

**THIỆN PHÚC**

**THE JOURNEY TO FIND  
THE BODHISATTVA WITHIN  
(HÀNH TRÌNH ĐI TÌM VỊ BỒ TÁT BÊN TRONG)**

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## *Preface*

In Buddhism, Bodhisattva is an Enlightened Being who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. The Sanskrit term “Bodhisattva” means “Awakening being” or a “being of enlightenment,” or “one whose essence is wisdom,” or “a being who aspires for enlightenment.” This is the ideal of Mahayana Buddhism. The beginning of the Bodhisattva’s career is marked by the dawning of the “mind of awakening” (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemma, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. The Bodhisattva path is commonly divided into ten levels (Bhumi). The term Bodhisattva is not, however, confined solely to Mahayana Buddhism: in Theravada, Sakyamuni Buddha is referred to as “Bodhisatta” (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism’s ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and

selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. So the term "Bodhisattva" in general, means a "Bodhi being". It denotes a being who is destined to obtain fullest Enlightenment or Buddhahood. According to the Digha Nikaya, literally, a "Bodhisattva" means one who is an intellectual, or one who is resolved or maintained only to the paths that lead to enlightenment. Several centuries after the Buddha's parinirvana, Bodhisattva is one of the most important ideas of Mahayana Buddhists. However, the concept was not a sole creation of the Mahayana. The term "Bodhisattva" had been mentioned in the Pali Canon and it stems from the original Pali Buddhism which is used more or less exclusively to designate Sakyamuni Buddha prior to His Enlightenment. According to Sarvastivada School, "Bodhisattva" is defined as a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise. According to the Astasahasrika Prajnaparamita, nothing real is meant by the word "Bodhisattva," because a Bodhisattva trains himself in non-attachment to all dharmas. For the Bodhisattva, the great being awakes in non-attachment to full enlightenment in the sense that he understands all the dharmas, because he has enlightenment as his aim, an enlightened being. In short, a Bodhisattva is an enlightener of sentient beings. He usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. A Bodhisattva's job is not easy at all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva.

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, Bodhisattvas have twenty parents and relatives: *First*, prajna (wisdom) is his mother. *Second*, upaya (skilful means) is his father. *Third*, dana (charity) is his wet nurse. *Fourth*, sila (morality) is his supporter. *Fifth*, ksanti (patience) is his decoration. *Sixth*, virya (strenuousness or energy) is his nurse. *Seventh*, dhyana (meditation) is his cleaner. *Eighth*, good friends are his instructors. *Ninth*, all factors of

enlightenment are his companions. *Tenth*, all Bodhisattvas are his brothers. *Eleventh*, the Bodhicitta is his home. *Twelfth*, to conduct himself in accordance with the truth is his family manners. *Thirteenth*, the Bhumis are his residence. *Fourteenth*, the Kshantis are his family members. *Fifteenth*, the vows are his family motto. *Sixteenth*, to promote deeds of devotion is his family legacy. *Seventeenth*, to make others accept Mahayana is his family business. *Eighteenth*, to be anointed after being bound for one more birth is his destiny as crown prince in the kingdom of Dharma. *Nineteenth*, paramitas are the Prajna Boat which conveys him to another shore of Enlightenment. *Twentieth*, to arrive at the full knowledge of Tathagatahood forms the foundation of his pure family relationship.

Besides, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation. We, devoted Buddhists, must examine ourselves so that we are able to know who we are. Know our body and mind by simply watching. In sitting, in sleeping, in eating, know our limits. Use wisdom. The practice is not to try to achieve anything. Just be mindful of what is. Our whole meditation is to look directly at the mind. We will be able to see suffering, its cause, and its end. According to Zen Master Daikaku in *Zen and the Way*: "Zen practice is not clarifying conceptual distinctions, but throwing away one's preconceived views and notions and the sacred texts and all the rest, and piercing through the layers of coverings over the spring of self behind them. All the holy ones have turned within and sought in the self, and by this went beyond all doubt. To turn within means all the twenty-four hours and in every situation, to pierce one by one through the layers covering the self, deeper and deeper, to place that cannot be described. It is when thinking comes to an end and making distinctions ceases, when wrong views and ideas disappear of themselves without having to be driven forth, when without being sought the true action and true impulse appear of themselves. It is when one can know what is the truth of the heart."

