

CHAPTER 32

An Explanation of the Dhūta Austerities

XXXII. CHAPTER 32: AN EXPLANATION OF THE DHŪTA AUSTERITIES

A. HAVING SEEN 10 BENEFITS, WEAR CORRECT ROBES AND GO ON ALMS ROUND

The bodhisattva practices the dharma of *śīla* in this way:⁵⁵⁹

Having observed its ten benefits, one should wear the two and six types of robes in accordance with that dharma. Additionally, due to having observed its ten benefits, one should obtain food on the alms round for one's entire life.

Wishing to completely fulfill the practice of upholding the various categories of moral precepts and having observed that there are ten associated benefits from doing so, one should take up the practice of wearing the two types and the six types of robes. What are those ten benefits? They are:

1. THE TEN BENEFITS OF THE APPROPRIATE ROBES

First, because this assists a sense of shame and a dread of blame;

Second, because this allows one to protect oneself from cold, heat, mosquitoes, horseflies, and poisonous insects;

Third, because this displays the proper deportment of a *śramaṇa*;

Fourth, because, whenever devas or humans lay eyes on the Dharma robes, they are moved to respect and veneration comparable to what they would feel when coming upon a stupa or temple;

Fifth, because one wears the dyed robes with the mind of renunciation and not out of some desire to wear what is considered fine;

Sixth, because one wears the robes to accord with the ideal of quiescence and not to be ablaze with the fire of afflictions.

Seventh, because when one wears the Dharma robes, if there is something bad in one's character, this is easy for others to observe.

Eighth, because when one wears the Dharma robes, one requires no additional adornments;

Ninth, because in wearing the Dharma robes, one acts in accordance with the eightfold path of the Āryas;

Tenth, because I should be vigorous in practice of the path, I should not wear the *kaṣāya* robes for even a moment during which I am beset with defiled thoughts.

Having observed these ten benefits, one should wear the two types of robes: First, robes contributed by a householder. Second, cast-off robes.

As for the six types of robes, they are: First, *kārpāsa* (cotton) cloth robes. Second, *kṣaumā* (linen) cloth robes. Third, *kauśeya* (silk) cloth robes. Fourth, animal hair robes. Fifth, red hemp robes. Sixth, white hemp robes.

2. THE TEN BENEFITS OF OBTAINING ONE'S FOOD FROM THE ALMS ROUND

As for, "having observed its ten benefits, one should obtain food on the alms round for one's entire life," [those ten benefits are]:

First, that what I obtain [on the alms round] is able to sustain my life is my own responsibility and no one else's;⁵⁶⁰

Second, [having reflected], "May those beings who provide me with food be caused to find refuge in the Three Jewels," one may then go ahead and eat;

Third, [one reflects], "Whenever someone provides me with food, I should bring forth a thought of compassion for them and resolve to be diligent in practicing vigor so they may abide well in their practice of giving." Having reflected thus, one may then eat;

Fourth, this is a practice that accords with the instructions of the Buddha;

Fifth, one is easily satisfied and easily nourished through this practice.

Sixth, one practices a dharma that crushes potential arrogance;

Seventh, this practice plants roots of goodness for gaining the invisible summit mark [of a buddha's body];

Eighth, by observing the practice of obtaining food on the alms round, others engaged in the cultivation of good dharmas will emulate my practice;

Ninth, through this practice one refrains from forming close ties with particular men or women, whether old or young;

Tenth, by practicing the strictly sequential method of obtaining food on the alms round, one develops a mind of uniformly equal regard for all beings that assists the acquisition of the knowledge of all modes.

B. DWELLING IN A FOREST HERMITAGE

1. TO DERIVE THE BENEFITS OF DHŪTA PRACTICE, DO NOT ACCEPT INVITATIONS

Although the Buddha did permit accepting invitations for meals, if one wishes to provide for one's own benefit while also benefiting other people, one should not accept invitations for meals.

"One's own benefit" refers here to the ability to perfect [the cultivation of] all the *pāramitās*. "Benefiting others" refers here to teaching beings in such a way that one induces them to abide in [accordance with] the

Three Jewels. A practitioner who acts accordingly will benefit himself while also benefiting others.

2. HAVING OBSERVED TEN BENEFITS, REMAIN IN SOLITUDE WITH 3 EXCEPTIONS

Because one has observed its ten benefits,
one never abandons residing in a solitary wilderness dwelling.
In order to visit and console the sick, to listen to Dharma,
or to provide teachings, one may then go to a temple.

For the bhikshu who has taken up the practice of dwelling in a forest hermitage, although it may increase many different sorts of meritorious qualities, generally speaking, it is due to seeing ten benefits from this that, for the rest of his life, he should never abandon this practice. What are the ten benefits? They are as follows:

3. THE TEN BENEFITS OF DWELLING IN SOLITUDE IN FOREST HERMITAGE

First, one retains complete freedom to come and go at will;
Second, one thus easily does away with conceptions of “I” and “mine”;
Third, there is nothing to impede one’s dwelling wherever one wishes;
Fourth, one’s mind increasingly delights in forest hermitage practice;
Fifth, one’s dwelling place conduces to but few wants and few responsibilities;
Sixth, for the sake of perfecting the meritorious qualities, one should give up any selfish cherishing for his own body or life;⁵⁶¹
Seventh, one departs far from the boisterous chatter of the crowds;
Eighth, even though one’s practice is [devoted to perfecting] the meritorious qualities, one seeks no kindness in return;
Ninth, it becomes easy to achieve single-mindedness in accordance with one’s cultivation of *dhyāna* concentration;
Tenth, through abiding in a solitary wilderness location, one easily develops unimpeded reflections.⁵⁶²

4. WHEN LEAVING, ONE SHOULD MAINTAIN THE PERCEPTION OF EMPTINESS

As for coming to the temple to visit and console the sick or for the other above-mentioned reasons:

If there are situations where, for particular reasons,
one comes and abides at the stupa or temple,
Still, in every such situation,
one never abandons one’s perception of emptiness and serenity.

Although a bhikshu may have taken on the dharma of lifetime forest hermitage dwelling, if situations emerge involving particular causes and conditions, he may then go and enter the stupa or temple, for the

Dharma of the Buddha has both exceptions and restrictions in such cases. In this respect, it is not like the non-Buddhist approaches to forest hermitage dwelling. [This practice] is defined by always delighting in abiding in an empty and serenely quiet place. Hence one never relinquishes the perception of all dharmas as empty. This is because the very essence of all dharmas is that they are all ultimately empty [of any inherent existence of their own].

5. TEN REASONS A FOREST DWELLER MIGHT COME TO A TEMPLE OR STUPA

Question: What are the reasons for which one might come to the stupa or temple?

