
 118c25 || 迦葉品中說四種比丘^[7]者。應學第四沙門。
 118c26 || 不應為三。何等為四。佛告迦葉。有四種
 118c27 || 沙門。一者形色相沙門。二者威儀矯異沙門。
 118c28 || 三者貪求名利沙門。四者真實行沙門。云何
 118c29 || 名為形色相沙門。有沙門形沙門色相。所謂
 119a01 || 著僧伽梨剃除鬚髮。執持黑鉢。而行不淨
 119a02 || 身業不淨口業不淨意業。不^[1]求寂滅。不^[2]求
 119a03 || 善。慳貪懈怠行惡法。破^[3]戒不樂修道。是
 119a04 || 名形色相沙門。云何威儀矯異沙門。^[4]具四
 119a05 || 種威儀。審諦安詳趣得衣食。行聖種行。不
 119a06 || 與在家出家和合。少於語言。以是所行。欲
 119a07 || 取人意心不清淨。如此威儀不為善。不
 119a08 || 為寂滅。而見諸法定有。於空無所有法畏
 119a09 || 如墮坑。見說空者生怨家想。是名威儀矯
 119a10 || 異沙門。

簡
體
字

应为第四者 远离前三种

迦葉品中说四种比丘者。应学第四沙门。不应为三。何等为四。佛告迦葉。有四种沙门。一者形色相沙门。二者威仪矫异沙门。三者贪求名利沙门。四者真实行沙门。云何名为形色相沙门。有沙门形沙门色相。所谓着僧伽梨剃除须发。执持黑钵。而行不净身业不净口业不净意业。不求寂灭。不求善。悭贪懈怠行恶法。破戒不乐修道。是名形色相沙门。云何威仪矫异沙门。具四种威仪。审谛安详趣得衣食。行圣种行。不与在家出家和合。少于语言。以是所行。欲取人意心不清净。如此威仪不为善。不为寂灭。而见诸法定有。于空无所有法畏如堕坑。见说空者生怨家想。是名威仪矫异沙门。

of which one should become the fourth while distancing oneself from the first three kinds.²⁷⁶

As for these four kinds of bhikshus referred to here that are found in the “Kāśyapa” chapter, one should learn to become the fourth kind of *śramaṇa* while avoiding becoming any of the other three kinds. What then are those four? The Buddha told Kāśyapa:

There are four kinds of *śramaṇas*, namely:

First, those who, merely in form and appearance, seem to be *śramaṇas*;

Second, those *śramaṇas* who merely feign extraordinary deportment;

Third, those who are *śramaṇas* simply because they covet fame and self-benefit;

Fourth, *śramaṇas* who genuinely carry on right practice.

a. HE WHO IS A MONK ONLY IN FORM AND APPEARANCE

What is meant by one who is a *śramaṇa* merely in form and appearance? He adopts the form of the *śramaṇa* and adopts the appearance of a *śramaṇa*, doing so specifically through wearing a *saṃghāṭī* robe, shaving off his hair and beard, and carrying a blackened bowl, while nonetheless still engaging in impure physical actions, impure verbal actions, and impure mental actions. He does not seek to reach *nirvāṇa* and does not seek to become good. He is miserly and indolent and practices evil dharmas. He breaks the moral precepts and does not delight in cultivation of the path. This is what is meant by one who is a *śramaṇa* merely in form and appearance.

b. HE WHO MERELY FEIGNS EXTRAORDINARY DEPORTMENT

What is meant by the *śramaṇa* who merely feigns extraordinary deportment? He is perfect in the four kinds of deportment. He investigates the truths, is comfortable and serene in getting by on whatever robes and food he has already acquired, is devoted to the practice of the [four] lineage bases of the Āryas, avoids gathering together with either laypeople or monastics, and speaks but little, but he does all these things in order to seize the attentions of others with a mind that is not pure.

Deportment of this sort is not done for the sake of goodness, is not done for the sake of reaching *nirvāṇa*, and is done with an implicit view that seizes on all dharmas as having a fixed and definite existence. [Such a practitioner] fears the dharmas of emptiness and non-existence in just the same way as one might fear falling into a pit. Whenever he sees anyone who speaks of emptiness, he thinks of him as an enemy. This is what is meant by the *śramaṇa* who merely feigns extraordinary deportment.

正
體
字

云何為貪求名利沙門。有沙門雖

119a11 || 強能持戒。作是念。云何令人知我持戒。強

119a12 || 求多聞。云何令人知我多聞。強作阿練若

119a13 || 法。云何令人知我是阿練若。強行少欲知足

119a14 || 遠離。云何令人知我少欲知足行遠離法。

119a15 || 非為厭離心故。非為滅煩惱故。非以求

119a16 || [5]八直聖道故。非為涅槃故。非度一切眾

119a17 || 生故。是名求名利沙門。云何真實行沙門。

119a18 || 有沙門尚不貪惜身。何況惜名利聞諸法

119a19 || 空無所有。心大歡喜隨說而行。尚不貪惜

119a20 || 涅槃而行梵行。何況貪惜三界。尚不著空

119a21 || 見。何況著我人眾生壽者命者知者見者見。

119a22 || [6]於諸煩惱中而求解脫。不於外求。觀一

119a23 || 切法本來清淨無垢。此人但依於身不依

119a24 || 於餘。以諸法實相尚不貪法身。何況色身。

119a25 || 見法離相

簡
體
字

云何为贪求名利沙门。有沙门虽强能持戒。作是念。云何令人知我持戒。强求多闻。云何令人知我多闻。强作阿练若法。云何令人知我是阿练若。强行少欲知足远离。云何令人知我少欲知足行远离法。非为厌离心故。非为灭烦恼故。非以求八直圣道故。非为涅槃故。非度一切众生故。是名求名利沙门。云何真实行沙门。有沙门尚不贪惜身。何况惜名利闻诸法空无所有。心大欢喜随说而行。尚不贪惜涅槃而行梵行。何况贪惜三界。尚不着空见。何况着我人众生寿者命者知者见者见。于诸烦恼中而求解脱。不于外求。观一切法本来清净无垢。此人但依于身不依于余。以诸法实相尚不贪法身。何况色身。见法离相

c. HE WHO IS A MONK ONLY FOR FAME AND SELF-BENEFIT

What is meant by one who is a *śramaṇa* simply because he covets fame and self-benefit? There are those *śramaṇas* who, although they are able to force themselves to uphold the moral precepts, [as they do so, they think], “How can I cause other people to know me as one who upholds the moral precepts?”

Although they are able to force themselves to strive after extensive learning, [as they do so, they think], “How can I cause other people to know me as someone possessed of extensive learning?”

Although they are able to force themselves to take up the dharma of abiding in a forest hermitage, [as they do so, they think], “How can I cause other people to know that I am a forest hermitage dweller?”

Although they are able to force themselves to have but few wants, to be easily satisfied, and to practice the dharmas of one who dwells in solitude, as they do so, they think, “How can I cause other people to know that I have but few wants, am easily satisfied, and practice the dharmas of one who dwells in solitude?”

They do not do these things in order to develop a mind of renunciation, do not do them in order to destroy the afflictions, do not do them in order to strive in the eight-fold right path of the Āryas, do not do them in order to reach nirvāṇa, and do not do them in order to bring about the liberation of all beings. This is what is meant by the *śramaṇa* who covets fame and self-benefit.

d. THE MONK WHO GENUINELY CARRIES ON RIGHT PRACTICE

What is meant by the *śramaṇa* who genuinely carries on right practice? There is a type of *śramaṇa* who does not retain any selfish cherishing even of his own body, how much the less might he cherish fame or self-benefit? On being taught that all dharmas are empty and that nothing whatsoever exists, his mind is filled with great joy and he proceeds to practice in accordance with that teaching.

He does not have any selfish cherishing even of nirvāṇa as he carries on his practice of *brahmacarya*, how much the less might he have any selfish cherishing of [any station of rebirth within] the three realms?

He is not even attached to the view that sees the emptiness [of all dharmas], how much the less might he become attached to the existence of a self, a person, a being, a soul, a life, a knower, or a seer?

He seeks liberation even in the midst of the afflictions and does not seek it anywhere outside. He contemplates all dharmas as fundamentally pure and undefiled. This person relies only on himself and does not rely on anyone else. Through [his direct knowing of] the true character of all dharmas, he does not even covet the Dharma body, how much the less the form body. He sees dharmas as transcending

正
體
字

不以言說。尚不分別無為聖眾。

119a26 || 何況眾[7]人。不為斷不為修習故。不惡生

119a27 || 死不樂涅槃無縛無解。知諸佛法無有

119a28 || 定相。知已不往來生死亦復不滅。迦葉。是

119a29 || [8]名隨真實行沙門。迦葉。汝等應勤行真實

119b01 || 行。沙門莫為名字所害。復次。

119b02 || 不為王等法 而持於尸羅

119b03 || 亦不依生等 而持於尸羅

119b04 || 行者欲淨尸羅。不應為王等法。王等法者。

119b05 || 佛為淨德力士說。善男子。菩薩尸羅者。乃至

119b06 || 失命因緣猶不破戒。不期為國王故持戒。

119b07 || 不期生天故持戒。不期為釋提桓因不

119b08 || 為梵天王不為富樂自在力故持戒不為

119b09 || 名聞稱讚故。不為利養故持戒。不為壽

119b10 || 命故。不為飲食衣服臥具醫藥資生物故

119b11 || 持戒。不依生等法者。不為生天人持戒。

119b12 || 不自依持戒。

簡
體
字

不以言说。尚不分别无为圣众。何况众人。不为断不为修习故。不恶生死不乐涅槃无缚无解。知诸佛法无有定相。知已不往来生死亦复不灭。迦叶。是名随真实行沙门。迦叶。汝等应勤行真实行。沙门莫为名字所害。复次。

不为王等法 而持于尸罗

亦不依生等 而持于尸罗

行者欲净尸罗。不应为王等法。王等法者。佛为净德力士说。善男子。菩萨尸罗者。乃至失命因缘犹不破戒。不期为国王故持戒。不期生天故持戒。不期为释提桓因不为梵天王不为富乐自在力故持戒不为名闻称赞故。不为利养故持戒。不为寿命故。不为饮食衣服卧具医药资生物故持戒。不依生等法者。不为生天人持戒。不自依持戒。

marks and as inexpressible in words. He does not even make any discriminating distinctions among those in the community of Āryas who course in the unconditioned, how much the less might he do so among those in the common multitude of people? He does not for the sake of severance or for the sake of cultivation abhor *saṃsāra* on the one hand and delight in *nirvāṇa* on the other. For him, there is neither bondage nor liberation. He realizes that the Dharma of the Buddhas has no fixed aspects and, having realized this, he neither comes and goes in *saṃsāra*, nor opts to enter *nirvāṇa*, either.

Kāśyapa, this is what is meant by the *śramaṇa* who accords with genuine practice. Kāśyapa, you should all be diligent in the practice of the genuine-practice *śramaṇa*. Do not allow yourselves to be harmed for the sake of a reputation.

9. WRONG MOTIVATIONS FOR UPHOLDING THE PRACTICE OF MORAL VIRTUE

Moreover:

Do not uphold the practice of *śīla*
merely for the sake of kingship or other such things.
Also, do not uphold the practice of *śīla*
to obtain a particular rebirth or other such aims.

The practitioner who wishes to purify his practice of *śīla* should not practice it for the sake of such things as kingship. With regard to such things as becoming a king, when speaking for the benefit of the stalwart, Pure Virtue, the Buddha said, “Son of Good Family, as for the bodhisattva who practices *śīla*:

He will never break a moral precept even at the cost of his own life;
He does not uphold the moral precepts hoping to become a king;
He does not uphold the moral precepts hoping to achieve celestial rebirth;
He does not uphold the moral precepts hoping to become Śakra, ruler of the devas, hoping to become the Brahma Heaven King, or hoping to gain wealth, happiness, or unconstrained and independent power;
He does not uphold the moral precepts for the sake of fame or praise, for the sake of offerings, for the sake of a long lifespan, or for the sake of drink, food, robes, bedding, medicines, or other life-sustaining things;
He does not uphold the moral precepts in reliance on dharmas concerned with rebirths and such. Hence he does not do so for the sake of being reborn among devas or humans;
He does not uphold the moral precepts because of concerns having to do with himself;

正
體
字

不依他持戒。不依今世持

119b13 || 戒。不依後世持戒。不依色不依受想行

119b14 || 識不依眼不依入不依耳鼻舌身意故

119b15 || 持戒。不依欲界色界無色界故持戒。不為

119b16 || 得脫地獄畜生餓鬼阿修羅惡道故持戒。不

119b17 || 為畏天中貧故持戒。不為畏人中貧故

119b18 || 持戒。不為畏夜叉貧故持戒。問曰。若不

119b19 || 為如此等法者。為何法故持戒。答曰。

119b20 || 為欲令三寶 久住故持戒

119b21 || 為欲得種種 利益故持戒

119b22 || 三寶久住者。為不斷佛種故持戒。為轉法

119b23 || 輪故持戒。為攝聖眾故持戒。為脫生老病

119b24 || 死憂悲苦惱故持戒。

簡
體
字

不依他持戒。不依今世持戒。不依后世持戒。不依色不依受想行
识不依眼不依入不依耳鼻舌身意故持戒。不依欲界色界无色界故
持戒。不为得脱地狱畜生饿鬼阿修罗恶道故持戒。不为畏天中贫
故持戒。不为畏人中贫故持戒。不为畏夜叉贫故持戒。问曰。若
不为如此等法者。为何法故持戒。答曰。

为欲令三宝 久住故持戒

为欲得种种 利益故持戒

三宝久住者。为不断佛种故持戒。为转法轮故持戒。为摄圣
众故持戒。为脱生老病死忧悲苦恼故持戒。

He does not uphold the moral precepts because of concerns having to do with others;

He does not uphold the moral precepts because of present-life concerns;

He does not uphold the moral precepts because of future-life concerns;

He does not uphold the moral precepts out of concerns associated with his physical form, out of concerns associated with feelings, perceptions, formative factors, or consciousnesses, out of concerns associated with the eyes, out of concerns associated with the sense bases, or out of concerns associated with the ears, nose, tongue, body, or mind faculty;

He does not uphold the moral precepts out of concerns associated with the desire realm, form realm, or formless realm;

He does not uphold the moral precepts to be liberated from the wretched destinies of the hell realm, the animal realm, the hungry ghost realm, or the *asura* realm;

He does not uphold the moral precepts out of fear of being poverty-stricken when reborn among the devas;

He does not uphold the moral precepts out of fear of being poverty-stricken when reborn among humans;

He does not uphold the moral precepts out of fear of being poverty-stricken when reborn among the *yakṣas*.

10. RIGHT MOTIVATIONS FOR UPHOLDING THE PRACTICE OF MORAL VIRTUE

Question: If [this bodhisattva] does not [uphold the moral precepts] out of concern for these sorts of things, then for the sake of which sorts of things does he uphold the moral precepts?

Response:

It is because he wishes to cause the Three Jewels to abide for a long time that he upholds the moral precepts.

It is because he wishes to obtain the many different sorts of benefits that he upholds the moral precepts.

As for “causing the Three Jewels to abide for a long time”:

It is in order to prevent the cutting off of the lineage of the Buddhas that he upholds the moral precepts;

It is in order to turn the wheel of Dharma that he upholds the moral precepts;

It is in order to attract a community of *āryas* that he upholds the moral precepts;

It is in order to gain liberation from birth, aging, sickness, death, lamentation, grief, pain, and melancholy that he upholds the moral precepts;

正
體
字

為度一切眾生故持
119b25 || 戒。為令一切眾生得安樂故持戒。為令眾
119b26 || 生到安^[9]樂處故持戒。為修禪定故持戒。
119b27 || 為智慧解脫解脫知見故持戒。是事如淨德
119b28 || 經中廣說。
119b29 || 菩薩能如是 成就於尸羅
119c01 || 不失於十利 及餘種種利
119c02 || 亦復不墮於 四難處邪道
119c03 || 不得四失法 不值四壞法
119c04 || 又得不欺誑 諸佛等四法
119c05 || 能過墮地獄 十事諸怖畏
119c06 || 不失於十利者。不失常為轉輪聖王。常
119c07 || 於彼中不失不放逸心。不失常作釋提桓
119c08 || 因。常於彼中不失不放逸心。常不失求
119c09 || 諸佛道。常不失諸菩薩所教化事。常不失
119c10 || 樂說辯才。常不失種諸善根福德滿足所
119c11 || 願。常不失為諸佛菩薩賢聖所讚。常不
119c12 || 失疾能具足一切智慧。是為十。

簡
體
字

为度一切众生故持戒。为令一切众生得安乐故持戒。为令众生到
安乐处故持戒。为修禅定故持戒。为智慧解脱解脱知见故持戒。
是事如净德经中广说。
菩萨能如是 成就于尸罗
不失于十利 及余种种利
亦复不堕于 四难处邪道
不得四失法 不值四坏法
又得不欺诳 诸佛等四法
能过堕地狱 十事诸怖畏
不失于十利者。不失常为转轮圣王。常于彼中不失不放逸
心。不失常作释提桓因。常于彼中不失不放逸心。常不失求诸佛
道。常不失诸菩萨所教化事。常不失乐说辩才。常不失种诸善根
福德满足所愿。常不失为诸佛菩萨贤圣所赞。常不失疾能具足一
切智慧。是为十。

It is in order to facilitate the liberation of all beings that he upholds the moral precepts;

It is in order to cause all beings to gain peace and happiness that he upholds the moral precepts;

It is in order to cause beings to reach a peaceful and secure²⁷⁷ place that he upholds the moral precepts;

It is in order to cultivate the *dhyāna* absorptions that he upholds the moral precepts;

It is in order to gain wisdom, liberation, and the knowledge and vision of liberation that he upholds the moral precepts.

These matters are just as extensively discussed in *The Pure Virtue Sutra*.

11. THE BENEFITS OF PERFECTING THE PRACTICE OF MORAL VIRTUE

The bodhisattva who is able in this fashion
to perfect the practice of *śīla*
will not lose the ten benefits
or the many other different types of benefits.

Additionally, he will not fall down into
erroneous paths associated with the four difficulties.
He will not encounter the four dharmas associated with loss and
he will not encounter the four dharmas associated with destruction,
He will also gain the four dharmas
by which one does not deceive the Buddhas or others.
He is able to pass beyond susceptibility to falling into the hells
and the rest of the ten terror-inducing circumstances.

“Will not lose the ten benefits” refers to:

Not losing the ability to always become a wheel-turning king;
Not losing the non-neglectful mind when acting in that capacity;
Not losing the ability to always become Śakra, ruler of the devas;
Not losing the non-neglectful mind when acting in that capacity;
Never losing one’s quest to seek the path of all buddhas;
Never losing those things that all bodhisattvas are taught;
Never losing the unimpeded knowledge of eloquence;
Never losing [the pursuit of] the planting of roots of goodness and
merit and the fulfillment of whatsoever one has vowed to accom-
plish;
Never losing that due to which one is praised by all buddhas, bod-
hisattvas, worthies and *āryas*;
Never losing the ability to swiftly perfect the attainment of all-
knowledge.

These are the ten [benefits of perfecting the practice of *śīla*.

種種利

119c13 || 者。於種種功德不退失。如經中說。菩薩善
 119c14 || 守持戒。常為諸天所讚。諸龍王善護諸人
 119c15 || 供養。常為諸佛所念。常為世^[10]間大師。愍
 119c16 || 念眾生。不墮四難處等邪道者。菩薩能如
 119c17 || 是成就尸羅者。不墮四難處。一不生無
 119c18 || 佛處。二不生邪見家。三不生長壽天。四不
 119c19 || 墮一切惡道。得四不失法者。一不失菩提
 119c20 || 心。二不失念佛。三不失常求多聞。四不
 119c21 || 失念無量世事。不值四壞法者。一不值
 119c22 || 法壞。二不值刀兵。三不值惡毒。四不值
 119c23 || 飢餓。得四不誑法者。一不欺誑十方諸佛。
 119c24 || 二不欺誑諸天神等。三不欺誑眾生。四不
 119c25 || 自欺誑身。

正
體
字

种种利者。于种种功德不退失。如经中说。菩萨善守持戒。常为
 诸天所赞。诸龙王善护诸人供养。常为诸佛所念。常为世间大
 师。愍念众生。不堕四难处等邪道者。菩萨能如是成就尸罗者。
 不堕四难处。一不生无佛处。二不生邪见家。三不生长寿天。四
 不堕一切恶道。得四不失法者。一不失菩提心。二不失念佛。三
 不失常求多闻。四不失念无量世事。不值四坏法者。一不值法
 坏。二不值刀兵。三不值恶毒。四不值饥饿。得四不诳法者。一
 不欺诳十方诸佛。二不欺诳诸天神等。三不欺诳众生。四不自欺
 诳身。

簡
體
字

“The many other different types of benefits” refers to never retreating from or losing one’s many different sorts of meritorious qualities. This is as described in the sutras:

The bodhisattva who skillfully guards his ability to uphold the moral precepts:

Is always praised by the devas;
Is well protected by the dragon kings;
Is the beneficiary of people’s offerings;
Is always borne in mind by all buddhas;
Always serves as a great teacher of those in the world;
And is sympathetically mindful of beings.

As for “not falling down into erroneous paths associated with the four difficulties,” the bodhisattva who is able to perfect the practice of *śīla* in this manner will not fall into places [of rebirth] beset with the four difficulties, namely:

First, he will not be born into a place in which the Buddha is not present;

Second, he will not be born into a household in which wrong views hold sway;

Third, he will not take rebirth among the long-lived devas;

Fourth, he will not be reborn into any of the wretched destinies.

“The four dharmas associated with loss” are:

First, he never loses the resolve to attain bodhi;

Second, he never loses his mindfulness of the Buddha;

Third, he never loses his constant quest for extensive learning;

Fourth, he never loses his ability to call to mind the events experienced across the course of countless lifetimes.

Regarding “not encountering the four dharmas associated with destruction” this refers to:

First, never encountering the destruction of the Dharma;

Second, never encountering weapons or war;

Third, never encountering noxious poisons;

Fourth, never encountering hunger.

As for “gaining the four dharmas of non-deception,” they are:

First, one does not deceive the Buddhas of the ten directions;

Second, one does not deceive devas, spirits, or other such beings;

Third, one does not deceive beings;

Fourth, one does not deceive oneself.

正
體
字

又過十怖畏者。菩薩如是清淨
119c26 || 持戒。能過墮地獄等十怖畏。何等十。一能
119c27 || 過地獄怖畏。二能過畜生怖畏。三能過餓
119c28 || 鬼怖畏。四能過貧窮怖畏。五能過誹謗呵罵
119c29 || 惡名怖畏。六能過諸煩惱所覆怖畏。七能過
120a01 || 聲聞辟支佛正位怖畏。八能過天人龍神夜
120a02 || 叉乾闥婆阿修羅迦樓羅緊那羅摩睺羅伽等
120a03 || 怖畏。九能過刀兵惡毒水火師子虎狼他人
120a04 || 所害怖畏。十能過邪見怖畏。菩薩如是淨
120a05 || 持於戒。則能住諸佛法。所謂四十不共法。
120a06 || 堪^[1]任為法器。

簡
體
字

又过十怖畏者。菩萨如是清淨持戒。能过墮地獄等十怖畏。何等十。一能过地獄怖畏。二能过畜生怖畏。三能过餓鬼怖畏。四能过貧窮怖畏。五能过誹謗呵罵惡名怖畏。六能过諸煩惱所覆怖畏。七能过聲聞辟支佛正位怖畏。八能过天人龍神夜叉乾闥婆阿修羅迦樓羅緊那羅摩睺羅伽等怖畏。九能过刀兵惡毒水火師子虎狼他人所害怖畏。十能过邪見怖畏。菩薩如是淨持於戒。則能住諸佛法。所謂四十不共法。堪任為法器。

Also, regarding “passing beyond the ten terror-inducing circumstances,” the bodhisattva who purifies the moral precepts in this way thereby becomes able to pass beyond any vulnerability to falling down into the hells or into any of the other situations contained in the ten terror-inducing circumstances. What then are those ten? They are:

- First, one is able to pass beyond the fear of falling into the hell realms;
- Second, one is able to pass beyond the fear of falling into the animal realms;
- Third, one is able to pass beyond the fear of falling into the hungry ghost realms;
- Fourth, one is able to pass beyond the fear of becoming poverty-stricken;
- Fifth, one is able to pass beyond the fear of slander, rebuke, and bad reputation;
- Sixth, one is able to pass beyond the fear of being overcome by the various sorts of afflictions;
- Seventh, one is able to pass beyond the fear of reaching the [irreversible] “right and definite position” (*samyaktva niyāma*) [in the paths] of the *śrāvaka* disciples and the *pratyekabuddhas*;
- Eighth, one is able to pass beyond the fear of [falling into the destinies of] devas, men, dragons, spirits, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinṇaras*, *mahoragas*, and others;
- Ninth, one is able to pass beyond the fear of weapons or war, noxious poisons, water, fire, lions, tigers, wolves, and injury by other men;
- Tenth, one is able to pass beyond the fear of adopting wrong views.

If the bodhisattva is able in this manner to purify his observance of the moral precepts, then he will be able to abide within the Dharma of all Buddhas, namely the forty exclusive dharmas, and he will also be able to become a Dharma vessel.

The End of Chapter Thirty-Three

正
體
字

120a07 || 讚戒品第[2]七
 120a08 || 菩薩如是淨持尸羅。能攝種種功德諸利。
 120a09 || 如無盡意菩薩說。復次略讚尸羅少分。尸羅
 120a10 || 者。是出家人第一所喜樂處。如年少富貴
 120a11 || 最可喜樂。能增長善法。如慈母養子。能防
 120a12 || 護衰患如父護子。尸羅能成就諸出家者
 120a13 || 一切大利。如白衣多財尸羅能救一切苦
 120a14 || 惱。如正行順理。尸羅善人所敬。如報恩法。
 120a15 || 尸羅人所愛重。猶如壽命。尸羅智者所貴。
 120a16 || 如智慧。求解脫者善護尸羅。如王密事大
 120a17 || 臣守護。樂道利者。愛重尸羅。如樂涅槃
 120a18 || 愛重佛法。智慧之人善守尸羅。如惜壽者
 120a19 || 護安身法救死時急。尸羅為最如遇急難
 120a20 || 得善知識。尸羅清淨莊嚴賢人。如貴家女
 120a21 || 慚愧無穢。

簡
體
字

贊戒品第三十五

菩薩如是淨持尸羅。能攝種種功德諸利。如無盡意菩薩說。
 復次略讚尸羅少分。尸羅者。是出家人第一所喜樂處。如年少富
 貴最可喜樂。能增長善法。如慈母養子。能防護衰患如父護子。
 尸羅能成就諸出家者一切大利。如白衣多財尸羅能救一切苦惱。
 如正行順理。尸羅善人所敬。如報恩法。尸羅人所愛重。猶如壽
 命。尸羅智者所貴。如智慧。求解脫者善護尸羅。如王密事大臣
 守護。樂道利者。愛重尸羅。如樂涅槃愛重佛法。智慧之人善守
 尸羅。如惜壽者護安身法救死時急。尸羅為最如遇急難得善知
 識。尸羅清淨莊嚴賢人。如貴家女慚愧無穢。

CHAPTER 34

In Praise of the Moral Precepts

XIV. CHAPTER 34: IN PRAISE OF THE MORAL PRECEPTS

The bodhisattva who purifies his observance of the moral precepts in this manner is able to gather together all sorts of meritorious qualities and derive all manner of benefits. This is as stated by Akṣayamati Bodhisattva when he said:

Then again, to offer but a brief praise of a few aspects of *śīla*:

Śīla is the basis for the monastic's experiencing the foremost joyous delight that is comparable to the most supreme delight enjoyed by a youth who has both wealth and noble birth;

[*Śīla*] brings about the proliferation and growth of good dharmas just as when a kind mother raises her son;

[*Śīla*] is able to protect one from ruinous calamity just as when a father protects his son;

Śīla is able to bring about for monastics complete accomplishment in all forms of great benefit just as great wealth is able to bring about great benefit for a householder;

Śīla is as able to rescue one from all forms of suffering torment just as when right action accords with what is principled;

Śīla is as revered by good people as the dharma of repaying others' kindnesses;

Śīla is just as cherished and esteemed by people as a long lifespan;

Śīla is as esteemed by the wise as wisdom itself;

Those who strive to gain liberation thoroughly guard their practice of *śīla* just as carefully as high officials guard the secrets of the king;

Those who delight in the benefits of the path cherish and value *śīla* just as deeply as those who delight in nirvāṇa cherish and value the Dharma of the Buddha;

The wise thoroughly guard their practice of *śīla* with the same urgency as those who cherish their own lives guard their physical safety and urgently seek rescue when death threatens;

The supreme [good fortune] of encountering *śīla* is comparable to that of meeting a good guide in the midst of grave danger;

Śīla adorns the worthy ones with purity and, in this, it is analogous to the daughter of nobility who, possessed of a sense of shame and dread of blame, remains utterly undefiled;

正
體
字

尸羅即是功德^[3]之初門。如不諂曲

120a22 || 開諸善利。尸羅最是梵行之本。如直心則是

120a23 || 正見之本。諸大人法以尸羅為本。如求重

120a24 || 位以直心為本。尸羅即是功德寶[什/積]。如不

120a25 || 放逸。亦如正念能生諸利。亦如賢友初中

120a26 || 後善。學正法者不得過越。如海常限。尸羅

120a27 || 即是功德住處。亦如大地萬物依止。尸羅潤

120a28 || 益諸善功德。亦如天雨潤益種子能成五

120a29 || 根。如火熟物能生諸利。如風成身。尸羅能

120b01 || 受一切道果。亦如虛空含受萬物亦如吉

120b02 || 瓶隨願皆得。亦如美膳利益諸根。尸羅善

120b03 || 能通利諸道。能令諸根清淨無礙。智慧壽命

120b04 || 以尸羅為本。猶如身命以氣息為本。尸

120b05 || 羅即是最上依處如民依王。尸羅即是諸功

120b06 || 德主。如軍大將。尸羅得眾快樂。如隨意婦

120b07 || 能稱夫心。若求涅槃及生天上。尸羅即是

120b08 || 學道資用。

簡
體
字

尸罗即是功德之初门。如不谄曲开诸善利。尸罗最是梵行之本。如直心则是正见之本。诸大人法以尸罗为本。如求重位以直心为本。尸罗即是功德宝[什/積]。如不放逸。亦如正念能生诸利。亦如贤友初中后善。学正法者不得过越。如海常限。尸罗即是功德住处。亦如大地万物依止。尸罗润益诸善功德。亦如天雨润益种子能成五根。如火熟物能生诸利。如风成身。尸罗能受一切道果。亦如虚空含受万物亦如吉瓶随愿皆得。亦如美膳利益诸根。尸罗善能通利诸道。能令诸根清净无碍。智慧寿命以尸罗为本。犹如身命以气息为本。尸罗即是最上依处如民依王。尸罗即是诸功德主。如军大将。尸罗得众快乐。如随意妇能称夫心。若求涅槃及生天上。尸罗即是学道资用。