Shoju Rojin was the name of a Japanese Zen master in the late seventeenth century and early eighteenth century. Zen master Shoju Rojin, also called Dokyo Etan, belonged to the Japanese Lin-Chi school, a disciple and the only dharma successor of Bu'nan Shido; and the master of Hakuin Zenji. He wandered through Japan and trained

under masters of various Zen schools. He is the author of the Collection of Sand and Stone, a popular anthology of frequently humorous Buddhist stories and legends, which Zen masters are fond of quoting in their teaching. As a young man, Dokyo Etan had been a retainer in the household of Lord Matsudaira of Nagano. His interest in Zen was roused when a number of older samurai asked an itinerant monk to write down the name of the Bodhisattva of Compassion as talismans for their safety. Etan asked for one as well, but the monk recognized something deeper in the young man than he had sensed in the other soldiers. He told Etan, "The Bodhisattva isn't to be sought without. These trifles are of no value. Seek the Bodhisattva within." The monk's words stayed with Etan for a very long time, and he became preoccupied with seeking to understand what they meant. The matter of the Bodhisattva Within became his mass of Great Doubt, and he focused on it for many months with such intensity that it often distracted him while he was carrying out his assigned duties. One day, he fell from a ladder and was knocked unconscious. When he came to, the question was resolved. He felt certain he now knew what the Bodhisattva Within was, but he wanted to have his understanding confirmed by a Zen master.

This little book titled "The Journey to Find the Bodhisattva Within" is not a profound study of Buddhist teachings or cultivation in Bodhisattvas' spirit, but a book that simply points out the path in the journey to find the Bodhisattva Within for those who wish to find that Bodhisattva. Devout Buddhists should always remember that entering the state of mind of a Nirvana as the Buddha taught does not mean to renounce the world and to enter into a temple as a monk or nun, but it means to enter into practicing well-being exercises that are linked to established daily life patterns, makes our lives more peaceful. Devout Buddhists should always remember the goal of any Buddhist cultivator is to achieve self-enlightening, that is examining with one's own intelligence, and not depending upon another; enlightening or awakening of others, then achieve the final accomplishment, to go beyond the cycle of births and deaths, that is to reach the state of mind of a Nirvana right in this very life. The journey from man to Buddha still demands continuous efforts with right understanding and practice. Presently even with so many books available on Buddhism, I venture to

compose this booklet titled “The Journey to Find the Bodhisattva Within” in Vietnamese and English to spread basic things in Buddhism to all Vietnamese Buddhist followers, especially Buddhist beginners, hoping this little contribution will help Buddhists in different levels to understand on how to achieve and lead a life of peace, mindfulness and happiness.

Thiền Phúc



# ***Part One***

## ***Summaries of the Buddha-Buddhism & Bodhisattvas In Buddhism***

***(Phần Một: Sơ Lược Về Đức Phật-Đạo Phật &  
Chư Bồ Tát Trong Phật Giáo)***



## *Chapter One*

### *Essential Summaries of the Buddha & Buddhism*

#### *I. The World During the Pre-Buddhism:*

About 3,000 years B.C., along the River Indus, there grew up a city-based civilization, known as the “Indus Valley Culture”. The two greatest cities were at Mohenjo Daro and Harrappa, for which reason this has been termed the “Harrappan Culture”. According to Andrew Skilton in the “Concise History of Buddhism”, this society appears to have been highly organized and very conservative, showing little change over many centuries. Attempts to reconstruct customs and beliefs of this society are largely speculative though most suggestive items that have been recovered, such as seals used in extensive trading, especially in the coastal areas. These show a form of writing, as yet undeciphered. One famous seal shows a masked human figure in a yogic posture, thought by some to be performing a primitive form of yoga or meditation. This civilization gradually declined in around 1,200 years B.C., possibly as a result of environmental changes, most probably the change of direction in the flow of the River Indus.

However, this is not likely to have been linked with the coincidental appearance of invading tribes from the north-west. Probably, these new comers found their way to Northern India when the culture there was in its dead time. Many scholars believed that this was not a military invasion, but a cultural osmosis. No matter what had happened, military invasion, or cultural osmosis, or the dying-out of the “Indus Valley Culture”, this continent had become new homeland for large waves of migrating nomadic tribes, pushed out from their old homeland which originally stretched from Central Europe to Central Asia. After climbing various passes through the Himalayas to the North-West of present day India’s frontier with Nepal, these Aryan tribes began a complete sweep eastward across the entire subcontinent in the next several centuries. These Aryan tribes brought with them their own beliefs of polytheism. They also brought with them their own social caste system, which divided society into three classes: priests, warriors, and farmers. The first of these were professional reciters of

hymns and performers of ritual, the predecessors of the later “brahmana” class. The last two classes were similar to the “ksatriya” and “vaisya” classes. All this known because of the survival of the texts produced by these people’s descendants. These are basic scriptures of Brahmanism, not recognizing by Buddhists.