Response:

- First, to provide for the care of the sick;
- Second, to seek medical supplies to treat one's own sickness;
- Third, for one who is sick to search for a physician to treat his illness;
- Fourth, to teach the Dharma to the sick;
- Fifth, to teach the Dharma to the other bhikshus;
- Sixth, to listen to teachings on Dharma;
- Seventh, in order to pay respects and make offerings to greatly virtuous monastics;
- Eighth, in order to provide for the needs of the Ārya Sangha;
- Ninth, to study and recite profound scriptures;
- Tenth, to instruct others in the study of profound scriptures.

There are reasons such as these that justify coming to the stupa or temple.

6. THE FOREST DWELLER'S VIGOROUS CULTIVATION OF RIGHT DHARMA

One is vigorous in cultivating the various types of thought as one accords with the dharma of the forest hermitage.

The bhikshu who has been residing in a forest hermitage abode

should always be vigorous and diligent in bringing forth the many different good dharmas, in great courageousness in one's resolve to realize non-self, and in extinguishing every sort of fear.

Regarding the application of vigor in a forest hermitage, this is exemplified by the bhikshu who, because he has cut off covetousness and does not cherish his body, life, or offerings, always strives with diligence and vigor both day and night as, for his entire life,⁵⁶³ he accords with forest hermitage practice, doing so with the same urgency one would feel in putting out a fire in one's own turban.

As for “[cultivating the various types of] thought,” this refers to the thought of renunciation, the thought of non-ill will, and the thought of non-harming as well as to the other types of wholesome thought.⁵⁶⁴

Then again, this also refers to:

- Cultivating mindfulness of the Buddha as the possessor of right and universal knowledge and as the most revered among all beings;
- Cultivating mindfulness of the Buddha’s Dharma as well spoken;
- Cultivating mindfulness of his Sangha of disciples as according with right practice [of the path].

Furthermore, cultivating thought appropriate to dwelling in a forest hermitage refers as well to cultivating all of the various contemplative ideation that accords with emptiness, that accords with signlessness, and that accords with wishlessness.

Additionally, this refers to contemplative thought accordant with the four supreme bases [for the development of meritorious qualities] and concordant with the six *pāramitās*.

These are the various sorts of thought that are accordant with the dharma for abiding in a forest hermitage.

Then again, this is similar to what the Buddha told Ugra, the Elder, when explaining the bodhisattva path practices of both laity and monastics:⁵⁶⁵

7. SCRIPTURAL CITATION ON THE CORRECT PURPOSES OF A FOREST DWELLER

If a monastic bodhisattva takes on the dharma of forest hermitage practice, he should reflect in this manner:

“Why am I choosing to abide in a forest hermitage setting? It is not solely because I abide in a forest hermitage setting that I qualify as a *śramaṇa*, for there are many sorts of beings who abide in a forest hermitage setting. Mostly inclined toward evil and not toward goodness, they do not guard the sense faculties, do not cultivate with vigor, and do not cultivate the good dharmas. Take for example the musk deer, monkeys, the many sorts of birds, evil bandits, *caṇḍālas*, and other such people, none of whom are bhikshus. So, for what purpose am I choosing to abide in a forest hermitage setting?”

One must indeed accomplish one’s purpose. Elder, what sorts of things constitute one’s purpose? [They include the following]:

- 1) So that one’s thoughts will not be scattered;
- 2) To acquire [consummate practice of] the *dhāraṇīs*;
- 3) To cultivate the mind of kindness;
- 4) To cultivate the mind of compassion;
- 5) To abide with sovereign mastery in the five types of spiritual superknowledges;

- 6) To completely fulfill the practice of the six *pāramitās*;
- 7) To avoid abandoning the resolve to realize all-knowledge;
- 8) To cultivate the knowledge of skillful means;
- 9) To attract beings [into the Dharma];
- 10) To facilitate beings' success [in cultivating the path];
- 11) To avoid abandoning the four means of attraction;
- 12) To become ever mindful of the six objects of mindfulness;⁵⁶⁶
- 13) To avoid abandoning vigor in the acquisition of extensive learning;
- 14) To engage in correct contemplative analysis of dharmas;
- 15) To practice in accordance with right liberation;
- 16) To achieve the realization of the fruits [of the path];
- 17) To abide in the right and definite position (*samyaktva-niyāma*);
- 18) To preserve and protect the Buddha's Dharma;
- 19) To abide in right views through faith in karmic retributions;
- 20) To abide in right intentional thought through abandoning all recollective and discriminating thought;
- 21) To abide in right speech through teaching Dharma for beings in accordance with their own resolute beliefs;
- 22) To abide in right action through acting in ways that extinguish [bad] karma;
- 23) To abide in right livelihood through extinguishing affliction driven habitual karmic propensities;
- 24) To abide in right effort through striving for the attainment of the unsurpassed path;
- 25) To abide in right mindfulness through contemplation of dharmas that are not false;
- 26) To abide in right meditative concentration through the attainment of comprehensive wisdom;
- 27) To not be frightened by emptiness;
- 28) To not be made fearful by signlessness;
- 29) To not be overwhelmed by wishlessness;
- 30) To be guided by wisdom in taking on one's bodies;
- 31) To rely on the meaning, not merely on the words;
- 32) To rely on wisdom, not merely on consciousness;
- 33) To rely on sutras of ultimate meaning, not on sutras whose meaning is non-ultimate;
- 34) To rely on Dharma, not on persons.

Elder, it is [purposes] such as these that constitute the beneficial endeavors that the renunciant bodhisattva bhikshu should bring forth.

8. THE APPROPRIATE DHARMAS OF A FOREST DWELLER

As for “according with the dharma of the forest hermitage,” this refers to cultivation of the four *dhyānas*, the four immeasurable minds, the heavenly ear, the heavenly eye, cognition of others thoughts, cognition of past lives, the spiritual superknowledges, and so forth.

9. THE MEANS FOR EXTINGUISHING FEAR

As for “extinguishing every sort of fear,” there are three reasons for this practitioner’s ability to extinguish fear:

First, because he sees that dharmas are characterized by non-existence of self and the non-existence of anything belonging to a self, he is therefore able to dispel fear;

Second, because he has the power of skillful means;

Third, because he has the power of mental courage, he is able to dispel fear.

Regarding this matter of “seeing the non-existence of self and the non-existence of anything belonging to a self,” this is just as presented earlier, in the [third chapter’s] treatment of the first ground, where ridding oneself of five kinds of fear was discussed.⁵⁶⁷

As for “the power of skillful means,” in this treatise, it is mindfulness that rightly reflects upon karma and its retributions that constitutes the power of skillful means. One should reflect in this way:

All of the great kings may be deep in their palaces where their security is ensured by the fourfold elephant, cavalry, chariot, and infantry battalions that surround and serve them. Even so, once the karmic causes and conditions sustaining their rule finally come to an end, even they are compelled to undergo all of the different events that eventually bring about their ruin and anguish.