Śīla is the initial entryway into meritorious qualities just as not engaging in flattery and deviousness opens the way to acquiring fine benefits;
Śīla is the most important foundation of *brahmacarya* just as the straight mind is the foundation of right views;
Śīla is the origin of all dharmas of great men just as the straight mind is the origin of success in seeking an important position;
Śīla is a treasure trove of meritorious qualities comparable to non-negligence and right mindfulness in their ability to bring forth every sort of benefit;
[*Śīla*] is also comparable to a worthy friend who is good in the beginning, good in the middle, and good to the end;
[*Śīla*] is something beyond which one who trains in right Dharma must never go and, in this, he is like the ocean which always remains within its boundaries;²⁷⁸
Śīla is the dwelling place of meritorious qualities and, in this, it is also like the great earth upon which the myriad things depend;
Śīla serves to moisten all of the meritorious qualities of goodness and, in this, it is analogous to the rain falling down from the sky that moistens and benefits the seeds and enables the growth of the five kinds of roots;
[*Śīla*] is like fire in its ability to cook things and provide all sorts of benefits and, in this, it is like the [energetic] winds that sustain the body;
Śīla is able to accommodate all fruits of the path and, in this, it is also like empty space that contains and takes in the myriad things.
[*Śīla*] is also like the magically-auspicious vase that is able to bring forth anything that one might wish for, and it is also like fine cuisine in its ability to benefit all of one's faculties;
Śīla is well able to open all paths and it is able to cause all one's faculties to become purified and unimpeded;
One's wisdom life relies upon *śīla* as its foundation just as the life of the body depends upon the breath as its very foundation;
Śīla is the most superior of all points of reliance just as it is the king upon whom all his subjects rely;
Śīla serves as the lord of all the meritorious qualities just as the chief general commands the entire army;
Śīla is the source of the many varieties of happiness and, in this, it is like the compliant wife who is well able to satisfy all the wishes of her husband;
Whether it be in striving to reach nirvāṇa or in gaining rebirth in the heavens, *śīla* constitutes the provisions sustaining those training

正
體
字

如彼遠行必持衣糧。尸羅將人令
 120b09 || 至善處。如經險路得善導師。尸羅度人
 120b10 || 從生死過。猶如牢船^[4]得渡大海。尸羅能
 120b11 || 滅諸煩惱患。猶如良藥能消眾病。尸羅器仗
 120b12 || 能^[5]御魔賊。如善兵器能對敵陣。如所愛親
 120b13 || 經難不捨。尸羅將人諸衰惱中隨護不捨。
 120b14 || 尸羅能照後世癡冥。如大燈明能除黑闇。
 120b15 || 尸羅度人出諸惡道。如^[6]度深水得好橋
 120b16 || 梁。尸羅能除煩惱熱急。如清涼室能除毒
 120b17 || 熱。欲墮惡趣尸羅能救。如勇士持^[7]刃救
 120b18 || 人怖畏。諸^[8]凡夫人應深愛尸羅如諸菩薩
 120b19 || 學諦勝處。行者善行尸羅如諸菩薩行捨
 120b20 || 勝處得果之人善修尸羅亦^[9]如菩薩修滅
 120b21 || 勝處護持尸羅令^[10]人得果。亦如菩薩修
 120b22 || 慧勝處。不壞法者能淨尸羅如諸菩薩清淨
 120b23 || 無垢。諸惡人等捨離尸羅如彼諂曲捨離直
 120b24 || 心。

簡
體
字

如彼远行必持衣粮。尸罗将人令至善处。如经险路得善导师。尸罗度人从生死过。犹如牢船得渡大海。尸罗能灭诸烦恼患。犹如良药能消众病。尸罗器仗能御魔贼。如善兵器能对敌阵。如所爱亲经难不舍。尸罗将人诸衰恼中随护不舍。尸罗能照后世痴冥。如大灯明能除黑闇。尸罗度人出诸恶道。如度深水得好桥梁。尸罗能除烦恼热急。如清凉室能除毒热。欲堕恶趣尸罗能救。如勇士持刃救人怖畏。诸凡夫人应深爱尸罗如诸菩萨学谛胜处。行者善行尸罗如诸菩萨行舍胜处得果之人善修尸罗亦如菩萨修灭胜处护持尸罗令人得果。亦如菩萨修慧胜处。不坏法者能净尸罗如诸菩萨清淨无垢。诸恶人等舍离尸罗如彼谄曲舍离直心。

- on the path and, in this, it is like the essential clothing and provisions that one traveling afar must take along on his travels;
- Śīla* leads people along in such a way that they are caused to reach a good place and, in this, it is like finding a good guide who escorts one along a hazardous road;
- Śīla* delivers people from the faults of *saṃsāra* and, in this, it is like a sturdy ship by which one is able to cross a great ocean;
- Śīla* is well able to put an end to all calamities wrought by the afflictions and, in this, it is like a good medicine that is able to eliminate the many sorts of diseases;
- Śīla*'s weapons are able to defend one against Māra's thieves and, in this, they are like the weapons of a good army that are able to counter an enemy's troops;
- Just as a beloved relative leads one through hardships and does not desert one, so too, *śīla* leads people through all manner of ruinous torment, continues to protect them, and never abandons them;
- Śīla* is able to illuminate even the darkness of delusion in one's future lives and, in this, it is like the light of a great lamp that is able to dispel the darkness;
- Śīla* is able even to deliver one out of the wretched destinies and, in this, it is like finding a good bridge when crossing deep waters;
- Śīla* is able to dispel the extreme fever of the afflictions and, in this, it is like a cool room that is able to get rid of scorching heat;
- Even when on the verge of falling into the wretched destinies, *śīla* is able to come to the rescue and, in this, it is like a fierce sword-brandishing warrior rescuing someone in terror;
- Every common person should feel a deeply cherishing fondness for *śīla* like that of the bodhisattvas training in the supreme basis of truthfulness;²⁷⁹
- The practitioner's skillful practice of *śīla* is just like all bodhisattvas' practice of the supreme basis of relinquishment;
- The skillful cultivation of *śīla* on the part of the practitioner who has gained the fruits [of the path] is just like all bodhisattvas' cultivation of the supreme basis of quiescence;
- Guarding and upholding the practice of *śīla* causes one to attain the fruits [of the path] just like a bodhisattva who cultivates the wisdom supreme basis;
- One who refrains from damaging the Dharma is able to purify his practice of *śīla* in a manner comparable to the purity and stainlessness of the bodhisattvas;
- Bad people abandon *śīla* just as flattering and devious people abandon the straight mind;

正
體
字

放逸之人不行尸羅如慳貪者不行惠
 120b25 || 施。放逸之人捨離尸羅如戲論者離寂滅
 120b26 || 法。愚癡之人無有尸羅猶如盲者不見五
 120b27 || 色。無思惟者去尸羅遠。如離八道去^[11]涅
 120b28 || 槃遠。善愛身者深樂尸羅如阿羅漢深愛
 120b29 || 樂法。尸羅能使無^[12]惱善法相續不斷。如佛
 120c01 || 出世善事不絕。尸羅能令諸道果住。如
 120c02 || 佛神力令法久住。尸羅如佛自利利人。尸
 120c03 || 羅善護諸善功德。如王知時能護國界。尸
 120c04 || 羅安行者心。如須陀洹果。如時發事後
 120c05 || 則無悔。尸羅究竟必得涅槃。如菩薩願究
 120c06 || 竟得佛。尸羅亦如良田好澤投之以種疾
 120c07 || 得增長。尸羅是正行之因。如知時方等是
 120c08 || 成諸事因。如人端嚴福德智慧人所尊貴。
 120c09 || 尸羅如是自他所敬。如福德熟時心則安
 120c10 || 隱。尸羅能使心得安隱受諸利報。尸羅能
 120c11 || 令行者歡喜。猶如好兒令父心悅。

簡
體
字

放逸之人不行尸羅如慳貪者不行惠施。放逸之人舍离尸羅如戏论者离寂灭法。愚痴之人无有尸罗犹如盲者不见五色。无思惟者去尸罗远。如离八道去涅槃远。善爱身者深乐尸罗如阿罗汉深爱乐法。尸罗能使无恼善法相续不断。如佛出世善事不绝。尸罗能令诸道果住。如佛神力令法久住。尸罗如佛自利利人。尸罗善护诸善功德。如王知时能护国界。尸罗安行者心。如须陀洹果。如时发事后则无悔。尸罗究竟必得涅槃。如菩萨愿究竟得佛。尸罗亦如良田好泽投之以种疾得增长。尸罗是正行之因。如知时方等是成诸事因。如人端严福德智慧人所尊贵。尸罗如是自他所敬。如福德熟时心则安隐。尸罗能使心得安隐受诸利报。尸罗能令行者欢喜。犹如好儿令父心悦。

- Neglectful people do not practice *śīla* and, in this, they are like miserly people who do not practice kindly giving;
- Neglectful people abandon *śīla* and, in this, they are like those prone to inappropriate and frivolous speech who abandon the dharma of quiescence;
- Stupid people are bereft of *śīla* just as a blind man does not see the five colors;
- An unreflective person is as far from *śīla* as one who has abandoned the eight-fold right path is far from nirvāṇa;
- Those who truly love themselves deeply delight in *śīla* just as an arhat deeply loves the Dharma;
- Śīla* is able to ensure that the good dharmas by which one remains free of afflictions continue on uninterruptedly just as the Buddha's emergence in the world ensures that goodness will continue without cease;
- Śīla* is able to cause the fruits of the path to abide [in the world] just as the Buddha's spiritual power causes the Dharma to remain for a long time;
- Śīla* is just like the Buddha in that it benefits both oneself and others;
- Śīla* thoroughly protects all good meritorious qualities just as a king who understands right timing, is able to defend the country's borders;
- Śīla* quiets the mind of the practitioner just as when a stream-enterer,²⁸⁰ by revealing in timely fashion [moral-code infractions] remains free of subsequent regrets;
- Śīla* ensures that one shall ultimately and definitely reach nirvāṇa just as the bodhisattva vow ensures that one will ultimately become a buddha;
- Śīla* is also like a good plot of farmland that is well irrigated which, when sown with seeds, produces a rapidly-growing crop;
- Śīla* is the cause of right conduct just as knowing the right time, knowing the right place, and so forth are the causes of success in all endeavors;
- Just as a handsome man possessed of merit and wisdom is revered and esteemed by others, so too is *śīla* respected by both self and others;
- Just as when one's merit has become ripe, one's mind is peaceful and secure, so too is *śīla* able to cause one's mind to become peaceful and secure and to enjoy all its beneficial rewards;
- Śīla* is able to cause the practitioner to be delighted just as a fine son is able to inspire delight in his father's mind;

尸羅則

120c12 || 是無有過失無畏之法。如人無過心則無
 120c13 || 畏。尸羅令人今世後世無有怖畏無諸罪
 120c14 || 惡。供養稱讚持尸羅者餘者亦喜自知有
 120c15 || 分。尸羅親愛眾生。如修慈定。尸羅滅苦如
 120c16 || 修悲定。尸羅與喜如修喜定。尸羅無憎無
 120c17 || 愛。如修捨定。尸羅為人所信。如四種善語
 120c18 || 能令人信。尸羅樂行。如世法中常歡喜心。
 120c19 || 如多聞是樂說因。尸羅則是言行相應因。尸
 120c20 || 羅是無畏因。如辯才無畏。尸羅是名聞因。
 120c21 || 如通諸經有好名稱。尸羅是能救法。如易
 120c22 || 與語者為人所救。尸羅能成明解脫法。如
 120c23 || 隨所說行。尸羅是諸佛相。如阿耨多羅三
 120c24 || 藐三菩提。尸羅助修道法。如定助慧。尸羅
 120c25 || 令人無所畏難。如大心膽無所畏懼。尸羅
 120c26 || 是諸功德聚處。猶如雪山寶物積聚信等功
 120c27 || 德。諸希有事^[13]所可依止。

正
體
字

尸罗则是无有过失无畏之法。如人无过心则无畏。尸罗令人今世
 后世无有怖畏无诸罪恶。供养称赞持尸罗者余者亦喜自知有分。
 尸罗亲爱众生。如修慈定。尸罗灭苦如修悲定。尸罗与喜如修喜
 定。尸罗无憎无爱。如修舍定。尸罗为人所信。如四种善语能令
 人信。尸罗乐行。如世法中常欢喜心。如多闻是乐说因。尸罗则
 是言行相应因。尸罗是无畏因。如辩才无畏。尸罗是名闻因。如
 通诸经有好名称。尸罗是能救法。如易与语者为人所救。尸罗能
 成明解脱法。如随所说行。尸罗是诸佛相。如阿耨多罗三藐三菩
 提。尸罗助修道法。如定助慧。尸罗令人无所畏难。如大心胆无
 所畏惧。尸罗是诸功德聚处。犹如雪山宝物积聚信等功德。诸希
 有事所可依止。

简
体
字

- Śīla* is a dharma that causes fearlessness in one who is free of faults just as when a person becomes free of faults, his mind then becomes free of fear;
- Śīla* causes one to become free of all fear and free of the evil of moral transgressions in both the present life and future lives;
- Others are inspired to make offerings and give praise to whoever upholds the practice of *śīla*, for others are moved by him to feel joy and realize that they too have some part in it;
- Śīla* causes one to feel affection for other beings, just as when one cultivates the meditation on [measureless] kindness;
- Śīla* motivates one to do away with the sufferings of others, just as when one cultivates the meditation on [measureless] compassion;
- Śīla* bestows joyfulness, just as when one cultivates the meditation on [measureless] sympathetic joy;
- Śīla* causes one to become free of both hatred and desire, just as when one cultivates the meditation on [measureless] equanimity;
- Śīla* inspires faith on the part of others, just as the four kinds of good speech are able to win the trust of others;
- Śīla* brings delight in its practice just as dharmas of the world always bring delight to the mind [of a worldly person];
- Just as extensive learning is the cause of delight in speech, *śīla* is the cause of consistency between one's words and one's actions;
- Śīla* is the cause of fearlessness just as eloquence also brings about fearlessness;
- Śīla* is the cause of renown just as complete comprehension of all scriptures brings a fine reputation;
- Śīla* is a dharma capable of bringing about one's rescue just as being one who is easy to converse with ensures one will be rescued by them;
- Śīla* is a dharma that is able to bring about successful attainment of the clear knowledges and liberation and, in this, it is comparable to practicing in accordance with the teachings;
- Śīla* is the characteristic feature of all buddhas and, in this, it is comparable to *anuttarasamyaksambodhi*;
- Śīla* is a dharma that aids cultivation of the path and, in this, it is like *samādhi*'s role in assisting the attainment of wisdom;
- Śīla* causes a person to have no difficulties that he fears just as someone possessed of great courage has nothing that he fears;
- Śīla* is the gathering place of every form of meritorious quality, for just as the Himalayas are the repository of precious things, faith, the other meritorious qualities, and all marvelous phenomena²⁸¹ rely on *śīla* for their very existence;

正
體
字

尸羅猶如大海有

120c28 || 諸奇異。亦如美果依止於樹。尸羅與人隨
 120c29 || 所樂果。如隨正智慧者如行即得。尸羅名
 121a01 || 為無水而淨。尸羅則是最上妙香。不從根
 121a02 || 莖枝葉華果中出。尸羅莊嚴過諸寶飾。常住
 121a03 || 其身無能却者。尸羅大樂不從五欲生。後
 121a04 || 世亦有諸妙樂報。尸羅是一切世間天人魔
 121a05 || 梵沙門婆羅門所讚歎者。尸羅快樂自在
 121a06 || 身中不從他得生天涅槃之善方便。尸羅即
 121a07 || 是信河正濟。無有泥陷瓦石刺棘。隨意可
 121a08 || 入善渡無礙。尸羅是寶財無諸衰惱。尸羅是
 121a09 || 淨道無能壞者猶如平路行^[1]旅無難。尸羅
 121a10 || 是好田不種不穫自然獲實。尸羅是甘露
 121a11 || 果。不從樹草生。香美無比。尸羅是^[2]沙華
 121a12 || 不從水陸生常不萎壞。尸羅除煩惱熱。
 121a13 || 如冷水洗浴。尸羅善守護勝諸刀^[3]杖行尸
 121a14 || 羅者不以人畏故而得恭敬。尸羅是自在
 121a15 || 處無有諍競。尸羅是好寶不從山生。不從
 121a16 || 大海出。而寶價無量。

簡
體
字

尸罗犹如大海有诸奇异。亦如美果依止于树。尸罗与人随所乐
 果。如随正智慧者如行即得。尸罗名为无水而净。尸罗则是最上
 妙香。不从根茎枝叶华果中出。尸罗庄严过诸宝饰。常住其身无
 能却者。尸罗大乐不从五欲生。后世亦有诸妙乐报。尸罗是一切
 世间天人魔梵沙门婆罗门所赞叹者。尸罗快乐自在身中不从他得
 生天涅槃之善方便。尸罗即是信河正济。无有泥陷瓦石刺棘。随
 意可入善渡无碍。尸罗是宝财无诸衰恼。尸罗是净道无能坏者犹
 如平路行旅无难。尸罗是好田不种不获自然获实。尸罗是甘露
 果。不从树草生。香美无比。尸罗是沙华不从水陆生常不萎坏。
 尸罗除烦恼热。如冷水洗浴。尸罗善守护胜诸刀杖行尸罗者不以
 人畏故而得恭敬。尸罗是自在处无有谍竞。尸罗是好宝不从山
 生。不从大海出。而宝价无量。

Śīla is like the great sea in that it contains the many sorts of extraordinary things;

Also, just as, to obtain fine fruit, one relies on a tree, so too *śīla* is what provides people with whichever fruit they find pleasing. This is just as when one who pursues right wisdom then acquires [its fruits] in accordance with his practice;

Śīla is that by which one is cleansed even without the aid of water;

Śīla is the most superior of sublime incenses, one that does not come forth from some root, trunk, branch, leaf, blossom, or fruit;

Śīla is an adornment that surpasses that of any jewelry, for it always remains with one's person and cannot be stolen by anyone;

Śīla provides a great bliss not born of any of the five desires and it bestows the reward of sublime bliss in future lives as well;

Śīla is that which is praised by all worlds' devas, humans, Māras, Brahmas, śramaṇas, and brahmins;

The happiness produced by *śīla* abides independently in one's own person for it is not obtained from anyone else and it is also the excellent means for gaining celestial rebirth or nirvāṇa;

Śīla is the right ford for crossing the river of faith, one that is free of quicksand, tiles, stones, thorns, or brambles, and one that may be entered at will so as to skillfully cross without being impeded by anything;

Śīla is a form of precious wealth free of ruin or anguish;

Śīla is the indestructible path of purity that is comparable to a level road that can be traveled without difficulty;

Śīla is a fine farm field that, even without having to plant it or harvest it, one naturally obtains its fruits;

Śīla is the fruit tasting of the elixir of immortality that, even though not obtained from a tree or produced from a plant, is incomparably delicious;

Śīla is a *mañjūṣaka* flower that does not grow forth from either water or land and never wilts;

Śīla dispels the fever of the afflictions and, in this, it is like bathing in cool waters;

Śīla provides complete protection superior to that of even swords or staves, hence the practitioner of *śīla* is respected, but not because others fear him;

Śīla is a station of sovereign mastery that is free of any disputation or struggle;

Śīla is a fine jewel not extracted from the mountains or drawn forth from the great sea, one whose value is incalculable;

尸羅能過不活畏入眾

121a17 || 畏考掠畏墮惡道畏。尸羅常隨逐人。今世後

121a18 || 世如影隨形。

正
體
字

尸罗能过不活畏入众畏考掠畏墮惡道畏。尸罗常隨逐人。今世后
世如影隨形。

简
体
字

Śīla is able to take one beyond the fear of not surviving, beyond the fear of entering the assembly, beyond the fear of interrogation and beating, and beyond the fear of falling into the hells;²⁸²

Śīla always follows along with a person in present and future lives just as a shadow follows its form.

The End of Chapter Thirty-Four

正
體
字

戒報品第[4]八
 121a19 || 菩薩離垢地。清淨具說已。菩薩住此地。常
 121a20 || 作轉輪王。第二地於十地中名為離垢。慳
 121a21 || 貪十惡根本永盡故名為離垢。菩薩於是地
 121a22 || 中深行尸羅波羅蜜。是菩薩若未離欲。此
 121a23 || 地果報因緣故。作四天下轉輪聖王。得千輻
 121a24 || 金輪種種珍寶莊嚴。其[6]輞真琉璃為轂。周
 121a25 || 圓十五里。百種夜[7]叉神所共守護。能飛行
 121a26 || 虛空導四種兵。輕[8]健迅疾如金翅鳥王。如
 121a27 || 風如念。所詣之處滅諸衰患降伏怨賊。一
 121a28 || 切小王皆來歸伏。親族人民莫不愛敬。普能
 121a29 || 照明。聖王姓族種種華鬘[9]瓔珞間錯莊校。五
 121b01 || 種伎樂常隨逐之。以奇妙寶蓋羅覆其上。
 121b02 || 行時有種種華香碎末旃檀常雨供養。燒真
 121b03 || 黑沈水牛頭旃檀黃旃檀以塗其身。其輪兩
 121b04 || 邊天女執持白拂侍立。
 121b05 ||

簡
體
字

戒報品第三十六

菩薩离垢地。清净具说已。菩萨住此地。常作转轮王。第二
 地于十地中名为离垢。悭贪十恶根本永尽故名为离垢。菩萨于是
 地中深行尸罗波罗蜜。是菩萨若未离欲。此地果报因缘故。作四
 天下转轮圣王。得千辐金轮种种珍宝庄严。其輞真琉璃为轂。周
 圆十五里。百种夜叉神所共守护。能飞行虚空导四种兵。轻健迅
 疾如金翅鸟王。如风如念。所诣之处灭诸衰患降伏怨贼。一切小
 王皆来归伏。亲族人民莫不爱敬。普能照明。圣王姓族种种华鬘
 瓔珞间错庄校。五种伎乐常随逐之。以奇妙宝盖罗覆其上。行时
 有种种华香碎末旃檀常雨供养。烧真黑沉水牛头旃檀黄旃檀以涂
 其身。其轮两边天女执持白拂侍立。

CHAPTER 35

The Karmic Rewards of the Moral Precepts

XV. CHAPTER 35: THE KARMIC REWARDS OF THE MORAL PRECEPTS

A. THE SECOND GROUND BODHISATTVA AS A WHEEL-TURNING KING

The comprehensive explanation of purification related to the bodhisattva's Ground of Stainlessness is hereby concluded. The bodhisattva dwelling on this ground always becomes a wheel-turning king. This second of the ten grounds is referred to as the Ground of Stainlessness. It is because covetousness and the rest of the ten bad karmic actions are all cut off at the very root that it is referred to as "stainless." A bodhisattva on this ground engages in the deep practice of *śīla pāramitā*. In the event that this bodhisattva has not yet abandoned the desires, the causes and conditions associated with this ground's karmic rewards result in his becoming a wheel-turning king ruling over the four continents who obtains a thousand-spoked gold wheel.

B. THE WHEEL-TURNING KING'S TREASURES

1. HIS GOLD WHEEL TREASURE

Its rim is adorned with many different sorts of precious jewels and its hub is made of real beryl. It has a circumference of fifteen *li*.²⁸³ It is protected by a hundred kinds of *yakṣas*. It is able to fly through the air leading a four-fold army with agility, strength, and speed like that of the king of the golden-winged [*garuḍa*] birds, like that of the wind, or like that of a single thought, so that it is then able, wherever it goes, to put an end to all calamities and conquer any enemies.

All of the lesser kings come and declare their allegiance and submission. Of all of his relatives, clans, and subject peoples, there are none who do not both love and revere him. He is able to emanate radiance that illuminates everywhere. The sage king's clan members wear many different kinds of floral chaplets with interspersed adornments of pearls. The five kinds of music follow him wherever he goes. An extraordinarily marvelous jeweled canopy hangs down over and around him. As he walks along, many different sorts of flower blossoms, incenses, and powdered sandalwood rain down as offerings as there also burn genuine black aloewood incense and ox-head sandalwood incense. His body is scented with yellow sandalwood fragrance. On both sides of that wheel, heavenly maidens stand in attendance, holding white whisks. The canopy above him is composed of all sorts

種種珍寶以為其

- 121b06 || 蓋。其輪有種種希有之事而用莊嚴。是名
 121b07 || 金輪寶具足。一切^[10]象相。身大而白如真銀
 121b08 || 山^[11]王出神嶽。大象^[12]眾中能飛行虛空。伊羅
 121b09 || 婆那安闍那王摩那等諸大象王皆能摧却。
 121b10 || 是名白象寶具足。馬相色如孔雀頸。其體
 121b11 || 輕疾如金翅鳥王飛行無礙。是名馬寶。貴家
 121b12 || 中生身無疾病。有大勢力形體淨潔憶念
 121b13 || 深遠直心柔軟。持戒堅固深敬愛王。能通達
 121b14 || 種種經書^[13]技術。是名主兵臣寶。如財主
 121b15 || 天王富相具足千萬億種諸寶伏藏常隨逐行。
 121b16 || 千萬億種諸夜叉神眷屬隨從。皆是先世行
 121b17 || 業之報。善知分別。金銀帝青大青金剛摩羅竭
 121b18 || ^[14]車璩馬瑙珊瑚^[15]頗梨摩尼真珠琉璃等種種
 121b19 || 寶物。悉能善知出入多少。隨宜能用。

正
體
字

种种珍宝以为其盖。其轮有种种希有之事而用庄严。是名金轮宝具足。一切象相。身大而白如真银山王出神岳。大象众中能飞行虚空。伊罗婆那安闍那王摩那等诸大象王皆能摧却。是名白象宝具足。马相色如孔雀颈。其体轻疾如金翅鸟王飞行无碍。是名马宝。贵家中生身无疾病。有大势力形体净洁忆念深远直心柔软。持戒坚固深敬爱王。能通达种种经书技术。是名主兵臣宝。如财主天王富相具足千万亿种诸宝伏藏常随逐行。千万亿种诸夜叉神眷属随从。皆是先世行业之报。善知分别。金银帝青大青金刚摩罗竭车璩马瑙珊瑚颇梨摩尼真珠琉璃等种种宝物。悉能善知出入多少。随宜能用。

簡
體
字

of precious jewels. The wheel itself has all sorts of different rare things adorning it. This is what is meant by his “gold wheel treasure.”

2. HIS ELEPHANT TREASURE

[As for his elephant treasure] it possesses all the characteristics of an elephant and its body is huge and white like a king of mountains made of real silver. It comes from a herd of great elephants in the magic mountains. It is able to fly through the air, decisively defeat, and drive away in retreat all of the other great elephant kings, including Airāvaṇa, Añjana, Vāmana, and the rest. This is what is meant by his “white elephant treasure.”

3. HIS HORSE TREASURE

[As for his horse treasure], it possesses all the characteristics of horses and is the color of a peacock’s neck. Its body has agility and speed like that of the king of the golden-winged [*garuḍa*] birds and it can fly unimpeded through the air. This is what is meant by his “horse treasure.”

4. HIS PRIME MINISTER OF MILITARY AFFAIRS TREASURE

[As for his prime minister of military affairs treasure], he is one who has been born into a noble clan with a body that is free of illness, possessed of great strength, and a physical form of pristine appearance. His memory and thought are deep and far-reaching and he is possessed of a straight and resilient mind. He is solid in his observance of the precepts and he has deep reverence and affection for the king. He is able to penetrate the meaning of the many different classic scriptures as well as the technical skills and arts. This is what is meant by his “prime minister of military affairs treasure.”

5. HIS TREASURY MINISTER TREASURE

As for his treasury minister treasure, like the heavenly king of great wealth, he is characterized by such repletion in wealth that a thousand myriads of *koṭis* of kinds of precious jewels form a treasury that always follows along with him wherever he goes, attended by retinue of a thousand myriads of *koṭis* of *yakṣas*. All of this is the karmic reward for his karmic actions in previous lives. [All of the precious jewels in the treasury] are well known and distinguished, including the gold, silver, *indranīla* sapphires, *mahānīla* sapphires, diamonds, malachite, *musāragalva*, carnelian, coral, *sphaṭika*, *maṇi* jewels, real pearls, beryl, and all of the other different kinds of precious things. Precisely how much goes out and how much comes in is also well known. In accordance with whatever is fitting, he is able to use these so that he is able

能滿

121b20 || 王願。是名居士寶。光明如日月照十六由
 121b21 || 旬。形如大鼓能滅種種毒虫惡氣疾病苦
 121b22 || 痛。人天見者莫不珍愛。好華[*]瓔珞以為莊
 121b23 || 嚴。處在高幢威光奇特。能令眾生發希有
 121b24 || 心生大歡喜。是名珠寶。其手爪甲紅赤而
 121b25 || 薄。其形脩直高隆。潤澤不肥不瘦。身肉次第
 121b26 || 肌膚厚實細密薄皮不堪苦事。身安堅牢如
 121b27 || 多羅樹。身上處處吉字明了。吉樹文畫^[16]嚴
 121b28 || 莊其身。象王牛王馬王畫文幡蓋文魚文園
 121b29 || 林等文現其身上。蹠平不現。足如龜背。足
 121c01 || 邊俱赤。足跟圓廣。^[蹲-酋+(十/田/厶)]傭柔軟。膝圓不現。髀
 121c02 || 如金柱如芭蕉樹。如象王鼻軟澤光潤。傭
 121c03 || 圓而直。橫文有三。腹傭不現。臍圓而深。脊背
 121c04 || 平直。乳如頻^[17]婆果。如雙鴛鴦圓起不垂柔
 121c05 || 軟鮮淨。又其臂纖傭圓^[18]且長節隱不現。其
 121c06 || 鼻端直不偏現出不大不小孔^[19]覆不現。

正
體
字

能滿王願。是名居士寶。光明如日月照十六由旬。形如大鼓能滅種種毒虫惡氣疾病苦痛。人天見者莫不珍愛。好華瓔珞以為莊嚴。處在高幢威光奇特。能令眾生發希有心生大歡喜。是名珠寶。其手爪甲紅赤而薄。其形修直高隆。潤澤不肥不瘦。身肉次第肌膚厚實細密薄皮不堪苦事。身安堅牢如多羅樹。身上處處吉字明了。吉樹文畫嚴莊其身。象王牛王馬王畫文幡蓋文魚文園林等文現其身上。蹠平不現。足如龜背。足邊俱赤。足跟圓廣。^[跳-兆+專]傭柔軟。膝圓不現。髀如金柱如芭蕉樹。如象王鼻軟澤光潤。傭圓而直。橫文有三。腹傭不現。臍圓而深。脊背平直。乳如頻婆果。如雙鴛鴦圓起不垂柔軟鮮淨。又其臂纖傭圓且長節隱不現。其鼻端直不偏現出不大不小孔覆不現。

簡
體
字

to fulfill the wishes of the king. This is what is meant by his “treasury minister treasure.”²⁸⁴

6. HIS JEWEL TREASURE

[As for his jewel treasure, it emanates] light like the sun or moon that produces illumination that extends for sixteen *yojanas*. It is shaped like a huge drum and it is able to extinguish many different kinds of insect venom, noxious energies, pestilences, and pain. Of all the humans and devas who see it, none fail to cherish it. It is adorned with fine flowers and necklaces, and, wherever it is placed, a banner is flown on high. It radiates an awe-inspiring and extraordinary radiance that is able to cause beings to bring forth thoughts of wonder and immense joy. This is what is meant by his “jewel treasure.”