Before Buddhism, Hinduism, the traditional social religious structure of the Indian people and its origin is still mystic. It has neither a founder nor a fixed canon. It incorporated for centuries all aspects of truth. Hindus believe in the law of karma. Hinduism or Brahmanism, the general name given to the social-cultural-religious system of the Indo-Aryan, who migrated into India just before the dawn of history. The maintenance of the four castes which assures the supremacy of the priest caste, the brahmana. Appeasement of the gods by means of rituals derived from the Sacred Vedas. Complete faith and fidelity to the theory of karma and reincarnation, with rebirth in heaven seen as the final goal of earthly life. There is a universal law, which operates throughout all life. Whatever is sown must be reaped sometime and somewhere. This is the law: every action, every intention to act, every attitude bears its own fruit. A man becomes good by good deeds and bad by bad deeds. It is to say each person is fully responsible for his own condition, and cannot put the blame on anyone else. You are what you are because of what you have done in the past. To a Hindu, the past, of course, would include all previous lives or existences. In Hindu tradition, the main duties assigned to women were childbearing and housework. Thus it considers a single life as a wasted life and unmarried women were subject to scoffs. The stories in the Vedas reveal a great deal about the Indian people who were searching for answers about life around them, as well as about the remote universe. The oldest sacred books of Hinduism called the Vedas. They are ancient poems and hymns which were composed more than 3,000 years ago. The Brahmanic rules which the priests use for rituals of worship dated from between 1,200 and 1,000 B.C. The Great Epics are philosophical and religious poems about legendary heroes and gods. They were ancient stories that had been told for generations before they were written at about the first century B.C. A short section of one of the Epics, the Bhagavad Gita, has become the favorite religious text in India.

According to Hindu teachings, every person has a specific place in life and specific responsibilities. Each person is born where he is, and with particular abilities that he has, because of past actions and attitudes. There are four main castes in Hinduism. Within the four castes, there are dozens of sub-divisions. Through the years, more than a thousand levels of castes have appeared in Indian social life; but all belong to one of the four main groups. In ordinary social life, caste lines have frequently reflected real injustices and strong prejudices. Even thoughtful Hindus today realize that abuses have crept into the system. Many efforts have been made in the direction of straightening out some of the gross injustices. Gandhi was one who gave freely of his energies in restoring the “untouchables” to caste status: First, the intellectual-priest group. Second, the nobility, including the warriors. Third, the administrative group, including merchants and landowners. Fourth, the great masses of people who do the common work of a society. The class of so-called “Untouchables” or “Out-castes” (recently abolished by Indian law) was composed of people who had originally belonged to different sub-groups of the fourth caste, the masses. Through various social and economic conditions, they lost caste or lost their place in society. The most important goal for each person to achieve is release from the influence of past unhappiness. Each person has the fundamental aim all through life of escaping from maya through union with Brahman. The life of pleasure, fulfilment of all normal human desires, including the very important desires rooted in sex. Hindus do not reject the sensory experiences of life, development of creative relationships with other people, aesthetic appreciation, and sexual expression. The Hindus value these experiences when used correctly and not regarded as the only goal of life. Participation in economic activity or public welfare, which includes working in some worthwhile job or profession. Each person has an obligation to himself and to society to do some useful work. For this he receives the wherewithal for his daily needs. Living the right kind of moral or ethical life. One has a duty to him and to others to do what is expected of him morally and ethically. The duty has been rather specifically defined in India, for each caste has a code of actions and attitudes, which are expected of its members. And to this code a

person is pledged through all his endeavors if he wishes to attain the good life.