Also, in the case of those who are protected by the causes and conditions of their karmic actions, even though they might travel a hazardous road, sail far out onto the waters of the great sea, or walk amidst the ranks of battling armies, they will still remain entirely safe and free of any personal calamities.

Given the karmic causes and conditions established in my previous lives, no matter whether I reside in the village or in a forest hermitage, I will still definitely be compelled to undergo its karmic retribution.

Having contemplated matters in this way, one thereby succeeds in extinguishing fear. Furthermore, one thinks:

If, to protect myself, I choose to go forth into the city or village, thus abandoning this living in a forest hermitage, there will be nothing

there that is able to exceed the protection afforded me by good physical karmic actions, good verbal karmic actions, and good mental karmic actions.

This is just as told to King Prasenajit by the Buddha himself when he said:⁵⁶⁸

If a person practices good physical karmic actions, practices good verbal karmic actions, and practices good mental karmic actions, this is what affords a person the best personal protection. Were this person to claim of himself, "I am hereby well protected," this would indeed be a proclamation of the truth.

Great King, even though this man would not be surrounded and guarded by the four-fold battalions of the army, he can still be regarded as being well protected. And why is this so? It is because this form of protection is inward protection, not mere outward protection.

[Thus one may be moved to reflect]:

Therefore I do in fact qualify as personally well protected by virtue of my practice of good physical karmic actions, good verbal karmic actions, and good mental karmic actions.

One may additionally reflect thus:

All of these birds, beasts, snakes, and such that abide in the vicinity of this forest hermitage—even without practicing good physical karmic actions, good verbal karmic actions, or good mental karmic actions, they are free of fear due to dwelling far from the village. How could one as knowledgeable as I fail to even match [the fearlessness of] these birds, beasts, and other creatures?

Through reflecting in these various ways, one does away with all of one's fears.

Additionally, by resort to mindfulness of the Buddha, one can dispel all fear-inducing circumstances that may arise in a forest hermitage. As is stated in a sutra:⁵⁶⁹

When any of you bhikshus are dwelling in a forest hermitage setting, whether beneath a tree, or in some empty building, it could happen that you might be overcome with fear, even to the point that your heart sinks and your hair stands on end. At just that very point, you should become mindful of me [by my ten names]: the Thus Come One (*tathāgata*), Worthy of Offerings (*arhat*), of Right and Universal Enlightenment (*samyak-sambuddha*), Perfect in the Clear Knowledges and Conduct (*vidyā-caraṇa-sampanna*), the Well Gone One (*sugata*), the Knower of the Worlds (*lokavid*), the Unsurpassed Tamer of Those to

be Tamed (*anuttara-puruṣa-damyā-sārathi*), the Teacher of Devas and Humans (*śāstā-deva-manuṣyaṇām*), the Enlightened One (*buddha*), the World Honored One (*bhagavat*). When you become mindful in this way, your fear will immediately disappear.

As for “great courageousness,” this refers to possessing resolve that is not timid or weak and which is decisive in seeking the path. This is as described here:

The bhikshu who abides in the wilderness
should draw upon the power of courageous resolve
to extinguish all fears,
being mindful of the Buddha as the one who is fearless.

In a case where someone has created karma
and fears that he will be unable to escape [its retribution],
even if he is not fearful, he will still not escape it.
Hence, if one is fearful, then one loses his rightful benefit.

Thus, if one realizes that he cannot avoid it,
and yet allows this to destroy other benefits one might achieve,
then one thereby involves himself in the affairs of petty men
and engages in behavior a bhikshu should never adopt.

If one is to have something that one fears,
then one should instead fear *saṃsāra*.

All the various forms of fear
have this cycle of births and deaths as their cause.

Therefore, one who practices the path
wishing to gain liberation from *saṃsāra*
while also rescuing others
should not give rise to fear.

As stated by the Buddha in *The Sutra on Abandoning Fear* when discussing the dharma of fearfulness:⁵⁷⁰

In an instance where a *śramaṇa* or brahmin is abiding in a forest hermitage, he should reflect as follows: “It is because of impure physical karma, because of impure verbal karma, because of impure mental karma, because of thoughts devoted to what is impure, because of elevating self and diminishing others, because of an indolent mind, because of false recollective thinking, because of an unconcentrated mind, and because of one’s delusions that one is overcome by fear. And it is because of the very opposite qualities consisting of purity of physical karma and so forth that one then becomes free of fear.”

Additionally, for the sake of Ugra, the Elder, the Buddha said:⁵⁷¹

The monastic bodhisattva who resides in a forest hermitage should reflect thus: “For what purpose am I here?”

He should then immediately realize, "It is because of a desire to abandon fear that I have come here. Fear of what? It is fear of the many sorts of befuddling disturbances, fear of the chattering of crowds, fear of greed, hatred, and delusion, fear of arrogance, fear of anger and hostility, fear of jealousy over offerings received by others, fear of visual forms, sounds, smells, tastes, touchables, fear of the *māra* of the five aggregates, fear of all circumstances involving delusion-induced obstacles, fear of untimely speech, fear of claiming to have seen what one has not seen, fear of claiming to have heard what one has not heard, fear of claiming to have awakened when one has not yet awakened, fear of claiming to know what one does not know, fear of the *śramaṇa*'s defilements, fear of mutual detestation, fear of all the places of rebirth throughout the desire realm, the form realm, and the formless realm, and fear of falling into the hell realms, the animal realms, the hungry ghost realms, or any of the other difficulties.⁵⁷² To state it briefly, it is because of fear of all evil and unwholesome dharmas that I have come to abide here.

"If one lives as a householder, delights in its many sorts of comotion, does not cultivate the path, and abides in wrong thought, he will not be able to achieve emancipation from such points of fear as these.

"There were the bodhisattvas of the past, all of whom resided in a forest hermitage, abandoned all fears, reached the state of fearlessness, and gained all-knowledge. So too, all bodhisattvas of the future shall also dwell in a forest hermitage, abandon all fears, and gain all-knowledge. All of the bodhisattvas of the present also undertake the practice of residing in a forest hermitage and thereby abandon all fears, reach the station of fearlessness, and gain all-knowledge.

"Therefore, given that I fear all of these sorts of bad circumstances, in order to transcend all fears, I too should take up the practice of abiding in a forest hermitage dwelling.

"Furthermore, all fears arise due to attachment to a self, due to affection for and acceptance of a self, due to the conception of a self, due to the perception of a self, due to esteeming a self, due to discriminations conceiving of a self, and due to protection of a self.

"Were I to take up the practice of abiding in a forest hermitage dwelling but still fail to abandon this attachment to a self, then this would amount to abiding in a forest hermitage in vain."

Furthermore, Elder, whosoever perceives that there is anything at all that is apprehensible [as inherently existent] does not truly reside in a forest hermitage. Whosoever abides in the conception of a self or anything belonging to a self does not truly reside in a forest hermitage. Whosoever abides in thoughts affected by the inverted views does not truly abide in a forest hermitage.