7. HIS JADE MAIDEN TREASURE

[Regarding a wheel-turning king’s “jade maiden” treasure], her fingernails are vermillion-colored and thin. Her physical form is straight, tall, and imposing. Her complexion is smooth, soft, and neither plump nor thin. Variations in the contours of her flesh are gradual in the transitions of her muscles and skin from dense and full to fine and delicate. Her tender skin would be ill-suited for coarse tasks. Her body is as stable and firm in its stance as the trunk of a *tāla* tree. In place after place on her body, auspicious characters are clearly visible. The silhouette outline of the auspicious tree adorns her body as well. The insignias of the king of elephants, king of bulls, and king of horses, as well as other such emblems as the imperial canopy emblem, the fish emblem, and the parks and forests emblems grace her body as adornments.

Her ankle bones appear flat and not prominent. Her feet have a profile like the shell of a tortoise. The sides of her feet are entirely red. Her heels are round and broad. Her calves are soft and smooth. Her knees are rounded and not prominent. Her thighs are shaped like golden pillars, like a plantain tree’s trunk, or like an elephant’s trunk while also being soft, smooth, radiantly lustrous, even, round, straight, and graced by three horizontal creases. Her belly is even and not prominent. Her umbilicus is round and deep. Her back is flat and straight. Her breasts are like *bimba* fruit or like [the breasts of] a pair of mandarin ducks. They are rounded and prominent, but not sagging, while also being soft, smooth, and fresh and pristine in appearance.

Also, her arms are slender, even, round, and long, with joints that are hidden and hence not apparent. The profile of her nose is straight and not jutting prominently outward. It is neither large nor small, and its nostrils are hidden and hence not visible.

兩

- 121c07 || 頰不深平滿不高兩邊俱滿。額平而長有吉
 121c08 || 畫文。耳軟而垂著無價環。齒如真珠貫如
 121c09 || 月初生。如雪如[20]珂。脣如丹霞。如頻婆果
 121c10 || 上下相當不麤不細。如赤真珠貫。眼白黑
 121c11 || [21]睛二色分明。莊嚴長廣光明清淨。其睫青緻
 121c12 || 長而不亂。眉毛不厚不薄不高不下如月
 121c13 || 初生。高曲而長兩邊相似。髮軟而細潤澤不
 121c14 || 亂。其身芬馨常有香氣。如開種種上好香
 121c15 || 奩。身諸毛孔常出真妙栴檀名香能悅人
 121c16 || 心。口中常有青蓮華香。身體柔軟如伽陵伽。
 121c17 || 天衣細滑之事一切具足。心無諂曲直信慚
 121c18 || 愧深愛敬王。知時知方善有方便攝取王
 121c19 || 心坐起言語能得王意隨王意行常出愛
 121c20 || 語。如人間德女眾好具足。色如提盧多摩天
 121c21 || 女清淨分明。如月十五日畫文炳現。如帝
 121c22 || 釋夫人舍脂。著天衣天鬘天香。多以天光明
 121c23 || 金摩尼珠莊校其身。善知歌舞伎樂娛樂戲
 121c24 || 笑之事。善有方便隨意能令王發歡喜。

正
體
字

两颊不深平满不高两边俱满。额平而长有吉画文。耳软而垂着无价环。齿如真珠贯如月初生。如雪如珂。唇如丹霞。如频婆果上下相当不粗不细。如赤真珠贯。眼白黑睛二色分明。庄严长广光明清净。其睫青致长而不乱。眉毛不厚不薄不高不下如月初生。高曲而长两边相似。发软而细润泽不乱。其身芬馨常有香气。如开种种上好香奩。身诸毛孔常出真妙栴檀名香能悦人心。口中常有青莲华香。身体柔软如伽陵伽。天衣细滑之事一切具足。心无谄曲直信惭愧深爱敬王。知时知方善有方便摄取王心坐起言语能得王意随王意行常出爱语。如人间德女众好具足。色如提卢多摩天女清静分明。如月十五日画文炳现。如帝释夫人舍脂。着天衣天鬘天香。多以天光明金摩尼珠庄校其身。善知歌舞伎乐娱乐戏笑之事。善有方便随意能令王发欢喜。

簡
體
字

Her two cheeks are not sunken, but rather are even and full. They are not high, but rather are full on both sides.

Her forehead is flat, broad, and graced with an auspicious emblem. Her ears are soft, hang downward, and wear priceless earrings.

Her teeth appear like a strand of real pearls or like a new crescent moon and are the color of snow or alabaster. Her lips, a rosy cinnabar-red, appear like *bimba* fruits, are well matched above and below, and are neither coarse nor fine. They resemble strands of red pearls.

Her eyes are white with dark blue²⁸⁵ [irises] and the margin between the two colorations is clearly defined. [Her eyes] are graceful, long and wide. They glisten with brightness and clarity. The lashes are bluish, with close-grown hairs that are long, but not disarrayed.

Her eyebrows are neither too thick nor too thin, neither too high nor too low, and they form the shape of new crescent moons. They are prominent and long with their two sides symmetrical.

Her hair is soft while also being fine, smooth, glossy, and not disarrayed.

Her body always emanates an incense-like scent similar to the fragrance rising forth from newly opened containers of various fine perfumes. All of the pores of her body always emit a truly sublime *candana* sandalwood's famous scent that is well able to please anyone's mind.

Her mouth always has the fragrance of a blue lotus.

Her body is as soft as a *kalaviṅka* bird and she is perfectly adorned with the sublimely smooth raiment of the devas.

Her mind is free of any tendency toward flattery or deviousness. She is straightforward, trustworthy, and endowed with a sense of shame and dread of blame. She deeply loves and reveres the king. She knows the right time, knows the right place, and is well equipped with means for drawing the king's attentions. Whether sitting or standing, her words are well able to match the king's intentions and accord with the course of the king's thoughts. She always speaks pleasing words and, like a virtuous maiden among humans, she is replete in the many sorts of fine qualities. Her appearance is comparable to that of the heavenly maiden, *Tiluduoma*,²⁸⁶ for it has a purity and clarity that shines like the moon on the fifteenth night of the month. Her appearance is also comparable to that of Indra's consort, Śācī. She wears heavenly raiment, a floral chaplet of the devas, celestial scents, and has many [strands of] radiant heavenly gold, *maṇi* jewels, and pearls adorning her body. She is well versed in singing, dancing, music, and all of the other arts of pleasurable entertainment and humor while also being well possessed of all the ways to be freely able to cause the king to be

一

121c25 || 切女中是女為最。是名玉女寶。又轉輪聖
 121c26 || 王有四如意德。一者色貌端嚴。於四天下
 121c27 || 第一無比。二無病痛。三人民深愛。四壽命
 121c28 || 長遠。教誨眾生以十善業。能令諸天宮殿
 121c29 || 充滿。能滅阿修羅眾。能薄諸惡趣增益善
 122a01 || 處。能為眾生多求利事有所施作。不用
 122a02 || 兵仗以法治化天子安樂。外無敵國畏內
 122a03 || 無陰謀畏。又其國內無疫病飢餓及諸災
 122a04 || [1]蝗衰惱之事。一切邊[2]王皆所歸伏。多有眷
 122a05 || 屬能疾攝人。更無有能侵害國界。其四種
 122a06 || 兵勢力具足。諸婆羅門居士庶人皆共愛敬。
 122a07 || 甘香美食自然而有。國界日增無有損減善
 122a08 || 能通達經書[3]技藝算數呪術皆悉受持。巧
 122a09 || 能論說分別義趣。群臣具足悉有威德。常
 122a10 || 行財施無能及者。

正
體
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一切女中是女為最。是名玉女寶。又轉輪聖王有四如意德。一者色貌端嚴。於四天下第一無比。二無病痛。三人民深愛。四壽命長遠。教誨眾生以十善業。能令諸天宮殿充滿。能滅阿修羅眾。能薄諸惡趣增益善處。能為眾生多求利事有所施作。不用兵仗以法治化天子安樂。外無敵國畏內無陰謀畏。又其國內無疫病飢餓及諸災蝗衰惱之事。一切邊王皆所歸伏。多有眷屬能疾攝人。更無有能侵害國界。其四種兵勢力具足。諸婆羅門居士庶人皆共愛敬。甘香美食自然而有。國界日增無有損減善能通達經書技藝算數呪術皆悉受持。巧能論說分別義趣。群臣具足悉有威德。常行財施無能及者。

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delighted. Among all women, this woman is the very best. Such is the description of the king's "jade-maiden treasure."

C. FOUR QUALITIES OF THE WHEEL TURNING KING

The wheel-turning king also has four spontaneously manifesting qualities:

First, his physical appearance is handsome and dignified and, in this, he is foremost, unmatched by anyone living on any of the four continents;

Second, he remains free of sickness and pain;

Third, he is deeply loved by his people;

Fourth, he has a very long lifespan.

D. A DESCRIPTION OF A WHEEL-TURNING KING'S DOMAIN, RULE & QUALITIES

He teaches beings that, through abiding by the ten courses of good karmic action, they are able to keep the heavenly palaces full, are able to diminish the *asura* hordes, are able to diminish the number of beings in the wretched destinies, and are able to increase their numbers in the good stations of rebirth.

In whatever endeavors he undertakes, he primarily seeks what is most beneficial to beings. Thus, without using armies and weapons, he institutes order in accordance with the Dharma and ensures peace and happiness among all the feudal princes.

Outwardly, he has no fear of hostile countries on his borders. Inwardly, he has no fear of secret plots against his reign. Additionally, his country remains free of plague, famine, or any of the disasters, locusts, or other ruinous and anguishing circumstances.

All the kings in the border regions pledge their allegiance and submit to him. He is attended by a large retinue and is able to swiftly gather people [to become loyal followers]. Thus there are none able to attack and damage his domain. His fourfold army is possessed of abundant might. He is loved and respected by all brahmins, merchants, and common people.

Sweet, fragrant, and delectable food comes to him spontaneously. The boundaries of his domain increase by the day and never shrink. He is well able to reach a penetrating comprehension of all the classic scriptures, arts, mathematics, and spiritual incantations, all of which he can retain and invoke. He is skilled in his ability to debate, discuss, and clearly distinguish their meaning and import. Those in his assembly of officials are all well possessed of awe-inspiring virtue. He is always devoted to philanthropic giving that no one can match.

正
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千子端嚴如諸天子威

122a11 || 德勇健能破強敵。所住宮殿堂閣樓觀如四

122a12 || 天王帝釋勝殿。王所教誨無有能壞於四

122a13 || 天下。唯有此王威相具足故無能及者。音

122a14 || 聲深遠易聽易解不散不亂。如迦羅頻伽

122a15 || 鳥美軟和雅聞者悅耳。眷屬同心不可沮

122a16 || 壞。所住之處地水虛空無有障礙。威力猛

122a17 || [4]盛能堪大事。念問[5]耆老不欺誑人。心無

122a18 || 妬嫉不忍非法無有瞋恨。威儀安詳而不

122a19 || 輕躁。所言誠實未曾兩舌。行施持戒常修

122a20 || 善心。進止知時不失方便。神色和悅言常

122a21 || 含笑。未曾皺眉惡眼視人。退失利者為

122a22 || 之作利。已有利者令深知報懷慚愧心。

122a23 || 有大智慧威德尊嚴而能忍辱。大丈夫相其

122a24 || 性猛厲。諸所為事疾能成辦。先正思量然後

122a25 || 乃行。王有法眼所為殊勝。

簡
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千子端严如诸天子威德勇健能破强敌。所住宫殿堂阁楼观如四天王帝释胜殿。王所教诲无有能坏于四天下。唯有此王威相具足故无能及者。音声深远易听易解不散不乱。如迦罗频伽鸟美软和雅闻者悦耳。眷属同心不可沮坏。所住之处地水虚空无有障碍。威力猛盛能堪大事。念问耆老不欺诳人。心无妒嫉不忍非法无有嗔恨。威仪安详而不轻躁。所言诚实未曾两舌。行施持戒常修善心。进止知时不失方便。神色和悦言常含笑。未曾皱眉恶眼视人。退失利者为之作利。已有利者令深知报怀惭愧心。有大智慧威德尊严而能忍辱。大丈夫相其性猛厉。诸所为事疾能成办。先正思量然后乃行。王有法眼所为殊胜。

His thousand sons are all as handsome as the sons of the devas and they are possessed of awe-inspiring virtue, courage, strength, and the ability to crush even the strongest of enemies.

The palace in which he dwells is replete with halls, towers, and pavilions like those supreme palaces enjoyed by the Four Heavenly Kings and Indra.

Whatever the king instructs is unable to be subverted by anyone anywhere on the four continents. It is only this one king whose marks of awe-inspiring power are so complete that none are able to match him.

His voice is deep, carries far, is easily heard, easily understood, and is never scattered or disordered. And, like the sound of the *kalaviṅka* bird, it is beautiful, soft, harmonious, refined, and pleasing to the ear of the hearer.

His retinue is of like mind and incapable of obstructiveness. Wherever he abides, whether on the land, the water, or moving through the air, there is no one able to impede his travel. He has awesome power that is courageous and abundant with which he can undertake and succeed in great endeavors.

He thinks of and asks after the welfare of the aged. He never deceives anyone. His mind has no jealousy. He does not tolerate anything contrary to Dharma and he has no hatred.

His personal deportment is serene and dignified and it is neither restless or impetuous. Whatever he says is sincere and true and he never utters divisive speech. In whatever he does, he upholds the moral precepts and cultivates a mind imbued with goodness. In initiating or halting endeavors, he knows the right time and never fails to employ appropriate methods.

His facial expression is amiable and, in speaking, he is always inclined to a subtle smile. He never scowls or glowers at anyone. For those who have encountered misfortune, he does whatever is beneficial for them. Those who have already been benefited thereby come to feel deep gratitude and to feel disposed toward a sense of shame and dread of blame.

He is possessed of great wisdom, awe-inspiring virtue, and a dignified manner while also being able to abide in patience. He has the marks of the great man and his nature is such that he may manifest fierce severity. He is able to swiftly complete every endeavor he takes up. He first assesses circumstances correctly and then acts accordingly. Because the King has the Dharma eye, whatever he does is exceptional.

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善思量者乃與從

122a26 || 事。若不任者更求賢明。善集福德財物。清

122a27 || 淨能自防護不破禁戒。多饒財寶如毘沙

122a28 || 門王。有大勢力如天帝釋。端嚴可愛猶如

122a29 || 滿月。能照如日。能忍如地。心深如海不為

122b01 || 苦樂之所傾動。如須彌山王風不能搖。諸

122b02 || 寶妙事之所住處。諸善福德之所依止。是諸

122b03 || 一切世間親族。諸苦惱者之所歸趣。無歸作

122b04 || 歸無舍作舍。有怖畏者^[6]能除怖畏。轉輪

122b05 || 聖王有如是等相。

122b06 || 能轉破戒者 令住於善法

122b07 || 其餘所行事 如初地中說

122b08 || 轉破戒者。能令眾生捨惡行善得安樂事。

122b09 || 令住善法者。能轉眾生惡身口意業令行

122b10 || 善身口意業。此事如初地中說。所謂見諸

122b11 || 佛得諸三昧。但彼數百此地數千以為差

122b12 || 別。

122b13 || 十住毘婆沙論卷第十^[7]七簡
體
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善思量者乃与从事。若不任者更求贤明。善集福德财物。清净能自防护不破禁戒。多饶财宝如毗沙门王。有大势力如天帝释。端严可爱犹如满月。能照如日。能忍如地。心深如海不为苦乐之所倾动。如须弥山王风不能摇。诸宝妙事之所住处。诸善福德之所依止。是诸一切世间亲族。诸苦恼者之所归趣。无归作归无舍作舍。有怖畏者能除怖畏。转轮圣王有如是等相。

能转破戒者 令住于善法

其余所行事 如初地中说

转破戒者。能令众生舍恶行善得安乐事。令住善法者。能转众生恶身口意业令行善身口意业。此事如初地中说。所谓见诸佛得诸三昧。但彼数百此地数千以为差别。

Where he has those who are possessed of good judgment, he delegates tasks to them. If they are incapable of fulfilling their duties, he then seeks further for other surrogates who are worthy and wise.

He is skillful in accumulating karmic merit and wealth. By virtue of his own purity, he is able to guard his own actions and defend against breaking any of the moral precepts.

He bestows much wealth and treasure and, in this, he is comparable to King Vaiśravaṇa. He possesses great strength like Śakra, ruler of the devas.

He is as majestic and entrancing as the full moon and as radiant as the sun. He has the capacity to endure of the earth and his mind is as deep as the ocean. He is not shaken in the least by either pain or pleasure, and, like Sumeru, king of the mountains, none of the winds can make him quaver and he is the repository of all jewels and marvelous things.

He is one in whom all the excellent meritorious qualities reside. He acts as the close friend and relative of everyone in the entire world and he is a place of refuge for all who are beset by suffering or affliction. He is a refuge for those who have no refuge and a shelter for those who have no shelter. He can dispel the fear of those beset by fear.

Such are the characteristics of the wheel-turning sage king.

He is able to reverse the path of those who break moral precepts and then influence them to abide in good dharmas.

All the other endeavors to which he is devoted are as previously explained in the discussion of the first ground.

As for “reversing the path of those who break moral precepts,” he is able to influence beings to relinquish evil actions and take up those endeavors that are conducive to peace and happiness.

As for “influencing them to abide in good dharmas,” he is able to turn beings away from evil actions of body, speech, and mind and influence them to take up the good karmic actions of body, speech, and mind.

As for these endeavors being “as previously explained in the discussion of the first ground,” this refers to being able to see the buddhas and acquire the samādhis. The only difference is that, on that ground, hundreds of buddhas are seen, whereas on this ground, thousands of buddhas are seen.

The End of Chapter Thirty-Five

The End of the Treatise on the Ten Grounds

Volume Two Endnotes

1. Because the received text's listing of these 40 exclusive dharmas presents them in a somewhat different order than occurs as they are actually presented and discussed in the text, I reorder and renumber them here to follow the actual order of their presentation. I do so based on the usually factual assumption that the section titles and preliminary lists in translations of Sanskrit texts are for the most part *not* part of the original text, but rather are added by the Sanskrit-to-Chinese translator to assist the reader, or, in this case, perhaps by the editors and scribes in Kumārajīva's translation bureau. For those interested in the erroneously ordered and numbered list found here in the received text, it is as follows:

- 1) Sovereign mastery of the ability to fly;
- 2) [The ability to manifest] countless transformations;
- 3) Boundless psychic powers of the sort possessed by *āryas*;
- 4) Sovereign mastery of the ability to hear sounds;
- 5) Immeasurable power of knowledge to know others' thoughts;
- 6) Sovereign mastery in [training and subduing] the mind;
- 7) Constant abiding in stable wisdom;
- 8) Never forgetting;
- 9) Possession of the powers of the *vajra* samādhi;
- 10) Thorough knowing of matters that are unfixed
- 11) Thorough knowing of matters pertaining to the formless realm's meditative absorptions;
- 12) The completely penetrating knowledge of all matters associated with eternal cessation;
- 13) Thorough knowing of the non-form dharmas unassociated with the mind;
- 14) The great powers *pāramitā*;
- 15) The [four] unimpeded [knowledges] *pāramitā*;
- 16) The *pāramitā* of perfectly complete replies and predictions in response to questions;
- 17) Perfectly complete implementation of the three turnings in speaking Dharma;
- 18) Their words are never spoken without a purpose;
- 19) Their speech is free of error;
- 20) Invulnerability to harm by anyone;
- 21) They are the great generals among all *āryas*;
- 22–25) They are able to remain unguarded in four ways;
- 26–29) They possess the four fearlessnesses;
- 30–39) They possess the ten powers;
- 40) They possess the unimpeded liberations.

2. VB notes: "This is a category in Sarvāstivāda Abhidharma (not in the Theravāda Abhidharma), which indicates the author is familiar with the Sarvāstivāda system."
3. "Without a purpose" here is literally "empty" (in the sense of "in vain" or "fruitlessly").
4. VB notes: "See *Anguttara Nikaya* 7:58. The four are: conduct of body, speech, and mind, and livelihood."
5. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *neng* (能), "able to," to the *Taisho* edition's *suo* (所), "that which."
6. VB notes: "See *Anguttara Nikaya*, Sevens, no. 40 (see, too, Sixes, no. 24): 'Bhikkhus, possessing seven qualities, a bhikkhu exercises mastery over his mind and is not a servant of his mind. What seven? Here, (1) a bhikkhu is skilled in concentration; (2) skilled in the attainment of concentration; (3) skilled in the duration of concentration; (4) skilled in emergence from concentration; (5) skilled in fitness for concentration; (6) skilled in the range of concentration; and (7) skilled in resolution regarding concentration. Possessing these seven qualities, a bhikkhu exercises mastery over his mind, and is not a servant of his mind.'"
7. This appears to be yet another instance of KJ's use of *xing* (性), usually translated as "nature," as a translation for *dhātu* which is more ordinarily translated into Sino-Buddhist Classical Chinese as *jie* (界), "realm."
8. VB notes: "In the above [passage: '諸相諸觸諸覺諸念亦知起知住知生知滅'], 相 is clearly another instance of the confusion between 相 and 想 so common in Chinese texts. The Pali part parallel has *saññā*. See the end of *Majjhima Nikāya* 123, where the Buddha says he knows the arising, persistence, and passing away of *vedanā*, *saññā*, and *vitakka*."
9. In response to my earlier draft translation of *emo* (惡魔) here as "an evil demon," VB notes: Here there is no doubt that 惡魔 is none other than the infamous Māra, a particular individual, not just any "evil demon." See *Samyutta Nikāya* 4:24 "Seven Years of Pursuit":
 "On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree. Now on that occasion Māra the Evil One had been following the Blessed One for seven years, seeking to gain access to him but without success....
 "Then Māra the Evil One, in the presence of the Blessed One, recited these verses of disappointment:
 "There was a crow that walked around
 A stone that looked like a lump of fat.

'Let's find something tender here,' [he thought,
'Perhaps there's something nice and tasty.'

But because he found nothing tasty there,
The crow departed from that spot.
Just like the crow that attacked the stone,
We leave Gotama disappointed."

10. These five are: past dharmas, present dharmas, future dharmas, unconditioned dharmas (referred to below as "those that transcend the three periods of time"), and ineffable dharmas.
11. I emend the text here to correct an apparent graphic-similarity scribal error, preferring SYMG's *san* (三), "three," to the *Taisho* text's *er* (二), "two." The rationale for the emendation is evident in the paragraph's discussion of "three" dharmas that are "strung together," not merely "two."
12. I have made the same emendation here as in the immediately previous note.
13. VB notes that this incident involving the elephant named Nālagiri is described in the *Vinaya, Cūlavagga*, II 194 foll. of PTS Pali edition.
14. As described later in the text, "The twelve *dhūta* austerities" are:
 Adopting the dharma of dwelling in a forest hermitage;
 Obtaining one's food through the alms round;
 Wearing robes made of cast-off rags;
 [Taking one's daily meal in but] a single sitting;
 Always sitting to sleep, [never lying down];
 Having taken the meal, not accepting food or drink at the wrong times;
 Possessing only a single set of three robes;
 Wearing only an animal-hair robe;
 Laying out one's sitting mat wherever one happens to be;
 Dwelling at the foot of a tree;
 Dwelling out in the open (lit. "on empty ground");
 Dwelling in a charnel field.
15. VB notes: "In the Pali these are laid out as parallel descriptive terms. The Pali actually has nine synonymous terms. See AN 1:174."
16. Based on VB's very sensible suggestion that "quiescent cessation" (寂滅) is probably here as elsewhere simply a somewhat opaque sounding sino-Buddhist translation of "*nirvāṇa*," I have gone ahead and rendered it as such throughout this entire passage as well as in other places throughout the text where the context demands it.

17. I have been unable to find a Sanskrit antecedent for this Chinese transliteration of a type of rishi, a "pisuo" (脾婆) rishi. VB suggests that this may be a transliteration of *viśvarśi* (*viś ṛṣi*).
18. VB notes that one can find approximate Pali Canon parallels at MN 110.4, MLDB p. 892, and AN 3:3.
19. VB notes: "The story of Ciñcā the brahmin girl occurs in the Dhammapada Commentary, commenting on verse 176. See Burlingame, *Buddhist Legends* III 19 foll."
20. VB notes: "In the Pali Canon, this incident is referred to in Udāna Section 38."
21. VB notes: "The incident is at SN 4:18 (PTS ed. I 113–14)."
22. VB notes: "The story is in the Pāli Vinaya in Cullavagga, chapter 7; PTS ed II 194–96."
23. VB notes: "This [story] is at the beginning of the Pārājika chapter of the Vinaya."
24. VB notes: "His departure from the Sangha and denunciation of the Buddha are mentioned at the beginning of MN 12. MN 105 is spoken to him, and his arguments with the Buddha about arahants are at DN 23."
25. VB notes: "See AN 7:58: Four things that the Tathāgata does not have to guard: conduct of body, speech, and mind, and livelihood."
26. "The *upoṣadha* dharma" is a reference to spiritual purification, in particular the two days of the month when monastics recite the precepts and the days of the month in which pious lay people voluntarily take on a semi-monastic level of moral precept observance.
27. This is verse 183 of the *Dhammapada*.
28. The first four lines here correspond to *Dhammapada* 361.
29. This corresponds to verse 362 of the *Dhammapada*.
30. VB notes: "See AN 5:181 foll.: 'Bhikkhus, there are these five kinds of forest dwellers. What five? (1) One who becomes a forest dweller because of his dullness and stupidity; (2) one who becomes a forest dweller because he has evil desires, because he is driven by desire; (3) one who becomes a forest dweller because he is mad and mentally deranged; (4) one who becomes a forest dweller, [thinking]: 'It is praised by the Buddhas and the Buddhas' disciples'; (5) and one who becomes a forest dweller for the sake of fewness of desires, for the sake of contentment, for the sake of eliminating [defilements], for the sake of solitude, for the sake of simplicity. The fifth is pronounced the best.'"