The Upanishads, dating from about 800 B.C., are the answers that the renowned hermit-teachers of that period gave to questions about life and the universe. Shortly before the time of the Buddha, the earliest prose Upanishads were compiled, which dealt with a secret teaching, to be passed from master to disciples only. The Upanishads were regarded as the final stage in the evolution of the Veda, and therefore known as the Vedanta, the “Culmination of the Veda”. The ritual elements so prevalent in the earlier texts are less important here, and in their place we find a secret teaching on rebirth. According to the Upanishads, on the one hand, people looked for that which was the basis of the external phenomenal world, the underlying essence of all external objects and things, which were termed “Brahman”; on the other hand, they looked for the ultimately existent thing within the individual, that which supports life and consciousness in each of us, to be termed “Atman”. The secret teaching in the Upanishads taught that “Atman” and “Brahman” were one and the same. Caste lines have frequently reflected real injustices and strong prejudices in ordinary social life. Even thoughtful Hindus today realize that abuses have crept into the system. Many efforts have been made in the direction of straightening out some of the gross injustices. Even people belonged to the noble class also tried to restore the “untouchables” to caste higher statuses. We all know that the growth of any civilization in the world has been accompanied by recurrent waves of disillusion with power and material wealth. This very reason mobilized the resources of the spirit against the existing power system. In India the reaction forces arose in the Northwest regions. From the beginning, Buddhism developed around Benares and Patna, where the Iron Age had thrown up ambitious warrior kings, who had established large kingdoms with big cities. In opposition to superstitions in divine power the Buddha always stressed that He was only a guide, not an authority, and that all propositions must be tested, including His own.

While Buddhism sprouted in India, in China one of the great religions also started: Confucianism. The system of morality growing out of the teachings of the Chinese philosopher Confucius, which stressed on filiality, respect for the elderly, loyalty, propriety, faith,

justice, decency and shame. Confucius (557-479) was born in the state of Lu. He lived in the time when the moral and cultural tradition of Chou were in rapid decline. In attempting to uphold the Chou culture, he taught poetry, history, ceremonies and music to about 3,000 disciples. He was the first Chinese Great Educator that Chinese people still give him the title “Master of Ten Thousand Years.” However, Confucianism and Buddhism are totally different. Confucianism emphasizes on the ideas of family and society. Confucianism emphasizes on teaching children to grow up, to get married, to bear children and grandchildren, to continue the family line, to be a productive member in society. In contrast, Buddhism is founded on the essence of ‘abandoning worldly ways,’ to leave home, to detach from family, parents, wife, husband, children, relatives, friends, etc. Therefore, Confucian scholars considered Buddhism as wicked and false teachings. That was why when Buddhism was first introduced into China, it was strongly opposed by Confucian scholars. However, the popularity of the Buddha and his disciples largely depended upon his method of approach to the masses. The Buddha had asked his disciples to preach his doctrine in the people’s own language. The people were naturally impressed. Taoism is one of the big religions in China. This religion was founded by Lao-Tzu, at the same time with Buddhism in India. Its doctrines are based on Tao or way of nature. Taoist practitioners traditionally strive for immortality, which, in Buddhism, is a classic example of deluded attachment to the body.

## ***II. The Historical Buddha Sakyamuni:***

The historical person with the name of Siddhattha, a Fully Enlightenment One. One who has reached the Utmost, Right and Equal Enlightenment. The lack of hard facts and information, even the date of the Buddha’s life is still in doubt. Indian people believe that the Buddha’s Nirvana took place around 100 years before the time of king Asoka. However, most modern scholars agreed that the Buddha’s Birthday was in some time in the second half of the seventh century B.C. and His Nirvana was about 80 years after His Birthday. The Buddha is the All-Knowing One. He was born in 623 BC in Northern India, in what is now Nepal, a country situated on the slope of Himalaya, in the Lumbini Park at Kapilavasthu on the Vesak Fullmoon

day of April. Almost 26 centuries ago, the Sakyas were a proud clan of the Khattiyas (the Warrior Caste) living on the foothill of the Himalaya in Northern Nepal. His royal name was Siddhartha, and his family name was Gautama. He belonged to the illustrious family of the Okkaka of the Solar Race. King Raja Suddhodana founded a strong kingdom with the capital at Kapilavatthu. His wife was Queen Maha Maya, daughter of the Kolya. Before giving birth to her child, according to the custom at that time, she asked for the King's permission to return to her parents' home in Devadaha for the childbirth. On the way to her parents' home, the Queen took a rest at Lumbini Park, a wonderful garden where flowers filled the air with sweet odor, while swarms of bees and butterflies were flying around and birds of all color were singing as if they were getting ready to welcome the Queen. As she was standing under a flowering sala tree, and catching hold of a branch in full bloom, she gave birth to a prince who would later become Buddha Gotama. All expressed their delight to the Queen and her noble baby prince. Heaven and Earth rejoiced at the marvels. The memorable day was the Full Moon Day of Vesak (in May) in 623 BC. On the naming ceremony, many learned Brahmins were invited to the palace. A wise hermit named Asita told the king that two ways would open for the prince: he would either become a universal ruler or would leave the world and become a Buddha. Asita named the baby Siddhattha, which means "the One whose wish is fulfilled." At first the King was pleased to hear this, but later he was worried about the statement that the prince would renounce the world and become a homeless hermit. In the palace, however, delight was followed quickly by sorrow, seven days after the childbirth, Queen Maya suddenly died. Her younger sister, Pajapati Gotami, the second Queen, became the prince's devoted foster mother, who brought him up with loving care. Although grew up in a luxurious life of a prince with full of glory, he was kind and gentle. He received excellent education in both Vedas and the arts of warfare. A wonderful thing happened at a ploughing festival in his childhood. It was an early spiritual experience which, later in his search for truth, served as a key to his Enlightenment. Once on a spring ploughing ceremony, the King took the prince to the field and placed him under the shade of a rose apple tree where he was watched by his nurses. Because the King