Elder, so it goes even up to the point that, not even one who conceives of nirvāṇa [as inherently existent] truly abides in a forest hermitage, how much the less could it be that someone who conceives of afflictions [as inherently existent] truly abides in a forest hermitage.

Elder, just as the grass and trees in the vicinity of a forest hermitage are entirely free of fear, so too is the bodhisattva. When abiding in a forest hermitage, one should envision oneself as like the grass and trees, envision oneself as like stones or tiles, envision oneself as like a reflection in a pool of water, and envision oneself as like a mere image in a mirror. One should imagine speech to be but echoes, and should imagine one's thoughts to be like magical illusions. In any of this, who is it that could possibly be frightened? And who is it that could be struck with fear?

The bodhisattva then undertakes right contemplation of the body, observing the non-existence of self and the non-existence of anything belonging to a self. He observes that there is no being, no one possessed of a soul, no one possessed of a life, no one who has been raised up, no one identifiable as male, no one identifiable as female, no knower, and no perceiver.

Fear itself is but a product of false discriminations. Thus one reflects: "Then I should not simply follow along with false discriminations."

In just this way, the bodhisattva should be just like the grass or trees as he abides in a forest hermitage. He should also be aware that all dharmas are also just like this.

It is the cutting off of all forms of struggle and disputation that truly qualifies as abiding within a forest hermitage. It is the non-existence of self, the non-existence of anything belonging to a self, and the not belonging to anything at all that truly qualify as the bases of abiding in a forest hermitage.

One should not delight in the many sorts of noisy dwelling places of either householders or monastics. The Buddhas do not permit a bhikshu dwelling in a forest hermitage to abide together with either a householder or a monastic.

10. FOUR CASES IN WHICH A FOREST DWELLER MAY GATHER WITH OTHERS

Question: Did the Buddha forbid one to gather together with anyone else in the community?

Response: No. He did not.

The Buddha permitted meeting with others in four circumstances but did not permit it otherwise.

Therefore one should draw close [to others] in those situations, while still abiding well apart in other circumstances.

Thus the bodhisattva who abides in a forest hermitage is permitted to join in four types of assemblies. Specifically, he may enter assemblies gathered to hear the teaching of Dharma, may enter assemblies to teach beings, may enter assemblies to make offerings to the buddha, and may enter assemblies gathered to prevent abandoning the resolve to gain all-knowledge.

Therefore one is only permitted to gather together with others in these four circumstances. [The bhikshu dwelling in a forest hermitage] should not draw close to others in other circumstances.

11. THE ASPECTS DEFINING HERMITAGE DWELLING APPROVED BY THE BUDDHAS

Additionally, the bodhisattva should reflect in this manner: "How should I establishing a forest hermitage dwelling that is closely adherent to those permitted by all buddhas? Could it perhaps be that this is not actually a forest hermitage dwelling and that I merely suppose it to be a forest hermitage dwelling? Could I perhaps be mistaken about the meaning of this?"

Question: What then are the aspects of a forest hermitage dwelling that a bodhisattva should know?⁵⁷³

Response: In the sutras, the Buddha himself declared:

Abiding in a forest hermitage refers to not abiding in any dharma, to not taking refuge in any of the sense objects, to not seizing on any mark of any dharma, and to not coveting any visual forms, sounds, smells, tastes, or tangible objects;

Abiding in a forest hermitage refers to dwelling in a manner wherein one has nothing upon which one relies, this because [one realizes that] all dharmas are uniformly equal;

Dwelling in a forest hermitage refers to abiding in a manner free of contradictions because of the goodness of one's own mind;

Dwelling in a forest hermitage refers to dwelling in a manner whereby one relinquishes all the burdens and abides in delighted happiness;

Dwelling in a forest hermitage refers to abiding in a manner whereby one becomes liberated from all afflictions and one becomes free of all fears;

Dwelling in a forest hermitage refers to dwelling in a manner whereby one crosses beyond the floods;⁵⁷⁴

Dwelling in a forest hermitage refers to abiding in the lineage bases of the Āryas;⁵⁷⁵

Dwelling in a forest hermitage refers to being satisfied with what one obtains in the course of things;

Dwelling in a forest hermitage refers to dwelling in way that one is easily satisfied, easily supported, and inclined to but few wants;

Dwelling in a forest hermitage refers to abiding in a manner whereby one achieves the fulfillment of wisdom;

Dwelling in a forest hermitage refers to abiding in a manner whereby one rightly practices [what one has acquired through] extensive learning;

Dwelling in a forest hermitage refers to directly manifest realization of the emptiness, signlessness, and wishlessness gates to liberation;

Dwelling in a forest hermitage refers to abiding in a manner wherein one severs all the bonds and gains liberation;

Dwelling in a forest hermitage refers to abiding in a manner that accords with the twelve-fold chain of causation;

Dwelling in a forest hermitage refers to abiding in a manner whereby one reaches the state of ultimate quiescence in which one has already done what is to be done;

Dwelling in a forest hermitage refers to abiding in a manner compliant with all classes of moral precepts, compliant with all types of practice assisting acquisition of the meditative absorptions, compliant with all types of practice beneficial to wisdom, compliant with all types of practice that facilitate easy achievement of liberation, compliant with all classes of practice facilitating easy acquisition of the knowledge and vision of liberation, compliant with whatever practices facilitate easy practice of the dharmas conducive to realization of bodhi, and compliant with whatever is able to conduce to accumulating all meritorious qualities associated with the *dhūta* austerities;

Dwelling in a forest hermitage refers to achieving a penetrating comprehension of the truths;

Dwelling in a forest hermitage refers to seeing and knowing the aggregates;

Dwelling in a forest hermitage refers to [realizing that] the nature of all things is identical to the nature of dharmas;⁵⁷⁶

Dwelling in a forest hermitage refers to abandoning the twelve sense bases;

Dwelling in a forest hermitage refers to never forgetting one's resolve to attain bodhi;

Dwelling in a forest hermitage refers to contemplating emptiness without being frightened by it;

Dwelling in a forest hermitage refers to being able to protect and preserve the Buddha's Dharma;

Dwelling in a forest hermitage refers to [practicing in a manner whereby] one who seeks liberation does not err with regard to the meritorious qualities;

Dwelling in a forest hermitage refers to [practicing in a manner whereby], if one is a person capable of gaining all-knowledge, he will thus achieve increased benefit.