31. VB notes: "I think the author here is referring to the Buddha's hesitation, immediately after his enlightenment, about going out and teaching the Dharma. See MN 26.19, SN 6:1, etc."
32. VB notes: "This is at MN 26.22–23. Interestingly the author here takes a similar perspective on *sarvajñatā* as the Theravāda commentaries, that knowledge arises when the Buddha directs his attention to some issue (*āvajjanapaṭibaddhaṃ buddhassa bhagavato ñāṇaṃ*), in contrast to the later Mahāyāna view that the Buddha perpetually knows everything simultaneously."
33. The second part of the Chinese text's title, "Forty Dharmas Exclusive to Buddhas: The Exclusive Dharma of Thoroughly Knowing What is Unfixed," is misleading because "the exclusive dharma of thoroughly knowing what is unfixed" only describes the first few pages of this long chapter that in fact discusses all of the remaining exclusive dharmas (nos. 10–40). I have therefore dropped this misleading phrase from the chapter title. One should be aware that these chapter titles almost certainly do not originate with Nāgārjuna but rather with Kumārajīva's translation team.
34. VB notes: "The above corresponds to Majjhima Nikaya no. 136."
35. Commenting on the corresponding passages as preserved in the Pali canon, VB notes: "The Pāli sutta with the simile of the raft mentions all four fruits (MN 22; see the end). But the proposition about one of two fruits occurs in a number of other suttas, such as the Satipaṭṭhāna Sutta (see end of MN 10)."
36. Regarding this "*Ekottara Āgama's Shejiali Sutra*" (舍迦梨經), I have so far been unable to locate the Sanskrit for its title.
37. VB comments: "The above corresponds to Anguttara Nikāya 10:217 (also 10:218). Note that there are three modes in which the karmic results may be received, both in Pāli and Chinese versions: in the present life (現受報), upon rebirth (that is, the next life; 生受), or in a subsequent life (after the next one; 後受). Here is the Pāli followed by my rendering:
 217. "*Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantibhāvaṃ vadāmi. Tañca kho dīṭṭheva dhamme upapajje vā apare vā pariyāye. Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhass'antakiriyaṃ vadāmi.*"
 "Bhikkhus, I do not say that there is a termination of volitional kamma that has been done and accumulated so long as one has not experienced [its results], and that may be in this very life, or in the [next] rebirth, or on some subsequent occasion. But I do not say that there is making an end of suffering so long as one has not

- experienced [the results of] volitional kamma that has been done and accumulated."
38. Again, I have so far been unable to find the Sanskrit name for this transliterated title.
39. VB notes: "The Pāli parallel is *Majjhima* 58: *Abhayarājakumāra Sutta*."
40. These "three groups" refers to the *tri-skandha* (三聚) as that term is used to categorize the karmic destinies of beings. Those who are "definitely deviant" or "erroneous" are definitely bound to be unsuccessful in reaching enlightenment whereas those who are "definitely righteous" or "correct" are definitely bound to succeed in becoming enlightened. In his Mppu, in commenting on a passage in the Great Perfection of Wisdom Sutra that brings up the topic of these three groups, N points out that it is the ability or inability to destroy the inverted views that is pivotal in determining one's position in this threefold categorization. It is those who may or may not encounter the karmic conditions enabling the destruction of these inverted views who are categorized as "indefinite." (See T25.n1509.647c27–648a01.)
41. These four "repositories of Dharma" (*dharma-piṭaka*) are identified by Nāgārjuna in his Mppu as: 1) the Sutra Piṭaka; 2) the Vinaya Piṭaka; 3) the Abhidharma Piṭaka; and 4) the Kṣudraka-piṭaka (T12; No. 1509; 143c23–25).
42. These are "delectable absorptions" (*āsvādana-samādhi*) which are characterized by the arising of extremely pleasurable meditation states to which the unskilled or unwise meditator is vulnerable to becoming attached.
43. VB notes: "The Pāli parallel is the opening passage of *Dīgha Nikāya* no. 14, almost verbatim the same."
44. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions' *ci jing* (此經), "this sutra," to the *Taisho* edition's *jing ci* (經此), "sutra this."
- The sutra to which this text refers is obviously the Ten Grounds Sutra upon which Nāgārjuna's SZPPS comments. This topic of the expansiveness of the Buddha's knowledge and vision is treated at great length in the sutra itself.
45. VB notes: "The names of *pratyekabuddhas* are mentioned in MN 116. I would posit the following equivalents [for a few of the *pratyekabuddhas* mentioned here]:

無垢 = Aritṭha

華相 = Tagarasikhī

喜見 = Piyadassī

46. VB notes: "Parallel to the above is AN 6:62 Section 6: (6) 'Then, Ānanda, having encompassed his mind with my own mind, I understand some person thus: "Wholesome qualities and unwholesome qualities are found in this person." On a later occasion, having encompassed his mind with my own mind, I understand him thus: "This person does not have even a mere fraction of a hair's tip of an unwholesome quality. This person possesses exclusively bright, blameless qualities. He will attain *nibbāna* in this very life.'""
47. VB notes: "[This passage is found] in MN 12."
48. VB notes: "The following passage comes toward the end of MN 12."
49. This long paragraph (beginning with "Supposing...") has the appearance of language quoted from a sutra. However, having failed to locate it, I frame it here as simply Nāgārjuna's amplification of the meaning of the immediately preceding passage that VB recognized as having a Pali analogue in MN 12.
50. This is the name as recorded in the Pali canon. I'm not sure about the Sanskrit for this name.
51. Ibid.
52. VB notes that the following passage is found in the beginning of MN 136.
53. Rāhula was the Buddha's son whereas Devadatta was someone intent on killing the Buddha.
54. VB suggest that this passage may be alluding to AN 4:111, "Kesi the Horse Trainer."
55. This refers to *satkāyadṛṣṭi*.
56. Again, although in these last two cases, the Chinese is literally "gain the path" (得道), per Hirakawa (p. 451, column 2) this corresponds to: "*bodhi, abhisambuddha, sambodhi-prāpta*." Edgerton in turn suggests "becoming perfectly enlightened" for *abhisambuddhana* (Page 58, column 2).
57. Although "*brahmacarya*" (梵行) generally refers to celibate spiritual practice, it may just as well be thought of as "the holy life" or "the spiritual life. VB notes that this scriptural quote "is found in many places in the Nikāyas: e.g., beginning of MN 148: "*Bhagavā etadavoca – 'dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi.*'"
58. VB notes: "In the Pali suttas, the second wonder is being able to declare another person's thoughts. For the three wonders, see AN 3:60: "There are, brahmin, these three kinds of wonders. What three?

The wonder of psychic potency, the wonder of mind-reading, and the wonder of instruction (*iddhipāṭihāriyaṃ ādesanāpāṭihāriyaṃ anusāsanī-pāṭihāriyaṃ*; also at DN 11.3–8, I 212–14). The second is explained thus: There is one who ... declares: 'Your thought is thus, such is what you are thinking, your mind is in such and such a state.' And even if he makes many declarations, they are exactly so and not otherwise."

59. I have been unable to locate either the Sanskrit or Pali antecedents for the titles of these scriptures. VB also notes: "I'm not sure of the references here. Perhaps the former is the Potaliya Sutta, MN 54, but I'm not sure."
60. VB notes: "[The Pali canon analogue for] the following is at MN 12 and AN 4:8."
61. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions' *wei wei* (微畏, "slightest fear," to the *Taisho* edition's *shi* (是), "this."
62. VB notes that the analogue passage in the Pali canon is found at DN no. 20.
63. VB notes: "See MN 115 and AN 1:277."
64. VB notes: "The above, too, is in MN 115 and AN 1:284 foll."
65. VB notes: "On this, see MN 45, 46."
66. VB notes: "This may be an allusion to AN 5:28."
67. VB notes: "This may be an allusion to AN 5:27."
68. This is a concept with numerous similar alternative explanations, most of which refer to the immense amount of merit and time required to acquire the thirty-two marks and eighty minor characteristics of a buddha's body and finally achieve buddhahood. This is discussed in greater detail in Nāgārjuna's commentary on the Great Perfection of Wisdom Sutra. See T25.1509.57b05–27.
69. Nārāyaṇa is a powerful celestial eminence regarded as a Dharma protector in Buddhism.
70. As is quite common with the syntax of multi-line Classical Chinese verses, this quatrain has require the rearrangement of its lines to produce a sensible and naturally flowing statement in English.
71. "Eight classes in four pairs" (四雙八輩) refers to the four preliminary phases and four fruition stages on the individual-liberation path of the *śrāvaka* disciples.
72. VB notes: "見聞覺知 = Pāli *diṭṭhaṃ, sutaṃ, mutaṃ, viññātaṃ*, where *mutaṃ* is explained as things sensed through the other three sense faculties: smell, taste, and touch."

Hence, in “seen, heard, sensed, and known,” (per Hirakawa’s BCSD: *dr̥ṣṭa-śruta-mata-jñāta* or *dr̥ṣṭa-śruta-mata-vijñāta*) “sensed” (*mata*) refers to the sensory function of the olfactory, gustatory, and tactile sense faculties. Therefore this series is intended to refer to the functions of all six sense faculties and their corresponding consciousnesses.

73. To correct an apparent scribal error very likely originating in homophony, I emend the reading of the text here, preferring on sensibility grounds the homophonous *de* (得), “achieved” of the SYMG editions to the *Taisho* text’s *de* (德), “qualities.”
74. “Five characteristics” here is slightly ambiguous. It could refer particularly to the five types of desire which together constitute the first of the five hindrances (visible forms, sounds, smells, tastes, and touchables, or wealth, sex, fame, food, and leisure). Alternatively, it may be intended to refer to all five of the “five hindrances” that must be eliminated to access deep states of meditation (desire, ill will, lethargy-and-sleepiness, excitedness-and-regretfulness, and afflicted doubtfulness).
75. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions’ *li* (力), “power,” to the *Taisho* edition’s *fen* (分), “portion.”
76. I am not sure precisely what Nāgārjuna intended by “the six categories of meanings associated with the forty exclusive Dharmas,” set forth in his preceding praise verses.
77. The Sanskrit antecedent of *shixiang* (實相) in KJ translations is usually *dharmatā*, i.e. the true nature of all dharmas, i.e. *śūnyatā*, i.e. the utter absence of inherent existence in any and all phenomena.
78. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions’ *shen* (深), “deep” or “profound,” to the *Taisho* edition’s *ran* (染), “defiled.” Nāgārjuna’s discussion of this line corroborates the correctness of the emendation.
79. When translated into Chinese, “Tathāgata” means “Thus Come One.”
80. Again, this most likely refers to “The Pratyutpanna Samādhi Sūtra” preserved in the *Taisho* Canon as the *Banzhou Sanmei Jing* (般舟三昧經 / T13.no. 0418.902c23–919c05).
81. “Overweening pride,” *zeng shang man* (增上慢), corresponds to the Sanskrit *adhimāna*.

82. To correct an obvious graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *zeng* (增), "increase," to the *Taisho* edition's *zeng* (憎), "detest."
83. "Characteristic sign" refers here to any of the signs associated with three sequential levels of practice described at the very beginning of this chapter:
- 1) The thirty-two marks and eighty secondary characteristics of a buddha's form body;
 - 2) The Dharma body of the Buddhas;
 - 3) The true character [of all dharmas], i.e. "emptiness of inherent existence" (*śūnyatā*). This "emptiness of inherent existence" is evidenced by: a) their being merely composite constructs of subsidiary conditions; b) their being merely evanescently transient states in a chain of serial causality; and c) their being mere names attached to a) and b) to which one falsely imputes individual reality.
84. To correct an obvious graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *zhai* (齋), "ritual purification," to the *Taisho* edition's *qi* (齊), "uniform."
- Also, "Precepts of abstinence" refers here to the *aṣṭāṅgasamanvāgataṃ upavāsaṃ*, the laity's formal acceptance and observance of the practice of upholding the eight precepts that include celibacy and not eating after midday. One observes this enhanced level of lay precept practice either continuously or on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth days of each lunar month.
85. This reference to laypeople staying in a monastery probably refers most usually to the not uncommon practice of allowing laypeople to live in separate quarters on monastery grounds when they are continuously training in these eight lay precepts for a predetermined period of time.
86. I translate here as "monastic preceptor" and "monastic Dharma teacher" what the KJ text retains in transliteration as "*upādhyāya*" and "*ācārya*" respectively.
87. KJ retained the Sanskrit term for "benefactor" (*dānapati*) which I have opted to translate here.
88. VB notes: "This is the practice of seeking alms at every door, without skipping over houses where the people do not give or give poor quality food." The rationale for observing this "proper sequence" is that, since providing alms to monks and nuns produces karmic merit, one would not want to deny that opportunity to anyone.

89. Lest “unwholesome remorsefulness” seem somewhat opaque, this would refer first and foremost to regretting having done something good or regretting not having done something bad.
90. “Demolishing through separation” most likely refers to the “deconstructive analysis” involved in such contemplations as the contemplation of the thirty-two (or 36) parts of the body, the nine stages of the decomposition of a rotting corpse, the white-boned skeleton contemplation, etc. All of these contemplations serve as powerful antidotes to sensual desire.
91. This attainment of the sign of unloveliness refers to directly perceiving the unloveliness of sensually attractive physical forms so completely that the image of their unloveliness is retained even in the absence of the initially contemplated meditation object. This is often accomplished by deeply practicing the contemplations of the parts of the body, the stages of decomposition of a rotting corpse, or the white-boned skeleton.
92. Hirakawa gives the Sanskrit as: “*saṃrañjanīyaṃ dharmam.*” These six dharmas refer to mutual harmoniousness, respect, equality, and fairness in matters pertaining to: body, speech, mind, precepts, views, and benefits received (food, robes, shelter, etc.).
93. These five bases of liberation (Skt. *vimukty-āyatanāni*) are five different circumstances under which, with or without the advantage of correct teaching from a qualified Dharma teacher or fellow practitioner, a practitioner may come to engage with and find success in cultivation, establish his mind in concentration, and then finally achieve liberation. VB refers us to AN 5:26 for the precise canonical explanation.
94. VB refers us to AN 9:29.
95. VB refers us to AN 8:80.
96. VB refers us to AN 8:80, noting that this is found in the second part of that sutta.
97. These are the *navasaṃjñā* for which VB refers us to AN 9:16.
98. VB refers us to AN 8:30.
99. “No apprehensible reality” (無所得) refers to emptiness of inherent existence, i.e. there is nothing in or about these *dhyāna* absorptions that can be gotten at as ultimately real.
100. VB notes: “Items 43-45 are at SN 35:238, ‘The Simile of the Vipers.’”
101. VB notes: “This may also be in SN 35:238: ‘The further shore, which is safe and free from danger’: this is a designation for Nibbāna.”

102. This appears to be a quotation from the "Pratyutpanna Samādhī Sūtra."
103. "Compulsory karmic retributions" most likely refers here to heinous karmic offenses that entail immediate retribution during or at the end of this very life such as: patricide, matricide, killing an arhat, drawing the blood of a buddha, or causing a schism in the monastic sangha.
104. This statement seems contradictory. As such, I am not particularly confident that this sentence is not corrupted or that I have interpreted its intent correctly.
105. The immediately preceding abhidharmic analytic categories are in some cases phrased so tersely in the Chinese as to be mildly obscure. Hence I may not have rendered all of them with definitively precise accuracy.
106. These eight verse lines are a verbatim quote from the very beginning of Chapter Three on the characteristic features of the first bodhisattva ground (26a19–22).
107. Again, the first two of these five verses roughly correspond to the KB translation of the *Ten Grounds Sutra* (500b08-11).
108. As noted in chapter two, again, *biding* (必定), "stage of certainty," is a translation of the Sanskrit *avaivartika*, the stage of irreversibility from which one can never again fall back in one's progress on the path.
109. These twenty verse lines are a verbatim quote from the very beginning of Chapter Two on entry into the first of the ten bodhisattva grounds (23a23-b03).
110. KJ retained the Sanskrit *sarvajña* which I have chosen here to translate as "all-knowledge."
111. With the exception of a minor phrase variation in the second of these twenty-eight lines, this is a verbatim quote from the opening lines of Chapter Four, "On the Purification of the Ground" (28c24–29a08).
112. Each of these seven are clearly explained at the very beginning of Chapter Three.
113. Again, these were: "disbelief, breaking of precepts, having but little learning, covetousness, indolence, chaotic thoughts, and absence of wisdom."
114. The Chinese text here simply transliterates a Sanskrit term for "passport" as *weipotuo* (韋婆陀), which I prefer to translate.
115. At this point in N's text, there is an interpolated note, most likely inserted by the KJ translation team: "The Chinese translation of the Sanskrit *"weituo"* (韋陀) is "unopposed" and it means 'passport.'"

116. Again, “the five hindrances” is a reference to desire, ill will, lethargy-and-sleepiness, excitedness-and-regretfulness, and afflicted doubtfulness, hindrances that must be overcome in order to successfully enter deep states of meditation.
117. “...the other [forms of wisdom]” most likely refers to “wisdom that arises from contemplation” and “great wisdom,” both of which were mentioned just above in discussing the metaphoric significance of “firewood” in this extended analogy that forms the basis of two thirds of this chapter.
118. *Zhengwei* (正位), “right and fixed position,” seems to usually correspond to the Sanskrit *samyaktva-niyāma* for which Conze’s MDPL gives “certainty to have got safely out of this world,” or, in the case of “*samyaktva-niyata*,” “destined for salvation.”
119. “Faculties” here is a reference to “the five root faculties” that, once developed, become “the five powers”: faith, vigor, mindfulness, concentration, and wisdom.
120. I emend the reading per the SYMG editions to correct the *Taisho* edition’s mistaken inclusion here of *bu* (不), “not.” Absent this correction, the statement would result in the exact opposite of the obviously intended meaning.
121. This line could also be plausibly rendered as: “the hazardous and bad road of *saṃsāra*.”
122. In other words: “This is tantamount to committing suicide [on the path to spiritual liberation].”
123. In this particular passage, especially following on the heels of his warning about “neglectfulness,” N. is presenting a very close paraphrase of five verses from his own Bodhisambhāra Śāstra, verses 24–28. I quote them here from my own complete translation of that treatise along with its early Indian commentary:

Until one develops the great compassion and the patiences,
 Even though he may have gained irreversibility,
 The bodhisattva is still subject to a form of “dying”
 Occurring through the arising of negligence.

The grounds of the Śrāvakas or the Pratyekabuddhas,
 If entered, constitute “death” for him
 Because he would thereby sever the roots
 Of the bodhisattva’s understanding and awareness.

At the prospect of falling into the hell-realms,
 The bodhisattva would not be struck with fright.
 The grounds of the Śrāvakas and the Pratyekabuddhas
 Do provoke great terror in him.

It is not the case that falling into the hell realms
 Would create an ultimate obstacle to bodhi.
 If one fell onto the grounds of the Śrāvakas or Pratyekabuddhas,
 That would create an ultimate obstacle.

Just as is said of one who loves long life
 That he is frightened at the prospect of being beheaded,
 So too the grounds of the Śrāvakas and Pratyekabuddhas
 Should provoke in one this very sort of fear.

124. The Chinese translation preserved a short-hand rendering of the third hindrance (as “drowsiness”) and fourth hindrance (as “excitedness”) for which I have supplied the standard complete rendering of these classic Indian Buddhist technical terms, the third and fourth of which are dual-component hindrances.
125. This is most likely referring to the fact that his adherence to moral virtue is not pursued in order to achieve rebirth in the heavens.
126. This most likely refers to preventing oneself from taking rebirth in the form realm heavens because they constitute an obstacle to cultivation of the bodhisattva path.
127. “Four means of attraction” refers to giving, pleasing words, beneficial actions, and joint endeavors.
128. The four immeasurable minds are kindness, compassion, sympathetic joy, and equanimity.
129. As revealed by the DSBC Sanskrit of the Ten Grounds Sutra’s discussion of the second bodhisattva ground, *shi zhong xin* (十種心) “ten types of *resolute intentions*” here and in the ensuing SZPPS discussion correspond to the Sanskrit *cittāśaya*.
130. The DSBC Sanskrit of the Ten Grounds Sutra accords fairly closely with the SZPPS order of this list of ten “resolute intentions” (*cittāśaya*) as it is presented in the following explanation. It records the Sanskrit antecedents as: *rjvāśaya* (= *ārjava?*), *mṛdvāśaya*, *karmanyaśaya*, *damāśaya*, *śamāśaya*, *kalyāṇāśaya*, *asamṣṛṣṭāśaya*, *anapekṣāśaya*, *udārāśaya*, *māhātmyāśaya*.
131. These six verses correspond to verses 12 through 17 of N’s *Bodhisambhāra Śāstra*. I quote them here from my own complete translation of that treatise along with its early Indian commentary:

From the very beginning, the bodhisattva
 Should accord with the power of his abilities
 And use skillful means to instruct beings,
 Causing them to enter the Great Vehicle.

Even if one taught beings as numerous as the Ganges’ sands
 So that they were caused to gain the fruit of arhatship,

Still, by instructing but a single person to enter the Great Vehicle,
One would generate merit superior to that.

Instructing through resort to the Śrāvaka Vehicle
Or through resort to the Pratyekabuddha Vehicle
Is undertaken where, on account of lesser abilities,
Beings are unable to accept instruction in the Great Vehicle.

Where even when relying on Śrāvaka or Pratyekabuddha Vehicles
In addition to the Great Vehicle teachings,
There are those who still cannot accept any such instruction,
One should strive to establish them in merit-creating situations.

If there be persons unable to accept
Instruction conducing either to the heavens or to liberation,
Favor them through bestowing present-life benefits.
Then, as befits one's powers, one should draw them in.

Where, with regard to particular beings, a bodhisattva
Has no conditions through which to instruct them,
He should draw forth the great kindness and compassion
And should refrain from abandoning them.

132. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *guo* (果), "resultant," to the *Taisho* edition's *yi* (異), "different." (The immediately following question in the ensuing text echoes this word choice and corroborates the validity of the emendation.)
133. Although this teaching seems to be addressed exclusively to men regarding their behaviors vis-à-vis women, that is only because most women were illiterate at the time and never would have encountered this treatise outside of a lecture format where its universal applicability would have been made clear.
134. In Buddhist texts, "restricted orifice" refers to oral sex, anal sex, etc.
135. This "scattered or inappropriate speech" usually translates *saṃbhinnapralāpa* which, in addition to the definitions mentioned here, is usually also interpreted to include "lewd, dirty, or off-color speech." This traditional subdefinition is implicitly and euphemistically referenced here a few lines below as one of the traditional meanings of "speech contrary to Dharma."
136. "Volition" (思) could be referring here to premeditation, i.e. deliberate intentionality.
137. VB notes: "Items sixteen and seventeen here correspond to functions relating to the four noble truths: the truth of the path is *bhāvetabba*, 'to be cultivated.' The truth of suffering is *pariññeyya*, 'to be well understood.'"

138. VB notes: "[This refers to] *pahātabba*: the function pertaining to the second noble truth."
139. I am not entirely sure about the accuracy of my translation of the following fourfold list. I may have misunderstood it or it may be slightly corrupted.
140. Because some of these listed distinctions seem contradictory, I am not confident that I have correctly rendered the intended meaning of the abhidharmic technical terms here. It may also be the case that the text has become somewhat corrupted.
141. Because this would seem to be a contradiction, I am not sure I have translated this correctly. There are five instances of this same statement (with minor variations) in this chapter.
142. VB notes: "The above [two cases] refer to two stages or degrees of an affliction: the stage of *anuśaya*, where it remains as a latent tendency; and the stage of obsession, where it arises and dominates the mind."
143. VB notes: "This latter alternative presumably refers to abandoning the taking of life in world-transcendent (*lokottara*) states of mind."
144. This twelve-fold list has become slightly corrupted at some point, but not irretrievably so. (As noted below, I correct the corruption by emendation.) As received, it duplicates the sixth member of the list ("For what is it a condition?" ["與誰作緣?"]) and leaves out another member of the list which we encounter in the ensuing discussion ("What is the benefit?" ["何利益?"]).
145. The received editions of this text mistakenly duplicate list item number six here as "8) For what is it a condition?". I have emended the text to correct this obvious scribal error by inserting the missing list item ("What is the benefit?" ["何利益?"]) which is found in the ensuing discussion at 97a27–8.)
146. VB notes: "This may be alluding to a passage in the early sutras, see AN 6.63: 'It is volition, O monks, that I call karma. For having willed, one acts by body, speech, or mind.' Thus covetousness, etc., are here considered not to be karma (in the sense of actual action) because they are mental states associated with or corresponding to volition rather than actions in their own right. The Theravada Abhidhamma differs, considering covetousness, etc., both karma and paths of karma. They are mental karma (*manokamma*)."
147. The phrase "there is no fixed subjective agent [involved in its creation]" (無有定主) can refer to one or both of two ideas: a) The absence of any sort of creator god involved in the creation of the world; or b) The absence of any inherently existent "self" in oneself or in any of the other beings who collectively create all the causes and conditions

- for the creation, abiding, and destruction of the world, this through the causal power of their good and bad karmic deeds.
148. In referring to it as the “Non-extensive Heaven (不廣天), N uses an extremely rare name for this Avṛha Heaven. (There is only one other use of this name in the entire *Taisho* canon.) The more common Chinese name is the “No Affliction Heaven” (無煩天).
 149. In commenting on this line that I might otherwise translate as “and who always disbelieve that the world / is possessed of the *dharma* of stability and security—,” VB notes: “In Sanskrit and Pali, *-dharma* / *-dhamma* is often used as a suffix to indicate ‘having the nature of’ or ‘subject to.’ Thus (P) *sabbe sattā maraṇadhammā*, ‘all beings are subject to death / have the nature of dying.’ I suspect that the Sanskrit original of this line used ‘*dharma*’ [法] in that function, thus [the sense of this may be] ‘The world does not have a stable and secure nature.’”
 150. “*Śrāvaka*” means, in essence, “auditor,” i.e. “those who learn by listening.”
 151. VB notes: The Pali version, AN 1:328 NDB p.121: “Bhikkhus, just as even a trifling amount of feces is foul smelling, so too I do not praise even a trifling amount of existence, even for a mere finger snap.”
 152. N seems to be referring here to the pivotal importance of one’s last thoughts at the moment of death that may so strongly influence whether or not one then enters good or bad rebirth circumstances.
 153. Lest it not be so obvious, “what is unlovely, stinking, defiled, and ungrateful for kindnesses” is intended to refer to the human body.
 154. VB notes: “See SN 35:28, Connected Discourses p. 1143.”
 155. VB notes: “This sequence is found in several places in the *Nikāyas*, especially in the *Anguttara*. See AN 10:1–4 and 11:1–4. Here, 厭 = *nibbidā*, which I render ‘disenchantment,’ while 離 is *virāga*, ‘dispassion’ or ‘detachment.’”
 156. VB notes: “尊者施曰羅. This is probably Ven. Sivali. Since 捨 can mean either ‘generosity’ or ‘relinquishment,’ the two connect Sivali’s past-life merits with his special facility as a monk.

From Dictionary of Pali Proper Names: ‘In Padumuttara Buddha’s time he made the resolve to be pre-eminent among recipients of gifts, like Sudassana, disciple of Padumuttara. To this end he gave alms for seven days to the Buddha and his monks. In the time of Vipassī Buddha he was a householder near Bandhumatī. The people gave alms to the Buddha and the Order in competition with the king, and when they were in need of honey, curds and sugar, Sīvalī gave enough of these for sixty-eight thousand monks.... Sīvalī was declared by the Buddha (A.i.24) pre-eminent among recipients of gifts.... Sīvalī went

to the Himālaya with five hundred others, to test his good luck. The gods provided them with everything. On Gandhamādana a deva, named Nāgadatta, entertained them for seven days on milk rice."

For more, see:

http://www.palikanon.com/english/pali_names/s/siivalii.htm."

157. VB notes: "*Anguttara* 4: 143 : 'Bhikkhus, there are these four lights. What four? The light of the moon, the light of the sun, the light of fire, and the light of wisdom. These are the four lights. Of these four lights, the light of wisdom is foremost.'"
158. Although slightly ambiguous, their "twofold vows" most likely refers to their vows to accomplish both self-benefit and other-benefit, i.e. to become buddhas themselves while also facilitating the awakening of all other beings.
159. See the chapter-commencing verse, line 1–2.
160. See the chapter-commencing verse, line 4.
161. As noted by VB, here this *shan* (善) does not have its somewhat more usual meaning of "goodness" (*kuśala*). Rather, as in many places in KJ translations, it serves here as an intensifying modifier. When modifying "purity," as in the "su" of *suvisuddha*, it would instead mean "thorough," "thoroughgoing," or "complete" purity.
162. See the preceding note for an explanation of this somewhat less usual use of the *shan* (善) in *shan qingjing* (善清淨).
163. Although not explicitly stated here, the "three types of purity" may refer to either (or both) of two explanations offered earlier in the sutra. Here are the two previous explanations:
 - 1) In Chapter Five, we had: "As for 'purity,' this means that one has completely developed the three types of purity, namely purity in physical actions, purity in verbal actions, and purity in mental actions."
 - 2) In Chapter Twenty-eight, specifically referring to the bodhisattva's practice of these ten courses of good karmic action on this second bodhisattva ground, we had a verse and the prose explanation immediately following it, as follows:
 "If a bodhisattva still at the border with the first ground
 employs three kinds of purity
 to abide securely in the ten courses of good karmic action,
 he will then be able to bring forth decisive resolve.
 Once this bodhisattva comes to dwell on the second ground, he then distinguishes with utter clarity these ten good and bad courses of karmic action. Having come to know these matters, he applies three

kinds of purity to his abiding in the ten courses of good karmic action, namely:

He does not personally kill any being;
 He does not instruct others to kill any being;
 And he does not delight in the karmic offense of killing.”

164. See the chapter-commencing verse, line 3.

165. See Chapter Five, “The Explanation of the Vows,” wherein these ten “ultimate ends” that define the infinity of the bodhisattva vows are listed as follows:

“[Hence these vows are made]:

First, until the end of the realms of beings;
 Second, until the end of the realms of worlds;
 Third, until the end of the realms of empty space;
 Fourth, until the end of the Dharma realm;
 Fifth, until the end of the realm of nirvāṇa;
 Sixth, until the end of the realms in which buddhas are born;
 Seventh, until the end of the realms of all buddhas’ knowledge;
 Eighth, until the end of everything that can be taken as an object of mind;
 Ninth, until the end of the knowledge associated with the range of all buddhas’ actions;
 And tenth, until the end of the permutations of the knowledge of worldly dharmas.

These are the ten [ways in which vows are] ultimately enduring.”

166. See chapter-commencing verse, line 3.

167. See chapter-commencing verse, line 5.

168. This is clearly a reference to “the right and fixed position” (*samyaktva-niyāma*) wherein the bodhisattva becomes immune to the temptations of opting for the nirvāṇa prized by adherents of the Śrāvaka Disciple Vehicle and Pratyekabuddha Vehicles.

169. See chapter-commencing verse, line 5.

170. See chapter-commencing verse, line 6.

171. See chapter-commencing verse, line 6.

172. See chapter-commencing verse, line 7.

173. VB points out that this “... *maintaining vigilance* at all times throughout the first watch and the last watch of the night” is stock material in the early suttas that should not be misunderstood as referencing “achieving awakening” (覺悟) as such. See NDB pp. 212, 427, etc.

174. I prefer here to translate what the KJ text preserves as the transliterations of the Sanskrit for the perfections: “One first speaks of *dāna*

pāramitā, then *śīla pāramitā*, then *kṣānti pāramitā*, then *vīrya pāramitā*, then *dhyāna pāramitā*, and then *prajñā pāramitā*.”

175. See chapter-commencing verse, line 8.
176. See chapter-commencing verse, line 9.
177. Having already made it clear in the above fivefold list that it is a good thing to disdain the *dharma*s of petty people and esteem the *dharma*s of great men, here one is reminded to still retain completely equal compassionate regard for the people themselves.
178. See chapter-commencing verse, line 10. (“[They] deeply cherish the wisdom of the Buddhas”)
179. See chapter-commencing verse, line 11–12.
180. See chapter-commencing verse, line 12.
181. See chapter-commencing verse, line 12.
182. VB notes: “For these, see AN 5:144 (NDB pp. 761–62 along with note 1144. Paṭisambhidāmagga calls them “powers of the noble ones” (*ariy’iddhi*).”
183. This is a reference to number four, “the psychic powers of the Āryas.”
184. See chapter-commencing verse, line 13.
185. See chapter-commencing verse, line 14.
186. A search of the *Taisho* Canon indicates that, in both cases (whether “dark” or “great”), these “four seals” refer to four levels of trustworthiness in determining whether or not any given teaching that one has received is to be trusted as truly originating with the Buddha.
187. See chapter-commencing verse, line 15.
188. See chapter-commencing verse, line 15.
189. See chapter-commencing verse, line 15.
190. See chapter-commencing verse, line 16.
191. I emend the text here to accord with four other editions by substituting 汝 for 如 to correct an apparent homophonic scribal error, this because the resulting reading is much more plausible than the extremely forced reading that retaining 如 would yield.
192. See chapter-commencing verse, line 17.
193. See chapter-commencing verse, line 18.
194. See chapter-commencing verse, line 19.
195. See chapter-commencing verse, line 20.
196. See chapter-commencing verse, lines 21–22.
197. See chapter-commencing verse, lines 23–24.