himself took part in the ploughing, the prince looked at his father driving a golden plough together with other nobles, but he also saw the oxen dragging their heavy yokes and many farmers sweating at their work. While the nurses ran away to join the crowd, he was left alone in the quiet. Though he was young in age, he was old in wisdom. He thought so deeply over the sight that he forgot everything around and developed a state of meditation to the great surprise of the nurses and his father. The King felt great pride in his son, but all the time he recalled the hermit's prophecy. Then he surrounded him with all pleasures and amusements and young playmates, carefully keeping away from him all knowledge of pain, sadness and death. When he was sixteen years old, the King Suddhodana arranged for his son's a marriage with the princess Yasodhara, daughter of King Soupra-Buddha, who bore him a son named Rahula. Although raised in princely luxury and glory, surrounded with splendid palaces, His beautiful wife and well-behaved son, He felt trapped amidst this luxury like a bird in a gold cage, a fish in a silver vase. During a visit to the outskirts of the city, outside the four palace portals, He saw the spectacle of human suffering, an old man with white hair, fallen teeth, blurred eyes, deaf ears, and bent back, resting on his cane and begging for his food; A sick man lying at the roadside who moaned painfully; a dead man whose body was swollen and surrounded with flies and bluebottles; and a holy ascetic with a calm appearance. The four sights made Him realize that life is subject to all sorts of sufferings. The sight of the holy ascetic who appeared serene gave Him the clue that the first step in His search for Truth was "Renunciation." Back in his palace, he asked his father to let Him enter monkhood, but was refused. Nevertheless, He decided to renounce the world not for His own sake or convenience, but for the sake of suffering humanity. This unprecedented resolution made Prince Siddartha later become the Founder of Buddhism. At the age of twenty-nine, one night He decided to leave behind His princely life. After his groom Chandala saddled His white horse, He rode off the royal palace, toward the dense forest and became a wandering monk. First, He studied under the guidance of the leading masters of the day such as Alara Kalama and Uddaka Ramaputta. He learned all they could teach Him; however, He could not find what He was looking for, He joined a group of five mendicants

and along with them, He embarked on a life of austerity and particularly on starvation as the means which seemed most likely to put an end to birth and death. In His desire for quietude He emaciated His body for six years, and carried out a number of strict methods of fasting, very hard for ordinary men to endure. The bulk of His body was greatly reduced by this self-torture. His fat, flesh, and blood had all gone. Only skin and bone remained. One day, worn out He fell to the ground in a dead faint. A shepherdess who happened to pass there gave Him milk to drink. Slowly, He recovered His body strength. His courage was unbroken, but His boundless intellect led Him to the decision that from now on He needed proper food. He would have certainly died had He not realized the futility of self-mortification, and decided to practice moderation instead. Then He went into the Nairanjana River to bathe. The five mendicants left Him, because they thought that He had now turned away from the holy life. He then sat down at the foot of the Bodhi tree at Gaya and vowed that He would not move until He had attained the Supreme Enlightenment. After 49 days, at the beginning of the night, He achieved the “Knowledge of Former Existence,” recollecting the successive series of His former births in the three realms. At midnight, He acquired the “Supreme Heavenly Eye,” perceiving the spirit and the origin of the Creation. Then early next morning, He reached the state of “All Knowledge,” realizing the origin of sufferings and discovering the ways to eliminate them so as to be liberated from birth-death and reincarnation. He became Anuttara Samyak-Sambodhi, His title was Sakyamuni Buddha. He attained Enlightenment at the age of 35, on the eighth day of the twelfth month of the lunar calendar, at the time of the Morning Star’s rising. After attaining Enlightenment at the age of 35 until his Mahaparinirvana at the age of 80, he spent his life preaching and teaching. He was certainly one of the most energetic man who ever lived: forty-nine years he taught and preached day and night, sleeping only about two hours a day. The Buddha said: “I am not the first Buddha to come upon this earth, nor shall I be the last. In due time, another Buddha will arise, a Holy one, a supreme Enlightened One, an incomparable leader. He will reveal to you the same Eternal Truth which I have taught you.” Two months after his Enlightenment, the Buddha gave his first discourse entitled “The Turning of The Dharma