12. HERMITAGE DWELLING AS A MEANS TO FULFILL THE SIX PERFECTIONS

If a bodhisattva dwelling in a forest hermitage is able to practice in this way, he will swiftly achieve complete fulfillment of the six perfections. How might this be so?:

If a bodhisattva abiding in a forest hermitage does not have a selfish cherishing even for his own body or life, this is the practice of *dāna pāramitā*, the perfection of patience;

If he maintains purity in the three kinds of good karmic actions and enters the refined practice of the *dhūta* austerities, this is the practice of *śīla pāramitā*, the perfection of moral virtue;

If he does not generate any hatred toward any other beings but rather extends a mind of universally inclusive kindness to all of them, and if he only accepts and delights in the vehicle of all-knowledge and no other vehicle, this is the practice of *kṣānti pāramitā*, the perfection of patience;

If he makes the solemn personal vow to abide in a forest hermitage and never leave this place so long as he has not yet rightly realized the [unproduced] dharmas of patience, this is the practice of *vīrya pāramitā*, the perfection of vigor;

If, having gained the *dhyāna* absorptions, his cultivation of roots of goodness is not done with an eye toward taking rebirth in the stations of rebirth to which they correspond,⁵⁷⁷ this is the practice of *dhyāna pāramitā*, the perfection of *dhyāna* meditation;

If one's person and the forest hermitage have become of the same suchness, if one's person and bodhi have become of the same suchness, and if these are all indistinguishable from ultimate reality, this is the practice of *prajñā-pāramitā*, the perfection of wisdom.

13. THE BUDDHA'S FOUR PREREQUISITE DHARMAS FOR HERMITAGE DWELLING

The Buddha permitted those possessed of four dharmas to abide in a forest hermitage.

What then are those four dharmas? As the Buddha told [Ugra], the Elder, they are:

First, extensive learning;

Second, thorough knowledge of the definitive meaning;

Third, delight in the cultivation of right mindfulness;

Fourth, practice accordant with the manner in which [the Dharma] was taught.

People of this sort should take up the practice of dwelling in a forest hermitage.

14. OTHER BODHISATTVAS FOR WHOM HERMITAGE DWELLING IS BENEFICIAL

Additionally, there are bodhisattvas whose afflictions are deep and dense. If such a person abides in the midst of noisy crowds, he will bring forth yet more afflictions. Therefore he should dwell in a forest hermitage in order to subdue afflictions.

Then again, there are bodhisattvas who have acquired the five spiritual superknowledges. Because these practitioners may wish to teach devas, dragons, *yakṣas*, or *gandharvas* and assist their success [on the path], they should dwell in a forest hermitage.

Yet again, there are bodhisattvas who think thus: “Dwelling in a forest hermitage is the circumstance praised and permitted by all buddhas.”

Moreover, dwelling in a forest hermitage assists the fulfillment of all good dharmas and increases roots of goodness. Afterward, one may then enter the village and teach Dharma for the welfare of beings. If one’s intention is to develop such meritorious qualities, one may then dwell in a forest hermitage.

Also:

15. FOUR FOURFOLD DHARMAS FOR THE FOREST DWELLER

In the Sutra of the Resolute King,

The Buddha told Ānanda:

“The bhikṣu who dwells in a forest hermitage should dwell in four fourfold dharmas.”

A bodhisattva who wishes to abide in a forest hermitage [may do so for these purposes]:

First, to depart far from both laypeople and monastics;

Second, out of a wish to study and recite profound scriptures;

Third, as a means of leading forth other beings, thereby influencing them to develop the meritorious qualities arising from dwelling in a forest hermitage;

Fourth, to engage in uninterrupted day and night practice of mindfulness of the Buddha.

There are another four dharmas:

First, one does not generate a thought of hatred toward other beings even for the duration of a finger snap;

Second, one should not allow drowsiness to blanket one’s mind even for the briefest moment;

Third, one should not conceive of [an inherently existent] being even for the briefest moment;

Fourth, one should not forget one's resolve to attain bodhi even for the briefest moment.

There are yet four more dharmas:

First, one should always engage in quiet sitting [meditation] and refrain from joining together with groups;

Second, one should always delight in meditative walking;

Third, one always contemplates all dharmas without any conception of their being either new or old;

Fourth, one should never depart from the profound dharmas of emptiness, signlessness, and wishlessness.

Again, there are four additional dharmas:

First, one cultivates the four *dhyānas* but does not cultivate worldly *dhyāna* meditation. Thus, in one's cultivation of the four immeasurable minds, one brings forth thoughts of compassion focusing on beings as the objective condition, but without seizing on any mark [of the existence] of any being;

Second, although one cultivates the [immeasurable] mind of kindness, one does not perceive any [inherently existent] being as the object. Although one cultivates the [immeasurable] mind of sympathetic joy, one does not crave happiness [for oneself]. And, although one cultivates the [immeasurable] mind of equanimity, one never forsakes any being;

Third, although one may perceive oneself as compliant with the four lineage bases of the Āryas, one does not take that as a basis for elevating oneself and looking down on others;

Fourth, one personally engages in the accumulation of extensive learning while also practicing in accordance with what one has learned.

These are the [four sets of] four dharmas [as presented in that scripture]. There is an additional related topic, as below:

16. THE BAD RESULTS OF FOREST DWELLING WITHOUT WISDOM AND VIGOR

One who has no wisdom and has no vigor
and yet dwells alone in an isolated place
then acquires four dharmas

and also acquires yet another four dharmas.

He also encounters three additional situations.

Circumstances such as these are as described by the Buddha.

Of all the meritorious qualities, the bhikshu who dwells in a forest hermitage should diligently cultivate these, [namely wisdom and vigor]. Why? Because, of all the meritorious qualities associated with a forest hermitage, it is these two factors that are able to generate all of the [other] meritorious qualities.

If a bhikshu were instead to give into delusion and indolence while abiding in a forest hermitage, he will acquire four wrong dharmas:

- First, he will spend much of his time sleeping;
- Second, he will become much inclined to want offerings;
- Third, he will take advantage of these [special] circumstances⁵⁷⁸ to pretend to be extraordinary;
- Fourth, he will become unhappy with dwelling in a forest hermitage.

He will also acquire four additional dharmas:

- First, he will develop overweening pride due to which he will think he has already attained what he has not yet attained;
- Second, he will come to abhor profound scriptures;
- Third, he will ruin [his ability to realize] the dharmas of emptiness, signlessness, and wishlessness;
- Fourth, his mind will generate hatred for those who uphold the profound scriptures.

There are three additional circumstances that might occur. If he abides in a forest hermitage while failing in vigor and having no wisdom, he may meet some woman and fall into behavior contrary to the Dharma due to which he either becomes a ruined member of the Sangha, commits a grave offense, or transgresses against the moral precepts and returns to lay life.⁵⁷⁹ These are the three.

C. ADDITIONAL DISCUSSIONS OF THE DHŪTA AUSTERITIES

There are additional related topics, as below:

Extensive discussion of dharmas practiced in solitary wilderness life as well as the dharmas associated with the alms round and the virtues of practicing the other ten *dhūta* austerities— all of these should also be extensively explained.