198. Although, per MW, the meaning of the Sanskrit word *bhagavat* is “possessing fortune, fortunate, prosperous, happy” or “glorious, illustrious, divine, adorable, venerable,” in Buddhism, it is one of the ten primary names of any and all buddhas that is intended to call to mind all of the Buddha’s qualities including his perfect wisdom and virtue. The Chinese translation is “World Honored One” (世尊). Other common English translations (per PDB) are “Blessed One,” “Exalted One,” or “Lord.” It is because of the wide range of connotations of the name that, rather than translate the Chinese honorific, I usually prefer to simply use the now fairly common Sanskrit name “Bhagavat.” (I *do* translate it in the following verse, however.) “Bhagavan” is essentially the same word that one encounters in other translations and other traditions as (again per PDB) *bhagavān*, *bhagavad*, *bhagawan*, and *bhagwan*.
199. “The fourteen ineffable dharmas” is a reference to the fourteen “unanswered” or “undeclared” (*avyākṛta*) dharmas.
200. Although the language itself is not specific, the implicit reference is to extramarital relationships, perhaps voluntary, perhaps not.
201. I emend the text here (at 108a17, second character) by replacing the clearly erroneous *bu* (不), “not,” with the doubtlessly intended *xia* (下), “lesser,” to correct an obvious graphic-similarity scribal error not noticed in either *Taisho* or in any of its recorded alternate editions).
202. “Obsessed” (纏) corresponds to the Sanskrit *pariyavasthāna* and refers to the active phase of entanglement by the afflictions.
203. “...the view of a real self in association with the body [or any of the other four aggregates]” (身見) corresponds to the Sanskrit *satkāya-dṛṣṭi*.
204. VB notes that, on the Śrāvaka Vehicle path, this severance via seeing the four truths occurs upon realizing stream-entry, whereas severance through meditative cultivation occurs on the three higher stages of the path to arhatship.
205. What is referred to here as “the ninety-eight fetters” (九十八使) is elsewhere rendered somewhat more precisely as “the ninety-eight latent tendencies” (九十八隨眠 [*anuśaya*]), hence I translate accordingly.
206. I emend the reading here to correct a fairly obvious graphic-similarity scribal error by preferring on doctrinal sensibility grounds SYMG’s *hui* (悔), “regret,” to the *Taisho* edition’s *wu* (侮), “to insult.”
207. I have followed four other editions (SYMG) in placing these four lines into verse format. The correctness of this couldn’t be clearer, especially given the combination of even line length, context, and

unavoidably obvious Chinese rhyming of the quatrain's third line with the first line and fourth line with the second line.

208. This very long quotation (2.5 pages, ending at the next set of stanza lines) corresponds fairly closely to a second-ground passage in the KB Ten Grounds Sutra translation (T10n0286_0505b05–c20) and also to the corresponding second-ground passage in the Śikṣānanda translation of the Avataṃsaka Sutra's "Ten Grounds" chapter (T10n0279_0186a10–b22).
209. VB notes: "This is a reference to the three wrong thoughts (*vitarka*): sensual thought, thought of ill will, and thought of harming."
210. The following passage corresponds quite closely with a long passage in the "Akṣayamati" Chapter of the *Mahāsaṃnipāta Sūtra* (in the *Taisho* canon's Chinese translation by Dharmakṣema in 413 CE: 大方等大集經卷第二十七 –無盡意菩薩品第十二之一 T13n0397_p0189c27–190b10). However, that translation lists "sixty-seven" rather than the "sixty-five" to which Nāgārjuna refers in this treatise probably authored two centuries before Dharmakṣema's translation.
211. This aspect of moral virtue together with the next nine correspond to the ten courses of good karmic action.
212. This aspect of moral virtue together with the next two correspond to the Three Refuges.
213. VB points out that "things that accord with Dharma" (如法物) is probably best construed as "things *obtained* in accordance with the Dharma," this because it directly corresponds to "*yathādharmam lābha*" in the Pali scriptures.
214. This aspect of moral virtue and the next three correspond to the four immeasurable minds.
215. This aspect of moral virtue together with the next five correspond to the six perfections. Here the first two perfections are listed in reverse order.
216. I emend the reading here to correct a fairly obvious graphic-similarity scribal error by preferring (due to issues of doctrinal sensibility and explicitly stated parallelism) the SYMG editions' *chang* (常), "constantly," to the *Taisho* edition's *dang* (當), "should."
217. VB notes: "This is referring to the abandoning of physical bad karma not included in the ten karmic paths, for, in the form realm, there is no killing, stealing, and sexual misconduct—indeed, there is no sexuality there, no private property, and the beings have fixed life spans. Since the three transgressions are impossible there, there is no abandoning them; but minor types of unwholesome physical conduct might exist there, and one must abstain from these."

218. VB offers a clarifying note here with respect to bad karmic actions associated with speech in the form realm: "This [mention of scattered or inappropriate speech] is not just an example; apparently there is no lying, divisive speech, or harsh speech in the form realm, but there is scattered speech."
219. "*Brahmacarya*," literally "brahmin conduct" refers to the celibate spiritual life.
220. VB notes: "See *Anguttara Nikāya* 7:50, NDB pp. 1038–39. The sixth is different from the Pali version."
221. As mentioned in the above note, the Pali version of number six is different, as follows: "(6) '...he does not recollect laughing, talking, and playing with women in the past...but he looks at a householder or a householder's son enjoying himself furnished and endowed with the five objects of sensual pleasure....'"
222. VB located what appears to be very nearly this same passage in the Mahāratnakuta collection (大寶積經) at T11n0310_p0636c28.
223. VB located this passage in the *Mahāvaiṣṭya-mahāsaṃnipāta Sūtra* (大方等大集經) at T13n0397_p0190b11.
224. "Name and form" (名色 = *nāmarūpa*) is a reference to the five aggregates.
225. The *Mahāvaiṣṭya-mahāsaṃnipāta Sūtra* translation's version of this passage clarifies this Sangha-related clause with "by cultivation of the unconditioned" (T13n0397_p0190b28: 不斷僧種, [17]修無為故. [Note 17 in that edition tells us that the SYMG reading has 以修 instead of just 修]).
226. The *Mahāvaiṣṭya-mahāsaṃnipāta Sūtra* translation's version of this passage is found at T13n0397_p0190c01.
227. VB offers the following supplementary note on the austerities:
 "Ten ascetic practices are mentioned in the *Anguttara Nikāya* at 5:181–90, each distinguished as fivefold in accordance with the reasons they are undertaken. In the Theravada tradition, the standard list of ascetic practices is expanded to thirteen, described and analyzed in *Visuddhimagga*, Chapter 2. Ten agree with those in this chapter. They differ in that the *Daśabhūmika-vibhāṣā-sāstra* includes two not in the *Visuddhimagga* system: wearing robes made of animal hairs, and not accepting drinks other than water after mid-day. The *Visuddhimagga* list includes three not in this *Daśabhūmika-vibhāṣā-sāstra*: walking on alms round by going to every house, without skipping any (a narrowing of the ascetic practice of eating only food collected on alms round); eating only from the alms bowl (refusing the use of other plates and saucers); and refusing food brought after one has started one's meal (but still within the

time limits). The latter seems to be a different interpretation of the ascetic practice the *Daśabhūmika-vibhāṣā-śāstra* system interprets as refusing drinks after mid-day."

228. The Chinese text for this first reflection is ambiguous. It seems to allude to the idea that whatever one receives [or doesn't receive] on the alms round is a direct reflection of whether or not one has created enough merit, hence being able to continue in this is one's own responsibility and no one else's.
229. The implication here is that one should be willing to abandon any concerns for personal comfort as one vigorously pursues very rigorous bodhisattva path practices.
230. "Unimpeded reflections" here likely refers to such reflections as those devoted to deep understanding and realization of the three gates to liberation, the four immeasurables, the four bases of meritorious qualities, and the six perfections (as implied just below at 112a27–29).
231. Due to the requirements of sensibility, I emend the reading of the text here in accordance with the SYMG editions by adding a missing *ji* (及) before *Taisho's shen* (身) to produce *jishen* (及身) which I take here to mean "for one's entire life."
232. VB notes: "What is mentioned here are the three kinds of wholesome thought, namely, thought of renunciation, thought of non-ill will, and thought of non-harming. Note that *chujue* (出覺) is *nekkhamma-vitakka*, 'thought of renunciation.' See for example MN 19, on the three kinds of wholesome thought: '*Tassa mayham, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko ... abyāpādavitakko ... pe ... avihiṃsāvitakko.*'"
233. VB notes that this is Ugra, the subject of the *Ugrapariprocchā Sūtra* and that this passage can be found in the *Mahāratnakūṭa Sūtra* (大寶積經卷第八十二, 郁伽長者會第十九), beginning at T11n0310_p0477c24.
234. This likely refers to the "six recollections" (*anusmṛti*) of the Buddha, the Dharma, the Sangha, moral virtue, generosity, and the devas.
235. The relevant verse from chapter three (T26, no. 1521, 27a15–18) is:
 He is free of the fear of not surviving,
 the fear of death, the fear of the wretched destinies,
 the fear of the Great Assembly's awesome virtue,
 the fear of ill repute, and the fear of being disparaged.
 As for fear of imprisonment, shackles, and manacles,
 and the fear of beatings or capital punishment,
 given that he is free of a self or any possessions of self,
 how then could he have any such fears as these?

236. VB notes that the Pali parallel is *Samyutta Nikāya* 3:5.
237. VB notes: “The Pali parallel is *Samyutta Nikāya* 11: 3. The author of this work is evidently very familiar with the *Nikāyas/Āgama* collections.”
238. VB notes: “The Pali parallel for this passage is the first part of *Majjhima Nikāya Sutta* 4; see MLDB pp.102–3.”
239. As noted earlier by VB, again, this is Ugra, the subject of the *Ugrapariprcchā Sūtra*. This particular passage can be found in the *Mahāratnakūṭa Sūtra* (大寶積經卷第八十二, 郁伽長者會第十九), beginning at T11n0310_p0478a20.
240. “Difficulties” here is probably a reference to the eight difficulties of which the hells, animals, and hungry ghosts are the first three list members.
241. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions’ *zhi* (知), “to know,” to the *Taisho* edition’s *hehe* (和合), “to harmonize.”
242. This is probably meant to refer to the four floods (Skt. *catvāra oghāḥ*, *catur-ogha*): sensual desire (*kāmarāga*), [craving for] continuing existence (*bhāva*), ignorance (*avidyā*), and views (*dṛṣṭi*). (These are identical to the “contaminants” [*āsrava*]).
243. Again, the four lineage bases of the Āryas (*catur-āryavaṃśa*) are: delighting in mere sufficiency in clothing, delighting in mere sufficiency of food and drink, delighting in mere sufficiency of bedding, and delighting in the severance [of evil] and the cultivation [of goodness].
244. “Nature of dharmas” usually corresponds to the Sanskrit *dharmatā*. Still, although somewhat less likely, given that KJ very regularly uses *xing* (性) to translate *dhātu*, this might also be construed to mean: “Dwelling in a forest hermitage refers to [realizing that] all realms together constitute the Dharma realm.”
245. “The stations of rebirth to which they correspond” refers to rebirth in the heavens of the form realm.
246. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions’ *ci yinyuan* (此因緣), “these [special] circumstances,” to the *Taisho* edition’s *yinyuan* (因緣), “[special] circumstances.”
247. A saṃghāvaśeṣa offense is a serious offense (such as touching a woman motivated by a thought of desire) that requires a meeting of the bhikṣu saṃgha to determine the disciplinary penalty. “Grave offense” here is a euphemism for sexual intercourse, a pārājika offense entailing expulsion from the monastic community. The third case, “transgressing against the precept and returning to lay

- life," refers to committing either of the above sorts of offenses and then voluntarily setting aside the robes (rather than waiting for the bhikshu sangha's formal judgment on the matter).
248. These first two *dhūta* austerities just discussed at length were always gaining one's sustenance from the alms round and dwelling in a forest hermitage.
249. "Not accepting any beverage at the wrong time" means that that one does not accept any beverage but water outside of that very meal-time. "Wrong time" has the additional meaning of "not after mid-day."
250. VB notes: "When one first receives full ordination, the teacher explains the ideal form of the four requisites: using cast off robes, food obtained on alms round, dwelling at the foot of a tree, and using cow's urine for medicine. Then he explains the more lenient alternatives. Thus *chushou* (初受), ["the initially received explanation"], refers to what was first explained at one's ordination."
251. Lest it not be obvious, this in no way restricts standing or walking. It is entirely a matter of never lying down, not even when one sleeps.
252. Again, although it is not mentioned here, in addition to its otherwise referenced meanings, "at the wrong time" also means "not after mid-day."
253. VB notes that this *zuo wo ju* (坐臥具), *senāsana*, literally "seats and beds" is a term of convenience for "a dwelling place."
254. VB notes: "This is an allusion to a sutra in which the Buddha says that "noise is a thorn for one attaining the first dhyāna." See *Anguttara Nikaya* 10:72 "Thorns": ... (5) Noise is a thorn to the first *jhāna*. (6) Thought and examination are a thorn to the second *jhāna*. (7) Rapture is a thorn to the third *jhāna*. (8) In-and-out breathing is a thorn to the fourth *jhāna*."
255. To correct an apparent graphic-similarity and/or homophonic scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *shang* (尚), "even," to the *Taisho* edition's *chang* (常), "always." The correctness of the emendation is corroborated by the commentary in the next paragraph.
256. To correct an apparent omission, I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions' insertion of an additional *fo* (佛), "Buddha," to begin this sentence. The emended reading then exactly echoes the text of the verse upon which this sentence comments.

257. I emend the reading of the *Taisho* text here by preferring on sensibility grounds the SYMG editions' *yang* (殃), "disastrous," to the *Taisho* edition's *da* (大), "great."
258. I emend the reading of the text here in accordance with the SYM (but not G) editions by preferring on sensibility grounds *tong* (通) "understand" to the *Taisho* edition's *song* (誦) "recite."
259. I emend the reading of the text here in accordance with the SYMG editions by preferring on sensibility grounds the inclusion of an apparently lost member of the often-encountered rather standard list that is found later on in this same chapter that includes *mingzhe jian* (命者見), "the view of a life."
260. Again, even though this *zuo wo ju* (坐臥具) would seem to refer to "seats and beds," it is a hyperliteral translation of the Sanskrit *senāsana* which is just a term of convenience for "a lodging" or "a dwelling place."
261. Yet again, both here and directly below, KJ is translating *xing* (性) (more usually "nature") as *dhātu* (usually "realms" or "elements." We know this both from context and from comparisons of his Ten Grounds Sutra translation with a much later Sanskrit edition of that sutra. This rendering of *xing* is somewhat inconsistently applied by the KJ translation team, hence we must rely on context sensibility to determine which Sanskrit antecedent is being referenced in any given passage. This line presents a perfect example of that inconsistency of usage, for it is used in *both* senses here, first as "elements," then as "nature."
262. "The six elements" (*ṣaḍ-dhātu*) are: earth, water, fire, wind / air, space, and consciousness.
263. Regarding this statement that "the form aggregate is characterized by being assailed by what is painful," VB notes:
 ""如說色是苦惱相: There is a word play in the Pali (and, presumably its Sanskrit counterpart) that [although successfully captured in this passage translated by KJ], wasn't reflected in the Chinese translation [of the *Samyukta Āgama*]. A Pali sutta (SN 22:79) playfully tried to derive *rūpa* = material form from the verb *ruppati*, meaning something like "to be molested, to be assailed."—"assailed by cold, by heat, by hunger and thirst, etc." There is no real etymological connection between *rūpa* and *ruppati*, but the pun works. Here is the Pali: "*Kiñca, bhikkhave, rūpaṃ vadetha? Ruppātī ti kho, bhikkhave, tasmā 'rūpna' ti vuccati. Kena ruppātī? Sitenapi ruppātī, uñhenapi ruppātī, jighacchāyapi ruppātī, pipāsāyapi ruppātī, ḍaṃsamakasavātātapasir iṃsapasamphassenapi ruppātī.*"

The Chinese parallel is *Samyukta Āgama* 46 (雜阿含經-T02n0099_p0011b26–29): “若可闕可分, 是名色受陰。指所闕, 若手、若石、若杖、若刀、若冷、若暖、若渴、若飢、若蚊、虻、諸毒虫、風、雨觸, 是名觸闕, 是故闕是色受陰。”

264. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *duo* (墮), “to fall,” to the *Taisho* edition's *sui* (隨), “to follow.”
265. In Classical Chinese literature, *zhi* (直), “straight, direct, etc.,” is interchangeable with *zhi* (值), “worth, value, etc.,” and I have translated it accordingly here as this is clearly the meaning intended by the KJ translation team.
266. This very long verse is a nearly verbatim repetition of the verse found earlier in the treatise in Chapter Eight, at 39c21–40a13. There are eight variant characters as endnoted directly below.
267. The Chapter Eight version of this verse has “and is identical with whatever is possessed of signs” instead of “and is identical with whatever is an existent dharma” (即為是有相 instead of 即為是有法).
268. The Chapter Eight version of this verse has “Were one to relinquish all covetousness” instead of “Were one to relinquish all strategizing and attachments” (若捨諸貪著 instead of 若捨諸計著).
269. The Chapter Eight version of this verse has “There is someone who grasps and something that is grasped” instead of “It is the abandonment of grasping and whatever thing is grasped” (誰取取何事 instead of 離取取何事).
270. The Chapter Eight version of this verse has “whether as conjoined or separate, they are all entirely nonexistent” instead of “whether as conjoined or separate, they are all devoid of existence” (共離俱不有 instead of 共離俱無有).
271. The Chapter Eight version of this verse has “It is precisely because it is signless” instead of “It is precisely because it is synonymous with signlessness” (即為是無相 instead of 即名為無相).
272. These first two verse lines are referring to the four alternative propositions of the tetralemma, as in: 1) It exists; 2) It does not exist; 3) It both exists and does not exist; and 4) It neither exists nor does not exist.
273. The Chapter Eight version of this verse has a fairly nonconsequential variant for one of the characters in this line (先亦非寂滅 instead of 先來非寂滅).
274. The following passage corresponds to a section of the *Great Jeweled Summit Sutra* (大寶積經: T11n0310_p0636c17–29).

275. *Xing* (行), more usually “action(s),” refers here instead to *saṃskāras*, hence here the translation as “all conditioned things.”
276. This verse and the very long passage that follow are also found in the *Great Jeweled Summit Sutra* (大寶積經: T11n0310_p0636a29–b29).
277. I emend the reading of the text here in accordance with the SYMG editions by preferring on sensibility grounds *anwen* (安隱), “peaceful and secure” to the *Taisho* edition’s *anle* (安樂), “peaceful and happy” which appears to be a result of scribal absent-mindedness reflexively repeating the immediately preceding concept which would produce an unlikely redundancy.
278. VB notes: “See AN 8:19, [where this is listed as] one of the qualities of the ocean.”
279. Here and in the following three paragraphs, the text is referring to the four supreme bases for the generation of meritorious qualities, namely truth, relinquishment, quiescence, and wisdom.
280. “Stream enterer” here is literally “one who has acquired the fruit of the path of a *srota-āpanna*.”
281. “Marvelous phenomena” (希有事) is generally intended to refer to miraculous occurrences brought about by spiritual powers. (希有 = *adbhuta*, “supernatural.”)
282. VB notes: “AN 9:5 mentions these four fears. See NDB p. 1255.” This topic of the fears to which a bodhisattva is invulnerable is also extensively treated in Chapter Three of this treatise in the discussion of the characteristics of the bodhisattva who has reached the second bodhisattva ground.
283. As of the Tang Dynasty, a couple hundred years after Kumārajīva made this translation, a Chinese mile (*li* = 里) was roughly 1060 feet, i.e. a fifth of a U.S. mile or a third of kilometer. As of the end of the Han Dynasty, a couple hundred years before this translation was made, it was roughly 1365 feet, i.e. a quarter of a U.S. mile or four tenths of a kilometer. Using these measures as a basis, the circumference of this wheel would be between 3.0 and 3.9 U.S. miles, or between 5 and 6 kilometers.
284. Although this is literally the “householder treasure,” (居士寶 / *gr̥hapati ratna*), the literature makes it clear that this is a minister of the treasury.
285. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions’ *qing* (青), “blue,” to the *Taisho* edition’s *jing* (睛), “eye.”
286. A search of Cbeta suggests that this is the only place in the entire Chinese Buddhist canon that this transliteration appears, hence any

Sanskrit reconstructions I might suggest for this celestial maiden's name would be mere conjecture.

VARIANT READINGS FROM OTHER CHINESE EDITIONS

Fascicle One Variant Readings

- [0020004] 聖者龍樹＝龍樹菩薩【宋】【元】【明】【宮】＊
[0020005] 後秦龜茲國三藏＝姚秦三藏法師【宋】【元】【明】【宮】＊
[0020006] (序品第一)－【宮】
[0020007] 洄復＝迴復【宮】
[0020008] 明註曰汗南藏作汁
[0020009] 地＝住【宋】【元】【明】【宮】
[0020010] 若有＝有若【宋】【元】【明】【宮】
[0020011] 至＝五【宋】【元】【明】【宮】
[0020012] 億＝世【宋】【元】【明】，(億)－【宮】
[0020013] 有＋(差)【明】
[0020014] 悲＝愍【宋】【元】【明】【宮】
[0020015] 三＝二【宋】【元】【明】【宮】
[0020016] 他＝彼【宋】【元】【明】【宮】
[0020017] 死畏＝畏死【宮】
[0020018] 極＝拯【宋】【元】【明】【宮】
[0020019] 纏＝縛【宋】【元】【明】【宮】
[0021001] 礙＝閼【明】
[0021002] 柱＝櫪【宋】【元】【明】【宮】
[0021003] 矛＝鉞【元】【宮】，＝稍【明】
[0021004] ((鏑[金*疾]…白))八字＝((槍彥[廿/梨]刀劍鐵網))七 字【宋】【元】【明】，((槍彥[廿/梨]刀劍鐵白))七字【宮】
[0021005] 考＝桡【宋】【元】【明】【宮】
[0021006] [口*(佳/乃)]＝[此/束]【宋】【元】【明】【宮】
[0021007] 鏐＝釘【宋】【元】【明】【宮】
[0021008] 勃＝[火*孛]【宋】【元】【明】【宮】
[0021009] 弗＝鏹【宋】【元】【明】【宮】
[0021010] 身＝體【宋】【元】【明】【宮】
[0021011] 鏑＝槍【宋】【元】【明】【宮】
[0021012] 鹹＝酸【宋】【元】【明】【宮】
[0021013] 搥＝埠【宋】【元】【宮】
[0021014] 埠＝搥【明】
[0021015] 庵＝[廬-(田/皿)+且]【宮】[0021016] 剝創夷＝剝瘡痍【宋】【元】，＝剝瘡痍【明】，明註曰剝南藏作剝，＝剝瘡痍【宮】
[0021017] 裂＝冽【明】
[0021018] 蝎＝蠍【宋】【元】【明】【宮】
[0021019] 烏＝鳥【明】
[0021020] 鴿＝鵠【宋】【元】【明】【宮】
[0021021] 涼＝涼【宋】【元】【明】【宮】

- [0021022] 乘=重【宋】【元】【明】【宮】
 [0021023] 火=大【宋】【元】【明】【宮】
 [0021024] (屎)+屎【宋】【元】【明】，屎=屎尿【宮】
 [0021025] 涕=洩【宋】【元】【明】【宮】
 [0021026] (無)+護【宮】
 [0021027] 十+(住)【宋】【元】【明】【宮】
 [0022001] 餘=饒【宋】【元】【明】
 [0022002] 嚴=校【宋】【元】【宮】，=較【明】
 [0022003] 偈=得【宋】【元】【明】【宮】
 [0022004] 波蔗+(道遮反)【宋】【元】【宮】，(道遮切)【明】
 [0022005] 諳=聞【宋】【元】
 [0022006] 照=昭【元】【宮】
 [0022007] 義說十地=說十地義【宋】【元】【明】【宮】
 [0022008] 有=又【宋】【元】【明】【宮】
 [0023001] (故)-【宋】【元】【明】【宮】
 [0023002] 障探玄記作除清涼疏作降
 [0023003] 大=天【宋】【元】【宮】
 [0023004] 久=亦【宋】【元】【明】【宮】
 [0023005] (名)-【宋】【元】【明】【宮】
 [0023006] 七=十【元】
 [0023007] (善)+行【宋】【元】【明】
 [0023008] (善根)+亦【宋】【元】【明】
 [0023009] 佷=狠【明】
 [0023010] 味=未【宋】【元】【明】【宮】
 [0023011] 供養=親近【宋】【元】【明】【宮】
 [0023012] (上)+頂【宮】
 [0023013] 通達=通違【宮】
 [0023014] 受=定【宋】【元】，明註曰受南藏作定
 [0024001] 闕=礙【宋】【元】【明】【宮】下同
 [0024002] (於)+曲【宋】【元】【明】
 [0024003] 於=質【宋】【元】【明】
 [0024004] 真=直【宮】
 [0024005] (故)-【宋】【元】【明】【宮】
 [0024006] 諸+(佛)【宋】【元】【明】【宮】
 [0024007] 淤=於【宋】【元】【明】【宮】
 [0024008] [漂*寸]=漂【宋】【元】【明】【宮】
 [0024009] (如)-【宋】【元】【明】【宮】
 [0024010] 常=為【宋】【元】【明】【宮】
 [0024011] 盡=量【宋】【元】【明】【宮】
 [0024012] 垢=咎【宮】

- [0024013] (向)－【宮】
 [0025001] (智)＋慧【宋】【元】【明】
 [0025002] (為)－【宋】【元】【明】【宮】
 [0025003] (來)－【宋】【元】【明】【宮】
 [0025004] 是如＝以是【宋】【元】【明】
 [0025005] (出)＋世間【宋】【元】【明】【宮】
 [0025006] (如)－【宮】
 [0025007] (道)－【宋】【元】【明】【宮】
 [0025008] 惰＝墮【宋】【元】，(惰)－【宮】
 [0025009] 滯＝滴【宋】【元】【明】【宮】下同

Fascicle Two Variant Readings

- [0026001] (是)－【宋】【元】【明】【宮】* [* 1]
 [0026002] 名為＝多【宋】【元】【明】【宮】
 [0026003] (名)－【宋】【元】【明】【宮】
 [0026004] 七＝十【宋】【元】
 [0026005] 此＝此七【明】，＝七【宮】
 [0026006] 聞＝闡【宮】
 [0026007] 是＋(名)【宋】【元】【明】【宮】
 [0026008] 以＝已【宋】【元】【明】【宮】
 [0027001] (就)－【宮】
 [0027002] (諸)＋佛【宋】【元】【明】【宮】
 [0027003] 故＝畏【宋】【元】【明】【宮】
 [0027004] (佛)＋智慧【宋】【元】【明】【宮】
 [0027005] 若＝者【宋】【元】【明】【宮】
 [0027006] 若＝如【宮】
 [0028001] 菩薩＝世尊【宋】【元】【明】【宮】
 [0028002] (多)－【宋】【元】【明】【宮】
 [0028003] (於)－【宋】【元】【明】【宮】
 [0028004] (河)－【宋】【元】【明】【宮】，明註曰南藏無河字
 [0028005] 考＝拷【宋】【元】【明】【宮】
 [0028006] 我見＝自我【宮】
 [0028007] 根本＋(相)【宋】【元】【明】【宮】
 [0028008] (是)＋故【宋】【元】【明】【宮】
 [0028009] (十住毘婆沙)＋淨地品【宋】【元】【明】【宮】
 [0029001] (轉)＋增上【宋】【元】【明】【宮】
 [0029002] 想＝心【宋】
 [0029003] (名)－【宋】【元】【明】【宮】
 [0029004] 檀＝壇【宋】【元】【明】【宮】* [* 1]
 [0029005] (我)－【宋】【元】【明】【宮】

- [0029006] (若) + 僧【宋】【元】【明】【宮】
 [0029007] 遠 = 進【宋】【元】
 [0029008] 說 = 謗【宋】【元】【明】【宮】
 [0030001] 大 = 太【明】
 [0030002] (法) + 者【宋】【元】【明】【宮】
 [0030003] (間) - 【宋】【元】【明】【宮】
 [0030004] 善根 = 根善【宋】【元】【明】，(善) - 【宮】
 [0030005] (得) - 【宋】【元】【明】【宮】
 [0030006] (道) - 【宋】【元】【明】【宮】
 [0030007] (稱) + 名【宋】【元】【明】【宮】
 [0030008] 親侍 = 觀佛【宮】
 [0030009] 術 = 率【宋】【元】【明】【宮】
 [0030010] 及 = 又【宋】【元】【明】【宮】
 [0030011] 術 = 率【明】【宮】
 [0030012] 胎 + (中)【宋】【元】【明】【宮】
 [0030013] 及 = 乃至【宋】【元】【明】【宮】
 [0030014] 樂 = 藥【明】
 [0030015] 教 + (化)【宋】【元】【明】【宮】
 [0031001] 不 = 非【宋】【元】【明】【宮】* [* 1]
 [0031002] (復次) - 【宋】【元】【明】【宮】

Fascicle Three Variant Readings

- [0031003] 釋願品之餘 = 復次【宮】
 [0031004] 品 + (第五)【明】
 [0031005] 餘 + (復次)【宋】【元】【明】
 [0031006] 疑 + (悔)【宋】【元】【明】【宮】
 [0031007] 外 + (多)【宋】【元】【明】【宮】
 [0031008] 憂 = 優【宋】【元】【明】【宮】* [* 1]
 [0031009] 萍莎 = 瓶沙【宋】【元】【明】【宮】
 [0031010] 緣 = 經【宋】【元】【宮】
 [0031011] 尼子 = 尼犍子【宋】【元】【宮】，= 尼犍子【明】
 [0031012] 明註曰火南藏作失
 [0031013] 喜 = 苦【宋】【元】【明】【宮】
 [0032001] 埠 = 埽【明】
 [0032002] 闕 = 礙【宋】【元】【明】【宮】
 [0032003] (少) - 【宋】【元】【明】【宮】
 [0032004] 見 = 是【宮】
 [0032005] 少 + (飲食)【宋】【元】【明】【宮】
 [0032006] (菩薩) - 【宋】【元】【明】【宮】
 [0032007] 諸 = 於【宋】【元】【明】【宮】

