

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

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

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

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.

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

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

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.

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

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.

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.

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],

“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

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.

- 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.

- 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.

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.

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.

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

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

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 bhikshu in a manner appropriate to whichever practice he focuses upon. For instance:

If one goes to the dwelling place of a bhikshu 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 *sūtras*, one should inquire into the meanings contained within the *Āgama Sūtra* collections, practice accordingly, and become learned himself.

If one meets someone specializing in study of *māṭṛkāś* associated with the *Sūtra 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 bhikshus, on meeting them, one should inquire into whatever they have chosen to practice and then study and

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

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 *anuttarasamyak sambodhi*. 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 retinues 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

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, *māṭṛkā*s, 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 bhikshu 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.

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.