In the course of the preceding discussion, we have presented an extensive explanation of two of the twelve *dhūta* austerities.⁵⁸⁰ The meritorious qualities of the other ten *dhūta* austerities should be similarly understood. How so? This is because these two practices have served to open the door into the other ten *dhūta* austerities. Thus the others may now be easily understood. As for those other ten *dhūta* austerities, they are:

1. A LISTING AND BRIEF DISCUSSION OF THE OTHER TEN DHŪTA AUSTERITIES

First, wearing robes made [only] of cast-off rags;

Second, [taking one's daily meal in but] a single sitting;

Third, always sitting, [even when sleeping];

Fourth, having taken the meal, not accepting food or drink at the wrong times;

Fifth, possessing only a single three-part set of robes;

Sixth, wearing an animal-hair robe;

Seventh, laying out one's sitting mat wherever one happens to be.

Eighth, dwelling at the foot of a tree;

Ninth, dwelling out in the open;

Tenth, dwelling in a charnel field.

"Cast-off rag robes" refers to those that have been thrown away by others. After having accepted them, one then wears them. "Accepting" refers here to either mental or verbal assent.

"In but a single sitting" refers to taking one's meal at the first place one accepted it and then refraining from taking any further food [for that entire day].

"Always sitting" means one never lies down, even at night.

"After the meal, refraining from any beverages" refers to not accepting any beverage at the wrong time,⁵⁸¹ not even those made merely with crystalized sugar or other nutritional substances.

"Possessing only the single set of three robes" means one only accepts that single set of three robes and does not collect any other clothing whatsoever.

"Wearing an animal-hair robe" refers to wearing an animal-hair robe made of cloth woven from coarse animal hairs such as felt cloth or *kambala* (wool) cloth.

"Laying out one's sitting mat wherever one happens to be" refers to simply going along with whatever sitting spot is available that does not involve causing someone else to get up and move.

"Dwelling at the foot of a tree" refers to delighting in dwelling out beneath the trees, never going into a sheltered location.

"Dwelling out in the open" simply refers to living out on the open ground.

"Dwelling in a charnel field" refers to always spending the night in the area where the dead bodies are cast off in order to accord with the mind of renunciation.

This is what is meant by the twelve *dhūta* austerities that facilitate purity in the observance of the moral precepts.

2. THE BENEFITS OF THE OTHER TEN DHŪTA AUSTERITIES

a. THE TEN BENEFITS OF WEARING CAST-OFF ROBES

There are ten benefits from wearing cast-off rag robes, namely:

First, one does not have to mix with the laity simply to acquire robes;
Second, one need not appear to solicit robes simply to acquire clothing;

Third, nor is one compelled to present the appearance of finding some expedient to discuss obtaining robes;

Fourth, one is not compelled to go off and search in the four directions in order to obtain robes;

Fifth, even if one does not obtain a robe, one is still free of distress;

Sixth, even if one does obtain a robe, one is not elated;

Seventh, worthless material is easily come by in a way that does not risk committing transgressions;

Eighth, this practice accords with the initially received explanation of the methods for obtaining the four requisites;⁵⁸²

Ninth, one thereby becomes just another one of those who wear coarse [and common] clothing;

Tenth, one thereby avoids becoming the object of others covetousness.

b. THE TEN BENEFITS OF TAKING ONE'S SINGLE MEAL IN A SINGLE SITTING

[Taking one's meal in but] a single sitting also has ten benefits, as follows:

First, one does not experience the weariness and inconvenience of going off in search of a second meal;

Second, as a consequence, one accepts but little [food];

Third, there is none of the weariness and inconvenience entailed by what one would consume [by compelling others to provide additional meals];

Fourth, one is spared the weariness and inconvenience of readying oneself [for an additional meal];

Fifth, one adopts an approach to eating that is consistent with more refined practice;

Sixth, one eats only after one's previous meal has been entirely digested;

Seventh, one devotes less effort to fending off difficulties [associated with obtaining food];

Eighth, one has fewer illnesses;

Ninth, one's body feels lighter and more at ease;

Tenth, one's experience of the body is pleasant.

c. THE TEN BENEFITS OF ALWAYS SITTING AND NEVER LYING DOWN

Always sitting [and never lying down to sleep] also has ten benefits, as follows:⁵⁸³

- First, one does not seek physical pleasure;
- Second, one does not seek pleasure from sleeping;
- Third, one does seek pleasure from [good] bedding;
- Fourth, one is spared the aches associated with lying down on a sleeping mat;
- Fifth, one does not pursue physical desires;
- Sixth, it becomes easy to achieve success in sitting in *dhyāna* meditation;
- Seventh, it becomes easy to study and recite scriptures;
- Eighth, one spends less time sleeping;
- Ninth, one's body feels light and rises easily;
- Tenth, one devotes but little mental effort to seeking sitting cushions, bedding, and clothing;

d. THE TEN BENEFITS OF NOT ACCEPTING FOOD AT THE WRONG TIME

There are also ten benefits of refraining from accepting food or drink at the wrong time,⁵⁸⁴ after one has already eaten, as follows:

- First, one thereby avoids excessive eating;
- Second, one does not become full when eating;
- Third, one avoids desire for fine flavors;
- Fourth, one has fewer things one otherwise desires;
- Fifth, one has fewer interfering difficulties;
- Sixth, one has fewer illnesses;
- Seventh, one easily feels full;
- Eighth, one is easily supported;
- Ninth, one is easily satisfied;
- Tenth, one's body remains free of weariness when sitting in *dhyāna* meditation or studying scriptures.

e. THE TEN BENEFITS OF POSSESSING ONLY ONE THREE-PART SET OF ROBES

Possessing only the single three-part set of robes also has ten benefits, as follows:

- First, one is spared the weariness and inconvenience associated with seeking robes beyond the single three-part set of robes;
- Second, one is spared the weariness and inconvenience of storing and protecting [additional clothing];
- Third, one collects fewer things;
- Fourth, one is satisfied with whatever one is wearing;
- Fifth, this refines one's practice of the moral precepts;

- Sixth, one remains free of encumbrances when traveling;
- Seventh, one's body feels lighter and more at ease;
- Eighth, this practice accords with standards of practice for dwelling in a forest hermitage;
- Ninth, no matter where one goes, one has nothing that one treasures;
- Tenth, one's practice accords with the path.

f. THE TEN BENEFITS OF ACCEPTING ROBES WOVEN FROM ANIMAL HAIR

Accepting robes made of animal hair also has ten benefits, as follows:

- First, one is a wearer of coarse clothes;
- Second, one seeks but little;
- Third, one can sit down anywhere;
- Fourth, one can lie down anywhere;
- Fifth, it is easy to wash;
- Sixth, it is easy to dye;
- Seventh, it is seldom ruined by insects;
- Eighth, it is difficult to ruin;
- Ninth, one has no need of any additional clothing;
- Tenth, one does not neglect one's pursuit of the path.