- [0032008] 華+（等）【宋】【元】【明】【宮】
 [0032009] 橫=蝗【宋】【元】【明】【宮】
 [0032010] 見+（佛）【宋】【元】【明】【宮】
 [0033001] 佛+（經）【宋】【元】【明】【宮】
 [0033002] 可+（以）【宋】【元】【明】【宮】
 [0033003] 疑=礙【宮】
 [0033004] 之=趣【宋】【元】【明】【宮】
 [0033005] 過+（是）【宋】【元】【明】【宮】
 [0033006] 益=利益者【宋】【元】【明】【宮】
 [0033007] 闕=礙【宋】【元】【明】【宮】下同
 [0033008] 喜=悅【宋】【元】【明】【宮】
 [0033009] 寐寤=寤寐【宋】【元】【明】【宮】
 [0033010] （那摩樹）—【宋】【元】【明】【宮】
 [0033011] 利=梨【宋】【元】【明】【宮】
 [0033012] 盤=槃【宋】【元】【宮】
 [0033013] 虫蝎=不為虫蝎之所【宋】【元】【明】【宮】
 [0033014] 蔚=鬱【宋】【元】【明】【宮】
 [0033015] 蟻=蛾【宋】【元】【明】【宮】
 [0033016] 纓=纓【宋】【元】【明】【宮】
 [0033017] 巍=諸【明】
 [0033018] 車璩馬=碑礪瑪【宋】【元】【明】【宮】
 [0034001] 頗梨=玻[王*梨]【宋】【元】【明】【宮】
 [0034002] 眾+（俱）【宋】【元】【明】【宮】
 [0034003] 我+（當）【宋】【元】【明】【宮】
 [0034004] 壽+（命）【宋】【元】【明】【宮】
 [0034005] 來=集【宋】【元】【明】【宮】
 [0034006] 獨=濁【宮】
 [0034007] 己=以【宋】【元】【明】【宮】
 [0034008] （性）—【宋】【元】【明】【宮】
 [0034009] 諸+（佛）【宋】【元】【明】【宮】
 [0035001] 生=出【宋】【元】【宮】
 [0035002] 轉+（無量）【宋】【元】【明】【宮】
 [0035003] 當=常【宋】【元】【明】【宮】
 [0035004] 福=功【宋】【元】【明】【宮】
 [0035005] 法忍=忍法【宋】【元】【明】【宮】
 [0036001] 不分卷【宋】【元】【明】【宮】

Fascicle Four Variant Readings

- [0036002] 不分卷【宋】【元】【明】【宮】
 [0036003] （發）—【宋】【元】【明】【宮】

- [0036004] 向=尚【元】，明註曰向南藏作尚
 [0036005] 重+（重）【宋】【元】【明】【宮】
 [0036006] 菩提=菩薩【明】
 [0037001] 為=若【宋】【元】【明】【宮】
 [0037002] 智=知【宋】【元】【明】【宮】
 [0037003] 若於乃至等二十字宋元明宮四本俱作五言四句偈
 [0037004] 帥=師【宋】【元】【明】【宮】
 [0037005] 主=王【元】
 [0037006] 又=或【宋】【元】【明】【宮】
 [0037007] 闕=礙【宋】【元】【明】【宮】
 [0037008] 誰=雖【宋】【元】【明】【宮】
 [0037009] 深=餘【宮】
 [0037010] 論=謗【宋】【元】【明】【宮】
 [0037011] 上=尚【明】
 [0037012] 修善=善修【宋】【元】【明】【宮】
 [0038001] 又=久【宮】
 [0038002] 復=後【宋】【元】【明】【宮】
 [0038003] 住=作【宋】【元】【明】【宮】
 [0038004] 卷第三終【宋】【元】【明】【宮】
 [0038005] 卷第四首【宋】【元】【明】【宮】
 [0038006] 村=封【宋】【元】【明】【宮】
 [0038007] 者=失【宋】【元】【明】【宮】
 [0038008] 名=者【宋】【元】【明】【宮】
 [0038009] 著=者【元】
 [0038010] 威=是【宮】
 [0038011] 此=是【宋】【元】【明】【宮】
 [0038012] 為=有【宋】【元】【明】【宮】
 [0038013] 俱=但【明】
 [0039001] 我=於【宮】
 [0039002] 人=者【宋】【元】【明】【宮】
 [0039003] 非=不【宋】【元】【明】【宮】
 [0039004] 一=二【宋】【元】【明】【宮】
 [0039005] 明註曰合南藏作念
 [0040001] 庠=詳【明】
 [0040002] 聞+（有）【宋】【元】【明】【宮】
 [0040003] （能）-【明】
 [0040004] 波=婆【宋】【元】【明】【宮】
 [0040005] 可+（能）【明】
 [0040006] 是=退【宮】
 [0040007] 礙=癡【宋】【元】【明】【宮】

- [0040008] 不卑=卑下【宋】【元】【明】【宮】
 [0040009] 疆=彊【宋】【元】【明】【宮】
 [0040010] 明註曰往南藏作住
 [0040011] 不分卷【宋】【元】【明】【宮】

Fascicle Five Variant Readings

- [0040012] 不分卷【宋】【元】【明】【宮】
 [0041001] 行佛=乘行【明】，=乘行佛【宮】
 [0041002] (就)－【宋】【元】【明】【宮】
 [0041003] 其=道【宋】【元】【明】【宮】
 [0041004] 埤=埠【宋】【元】【宮】，=埤【明】
 [0041005] (供)－【宋】【元】【明】【宮】
 [0041006] 廣=演【宋】【元】【明】【宮】
 [0041007] 惑=或【宋】【元】【明】【宮】
 [0041008] 善+(解)【宋】【元】【明】
 [0042001] (今現在說法其佛)－【宮】
 [0042002] 弟子福=福弟子【宋】【元】
 [0042003] (今)－【宋】【元】【明】，今+(現在說法)【宮】
 [0042004] (此)+偈【宋】【元】【明】【宮】
 [0042005] 人天=天人【宋】【元】【明】【宮】
 [0042006] 煩=憂【宋】【元】【明】【宮】
 [0042007] 明註曰三乘行南藏作三行佛
 [0042008] 阿彌乃至薩十字宋元明三本俱作長行
 [0042009] 意=音【宮】
 [0042010] 珠=殊【宋】【元】【明】【宮】
 [0042011] 鬘=鬚【宮】
 [0042012] 生=王【宋】【元】【明】【宮】
 [0043001] 映=歎【宋】【元】【明】【宮】
 [0043002] 齒=園【宋】【元】【明】【宮】
 [0043003] 增=示【宋】【元】【明】【宮】
 [0043004] 威=功【宋】【元】【明】【宮】
 [0043005] 王=主【宋】【元】【明】【宮】
 [0043006] 甚=具【宋】【元】【明】【宮】
 [0043007] 諸=之【宮】
 [0043008] 足=尼【宋】【元】【明】【宮】
 [0043009] (伏)－【宋】【元】【明】【宮】
 [0043010] 他=陀【宋】【元】【明】，=地【宮】
 [0044001] 比=上【宋】【元】【明】【宮】
 [0044002] 弱=尼【宋】【元】【明】【宮】
 [0044003] 廣=曠【宋】【元】【明】【宮】

- [0044004] 閼=礙【宋】【元】【明】【宮】下同
 [0044005] 今=金【宋】【元】【明】【宮】
 [0044006] 目=自【宋】【元】【明】【宮】
 [0044007] 念=令【明】
 [0044008] 薩=和【宋】【元】【明】【宮】
 [0044009] 成=法【宋】【元】【明】【宮】
 [0044010] 莊嚴王=堅莊【宋】【元】【明】【宮】
 [0044011] 意=益【宋】【元】【明】【宮】
 [0045001] 幢=博【宋】【元】【宮】
 [0045002] 地=也【宋】【元】【明】，地+（也）【宮】
 [0045003] 卷第四終【宋】【元】【明】【宮】
 [0045004] 卷第五首【宋】【元】【明】【宮】，譯號同異如首卷【宋】【元】【明】【宮】
 [0045005] （食）-【宋】【元】【明】【宮】
 [0045006] （行）-【宋】【元】【明】【宮】
 [0045007] 蠡=螺【宋】【元】【明】【宮】* [* 1]
 [0045008] 罪=惡【宋】【元】【明】【宮】
 [0045009] 破=故【宋】【元】【明】【宮】
 [0045010] 秤=稱【宋】【元】【明】【宮】
 [0045011] 尚=上【宋】【宮】
 [0045012] 佛=尊【宋】【元】【明】【宮】
 [0046001] 人言=入【宋】【元】【明】【宮】
 [0046002] 說=脫【宋】【元】【明】【宮】
 [0046003] 樂=隱【宋】【元】【明】【宮】
 [0046004] （是諸佛）-【宋】【元】【明】【宮】
 [0046005] （皆）-【宋】【元】【明】【宮】
 [0046006] 量=重【宋】【元】
 [0046007] （迴向）-【宋】【元】【明】
 [0046008] （迴向）-【宮】
 [0046009] 一一=十方【宮】
 [0046010] 受=授【宋】【元】【明】【宮】
 [0046011] （佛）-【宋】【元】【明】【宮】
 [0046012] （解脫品）+解脫【宋】【元】【明】【宮】
 [0046013] 睺=睺【宋】【元】
 [0046014] 說=知【宋】【元】【明】【宮】
 [0046015] （亦應如是）-【宋】【元】【明】【宮】*
 [0047001] 不分卷【宋】【元】【明】【宮】

Fascicle Six Variant Readings

- [0047002] 不分卷【宋】【元】【明】【宮】
 [0047003] （於）-【宋】【元】【明】【宮】

- [0047004] (者)－【宋】【元】【明】【宮】
 [0047005] 支=友【宮】
 [0047006] (佛)－【宋】【元】【明】【宮】
 [0047007] 作=為【宋】【元】【明】【宮】
 [0048001] (夫)－【宋】【元】【明】【宮】
 [0048002] 分萬分=萬分萬【宋】【元】【明】【宮】
 [0048003] 名=石【宋】【元】【明】【宮】
 [0048004] (業)－【宮】
 [0048005] 報果=果報【宋】【元】【明】【宮】
 [0048006] 闍=礙【宋】【元】【明】【宮】下同
 [0049001] 池=海【宋】【元】【明】
 [0049002] 沉=海【宋】【元】，=至【宮】
 [0049003] 火=大【宋】【元】【明】【宮】
 [0049004] 有大=大慧【宋】【元】【明】【宮】
 [0049005] 起=造【宋】【元】【明】【宮】
 [0049006] (若)+菩薩【宋】【元】【明】【宮】
 [0049007] 涅=泥【宮】
 [0049008] 三=二【宋】【元】【明】【宮】
 [0049009] 有外=求【宋】【元】【明】【宮】
 [0049010] 族=姓【宋】【元】【明】【宮】
 [0049011] 兔=免【明】
 [0050001] (能)－【宋】【元】【明】【宮】
 [0050002] 膽=瞻【宋】【元】【明】【宮】
 [0050003] (老病)－【宮】
 [0050004] 車璩馬腦=碑礪瑪瑙【宋】【元】【明】【宮】
 [0050005] 具則=其身【宋】【元】【明】【宮】
 [0050006] 愛=受【宋】【元】【明】【宮】
 [0050007] 床以=以床【宋】【元】【明】【宮】
 [0050008] 堅+(慧堅)【元】【明】
 [0050009] 久=文【宋】【元】【宮】
 [0050010] 知是=如此【宋】【元】【明】【宮】
 [0050011] (脫)－【宋】【元】【明】【宮】
 [0050012] 俾=[卑*頁]【宋】【元】【明】【宮】
 [0050013] (請)－【宋】【元】【明】【宮】
 [0050014] 量=置【宋】【元】【明】【宮】
 [0051001] 祝=呪【宋】【元】【明】【宮】
 [0051002] (施)－【宋】【元】【明】【宮】
 [0051003] 杖=仗【宋】【元】【明】【宮】
 [0051004] 雜=離【宋】【元】【明】
 [0051005] 者+(施者)【宋】【元】【明】【宮】

- [0051006] (有罪) + 受【宋】【元】【明】【宮】
 [0051007] (先已說) - 【宮】
 [0051008] (應) - 【宋】【元】【明】【宮】
 [0051009] (應) + 行【宋】【元】【明】【宮】
 [0051010] 淨 = 事【宮】
 [0051011] (施者) - 【宋】【元】【明】【宮】
 [0051012] 淨 + (淨)【宋】【元】【明】【宮】
 [0051013] 二 + (種)【宋】【元】【明】【宮】
 [0051014] 肢 = 支【宋】【元】【明】， = 枝【宮】
 [0051015] 膊 = 膊【宋】【元】【明】【宮】
 [0051016] 卷第五終【宋】【元】【明】【宮】
 [0051017] 卷第六首【宋】【元】【明】【宮】，譯號同異如首卷【宋】【元】【明】【宮】，(分別布施品之餘) + 總相【宋】【元】，(分別布施品第十二之餘) + 總相【明】
 [0051018] (淨) - 【宋】【元】【明】【宮】
 [0052001] 四 + (事)【宋】【元】【明】【宮】
 [0052002] (一) + 三【宋】【元】【明】
 [0052003] (一) - 【宮】
 [0052004] 入 = 得【宋】【元】【明】【宮】
 [0052005] 菩薩 = 菩提【宋】【元】【明】【宮】
 [0052006] (為得...施) 二十字 - 【宋】【元】【明】【宮】
 [0052007] (貴) + 人【宋】【元】【明】【宮】
 [0052008] 輒 = 轉【宋】【元】【明】
 [0052009] 吉 = 告【宋】【元】【明】【宮】
 [0052010] 雖 = 離【宋】【元】【明】【宮】
 [0052011] 讀 = 讚【宋】【元】【明】【宮】
 [0052012] 毘 = 田【宋】【元】【明】【宮】
 [0052013] 殖 = 植【宋】【元】【明】【宮】
 [0052014] 估 = 賈【宋】【元】【明】【宮】
 [0052015] (背) - 【宋】【元】【明】【宮】
 [0053001] (大) - 【宋】【元】【明】【宮】
 [0053002] (足) - 【宋】【元】【明】【宮】
 [0053003] 不分卷【宋】【元】【明】【宮】

Fascicle Seven Variant Readings

- [0053004] 不分卷【宋】【元】【明】【宮】
 [0053005] 異 = 黑【宋】【元】【明】【宮】* [* 1 2 3 4]
 [0053006] 處 + (中)【宋】【元】【明】【宮】
 [0053007] 善 = 義【宋】【元】【明】【宮】
 [0053008] 財法 = 法施財【宋】【元】【明】【宮】
 [0053009] (智) + 慧【宋】【元】【明】【宮】

- [0054001] 為=惑【宋】【元】【宮】
 [0054002] 鉢油=油鉢【宋】【元】【明】【宮】
 [0054003] 達=利【宋】【元】【明】【宮】
 [0054004] 人=者【宋】【元】【明】【宮】
 [0054005] 惟心=唯以【宋】【元】【明】，=雖異【宮】
 [0054006] 三=二【宮】
 [0054007] 所=依【明】
 [0054008] 捨=離【宋】【元】【明】【宮】
 [0054009] 謂=諸【宋】【元】【明】【宮】
 [0054010] 受=愛【宋】【元】【明】【宮】
 [0055001] 四=依【宋】【元】【明】【宮】
 [0055002] 是=一【宮】
 [0055003] (者)－【宋】【元】【明】【宮】
 [0055004] (僧)＋者【宋】【元】【明】【宮】
 [0055005] 解＋(脫)【宋】【元】【明】【宮】
 [0055006] 故=名【宋】【元】【明】【宮】
 [0055007] 性=姓【宋】【元】【明】【宮】
 [0055008] (佛)－【宋】【元】【明】【宮】
 [0055009] 無=不【宋】【元】【明】【宮】
 [0056001] (無)＋緣【宋】【元】【明】【宮】
 [0056002] 行=作【宋】【元】【明】【宮】
 [0056003] (以)＋成【宋】【元】【明】【宮】
 [0056004] 令=今【明】
 [0056005] 想=相【宋】【元】【明】【宮】
 [0056006] 堅牢=牢堅【宮】
 [0056007] 門=本【宋】【元】【明】【宮】
 [0056008] (身)－【宋】【元】【明】【宮】
 [0057001] (乏)－【宮】
 [0057002] (少)－【宋】【元】【明】
 [0057003] 勉=免【宋】【元】【宮】
 [0057004] 罪=非【宋】【元】
 [0057005] 憐=慈【宋】【元】【明】【宮】
 [0057006] 作=於【宋】【元】【明】【宮】
 [0057007] (者)－【宋】【元】【明】【宮】
 [0057008] 故＋(是以)【宋】【元】【明】【宮】
 [0057009] 卷第六終【宋】【元】【明】【宮】
 [0057010] 卷第七首【宋】【元】【明】【宮】，譯號同異如首卷【宋】【元】【明】【宮】
 [0057011] 患=愚【元】
 [0057012] 杖=仗【宋】【元】【明】【宮】

- [0057013] 考=拷【明】
 [0057014] 息=想【宋】【元】，明註曰息南藏作想
 [0057015] (多)一【宮】
 [0057016] 技=伎【宋】【元】，=假【宮】
 [0057017] 明註曰叢南藏作業
 [0057018] 鍼[口*(佳/乃)]=鍼[此/束]【宋】【元】，=鐵[此/束]【明】【宮】
 [0057019] 惡=怨【宋】【元】【明】【宮】
 [0057020] 心歡樂=止歡喜【宋】【元】【明】【宮】
 [0058001] 裨=埤【宋】【元】【明】【宮】
 [0058002] 所施物=物施所【宋】【元】【明】，=物施【宮】
 [0058003] 後=復【宋】【元】
 [0058004] 苦=若【宋】【元】【明】【宮】
 [0058005] 施=捨【宋】【元】【明】【宮】
 [0058006] 歎=歡【明】
 [0058007] 目=自【元】【明】【宮】
 [0058008] 里=理【宋】【元】【宮】
 [0058009] 客=僕【明】
 [0058010] (諸)+三【宋】【元】【明】【宮】
 [0058011] 定=乏【宮】
 [0058012] 相=想【宋】【元】【明】【宮】* [* 1 2 3 4 5 6 7 8 9 10 11
 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49
 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68
 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87
 88 89 90]
 [0058013] 耳=身【宋】【元】【明】【宮】
 [0058014] (相)+畏【宋】【元】【明】【宮】
 [0058015] 舍=捨【宋】【元】【明】【宮】
 [0058016] [漂*寸]=漂【宋】【元】【明】【宮】
 [0058017] [米*离]粘=黏黏【宮】
 [0059001] 陵=凌【宋】【元】【明】【宮】
 [0059002] 打=持【元】【明】
 [0059003] (以)一【宋】【元】【明】【宮】
 [0059004] 妻=此【宋】【元】【宮】
 [0059005] 不分卷【宋】【元】【明】【宮】

Fascicle Eight Variant Readings

- [0059006] 不分卷【宋】【元】【明】【宮】
 [0059007] 生=以【明】
 [0060001] 杖=仗【宋】【元】【明】【宮】
 [0060002] 杖=仗【明】

- [0060003] 洸=佚【宋】【元】【明】【宮】* [* 1]
 [0060004] 淫=姪【宋】【元】【明】【宮】
 [0060005] 鼈=龜【宋】【元】【明】【宮】
 [0060006] 陵=凌【宋】【元】【明】【宮】
 [0060007] (生)－【宋】【元】【明】【宮】
 [0060008] (受)－【宋】【元】【明】【宮】
 [0061001] 己=以【宋】【元】【明】【宮】* [* 1]
 [0061002] 矛=牟【宋】【元】【明】【宮】
 [0061003] 劬=拘【宋】【元】【明】【宮】
 [0061004] 豫=預【宋】【元】【明】【宮】
 [0061005] 威儀=威德【宋】【元】【明】，=德慧【宮】
 [0061006] 密=蜜【宮】
 [0061007] 披=被【宋】【元】【明】【宮】
 [0061008] 想=相【宋】【元】【明】【宮】
 [0061009] 飲=飯【宋】【元】【明】【宮】
 [0061010] 祠=祀【宋】【元】【明】【宮】
 [0061011] 我=民【宋】
 [0061012] 潰=憤【宋】【元】【明】【宮】
 [0062001] 果=卑【宋】
 [0062002] [漂*寸]=漂【宋】【元】【明】
 [0062003] 櫟=梁【宋】【元】【明】
 [0062004] 懂=幢【宋】【元】【明】【宮】
 [0062005] (則)+有【宋】【元】【明】【宮】
 [0062006] 山=止【宋】【元】【明】【宮】
 [0062007] 羅+ (緊那羅)【明】
 [0063001] 乏=之【宮】
 [0063002] 波=婆【宋】【元】【明】【宮】
 [0063003] 行=已習學【宋】【元】【明】【宮】
 [0063004] 波羅+ (蜜)【宋】【元】【明】【宮】
 [0063005] 修=其【宋】【元】【明】【宮】
 [0063006] 詳=庠【宮】
 [0063007] 匱=遺【宋】【元】【明】【宮】
 [0063008] 六十二=九十六【宋】【元】【明】【宮】
 [0063009] 卷第七終【宋】【元】【明】【宮】
 [0063010] 卷第八首【宋】【元】【明】【宮】，譯號同異如首卷 【宋】【元】【明】【宮】
 [0064001] 考=拷【宋】【元】【明】【宮】
 [0064002] (法)－【宋】【元】【明】【宮】
 [0064003] (設)－【宋】【元】【明】【宮】
 [0064004] 住=信【宋】【元】【宮】

- [0064005] 撿=斂【宋】【元】【明】【宮】
 [0064006] 以正願淨土∞乘施獲神足【明】
 [0064007] 以正願淨土∞乘施獲神足【明】
 [0064008] (法)+會【宋】【元】【明】【宮】
 [0064009] 車璩=碑礪【宋】【元】【明】【宮】
 [0064010] (舌)-【宋】【元】【明】【宮】
 [0064011] 法=相【宋】【元】【明】【宮】
 [0064012] 一+(一)【宮】
 [0065001] 網縵=縵網【宋】【元】【明】【宮】
 [0065002] 身餘=餘身【宋】【元】【明】【宮】
 [0065003] 項=頭【宋】【元】【明】【宮】
 [0065004] 駒=俱【宋】【元】【明】【宮】
 [0065005] 坻=垣【宮】
 [0065006] 尼=泥【宋】【元】【明】【宮】
 [0065007] 速疾=疾得【宋】【元】【明】【宮】
 [0065008] 傭=傭【宋】【元】【宮】
 [0065009] 人=力【宋】【元】【明】【宮】
 [0065010] 尚=上【宋】【元】【明】【宮】
 [0065011] 毛=毫【宋】【元】【明】【宮】
 [0065012] 有是相=是有相【宋】【元】，=是相有【宮】
 [0065013] 不分卷【宋】【元】【明】【宮】

Fascicle Nine Variant Readings

- [0065014] 不分卷【宋】【元】【明】【宮】
 [0066001] (是)-【宋】【元】【明】【宮】
 [0066002] 考=拷【宋】【元】【明】【宮】
 [0066003] 和尚=和上【宋】【元】【宮】
 [0066004] 於+(諸)【宋】【元】【明】【宮】
 [0067001] (廣)+大【宋】【元】【明】【宮】
 [0067002] 闍=礙【宋】【元】【明】【宮】下同
 [0067003] (法)-【宋】【元】【明】【宮】
 [0067004] 廣+(說)【宋】【元】【明】
 [0067005] (虛)+空【宋】【元】【明】【宮】
 [0067006] (名)-【宋】【元】【明】【宮】
 [0067007] 憎=增【宋】【元】【明】【宮】
 [0067008] 又=及【宋】【元】【明】【宮】
 [0067009] 免=勉【宋】【元】【明】【宮】
 [0067010] 故+(無有法)【宋】【元】【明】【宮】
 [0067011] 惡=心【元】
 [0067012] 於捨=捨於【宋】【元】【明】【宮】

- [0067013] (說)+諸【宋】【元】【明】【宮】
 [0068001] 有=所【宮】
 [0068002] 尚=常【宋】【元】【明】【宮】
 [0068003] 厭=倦【宋】【元】【明】【宮】
 [0068004] 能淨乃至道十字宋元明宮四本俱作長行
 [0068005] 故=教【宋】【元】【明】【宮】
 [0068006] 田=佃【宋】【元】【明】【宮】
 [0068007] (間)－【宋】【元】【明】【宮】
 [0068008] (歡)－【宋】【元】【明】【宮】
 [0068009] 竟=盡【宋】【元】【明】【宮】
 [0068010] 降=調【宋】【元】【明】【宮】
 [0068011] (三昧)－【宋】【元】【明】【宮】
 [0069001] 高=毫【明】
 [0069002] 泥=尼【宋】【元】【明】【宮】
 [0069003] 關=鉦【宋】【元】【明】【宮】
 [0069004] 畏=界【宋】【元】【明】【宮】
 [0069005] 禪=緻【宋】【元】【明】，=穉【宮】
 [0069006] 緻=穉【宮】* [* 1]
 [0069007] 主=生【宋】【元】【明】【宮】
 [0069008] (能)+破【宋】【元】【明】【宮】
 [0069009] (師)－【宋】【元】【明】【宮】
 [0069010] (可)－【宮】
 [0069011] 大+(法)【宋】【元】【明】【宮】
 [0069012] (所謂)－【宋】【元】【明】【宮】
 [0069013] 岐=祇【宋】【元】【明】
 [0069014] 授=受【宋】【元】【宮】
 [0069015] 憂=優【宋】【元】【明】【宮】
 [0069016] (毘佛略未曾有論議)+如是【明】，明註曰如是上有如是諸經
佛羅未曾有論議十一字
 [0069017] (斐肥羅未曾有經)－【明】
 [0069018] 儼=似【宮】
 [0069019] 主=王【宋】【元】【宮】
 [0069020] 纖=[月*鉞]【宋】【元】【宮】*，明註曰纖南藏作[月*鉞]* [* 1]
 [0069021] 念=命【宋】【元】【明】【宮】
 [0069022] 蹠=[躡-酋+(十/田)]【宋】【元】【明】【宮】
 [0069023] 墮=脫【宋】【元】【明】【宮】
 [0069024] 身+(行)【宋】【元】【明】【宮】
 [0069025] 邊=過【宮】
 [0069026] 山=心【宋】【元】【明】【宮】

- [0069027] 順=煩【宮】
 [0069028] 鮮=淨【宮】
 [0069029] 文=又【元】
 [0070001] 度脫=廣度【宋】【元】【宮】，=廣受【明】
 [0070002] 深紅=染染【宋】【元】【明】【宮】
 [0070003] 鮮淨=淨鮮【宋】【元】【明】【宮】
 [0070004] 己=以【宋】【元】【明】【宮】
 [0070005] 軟=懦【宋】【元】【明】【宮】
 [0070006] (智)+者【宋】【元】【明】【宮】
 [0070007] 講=稱【宮】
 [0070008] 枕=机【宋】【元】【宮】，=几【明】*
 [0070009] 幃=帷【宋】【元】【明】【宮】
 [0070010] 以=有【宋】【元】【明】【宮】
 [0070011] 虎=琥【宋】【元】【明】【宮】
 [0070012] 車璩=碑礫【宋】【元】【明】【宮】
 [0070013] 八十(部)【宋】【元】【明】【宮】
 [0070014] 恨=恚【宋】【元】【明】【宮】
 [0070015] 斷=齧【宋】【元】【明】【宮】
 [0070016] 震=振【宋】【元】【宮】
 [0070017] 不故=事不【宋】【元】【明】【宮】
 [0070018] 智=知【宋】【元】【明】【宮】* [* 1]
 [0070019] (如)-【宋】【元】【明】【宮】
 [0070020] 恚=意【宮】
 [0070021] 傭=傭【宮】
 [0071001] 泥=尼【明】
 [0071002] 滿=端【宋】【元】【明】【宮】
 [0071003] 人=仁【宋】【元】【明】【宮】
 [0071004] 病=患【宋】【元】【明】【宮】
 [0071005] 緻=穉【宮】下同
 [0071006] 脈平=膝平【宋】【元】【明】，=膝手【宮】
 [0071007] 極柔軟=柔懦軟【宋】【元】【明】【宮】
 [0071008] 緻=穉【宋】【元】【宮】*，明註曰緻南藏作穉* [* 1]
 [0071009] 正=整【宋】【元】【明】【宮】
 [0071010] 九=八【宋】【元】【明】【宮】

Fascicle Ten Variant Readings

- [0071011] 十=九【宋】【元】【明】【宮】
 [0071012] 聞聲=聲聞【明】
 [0071013] (受)+記【宋】【元】【明】【宮】
 [0071014] 轉=輪【宋】【元】【明】【宮】

- [0072001] (無量) —【宋】【元】【明】【宮】
 [0072002] (而) —【宋】【元】【明】【宮】
 [0072003] (百千) —【宋】【元】【明】【宮】
 [0072004] 王天=天王【宋】【元】【明】【宮】
 [0072005] 劫=河【宋】【元】【明】【宮】
 [0072006] (王) —【宋】【元】【明】【宮】
 [0072007] 相=想【宋】【元】【明】【宮】
 [0072008] 羅+ (迦樓羅)【明】
 [0072009] 猶如=光猶【宋】【元】【明】【宮】
 [0072010] 不=復【宋】【元】【明】
 [0072011] 末=抹【明】
 [0072012] 車璩馬璩=磈璩璩璩【宋】【元】【明】【宮】
 [0072013] (化) —【宋】【元】【明】【宮】
 [0072014] 技=伎【宋】【元】【明】【宮】
 [0073001] 所=能【宋】【元】【明】【宮】
 [0073002] 聞=音【宋】【元】【明】【宮】
 [0073003] 力+ (勢)【宋】【元】【明】【宮】
 [0073004] 犍=撻【宋】【元】【宮】* [* 1 2 3]
 [0073005] 量=上【宋】【元】【明】【宮】
 [0073006] 諸=心【宋】【元】【明】【宮】
 [0073007] 行+ (生)【宋】【元】【明】【宮】
 [0073008] (有) —【宋】【元】【明】【宮】
 [0073009] 闍=礙【宋】【元】【明】【宮】下同
 [0073010] 出=去【宋】【元】【明】【宮】
 [0073011] 二=三【宋】【元】【明】【宮】* [* 1]
 [0074001] (如) —【宋】【元】【明】【宮】* [* 1]
 [0074002] 分+ (分)【宋】【元】【明】【宮】
 [0074003] 大=但【宋】【元】【明】【宮】
 [0074004] 智=知【宋】【元】【明】【宮】* [* 1 2 3]
 [0074005] 智+ (知不)【宋】【元】【明】【宮】
 [0074006] (故) —【宋】【元】【明】【宮】
 [0074007] (人) —【宋】【元】【明】【宮】
 [0074008] (者) —【宋】【元】【明】【宮】
 [0074009] 豫=預【宋】【元】【明】【宮】* [* 1 2 3 4]
 [0074010] (是)+故【明】
 [0074011] (城) —【宋】【元】【明】【宮】
 [0074012] 故+ (佛)【宋】【元】【明】【宮】
 [0074013] 知+ (婆羅門忘請佛及僧者)【宋】【元】【明】【宮】
 [0074014] 歲數=數歲【宋】【元】【明】【宮】
 [0074015] 韋=毘【宋】【元】【明】【宮】

