

## 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.

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

needs. Thus one abandons all types of wrong livelihood while delighting in the practice of the four lineage bases of the Āryas.<sup>304</sup> 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 DEVIIOUSNESS

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 DEVIIOUSNESS

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:

- 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.<sup>305</sup>
- 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.

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 BODHISATVA

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 unflinching 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. FOURFOLD BODHISATVA 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 BODHISATVA 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.

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

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 *samsāra*.

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.<sup>306</sup> 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] *anuttarasamyakṣambodhi* 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.

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,<sup>307</sup> 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 vast<sup>308</sup> 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?

## a) ANSWER #1: THE MEANING OF THE FOUR VAST TREASURIES

**Response:**

All bodhisattvas are possessed of four vast treasuries 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 treasuries.

## 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:

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,<sup>309</sup> 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.

## 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.<sup>310</sup>

## 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 *kaṣāya* 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 pride<sup>311</sup> 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 &amp; 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*.

## 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 *anuttarasamyaksambodhi*, 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

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

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.

## 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.

- 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

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

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.