g. THE TEN BENEFITS OF LAYING OUT ONE'S SITTING MAT WHEREVER ONE IS

Laying out one's sitting mat wherever one happens to be also has ten benefits, as follows:

- First, one is spared the weariness and difficulty of seeking out a good monastic dwelling in which to live;
- Second, one is spared the weariness and difficulty of seeking out a good seat and bed;
- Third, one avoids aggravating those of senior monastic rank;
- Fourth, one gives no cause for distress to those of junior monastic rank;
- Fifth, one has few wants;
- Sixth, one has few tasks;
- Seventh, one uses whatever is available in the course of things;
- Eighth, since one uses but little, one has but few responsibilities;
- Ninth, one avoids the creation of causes or conditions for disputes;
- Tenth, one avoids appropriating a spot used by someone else.

h. THE TEN BENEFITS OF DWELLING BENEATH A TREE

Dwelling beneath a tree also has ten benefits, as follows:

- First, one is spared the weariness and inconvenience of seeking out a sheltered dwelling;

- Second, one is spared the weariness and inconvenience of seeking lodging;⁵⁸⁵
 Third, one is spared the weariness and inconvenience of indulging one's own preferences;
 Fourth, one is spared the weariness and inconvenience of appropriating things for one's own use;
 Fifth, one does not even have an address;
 Sixth, one has no disputes;
 Seventh, one complies with the dharma regulating the four necessities;
 Eighth, one uses but little, uses only what is easily obtained, and avoids transgressions;
 Ninth, one accords with correct cultivation of the path;
 Tenth, one need not practice amidst the noisiness of groups.

i. THE TEN BENEFITS OF DWELLING IN A CHARNEL FIELD

Dwelling in a charnel field also has ten benefits, as follows:

- First, one is always acquiring the perception of impermanence;
 Second, one is always acquiring the perception of death;
 Third, one is always acquiring the perception of the unloveliness [of the body];
 Fourth, one is always acquiring the perception of the unenjoyability of all worldly existence;
 Fifth, one is always developing renunciation of all who are dear to oneself;
 Sixth, one is always attaining the mind of compassion;
 Seventh, one abandons all frivolous restlessness;
 Eighth, one's mind always abides in renunciation;
 Ninth, one remains diligent in the cultivation of vigor;
 Tenth, one is able to dispel all fears.

j. THE TEN BENEFITS OF DWELLING OUT IN THE OPEN

Dwelling out in the open also has ten benefits, as follows:

- First, one does not have to find a tree to dwell beneath;
 Second, one abandons everything one owns;
 Third, one remains free of disputes;
 Fourth, when going elsewhere, one has nothing one treasures;
 Fifth, one seldom indulges frivolous restlessness;
 Sixth, one is able to endure wind, rain, cold, heat, mosquitoes, horseflies, poisonous insects, and such;
 Seventh, one remains unpierced by the thorn of noise;⁵⁸⁶
 Eighth, one avoids arousing the hatred of other beings;

Ninth, one is himself also able to enjoy freedom from sorrow and hostility;

Tenth, one is able to avoid places frequented by noisy crowds;

3. ADDITIONAL DISCUSSION OF MATTERS RELATED TO HERMITAGE DWELLING

As explained for the five types of solitary wilderness dweller, just so understand correctness in the other meritorious qualities. In instances where one is to study, recite, or teach others, one may leave one's solitary wilderness dwelling.

a. FIVE TYPES OF MONKS WHO DWELL IN A FOREST HERMITAGE

There are five distinct categories of bhikshus who dwell in a forest hermitage, namely:

First, there are those who, with evil intentions, seek gain and offerings;

Second, there are those who practice in a forest hermitage because of their own stupidity and dull faculties;

Third, there are those who establish a forest hermitage because they are insane, deluded, or deranged;

Fourth, there are those who establish a forest hermitage in order to practice the *dhūta* austerities;

Fifth, there are those who establish a forest hermitage because it is a practice praised by all buddhas, bodhisattvas, worthies, and *āryas*.

Of these five categories of forest hermitage dwellers, those taking up the practice in order to cultivate the *dhūta* austerities and those taking up the practice because it has been praised by all buddhas, bodhisattvas, worthies, and *āryas* are both good, whereas the other three may be reprimanded.

Just as with this fivefold distinction among those dwelling in a forest hermitage, so too should one distinguish and know [the differences among] the practitioners of the other eleven *dhūta* austerities.

b. ADDITIONAL DISCUSSION OF WHEN ONE MAY LEAVE A HERMITAGE

Question: The Buddha said that whosoever has taken up the practice of dwelling in a forest hermitage should never abandon it. If there are extenuating circumstances, is it or is it not permissible to abandon it?

Response:

One may leave one's forest hermitage in order to study or recite scriptures.

If a bhikshu wishes to receive others' teachings on the study or recitation of the Dharma of the scriptures, or, alternatively, if he wishes to instruct others in such study or recitation, he may leave his forest

hermitage and come into the stupa or temple. It is permissible to leave for these purposes.

1) PROPER MOTIVATION WHEN LEAVING THE FOREST HERMITAGE

When teaching others in study and recitation,
one should not do so wishing to attract offerings or support.
Rather, one should immediately bring to mind the Buddha, [think-
ing],
“Even⁵⁸⁷ the Buddha had endeavors he was intent on accomplishing.”

When one emerges from his isolated forest hermitage to teach others in study and recitation, one should not do so seeking to attract respect or offerings of support. Rather, one should bring to mind the Buddha, thinking, “If even the Buddha⁵⁸⁸ had endeavors he was intent on accomplishing, how much the more should this be so for someone like me?”

“Bringing to mind the Buddha” in this context refers to recalling that the Buddha is the Tathāgata, the One of Right and Universal Enlightenment, one to whom even the devas, dragons, spirits, *gandharvas*, *asuras*, *garudas*, *kinmaras*, *mahoragas*, Śakra, ruler of the devas, the Four Heavenly Kings, humans, and non-humans all make offerings, one who serves as the unsurpassable field of merit for all beings. [One recalls that] not even he seeks offerings or support from anyone. He just continues on in devotion to the endeavors he has taken up. [Thus one reflects]: “Now I am one who still does not know anything, one who is just a beginner in the training. How then could I be worthy to receive anyone’s offerings?”

Additionally, one should reflect as follows:

2) GENERATING THE MOTIVATION TO BENEFIT BOTH SELF AND OTHERS

I am the one who should be devoted
to making offerings to all beings,
for, rather than expecting them to make offerings,
I should be benefiting myself while also benefiting others.

What then is meant by “benefiting oneself”? If one esteems the receiving of offerings [from others], then he loses the merit that would otherwise arise through giving the gift of Dharma. If, on the other hand, one refrains from esteeming the receiving of offerings, then one may acquire the meritorious qualities arising from giving the Dharma to others.