- [0074016] 估=賈【宋】【元】【明】【宮】
 [0075001] (者)－【宋】【元】【明】【宮】
 [0075002] 具+(足)【宋】【元】【明】【宮】
 [0075003] 智=根【宋】【元】【明】【宮】
 [0075004] 已=以【宋】【元】【明】【宮】下同
 [0075005] 訪=方【宋】【元】【明】【宮】
 [0075006] 邏=羅【宋】【元】【明】【宮】
 [0075007] 蓮=連【宋】【元】【明】【宮】
 [0075008] 訾=訾【宋】【元】【明】【宮】* [* 1]
 [0075009] 法=汝【宋】【元】【明】【宮】
 [0075010] (智)－【宋】【元】【明】【宮】
 [0075011] 知他=他知【宋】【元】【明】【宮】
 [0075012] (切)－【宋】【元】【明】【宮】
 [0075013] 任=住【宋】【元】【明】
 [0075014] 韋陀=韋大【宋】【元】【明】【宮】下同
 [0075015] (曰)－【宋】【元】【明】【宮】
 [0075016] 導=道【宋】【元】【明】【宮】
 [0075017] (故)－【宮】
 [0075018] (經)－【宋】【元】【明】【宮】
 [0076001] 無=不【宋】【元】【明】【宮】
 [0076002] 無明+(邪見自古亦然有無明)【宋】【元】【明】【宮】
 [0076003] 病=疾【宋】【元】【明】【宮】
 [0076004] 錠=定【宋】【元】【明】【宮】
 [0076005] (老)－【宋】【元】【明】【宮】
 [0076006] 真=直【宋】【元】【明】【宮】
 [0076007] (故)－【宋】【元】【明】【宮】
 [0076008] (道)－【宋】【元】【明】【宮】
 [0076009] (瞋恚)－【宋】【元】【明】【宮】
 [0076010] (所)+說【宋】【元】【明】【宮】
 [0076011] (處)－【宋】【元】【明】【宮】
 [0076012] 智=能【宋】【元】【明】【宮】
 [0076013] 語=謂【宋】【元】【明】【宮】
 [0076014] (者)－【宮】
 [0077001] 雪=宣【明】
 [0077002] 飲=飯【宋】【元】【明】【宮】
 [0077003] (佛故)－【宋】【元】【明】【宮】
 [0077004] 洹=涅【宮】
 [0077005] 已=以【宮】下同
 [0077006] 惡=苦【宮】
 [0077007] (已)－【宋】【元】【明】【宮】

[0077008] 不分卷及品【宋】【元】【明】【宮】

Fascicle Eleven Variant Readings

- [0077009] 不分卷及品【宋】【元】【明】【宮】
 [0077010] (又)－【宋】【元】【明】【宮】
 [0077011] 人+(人)【宋】【元】【明】【宮】
 [0078001] 利=行【宋】【元】【宮】
 [0078002] (得)－【宋】【元】【明】【宮】
 [0078003] (聞)+斷【宋】【元】【明】【宮】* [* 1]
 [0078004] 興=多【宋】【元】【明】【宮】
 [0078005] 任=住【元】
 [0078006] 儻=倘【明】
 [0078007] 命=令【宋】【元】【明】【宮】
 [0078008] 名+(為)【宋】【元】【明】【宮】
 [0079001] 皆=智【宋】【元】【明】【宮】
 [0079002] 卷第九終【宋】【元】【明】【宮】
 [0079003] 卷第十首【宋】【元】【明】【宮】，譯號同異如首卷
 【宋】【元】【明】【宮】[0079004] 首=百【元】【明】
 [0079005] 水或火=火或水【宋】【元】【明】【宮】
 [0079006] 名為=為名【宋】【元】【明】【宮】
 [0079007] 又若=若人【宋】【元】【明】【宮】
 [0079008] 答+(曰)【宋】【元】【明】【宮】
 [0079009] (作)－【宋】【元】【明】【宮】
 [0079010] 畜生餓鬼=餓鬼畜生【宋】【元】【明】【宮】
 [0080001] 應+(心)【宋】【元】【明】【宮】
 [0080002] 經此=此經【宋】【元】【明】【宮】
 [0080003] 色+(故)【宋】【元】【明】【宮】
 [0080004] 十=七【宮】
 [0080005] 第=弟【宋】*【元】*【明】*【宮】*【CB】* [* 1]
 [0080006] 餘+(諸)【宋】【元】【明】【宮】
 [0080007] 愛+(心)【宋】【元】【明】【宮】
 [0080008] 何=可【元】【明】
 [0080009] 而不變=不變異【宋】【元】【明】【宮】
 [0080010] 變+(異)【宋】【元】【明】【宮】
 [0080011] 娑=婆【元】
 [0080012] 報+(若作)【宋】【元】【明】【宮】
 [0080013] (佛言)－【宋】【元】【明】【宮】
 [0081001] 色+(離)【宋】【元】【明】【宮】
 [0081002] (世間)+亦【宋】【元】【明】【宮】
 [0081003] (如來)+身【宋】【元】【明】【宮】

- [0081004] 神=身【明】
 [0081005] (諸)+天【宋】【元】【明】【宮】
 [0081006] 空=害【宮】
 [0081007] 應+(以)【宋】【元】【明】【宮】
 [0081008] 須=復【宋】【元】【明】【宮】
 [0081009] 著=習【宋】【元】【明】【宮】
 [0081010] 異=果【宮】
 [0081011] (有)-【宋】【元】【明】【宮】
 [0081012] 能+(全)【宋】【元】【明】【宮】
 [0081013] (之)+分【宋】【元】【明】【宮】
 [0082001] (守)+護【宋】【元】【明】【宮】* [* 1 2]
 [0082002] 呵=阿【元】【明】
 [0082003] (是)+故【宋】【元】【明】【宮】
 [0082004] 言+(如來)【宋】【元】【明】【宮】
 [0082005] 微=疑【宋】【元】【明】【宮】
 [0082006] 盡+(我於此中)【宋】【元】【明】【宮】
 [0082007] 是=微畏【宋】【元】【明】【宮】
 [0082008] (如)-【宋】【元】【明】【宮】
 [0082009] (但)-【宋】【元】【明】【宮】
 [0082010] 但=俱【宋】
 [0082011] 法受=受法【宋】【元】【明】【宮】
 [0082012] 即+(時)【宋】【元】【明】【宮】
 [0082013] 受=愛【宋】▷*【元】▷*【明】▷* [* 1]
 [0082014] (禪)+定【宋】【元】【明】【宮】
 [0082015] 如=知【宋】【元】【明】【宮】
 [0083001] 知=智【宋】【元】【明】【宮】
 [0083002] 小+(力)【明】【宮】
 [0083003] 解+(脫)【宮】
 [0083004] 悲=慧【宋】【元】【明】【宮】
 [0083005] 智=知【宋】【元】【明】【宮】
 [0083006] 德=田【宋】【元】【明】【宮】
 [0083007] 摩=魔【明】
 [0083008] 似=以【宋】【元】【明】【宮】
 [0083009] 不分卷【宋】【元】【明】【宮】

Fascicle Twelve Variant Readings

- [0083010] 不分卷【宋】【元】【明】【宮】
 [0084001] 唯=惟【宋】【元】【明】【宮】
 [0084002] 設=妄【宋】【元】【明】【宮】
 [0084003] 善=此【宋】【元】【宮】

- [0084004] 天中=中天【宋】【元】【明】【宮】
 [0084005] 可=能【宋】【元】【明】【宮】
 [0084006] 蔭=音【宋】【元】【明】
 [0084007] 嫌譏而拒=譏刺而巨【宋】【元】【明】【宮】
 [0084008] 德=得【宋】【元】【明】【宮】
 [0085001] 所=并【宋】【元】【明】【宮】
 [0085002] 骨=血【宋】【元】【明】【宮】
 [0085003] 明註曰南藏無無求惱者施
 [0085004] 求惱=惱求【明】【宮】
 [0085005] 垢=妬【宋】【元】【明】【宮】
 [0085006] 住=性【宋】【元】【明】，=往【宮】
 [0085007] 定=禪【宋】【元】【明】【宮】
 [0085008] 分=力【宋】【元】【明】【宮】
 [0085009] 勢=施【宋】【元】【明】【宮】
 [0085010] 一切眾生=諸眾生中【宋】【元】【明】【宮】
 [0086001] 卷第十終【宋】【元】【明】【宮】
 [0086002] 卷第十一首【宋】【元】【明】【宮】，譯號同異如首卷【宋】【元】【明】【宮】
 [0086003] 染=深【宋】【元】【明】【宮】
 [0086004] (供)－【宋】【元】【明】【宮】
 [0086005] (即)－【宋】【元】【明】【宮】
 [0086006] 于=於【宋】【元】【明】【宮】
 [0086007] (大)+定【宋】【元】【明】【宮】，定=寶【宮】
 [0086008] 恪=敬【明】
 [0086009] 嘗=常【宋】【元】【明】【宮】
 [0086010] 已=以【宋】【元】【明】【宮】
 [0086011] 憎=增【宋】【元】【明】【宮】
 [0086012] 復+(次)【宮】
 [0086013] 忍法=法忍【宋】【元】【明】【宮】
 [0086014] 出=說【宮】
 [0086015] 眠睡=睡眠【明】
 [0087001] 眚=瞽【宋】【元】【明】【宮】
 [0087002] 齊=齋【宋】【元】【明】【宮】
 [0087003] 毀=瑕【宋】【元】【明】【宮】
 [0087004] (者)－【宋】【元】【明】【宮】
 [0087005] 上=尚【宋】【元】【明】【宮】
 [0087006] (生)－【宋】【元】【明】【宮】
 [0087007] 念=令【宮】
 [0087008] 受=愛【宮】
 [0087009] 相=想【宋】【元】【明】【宮】* [* 1 2]

- [0087010] 颺=跋【宋】【元】【明】【宮】下同
 [0087011] 碎=破【宋】【元】【明】【宮】
 [0087012] 諷誦=誦諷【宋】【元】【明】【宮】
 [0088001] 搆=[慙-心+牛]【明】
 [0088002] 茶=茶【明】
 [0088003] 聞=問【明】
 [0088004] (也)－【宋】【元】【明】【宮】
 [0088005] 薩=提【宋】【元】【明】【宮】
 [0088006] 隨喜=菩薩【宮】
 [0088007] 義=議【宋】【元】【明】【宮】
 [0088008] 口=曰【宋】【元】【明】【宮】
 [0088009] 煉=練【宋】【元】【明】【宮】* [* 1]
 [0088010] 聞=問【宮】* [* 1]
 [0088011] 為=有【宋】【元】【宮】
 [0088012] 聞=門【宋】【元】，=問【宮】
 [0089001] 生=用【宮】
 [0089002] 具=且【元】【明】
 [0089003] 心=力【宋】【元】【明】【宮】
 [0089004] 明註曰大南藏作太
 [0089005] 聞=問【宋】【元】【宮】
 [0089006] 地=法【宋】【元】【明】【宮】
 [0089007] 人=智【宋】【元】【明】
 [0089008] 貪=食【宮】
 [0089009] 生=心【宮】
 [0089010] 行=得【宋】【元】【明】
 [0089011] 一地=初【宋】【元】【明】【宮】
 [0089012] (者)－【宋】【元】【明】【宮】
 [0090001] 七=十【宋】【元】【明】【宮】
 [0090002] 不分卷及品【宋】【元】【明】【宮】

Fascicle Thirteen Variant Readings

- [0090003] 不分卷及品【宋】【元】【明】【宮】
 [0090004] (佛)－【宮】
 [0090005] 好=知【宋】【元】【明】
 [0090006] 狼虎=虎狼【宋】【元】【明】【宮】
 [0090007] 岐=路【宋】【元】【宮】
 [0090008] 搏=揣【宋】【元】【明】【宮】
 [0090009] (大)－【宋】【元】【明】【宮】
 [0090010] 欲樂=樂欲【宋】【元】【明】【宮】
 [0090011] (知)－【宋】【元】【明】【宮】

- [0090012] 令=生【宮】
 [0090013] 盛=威【宮】
 [0090014] 等+（是能生智慧等）【宋】【元】【明】【宮】
 [0090015] 芽=牙【宮】
 [0090016] （枝）-【宋】【元】【明】【宮】
 [0090017] （韋陀秦言無對義）本文=（韋陀秦言無對義）夾註【宋】【元】【明】【宮】
 [0090018] （在）-【宋】【元】【明】【宮】
 [0090019] （界）-【宋】【元】【明】【宮】
 [0091001] 灰=炙【宋】【元】【明】【宮】
 [0091002] 冰=水【宋】【元】【明】【宮】
 [0091003] 濕=潔【宮】
 [0091004] 裳=常【宋】【元】【明】【宮】
 [0091005] （等）-【宋】【元】【明】【宮】
 [0091006] （為）-【宋】【元】【明】【宮】
 [0091007] （於）+涅槃【宋】【元】【明】【宮】
 [0091008] 難=艱【宋】【元】【明】【宮】
 [0091009] （如）-【宋】【元】【明】【宮】
 [0091010] 礙=置【宋】【元】【明】【宮】
 [0091011] 若=苦【宮】
 [0091012] （若）+俱【宋】【元】【明】【宮】
 [0091013] 如+（彼好）【宋】【元】【明】【宮】
 [0091014] （是）-【宋】【元】【明】【宮】
 [0091015] 可+（住）【宋】【元】【明】【宮】
 [0091016] 轉=便轉還【宋】【元】【明】【宮】
 [0091017] （諸）+魔【宋】【元】【明】【宮】
 [0091018] （普令）+安隱【宋】【元】【明】【宮】
 [0091019] （正）+法【宋】【元】【明】【宮】
 [0091020] 涅槃+（道）【宋】【元】【明】【宮】
 [0091021] 卷第十一終【宋】【元】【明】【宮】
 [0091022] 卷第十二首【宋】【元】【明】【宮】，譯號同異如首卷【宋】【元】【明】【宮】
 [0092001] 擇=釋【宋】【元】【明】【宮】
 [0092002] 依=諸【宋】【元】【明】【宮】
 [0092003] 先已=已先【明】
 [0092004] 品+（中）【宋】【元】【明】【宮】
 [0092005] 念=善處【宋】【宮】
 [0092006] 得無上道=能亦度人【宋】【元】【明】【宮】
 [0092007] 善=惡【宋】【元】【明】【宮】
 [0092008] （不）-【宋】【元】【明】【宮】

- [0093001] 根=福【宋】【元】【明】【宮】
 [0093002] 不遠離諸蓋=遠離諸善法不捨是諸惡是名惡菩薩 【宋】【元】【明】【宮】
 [0093003] 人愚癡=愚癡人【宋】【元】【明】【宮】
 [0093004] 深=染【宋】【元】【明】【宮】
 [0093005] 渡=度【宋】【元】【明】【宮】
 [0093006] (三) —【明】
 [0093007] (又) —【宋】【元】【明】【宮】
 [0093008] 又無=無有【宋】【元】【明】【宮】
 [0094001] 二=一【元】
 [0094002] 七=十【明】
 [0094003] 言=事【明】
 [0094004] (法) —【宋】【元】【明】【宮】
 [0094005] 一=二十八【宋】【元】【明】【宮】
 [0094006] 習=集【宋】【元】【明】【宮】
 [0094007] 上=尚【宋】【元】【明】【宮】
 [0094008] 令=念【宮】
 [0095001] 異=果【宋】【元】【明】【宮】
 [0095002] 不分卷及品【宋】【元】【明】【宮】

Fascicle Fourteen Variant Readings

- [0095003] 不分卷及品【宋】【元】【明】【宮】
 [0095004] (不) —【宋】【元】【明】【宮】
 [0095005] 身意乃至別二十字宋元明宮四本俱作長行
 [0095006] 二=各【明】
 [0095007] (眾) —【宋】【元】【明】【宮】
 [0095008] 此=本【宋】【元】【明】【宮】
 [0095009] (人) —【宋】【元】【明】【宮】
 [0095010] 他+(人)【宋】【元】【明】【宮】
 [0095011] (無) —【宋】【元】【明】【宮】
 [0095012] 後=彼【宋】【元】【明】【宮】
 [0095013] (者) —【宋】【元】【明】【宮】
 [0096001] 生=主【宮】
 [0096002] 作=有【元】【明】
 [0096003] 一共=共一【宋】【元】【明】【宮】
 [0096004] 無=不【宋】【元】【明】【宮】
 [0096005] (者以欲界身) —【宋】【元】【明】【宮】
 [0096006] 除+(生)【宋】【元】【明】【宮】
 [0096007] 可=應【宋】【元】【明】【宮】
 [0096008] (可) —【宋】【元】【明】【宮】
 [0096009] (或可斷或不可斷) —【宋】【元】【明】【宮】

- [0096010] 知見=見知【宋】【元】【明】【宮】* [* 1]
 [0096011] 賢聖=聖賢【宋】【元】【明】【宮】
 [0097001] 門=問【宋】【元】【明】【宮】* [* 1]
 [0097002] 瞋=恚【宋】【元】【明】【宮】
 [0097003] 貪+（心）【宋】【元】【明】【宮】
 [0097004] （欲）-【宋】【元】【明】【宮】
 [0097005] 盜=奪【宋】【元】【明】【宮】
 [0097006] 如=各【宋】【元】【明】【宮】
 [0097007] 果+（報）【宋】【元】【明】【宮】
 [0098001] （不）+取【宋】【元】【明】【宮】
 [0098002] 逆=送【宋】【元】【明】【宮】
 [0098003] 二=三【宋】【元】【明】
 [0098004] 心=必【明】
 [0098005] 三=二【宋】【元】【宮】
 [0098006] （十）-【宋】【元】【明】【宮】
 [0098007] 行=修【宋】【元】【明】【宮】
 [0099001] 旃=旃【宋】【元】【明】【宮】
 [0099002] 十=中【宮】
 [0099003] 卷第十二終【宋】【元】【明】【宮】
 [0099004] 卷第十三首【宋】【元】【明】【宮】，譯號同異如首卷【宋】【元】【明】【宮】
 [0099005] 二十（十九）【宋】【元】【明】【宮】
 [0099006] （即）+是【宋】【元】【明】【宮】
 [0099007] 刃=刀【宋】【元】【明】【宮】
 [0099008] 一一勝處來=二勝處來者【宋】【元】【明】【宮】
 [0099009] 至=到【宋】【元】【明】【宮】
 [0099010] 地+（耶）【宋】【元】【明】【宮】
 [0099011] 隨他聞聲=隨從他聞【宮】
 [0099012] （佛）+功德【宋】【元】【明】【宮】
 [0099013] 俱=但【宋】【元】【明】【宮】
 [0099014] 地=耶【宋】【元】【明】【宮】
 [0100001] 中+（說）【宋】【元】【明】【宮】
 [0100002] 於受生=受生+【宋】【元】【明】【宮】
 [0100003] 令是人能=能令是人【宋】【元】【明】【宮】
 [0100004] 集=習【明】
 [0100005] （苦）-【宋】【元】【明】【宮】
 [0100006] （唯）-【宋】【元】【明】【宮】
 [0100007] （法）-【宋】【元】【明】【宋】
 [0100008] 不分卷及品【宋】【元】【明】【宮】

Fascicle Fifteen Variant Readings

- [0100009] 不分卷及品【宋】【元】【明】【宮】
 [0101001] 伎=伎【宋】【元】【宮】
 [0101002] 集=習【明】* [* 1 2 3 4 5 6 7 8 9 10 11 12 13]
 [0101003] (佛)－【宋】【元】【明】【宮】
 [0101004] 乃=及【宋】【元】【明】【宮】
 [0101005] 文=曼【明】
 [0101006] 生+(生)【宮】
 [0101007] 地=法【宋】【元】【宮】
 [0101008] 三+(十)【宋】【元】【明】【宮】
 [0101009] (於)－【宋】【元】【明】【宮】
 [0102001] 辱=受【宋】【元】【明】【宮】
 [0102002] (無量)+一切【宋】【元】【明】【宮】
 [0102003] 憶=尿【宋】
 [0102004] 因=同【宋】【宮】
 [0102005] 曰+(若菩薩)【宋】【元】【明】【宮】
 [0102006] 沸=佛【宮】
 [0102007] 尿=憶【宋】
 [0102008] (簸阿)－【宮】
 [0102009] 那=陀【宋】【元】【明】【宮】
 [0102010] 謂=諸【宋】【元】【明】【宮】
 [0102011] 修=有【宋】【元】【明】【宮】
 [0102012] 酥=蘇【宮】
 [0103001] 眾生+(不利益若干眾生)【宋】【元】【明】【宮】
 [0103002] (解大乘品之二)+菩薩【元】【宮】， (解大乘品第三十一)+菩薩【明】
 [0103003] 故+(說)【宋】【元】【明】【宮】
 [0103004] (以慧為希有)－【明】
 [0103005] 劫=時【宋】【元】【明】【宮】
 [0104001] 時=等【宋】【元】【宮】
 [0104002] 法+(知是等中應以如是說法)【明】
 [0104003] 意=慧【宋】【元】【明】【宮】* [* 1]
 [0104004] 若=善【宋】【元】【明】【宮】
 [0104005] (於)－【宋】【元】【明】【宮】
 [0104006] 如=知【宋】【元】【明】【宮】
 [0104007] (說)－【宋】【元】【明】【宮】* [* 1]
 [0104008] 淨地=地淨【宋】【元】【明】【宮】
 [0104009] 乘=果【宮】
 [0104010] 眾=現【宋】【元】【明】【宮】
 [0105001] 觀=樂【明】
 [0105002] (世間)－【宋】【元】【明】【宮】

- [0105003] 賤=惡【宋】【元】【明】【宮】
 [0105004] 害=著【宋】【元】【宮】
 [0105005] 是故乃至菩提二十字宋元明宮四本俱作五言四句偈
 [0105006] 二十(者)【宋】【元】【明】【宮】
 [0105007] 神=佛【宋】【元】【明】【宮】
 [0105008] 令=今【宋】【元】【明】【宮】
 [0106001] 受=愛【宋】【元】【明】【宮】* [* 1]
 [0106002] (故)－【宮】
 [0106003] 嬌=惱【宋】【元】【明】【宮】
 [0106004] 間=時【宋】【元】【明】【宮】
 [0106005] 新=辛【宋】【元】【明】【宮】
 [0106006] 攢=鑽【宋】【元】【明】【宮】
 [0106007] (化)－【宋】【元】【明】【宮】
 [0106008] 如=汝【宋】【元】【明】【宮】
 [0107001] 樂+(視)【宋】【元】【明】【宮】
 [0107002] 滌=滴【宋】【元】【明】【宮】
 [0107003] [病-丙+(瓜-、)]=癡【宋】【元】【明】【宮】
 [0107004] (五)－【宋】
 [0107005] 事=養【宋】【元】【明】【宮】
 [0107006] 王=生【元】【明】
 [0107007] (應)+以【宋】【元】【明】【宮】
 [0107008] 進=勤【宋】【元】【明】【宮】
 [0107009] (得)+大果【宋】【元】【明】【宮】
 [0107010] 可=所【明】
 [0107011] 五+(道)【宋】【元】【明】【宮】
 [0107012] (在)－【宋】【元】【明】【宮】
 [0107013] 業+(道)【宋】【元】【明】【宮】
 [0107014] 五=三【宋】【元】【明】【宮】

Fascicle Sixteen Variant Readings

- [0107015] 六=四【宋】【元】【明】【宮】
 [0107016] 四=三十一【宋】【元】【宮】，=三十二【明】
 [0108001] 失=共【宋】【元】【明】【宮】
 [0108002] 慢=漫【明】
 [0108003] 侮=悔【宋】【元】【明】【宮】
 [0108004] 恨戾=恨【宋】【元】【明】【宮】
 [0108005] 足=法【宋】【元】【宮】
 [0108006] 七=十【宋】【元】【明】【宮】
 [0108007] 眾生乃至大乘二十字宋元明宮四本俱作五言四句偈
 [0108008] (此)－【宋】【元】【明】【宮】

- [0108009] (諸)－【宋】【元】【明】【宮】
 [0109001] 出＝善【宮】
 [0109002] 洄＝迴【宋】【元】【宮】
 [0109003] 業＝善【宋】【元】【明】【宮】
 [0109004] (不)＋失【宋】【元】【明】【宮】
 [0109005] 入＝住【宋】【元】【明】【宮】
 [0109006] 善＝若【宋】【元】【宮】＊ [* 1]
 [0109007] (餘)－【宋】【元】【明】【宮】
 [0110001] (自)－【宋】【元】【明】【宮】
 [0110002] 惱苦＝苦惱【宋】【元】【明】【宮】
 [0110003] 當＝常【宋】【元】【明】【宮】
 [0110004] 二＝一【宋】【元】【明】【宮】
 [0110005] 七＝一【宋】【元】【宮】
 [0110006] 以＝已【宋】【元】【明】【宮】＊ [* 1]
 [0110007] (心生憍慢貪著)＋故【宋】【元】【明】【宮】
 [0110008] (說)－【宋】【元】【明】【宮】
 [0111001] 癡＝疑【宋】【元】【明】【宮】
 [0111002] 猗＝倚【宋】【元】【明】【宮】＊ [* 1]
 [0111003] 五＝三十二【宋】【元】【宮】，＝三十三之一【明】
 [0111004] 貝＝貝【明】【宮】
 [0111005] 絺＝奢【宋】【元】【明】【宮】
 [0111006] 屬＝見【宮】
 [0111007] 女＝子【宋】【元】【宮】
 [0112001] 病＋(者)【宋】【元】【明】【宮】
 [0112002] (誦)＋讀【宋】【元】【明】【宮】
 [0112003] (及)＋身【宋】【元】【明】【宮】
 [0112004] 賊＝賤【宮】
 [0112005] 侍＝防【宋】【元】【明】【宮】
 [0113001] 念＝命【宮】
 [0113002] 石瓦＝瓦石【宋】【元】【明】【宮】
 [0113003] 和合＝知【宋】【元】【明】【宮】
 [0113004] 歸＝緣【宋】【元】【明】【宮】
 [0113005] 自＝息【宋】【元】【明】【宮】
 [0113006] 住＝佐【宋】【元】【宮】
 [0113007] 佐＝住【宋】【元】【明】
 [0113008] 菩薩乃至六度十字宋元明宮四本俱作五言二句偈
 [0114001] 入＝人【明】
 [0114002] (此)＋因緣【宋】【元】【明】【宮】
 [0114003] 卷第十四終【明】

- [0114004] 卷第十五首【明】，譯號同異如首卷【明】，復前行明本有品題解頭陀品第三十三之二十字
- [0114005] 卷第十四終【宋】【元】【宮】
- [0114006] 卷第十五首【宋】【元】【宮】，譯號同異如首卷【宋】【元】【宮】，廣前行宋元宮本俱有品題解頭陀品下之餘七字
- [0114007] 褐氈=毼旃【宋】【元】【明】【宮】
- [0114008] 是=不違【宋】【元】【明】【宮】
- [0115001] 廢=失【宋】【元】【明】【宮】
- [0115002] 愛=受【宋】【元】【明】【宮】
- [0115003] 不分卷及品【宋】【元】【明】【宮】

Fascicle Seventeen Variant Readings

- [0115004] 不分卷及品【宋】【元】【明】【宮】
- [0115005] 知+（見）【宋】【元】【明】【宮】
- [0115006] （若）-【宋】【元】【明】【宮】
- [0115007] （讀）-【宋】【元】【明】【宮】
- [0115008] 常=尚【宋】【元】【明】【宮】
- [0115009] 佛+（佛）【宋】【元】【明】【宮】
- [0115010] 陀=度【宋】【元】【明】【宮】
- [0115011] 求=伏【元】【明】
- [0115012] 此=是【宋】【元】【明】【宮】
- [0115013] 恭敬=供給【宋】【明】【宮】，=供結【元】
- [0115014] 義=議【宋】【元】【明】【宮】
- [0115015] 敬愛=愛敬【明】
- [0115016] 第=弟【宋】【元】【宮】
- [0115017] 所常=常所【宋】【元】【明】【宮】
- [0116001] 思=怠【宋】
- [0116002] 枯=咎【宋】【元】【明】【宮】
- [0116003] 大=殃【宋】【元】【明】【宮】
- [0116004] 颺=跋【宋】【元】【明】【宮】下同
- [0116005] 誦=通【宋】【元】【明】
- [0116006] （是故）-【宋】【元】【明】【宮】
- [0116007] 六=三十三【宋】【元】【宮】，=三十四【明】
- [0116008] 雜=離【宋】【元】【明】【宮】
- [0116009] 者+（見命）【宋】【元】【明】【宮】
- [0116010] 行=法【宋】【元】【明】【宮】
- [0116011] （者）-【宋】【元】【明】【宮】
- [0117001] 邪徑=所經【宋】【元】【明】【宮】
- [0117002] 隨=墮【宋】【元】【明】【宮】
- [0117003] 時=已【宋】【元】【明】【宮】
- [0117004] 此=比【宋】

- [0117005] 彩＝綵【宋】【元】【明】【宮】
 [0117006] 猗＝倚【宋】【元】【明】【宮】下同
 [0117007] 則＝亦【明】
 [0118001] 如是乃至尸羅二句宋元明宮四本俱作長行
 [0118002] 生＝相【宋】【元】【明】【宮】
 [0118003] 無＝有【宋】【元】【明】【宮】
 [0118004] 自＝生【宋】【元】【明】【宮】
 [0118005] 如＋（是）【宋】【元】【明】【宮】
 [0118006] 者＝是【宋】【元】【明】【宮】
 [0118007] （行）＋者【宋】【元】【明】【宮】
 [0119001] 求＝淨【宋】【元】【明】【宮】
 [0119002] （求）－【宋】【元】【明】【宮】
 [0119003] 明註曰戒南藏作滅
 [0119004] （有沙門）＋具【宋】【元】【明】【宮】
 [0119005] 明註曰八南藏作入
 [0119006] （但）＋於【宋】【元】【明】【宮】
 [0119007] 人＝會【宋】【元】【明】【宮】
 [0119008] （名）－【宋】【元】【明】【宮】
 [0119009] 樂＝隱【宋】【元】【明】【宮】
 [0119010] 間＝人【宋】【元】【明】【宮】
 [0120001] 任＝住【宮】
 [0120002] 七＝三十四【宋】【元】【宮】，＝三十五【明】
 [0120003] （之初）－【宋】【元】【明】【宮】
 [0120004] 得＝能【宋】【元】【明】【宮】
 [0120005] 御＝禦【宋】【元】【明】【宮】
 [0120006] 度＝渡【宋】【元】【明】【宮】
 [0120007] 刃＝刀【宋】【元】【明】【宮】
 [0120008] 凡＝尼【宋】
 [0120009] 如＋（是）【宮】
 [0120010] （人）－【宮】
 [0120011] 涅槃＝但槃【宋】
 [0120012] 惱＝悔【宋】【元】【明】【宮】
 [0120013] （所可）－【宋】【元】【明】【宮】
 [0121001] 旅＝者【宋】【元】【明】【宮】
 [0121002] 沙＝好【宋】【元】【明】【宮】
 [0121003] 杖＝仗【宋】【元】【明】【宮】
 [0121004] 八＝三十五【宋】【元】【宮】，＝三十六【明】
 [0121005] 菩薩乃至輪王二十字宋元明三本俱作五言四句偈
 [0121006] 輞＝網【宋】【元】【宮】，明註曰輞南藏作網
 [0121007] 叉＝又【明】

- [0121008] 健=捷【宋】【元】【明】【宮】
- [0121009] 璚珞=纓絡【宋】【元】【宮】* [* 1]
- [0121010] 象=家【宋】【元】【宮】
- [0121011] 王=生【宋】【元】【明】【宮】
- [0121012] 眾=家【宋】【元】【明】【宮】
- [0121013] 技=伎【宋】【元】【明】【宮】
- [0121014] 車璩馬璩=碑礪礪礪【宋】【元】【明】【宮】
- [0121015] 頗梨=玻[王*梨]【宋】【元】【明】【宮】
- [0121016] 嚴莊=莊嚴【宋】【元】【明】【宮】
- [0121017] 婆=羅【宋】【元】【明】【宮】
- [0121018] 且=直【元】【明】
- [0121019] 覆=竅【宋】【元】【明】【宮】
- [0121020] 珂=軻【宋】
- [0121021] 睛=青【宋】【元】【明】【宮】
- [0122001] 蝗=橫【宋】【元】【明】【宮】
- [0122002] 王=生【元】【明】
- [0122003] 技=伎【宋】【元】【宮】
- [0122004] 盛=上【宋】【元】【宮】，=士【明】
- [0122005] (於)+耆【宋】【元】【明】【宮】
- [0122006] 能除=與不【宋】【元】【明】【宮】
- [0122007] 七=五【明】【宮】，七=五(亦曰十住論)【宋】【元】

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GLOSSARY

A

Abhidharma: A category of Buddhist texts devoted to detailed scholastic analyses of the teachings contained in the sutras.

afflictions: Otherwise known as “the three poisons” (*triviṣa*) these are: 1) greed (including lust and desire in general); 2) hatred (including all of the permutations of aversion such as irritation, anger, and rage); and 3) delusion or ignorance. There are many subcategories of afflictions (*kleśa*) listed in the various dharma schemas. For example, in the Sarvāstivāda school, there are six root afflictions and ten subsidiary afflictions.

aggregates: See “five aggregates.”

anāgamin: The *anāgamin* or “nonreturner” is one who has gained the third of the four fruits of the individual-liberation path of the śrāvaka disciple.

anuttarasamyakṣambodhi: “Anuttarasamyakṣambodhi” refers to “the utmost, right, and perfect enlightenment” of a buddha.

arhat: An arhat is one who, having put an end to all of the afflictions, fetters, and contaminants and having put an end to rebirth, has gained the fourth and final fruit on the individual-liberation path of the śrāvaka disciple.

ārya: One who has realized one of the fruits of the path from which they can never fall away. This includes any one of the eight fruits of the arhat path, or any of the irreversible stations on the bodhisattva path to Buddhahood.

asaṃkhyā, asaṃkhyeya: In Sanskrit, this is an incalculably and infinitely large number.

asura: As one of the paths of rebirth, this refers to a demi-god or titan. More loosely, this refers to beings much characterized by anger, hatred, jealousy, and contentiousness who may also appear as humans, animals, hungry ghosts (*pretas*), or hell-dwellers.

avadāna stories: Stories of the previous lives of a buddha.

avaivartika: one who has become irreversible on either the individual liberation path of the arhats or on the universal-liberation path of the bodhisattvas and buddhas. Throughout this text, “stage of certainty” (必定, 必定地) is most likely a translation of *avaivartika*.

B

bases of psychic powers: The four bases of psychic power (*catvāra ṛddhi-pāda*) are: zeal (*chanda*); vigor (*vīrya*); [concentration of] mind/

thought (*citta*); and reflective or investigative consideration, examination, or imagination (*mīmāṃsā*).

Bhagavat: "Bhagavat" is one of the titles of a Buddha. It may be translated as "Blessed One," "Lord," or, as rendered in Chinese Buddhist texts, "World Honored One," *shizun* (世尊).

bhikshu: A fully ordained celibate Buddhist monk within one of the traditional schools of Buddhism.

bhikshuni: A fully ordained celibate Buddhist nun within one of the traditional schools of Buddhism.

bhūta ghost: According to MW, one of the many meanings of *bhūta* is: "a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin." PDB: "A class of harm-inflicting and formless obstructing spirits (i.e. 'elemental spirits')..."; "...sometimes equivalent to *preta* (hungry ghosts)..."; "Because they obstruct rainfall, the *bhūta* are propitiated by rituals to cause precipitation."

bodhi: "Enlightenment" or "awakening." In its most exalted form this refers exclusively to the utmost, right, and perfect enlightenment (*anuttarasamyakṣambodhi*) of a buddha.

bodhimaṇḍa: A *bodhimaṇḍa* is the "site of enlightenment" wherein enlightenment is cultivated and fully realized. It may be used as a general reference to Buddhist temples, though it often refers specifically to the site beneath the bodhi tree where a buddha gains complete realization of the utmost, right, and perfect enlightenment.

bodhisattva: A bodhisattva is a being who, in his pursuit of the utmost, right, and perfect enlightenment of buddhahood, is equally dedicated to achieving buddhahood for himself while also facilitating all other beings' achievement of buddhahood. His primary practice is classically described as focusing on the six (or ten) "perfections" (*pāramitā*): giving, moral virtue, patience, vigor, meditative skill (*dhyāna*), and world-transcending wisdom (*prajñā*).

bodhi tree: The tree in Bodhgaya in the Indian state of Bihar under which the Buddha reached enlightenment approximately 2600 years ago.

Brahmā: Per PDB: "An Indian divinity who was adopted into the Buddhist pantheon as a protector of the teachings and king of the Brahmaloka ["Brahma world"] (in the narrow sense of that term)." "Brahmaloka" here refers to the first three heavens of the form realm.

brahmacārin: Per MW, "A young Brahman who is a student of the veda (under a preceptor) or who practises chastity, a young Brahman before marriage (in the first period of his life)."

brahmacarya: Celibacy.

brahmin: Someone who belongs to the highest caste in Hinduism; a member of the Hindu priestly caste.

buddha: Anyone who has achieved the utmost, right, and perfect enlightenment (*anuttarasamyaksambodhi*), whether we speak of the Buddha of the present era in this world, Shakyamuni Buddha, any of the seven buddhas of antiquity, or, in Mahāyāna cosmology, any of the countless buddhas of the ten directions and three periods of time.

C

clear knowledges: “Clear knowledges” refers to the “three knowledges” (*trividyā*): 1) The remembrance of previous lives (*pūrvavānīvāsānusmṛti*); 2) Knowledge of beings’ rebirth destinies (*cyutyupapattijñāna*); and 3) Knowledge of the destruction of the defiling contaminants or “taints” (*āsravakṣaya*).

contaminants: “Contaminants” (*āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e. the craving for continued existence; 3) ignorance (*avidyā*), i.e. delusion; 4) views (*dṛṣṭi*) This fourth types is not included in some listings. Often-encountered alternate translations include “taints” and “outflows” and, less commonly “influxes” and “fluxes.”

D

dāna pāramitā: The perfection of giving

deva: Devas are divinities residing in the heavens that collectively constitute the highest of the six rebirth destinies within the realm of *saṃsāra*. There are 27 categories of devas and their heavens in the desire realm, form realm, and formless realm. Although the lifespans of the devas in these various heavens may be immensely long, when their karmic merit runs out, they are all still destined to eventually fall back into the other five paths of rebirth wherein they are reborn in accordance with their residual karma from previous lifetimes.

dhāraṇī: *Dhāraṇīs* are of many types, but the two main types are mantra-like spells that serve the purpose of protection from negative spiritual forces such as ghosts and demons and formulae that aid the retention even for countless lifetimes of the Dharma teachings one has acquired in this and previous lives.

Dharma: The teachings of the Buddha

*dharma*s: 1) Fundamental constituent aspects, elements, or factors of mental and physical existence, as for instance, “the 100 dharmas”

with which Vasubandhu analytically catalogued all that exists. In this sense, dharmas are somewhat analogous to the elements of the periodic table in chemistry; 2) Any individual teaching, as for instance in "the dharma of conditioned origination."

Dharma realm: As a Buddhist technical term, "Dharma realm" or "dharma realm," *dharmā-dhātu*, has at least several levels of meaning:

1) At the most granular level, "dharma realm" refers to one of the eighteen sense realms, dharmas as "objects of mind" (*dharmāyatana*);

2) In the most cosmically and metaphysically vast sense, "Dharma realm" refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal "true suchness" (*tathatā*) that underlies and characterizes all of those phenomena. In this sense, it is identical with the "Dharma body" (*dharmakāya*);

3) As a classifying term, "dharma realm" is used to distinguish realms of existence (as in the ten dharma realms consisting of the realms of buddhas, bodhisattvas, śrāvaka disciples, *pratyekabuddhas*, devas, *asuras*, humans, animals, hungry ghosts, hell-dwellers) or metaphysical modes of existence (as in the "four dharma realms" of the Huayan hermeneutic tradition that speaks of: a) the dharma realm of the "noumenal" [synonymous with emptiness or *sūnyatā*]; b) the dharma realm of the "phenomenal"; c) the dharma realm of the unimpeded interpenetration of the phenomenal and the noumenal; and d) the dharma realm of the unimpeded interpenetration of all phenomena with all other phenomena in a manner that resonates somewhat with quantum entanglement and non-locality).

Dharma wheel: The "wheel of Dharma" or "Dharma wheel" (*dharmacakra*) refers to the eight-spoked wheel emblematic of the Buddha's teaching of the eight-fold path of the Āryas or "Noble Ones" consisting of right views, right volition or intentional thought, right speech, right physical action, right livelihood, right effort, right mindfulness, and right meditative concentration. This term is also synonymous with the three turnings of the four truths as initially taught by the Buddha to his original five disciples.

dhūta, *dhūtaṅga*, or *dhūtaguṇa* austerities: In contrast to the non-beneficial ascetic practices of non-Buddhists (lying on a bed of nails, etc.), these are austerities beneficial to progress on the path such as wearing only patchwork robes sewn from discarded cloth, eating only food obtained on the alms round, eating only a single meal

each day, always sitting and never lying down, dwelling at the base of a tree, residing in a charnel field where one observes the stages of the body's decomposition.

dhyāna: "*Dhyāna*" is a general term broadly corresponding to all forms of Buddhist meditative skill. The Chinese "*ch'an*" or "*chan*" (禪) and the Japanese term "*zen*" are transliterations of the same Sanskrit word "*dhyāna*." All forms of Buddhist "calming" and "insight" meditation are subcategories of "*dhyāna*."

dhyāna pāramitā: The perfection of meditative skill.

E

eight difficulties: Birth in the hells, birth as a hungry ghost, birth as an animal, birth as a long-lived deva, birth in a border region (where there is no Buddha Dharma), birth as someone who is blind, deaf, mute, or otherwise possessed of impaired physical or mental faculties, birth as someone who is possessed of merely worldly knowledge and intelligence (and hence who uses his cleverness to deny the truth of the Dharma); and birth at a time before or long after a buddha appears in the world.

eight precepts: Eight vows involving abstaining from: 1) killing; 2) taking what is not given; 3) sexual misconduct; 4) false speech; 5) intoxicants; 6) use of perfumes, jewelry, other personal adornments, dancing, singing, or watching such performances; 7) sleeping on high or wide beds; and 8) eating after midday.

eighteen sense realms: These consist of the six sense faculties (eye, ear, nose, tongue, body, and mind), the six sense objects (visual forms, sounds, smells, tastes, touchables, and ideas, etc. as objects of mind), and the six sense consciousnesses (visual, auditory, olfactory, gustatory, tactile, and mental).

F

fetters: The fetters (*saṃyojana*) are ten mental characteristics of unenlightened existence that bind beings to uncontrolled rebirths in the six destinies of rebirth. They are: 1) "Truly existent self view," the wrong view that believes in the existence of an eternally existent self in association with the five aggregates; 2) "Skeptical doubt" about the truth of the Dharma and the path to enlightenment; 3) "Clinging to [the observance of] rules and rituals" in and of themselves as constituting the path to spiritual liberation; 4) Sensual desire; 5) Ill will; 6) Desire for rebirth in the form realm [heavens]; 7) Desire for rebirth in the formless realm [heavens]; 8) "Conceit," i.e. the belief that "I" exist; 9) "Agitation" or "restlessness" that prevents deep concentration; and 10) "Ignorance."

five aggregates: 1) form; 2) feelings (i.e. sensations as received through eye, ear, nose, tongue, body, or mind); 3) perceptions; 4) karmic formative factors (such as volitions); and 5) consciousness (visual, auditory, olfactory, gustatory, tactile, and mental).

five desires: Wealth, sex, fame, flavors, and leisure or, alternatively, the objects of the five basic sense faculties (visual forms, sounds, smells, tastes, and touchables).

five faculties: faith; vigor; mindfulness; concentration; wisdom.

five powers: faith; vigor; mindfulness; concentration; wisdom.

five precepts: Five vows involving abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants.

four bases of meritorious qualities: truth, relinquishment, quiescence, and wisdom. (Per VB, the Sanskrit correlates of the Pali *saccādhithāna*, *cāgādhithāna*, *upasamādhithāna* (= base of peace), and *paññādhithāna* would be *satyādhīṣṭhāna*, *tyāgādhīṣṭhāna*, *upasamādhīṣṭhāna*, and *prajñādhīṣṭhāna*.)

four bases of supernatural power: Zeal; vigor; mind; investigation.

four great elements: earth, water, fire, wind.

four right efforts: Causing already arisen evil to cease; causing not yet arisen evil to not arise; causing already arisen goodness to increase; causing not yet arisen goodness to arise.

four requisites: Food obtained on the alms round; robes; residences; medicines.

four stations of mindfulness: Mindfulness of the body; mindfulness of feelings or sensations (experienced via the eye, ear, nose, tongue, body, and mind consciousnesses); mindfulness of thoughts or mind states; mindfulness of dharmas.

four truths / four truths of the Āryas: Suffering; its origination; its cessation; the path to its cessation.

G

gandharva: *Gandharvas* are a type of celestial music spirit that is said to rely on fragrances as their means of survival.

garuḍa: *Garuḍas* are a type of spirit that manifests as an immense golden-winged bird that feeds on young dragons.

ground, grounds: These are levels or planes of spiritual development through which a practitioner proceeds on the way to complete enlightenment.

H

hindrances: "Hindrances" usually refers to "the five hindrances" which are desire, ill will, lethargy-and-sleepiness,

excitedness-and-regretfulness, and afflicted doubtfulness. These five hindrances must be overcome in order to successfully enter deep states of meditation.

I

inverted views: The four inverted views (*viparyāsa-catuṣka*) consist of imputing permanence to the impermanent, pleasure to what cannot deliver it, self to what is devoid of any inherently existent self, and purity to what does not actually possess that quality. Standard objects of such upside-down perception are: thought, or mind states, the six categories of “feeling” manifesting in association with the six sense faculties, dharmas (as components of the falsely imputed “self”), and the body.

K

kalaviṅka bird: The Himalayan cuckoo bird that sings with an incomparably beautiful sound even before it breaks out of its shell.

kalpa: The Sanskrit “*kalpa*” roughly corresponds to the English term “eon” with the primary distinction being that, in Buddhist and Hindu cosmology, kalpas occur in various relatively precisely designated immensely long durations.

kāśāya robe: The robes of an fully ordained bhikṣu or bhikṣuṇī.

kinnara: *Kinnaras* (skt. *kiṇṇara*) are a type of celestial music spirit with the body of a human and the head of a horse.

kumbhāṇḍa: According to MW: “Having testicles shaped like a *kumbha* [a winter melon],” a class of demons (at whose head stands Rudra). PDB: “In Sanskrit, a type of evil spirit, and typically listed along with especially *rākṣasa*, but also *piśāca*, *yakṣa*, and *bhūta* spirits. Virūḍhaka, one of the four world-guardians, who protects the southern cardinal direction, is usually said to be their overlord, although some texts give Rudra this role instead. The *kumbhāṇḍa* are also sometimes listed among the minions of Māra, evil personified.

koṭī: A *koṭī* is a number that is defined in the Flower Adornment Sutra Chapter Thirty as the product of multiplying a *lakṣa* (100,000) by a *lakṣa*. Hence it equals 10,000,000, i.e. ten million.

kṣaṇa: A *kṣaṇa*, corresponds to a micro-moment. This is variously defined, one traditional definition being “a ninetieth of a finger-snap.” Elsewhere in the text, this may be referred to as “a single thought,” “a mind-moment,” or “a thought-moment” as approximate translations of the term.

kṣānti pāramitā: The perfection of patience.

kṣatriya: The second of the four castes of traditional Indian culture consisting primarily of the warrior and royalty class.

kṣetra: The Sanskrit word *kṣetra* refers to a land or realm or field and in Buddhist texts it may refer specifically to a "buddha land."

M

mahāsattva: A *mahāsattva* is a great bodhisattva, one who has cultivated the bodhisattva path for countless kalpas.

mātrkā: *Mātrkā*s are "matrices" consisting of lists of dharmas, technical terms, and concepts discussed in the sutras. They served as the basis for the Abhidharma.

Māra, māras: In Buddhism, *Māra* is generally regarded as the personification of evil and death who is also a particular deity dwelling in one of the desire realm heavens who delights in interfering with spiritual liberation from perpetual rebirths in *saṃsāra*. More specifically, there are said to be four kinds of *māras*: 1) the *māra* of the five mental and physical aggregates in association with which all beings wander endlessly in *saṃsāra*; 2) the *māra* of the afflictions consisting of the three poisons of greed, hatred, and delusion and all of their subcategories; 3) the *māra* of death; and, as mentioned above, 3) the deity known as *Māra* as well as all of his *devaputra* minions. Additionally, there are also "ghost and spirit" *māras* who may manifest in countless ways to interfere with a practitioner's cultivation of the path.

mind-moment: See *kṣaṇa*.

mahorāga: *Mahorāgas* are a type of serpent spirit often portrayed as having the upper body of a human and the lower body of a snake.

N

naṃyuta: A very large number, usually defined as a one hundred billion.

nirvāṇa: *Nirvāṇa* is the ultimate goal of the path of Buddhist spiritual cultivation that corresponds to the elimination of the three poisons (covetousness, aversion, delusion) and the ending of compulsory and random rebirth in *saṃsāra*, the cycle of existences in the deva realm, the demigod realm, the human realm, the animal realm, the hungry ghost realm, and the hell realms.

In the case of the individual liberation path practitioner exemplified by arhats and *pratyekabuddhas*, all future existence ends for them with the acquisition of *nirvāṇa*.

In the case of the universal liberation practitioners exemplified by bodhisattvas and buddhas, they achieve the direct cognition of the emptiness of all beings and phenomena and realize an ongoing realization of a nirvana-like state even as, by force of vow, they

continue to take on intentional rebirths within *saṃsāra* in order to facilitate the spiritual liberation of all beings.

nirvāṇa without residue: The final nirvāṇa realized at death by fully awakened beings whether they be arhats, *pratyekabuddhas*, or buddhas.

nivāsana robe: The *nivāsana* is the monastic's skirt-like inner robe.

O

once-returner: See *sāṅghāgāmin*.

P

pāramitā: One of the six (or ten) "perfections" cultivated and perfected by the bodhisattva on the path to buddhahood.

Paranirmita Vaśavartin Heaven: The Paranirmita Vaśavartin Heaven is the sixth of the six desire realm heavens. PDB: "The heaven of the gods who have power over the creations of others, or the gods who partake of the pleasures created in other heavens."

piśāca: PDB: "In Sanskrit, "flesh-eater," a class of ogres or goblins, similar to *rākṣasa* and *yakṣa*, who eat human flesh." The female is called *piśācī*.

prajñā: *Prajñā* is the world-transcending wisdom that cognizes and understands all phenomena associated with "self," others, and the world as they truly are and in accordance with ultimate reality.

prajñā pāramitā: The perfection of wisdom.

pratyekabuddha: One who, in the absence of a buddha or his Dharma, achieves a level of enlightenment comparable to that of an arhat, doing so on his own through the contemplation of the cycle of dependent origination (*pratītyasamutpāda*). Mahāyāna literature attributes this ability to awaken in the absence of a buddha or his Dharma to direct exposure to the Dharma in previous lives, the seeds of which enable enlightenment in the present life.

pratyutpanna samādhi: The *pratyutpanna samādhi* is a *samādhi* wherein one becomes able to see the buddhas of the present and listen to them teach the Dharma.

provisions (for enlightenment): The provisions for enlightenment (*bodhisambhāra*) are the spiritual prerequisites for enlightenment that must be accumulated in order to fully realize the path to buddhahood. These are usually considered to be merit (*puṇya*) and knowledge (*jñāna*).

pūtana: Per PDB: "Stinking hungry demons."

R

rākṣasa: A swift flying malignant flesh-eating demon which changes its form to seduce humans and eat them.

S

sakṛdāgāmin: The *sakṛdāgāmin* or "once-returner" is one who has gained the third of the four fruits of the individual-liberation path of the śrāvaka disciple.

saṃādhi: *Samādhi* refers both to any single instance of one-pointed concentration and also, more usually, to enduring states of persistently maintained one-pointed concentration.

saṃghāṭī robe: The *saṃghāṭī* is the monastic's outer robe.

saṃkakṣikā robe: The *saṃkakṣikā* is the monastic's robe that is worn over the left shoulder and under the right arm.

saṃsāra: *Saṃsāra*, for which the usual Sino-Buddhist rendering is "births-and-deaths," *shengsi* (生死), refers to the endless cycle of rebirths in the six realms of rebirth: devas (gods), *asuras* ("demi-gods" or "titans"), humans, animals, hungry ghosts (*preta*), and hell-dwellers.

Saṅgha: A community of at least ten fully ordained bhikshus in Buddhist countries or at least five fully ordained bhikshus in countries where Buddhism is only just being established for the first time. As the third object of refuge in "the Three Refuges" or "the Three Jewels," this refers exclusively to those persons who have already acquired one of the fruits of the path from which they can never fall away, whether on the individual-liberation paths of the arhats or *pratyekabuddhas*, or on the bodhisattva path.

śarīra: *Śarīra* are the remains or "relics" of eminent monks, bodhisattvas, or buddhas that are contained in their cremation ashes.

seven enlightenment factors: assessment or skillful selection of dharma; vigor; joy; mental pliancy; concentration; equanimity with respect to the saṃskāra (karmic formative factors) aggregate.

śīla pāramitā: The perfection of moral virtue.

six rebirth destinies: gods (*deva*), demi-gods or titans (*asura*), humans, hungry ghosts (*pretas*), animals, and hell-dwellers.

skandha: See "aggregates."

skillful means: "Skillful means" (*upāya*) are individually tailored skillful techniques adopted by the bodhisattva in teaching the various kinds of beings. These various techniques are adopted precisely because all beings are possessed of different capacities, karmic obstacles and predilections due to which they respond best to individually tailored teachings.

spiritual superknowledges: The usual Sanskrit antecedent for “spiritual superknowledges” is *abhijñā* (“superknowledges”) or *rddhi* (“supernatural powers”). This includes such abilities as “the six superknowledges” (the spiritual powers, the heavenly eye, the heavenly ear, the cognition of others’ thoughts, past life recall for both self and others, and complete elimination of all “defiling contaminants” or “taints” [*āsrava*]).

śramaṇa: More generally, a *śramaṇa* is a mendicant, one who has left the home life and relies on alms for sustenance. In the Buddhist context, this refers specifically to a bhikṣu, i.e. a Buddhist monk.

śrāvaka, *śrāvaka* disciple: A follower of the individual-liberation path to arhatship.

stream enterer: The stream enterer (*srota-āpanna*) is one who has gained the first of the four fruits of the path to arhatship.

śūdra: A member of the fourth and lowest caste of traditional Indian culture consisting primarily of servants and such.

sutra: A scripture attributed to the Buddha.

T

tathatā: “Suchness,” i.e. the true nature of the ultimate reality of any and all things as it really is.

Tathāgata: “*Tathāgata*” (“Thus Come One”) is one of the ten primary titles by which all buddhas are known.

Ten directions: North, south, east, west, the four midpoints, the zenith, and the nadir.

Thirty-seven wings of enlightenment / thirty-seven enlightenment factors: These consist of: the four stations of mindfulness; the four right efforts; the four bases of supernatural powers; the five faculties; the five powers; the seven enlightenment factors; and the eightfold path of the Āryas.

Three Jewels: The Buddha, the Dharma, and the Ārya Sangha.

Three periods of time: Past, present, and future.

Three Refuges: The Buddha, the Dharma, and the Ārya Sangha, the Three Jewels in which one “takes the refuges” to become a Buddhist disciple and upon which one must rely to advance on the Buddhist path.

Three Vehicles: The Śrāvaka-disciple Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle (Mahāyāna) the endpoints of which are arhatship, pratyekabuddhahood, and Buddhahood.

three wretched destinies: The three wretched destinies are rebirth as either an animal, a hungry ghost (*preta*), or a hell dweller.

trichiliocosm: A world system consisting of countless worlds.

tripiṭaka: The three divisions of the three-fold Buddhist canon, otherwise known as “the Tripiṭaka”: the sutras (scriptures attributed to the Buddha or disciples authorized by the Buddha), the commentarial treatises (śāstra), and the moral codes (*vinaya*).

tripiṭaka master: A “*tripiṭaka* master” is someone who has completely mastered the three divisions of the three-fold Buddhist canon.

twelve sense bases: the six sense faculties (eye, ear, nose, tongue, body, and mind) and their respective sense objects (visual forms, sounds, smells, tastes, touchables, and ideas, etc. as objects of mind).

Two Vehicles: The two individual liberation vehicles taught by the Buddha, the Śrāvaka-disciple Vehicle leading to arhatship and the Pratyekabuddha Vehicle leading to pratyekabuddhahood.

V

vaiśya: A member of the third caste in traditional Indian culture comprised primarily of the merchant and agricultural classes.

vajra: An indestructible substance equated with the diamond. A symbol of indestructibility. Also, a pestle shaped sceptre or “thunderbolt” weapon held by Dharma protectors and deities.

vibhāṣā: A *vibhāṣā* is an extensively detailed explanatory treatise.

vinaya: The Buddhist moral codes.

vīrya pāramitā: The perfection of vigor.

W

wheel-turning king: In Buddhism, a “wheel-turning king” (*cakravartin*) is a universal monarch.

worthy: In Mahāyāna literature, a “worthy” (*bhadra*) is a bodhisattva practitioner who has brought forth the bodhisattva vow but who is still cultivating the preparatory stages and thus has not yet reached the ten bodhisattva grounds and has not yet become an ārya.

Y

yakṣa: *Yakṣas* are a kind of either good or evil spirit possessed of supernatural powers that may either serve as a guardian or a demon.

yojana: A measure of distance in ancient India usually defined as being the distance that an ox cart would travel in a day without unharnessing (somewhat less than ten miles).

ABOUT THE TRANSLATOR

Bhikshu Dharmamitra (ordination name “Heng Shou” – 釋恆授) is a Chinese-tradition translator-monk and one of the earliest American disciples (since 1968) of the late Guiyang Ch’an patriarch, Dharma teacher, and pioneer of Buddhism in the West, the Venerable Master Hsuan Hua (宣化上人). He has a total of 33 years in robes during two periods as a monastic (1969–1975 & 1991 to the present).

Dharmamitra’s principal educational foundations as a translator of Sino-Buddhist Classical Chinese lie in four years of intensive monastic training and Chinese-language study of classic Mahāyāna texts in a small-group setting under Master Hsuan Hua (1968–1972), undergraduate Chinese language study at Portland State University, a year of intensive one-on-one Classical Chinese study at the Fu Jen University Language Center near Taipei, two years of course work at the University of Washington’s Department of Asian Languages and Literature (1988–90), and an additional three years of auditing graduate courses and seminars in Classical Chinese readings, again at UW’s Department of Asian Languages and Literature.

Since taking robes again under Master Hua in 1991, Dharmamitra has devoted his energies primarily to study and translation of classic Mahāyāna texts with a special interest in works by Ārya Nāgārjuna and related authors. To date, he has translated more than fifteen important texts comprising approximately 150 fascicles, including most recently the 80-fascicle *Avataṃsaka Sūtra* (the “Flower Adornment Sutra”), Nāgārjuna’s 17-fascicle *Daśabhūmika Vibhāṣa* (“Treatise on the Ten Grounds”), and the *Daśabhūmika Sūtra* (the “Ten Grounds Sutra”), all of which are current or upcoming Kalavinka Press publications.

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