What then is meant by “benefiting others”? If one esteems others’ offerings and then teaches them to study and recite scriptures, they will then think, “The teacher instructs us only in order to gain worldly

benefit for himself and not for the sake of the Dharma.” If someone makes offerings to his spiritual teacher when under the influence of these sorts of thoughts, he will not reap a great amount of merit. If, on the other hand, he were to feel profound esteem for the teacher solely out of reverence for the Dharma, he would acquire an immense amount of merit. This is what constitutes “benefiting others.”

In one’s striving to acquire wisdom from others,
one should not cherish even one’s own body or life.

If the practitioner wishes to seek wisdom from others, he should then be willing even to sacrifice his own body and life in this quest. “Sacrifice” means that, for the sake of acquiring wisdom, one is so diligent, vigorous, and reverently respectful of his spiritual teacher that he does not even cherish his own body and life.

C. ON THE IMPORTANCE OF REVERING ONE’S SPIRITUAL TEACHER

Question: Why should one, in striving for wisdom, revere the spiritual teacher even to the point that one does not even cherish one’s own body and life?

1) ON THE DIFFICULTY OF REPAYING THE KINDNESS OF ONE’S TEACHER

Response:

If every one of his words and every one of his thoughts were to be accorded that very number of kalpas during which one might bow in reverence to the spiritual teacher able to teach this treatise,

as one also took care to avoid any flattering or devious thought, and, suffused with deep affection, [bowed in] reverence to him day and night without cease, [one should indeed wish to do so], continuing on even to the end of just such a number of kalpas.

[If one allotted a number of kalpas of devotion] corresponding to however many words are in the treatises taught by one’s spiritual teacher in addition to however many thoughts he used in providing that instruction, and if the mind of the beneficiary of the teachings remained entirely free of any flattery and deviousness in his demonstrations of reverence performed without cherishing his own body and life, and if he carried on with that reverence day and night with earnestness that remained undiminished from beginning to end—although one might indeed carry through with just such devotion, one still would be unable to adequately repay the kindness of the spiritual teacher’s benefiting one with the wisdom of this treatise.

2) ON MAINTAINING THE PROPER ATTITUDE TOWARD ONE'S TEACHER

The disciple should therefore abandon any thoughts of flattery or deviousness, should not selfishly cherish his own body and life, and should crush any arrogance. Even were the teacher to slight him, his thoughts of reverence and affectionate regard should remain undiminished. Rather, he should bring forth thoughts of deep affection for him, should bring forth the most profoundly sincere reverence for him, should think of the spiritual teacher as he would his own parents, should think of him as a great teaching master, should think of him as his good spiritual guide, should think of him as someone able to do what is most difficult, and should realize that [the teacher's kindness] is something difficult to ever adequately repay.

3) ON TAKING DIRECTION FROM ONE'S TEACHER

If one's spiritual teacher has already permitted them, then one should take up the tasks one usually does, for one does not need the teacher's [additional] permission to do so. If there are other tasks that arise, then one is to consult the teacher for his opinion, whereupon one performs the tasks accordingly. Thus one should also cherish and esteem whatever one's teacher cherishes and esteems.

4) ON NOT SEEKING PRAISE OR BENEFIT IN RELATING TO A TEACHER

One must not seek to reap any worldly advantage from one's relationship with one's spiritual teacher. One must not seek the teacher's praise and must also not seek name and fame [on account of that relationship]. Rather, one should seek only to obtain the Dharma jewel of wisdom.

5) ON MAKING THE TEACHER'S GOOD QUALITIES WELL KNOWN

In the event the teacher makes some mistake, one should allow it to always remain a private matter. If the teacher has committed some infraction and it has come to light, one should use some expedient to conceal it.

One should proclaim and make widely known the meritorious qualities possessed by one's teacher while also sincerely delighting in listening to, accepting, upholding, comprehending, contemplating, and practicing in accord with the import of his teachings.

6) ON THE NEED TO BECOME A GOOD LINEAGE-PRESERVING DISCIPLE

As for striving to "benefit oneself and also benefit others," one must not become a mere straw disciple, must not become a disastrous disciple,⁵⁸⁹ must not become a defiled disciple, must not become a disciple who allows [the lineage to go to] ruin, and must not become a

useless disciple. One must not allow oneself to fall into any such transgressions as these.

i) SCRIPTURAL INSTRUCTIONS ON RIGHT BEHAVIOR TOWARD TEACHERS

One must abide solely within the dharma appropriate to a good disciple. One should make offerings to one's spiritual teacher. This is as described in *The Pratyutpanna [Samādhi] Sūtra* in which the Buddha told Bhadrāpāla:

If a bodhisattva wishes to acquire this samādhi, he should be diligent and vigorous in bringing forth thoughts of reverential esteem toward all his teachers, thoughts recognizing the rare good fortune to encounter them. In the case of those from whom one has received teachings personally spoken by them or those from whom one has obtained volumes of scriptural texts, one should express deeply sincere reverence for these teachers, regarding them as one would one's own parents, regarding them as one's good spiritual guides, and regarding them as great teaching masters. This is because they are able to teach Dharma such as this which is able to assist one's realization of bodhi.

Bhadrāpāla, whether one strives to follow in the bodhisattva path or one seeks the way of a *śrāvaka* disciple, if one were to fail to bring forth thoughts of deep reverence for the teacher as the source of one's becoming able to study and recite this Dharma, if one were to fail to think of one's teacher as one would one's own parents, regarding him as one's good spiritual guide, and regarding him as a great teaching master, it would then be impossible for one to correctly understand⁵⁹⁰ this Dharma in such a way that it would not perish but rather would abide for a long time without disappearing.

Why is this? Bhadrāpāla, it is because of just such failure to accord reverence that the Buddha's Dharma disappears.

Therefore, Bhadrāpāla, whether one strives to follow in the bodhisattva path or one seeks the way of a *śrāvaka* disciple, were one to bring forth thoughts of reverential respect for whoever one heard this Dharma from and whoever was the source of one's being able to study, recite, or write out this Dharma, bringing forth thoughts regarding him as one would one's own parents, regarding him as one's good spiritual guide, and regarding him as a great master of the teachings—if one were able to do that, then it is indeed possible that whatsoever one has studied, recited, and written out, and whatsoever one had not obtained but has now obtained might now be able to remain [in this world] for a long time.

And why is this? Because it is due to having a mind of reverential respect that the Buddha's Dharma does not disappear. Therefore,

Bhadrapāla, I am now telling you: One must bring forth thoughts of profound reverential respect toward teachers such as this, bringing forth thoughts regarding them as one would one's own parents, regarding them as good spiritual guides, and regarding them as great masters of the teachings. This being so, one is to comply with what I have herein instructed.