Wheel” to the five ascetics, the Kodannas, his old companions, at the Deer Park in Benares. In this discourse, the Buddha taught: “Avoiding the two extremes of indulgence in sense pleasures and self-mortification, the Tathagata has comprehended the Middle Path, which leads to calm, wisdom, enlightenment and Nirvana. This is the Very Noble Eight-fold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.” Next he taught them the Four Noble Truths: Suffering, the Cause of Suffering, the Ceasing of Suffering and the Path leading to the ceasing of suffering. The Venerable Kodanna understood the Dharma and immediately became a Sotapanna, the other four asked the Buddha to receive them into his Order. It was through the second sermon on the “No-self Quality” that all of them attained Arahantship. Later the Buddha taught the Dharma to Yasa, a rich young man in Benares and his 54 companions, who all became Arahants. With the first 60 disciples in the world, the Buddha founded his Sangha and he said to them: “I am free from all fetters, both human and divine, you are also free from all fetters. Go forth, Bhikkhus, for the welfare of many, for the happiness of many, out of compassion for the world, for the good and welfare, and happiness of gods and men. Preach the Dharma, perfect in the beginning, perfect in the middle, perfect in the end, both in spirit and in letter. Proclaim the holy life in all its fullness and purity.” With these words, he sent them into the world. He himself set out for Uruvela, where he received 30 young nobles into the Order and converted the Three Brothers Kassapa, who were soon established in Arahantship by means of “the Discourse on Fire.” Then the Buddha went to Rajagaha, to visit King Bimbisara. The King, on listening to the Dharma, together with his attendants, obtained the Fruit of the First Path and formally offered the Buddha his Bamboo Grove where the Buddha and the Sangha took up their residence for a long time. There, the two chief disciples, Sariputra and Mogallana, were received into the Order. Next, the Buddha went to Kapilavatthu and received into the Order his own son, Rahula, and his half-brother Nanda. From his native land, he returned to Rajagaha and converted the rich banker Anathapindika, who presented him the Jeta Grove. For 45 years, the Buddha traversed all over India, preaching and making converts to His religion. He founded an order of monks and later another order of nuns.

He challenged the caste system, taught religious freedom and free inquiry, raised the status of women up to that of men, and showed the way to liberation to all walks of life. His teaching were very simple but spiritually meaningful, requiring people “to put an end to evil, fulfil all good, and purify body and mind.” He taught the method of eradicating ignorance and suppressing sufferings. He encouraged people to maintain freedom in the mind to think freely. All people were one in the eyes of the Buddha. He advised His disciples to practice the ten supreme qualities: compassion, wisdom, renunciation, discipline, will power, forbearance, truthfulness, determination, goodwill, and equanimity. The Buddha never claimed to be a deity or a saint. He always declared that everyone could become a Buddha if he develops his qualities to perfection and is able to eliminate his ignorance completely through his own efforts. At the age of 80, after completing His teaching mission, He entered Nirvana at Kusinara, leaving behind millions of followers, among them were His wife Yasodara and His son Rahula, and a lot of priceless doctrinal treasures considered even today as precious moral and ethical models. In short, there are eight periods of Buddha’s life. First, descending from the Tushita Heaven Palace, or descend into and abode in the Tusita heaven. Second, abode at the Tushita and visibly preached to the devas. Third, entry into his mother’s womb (Queen Maha Maya). Fourth, birth from his mother’s side in Limbini. Fifth, leaving the home life (leaving home at the age of 29 as a hermit). Sixth, subduing mara and accomplishing the Way. After six years suffering, subduing mara and attaining enlightenment. Seventh, turning the Dharma wheel (rolling the Law-wheel or preaching). Eighth, entering nirvana (Parinirvana) at the age of 80.

According to Fa-Hsien in the Records of the Western Lands, there were a lot of stupas associated with some activities of the historical Buddha; however, he only mentioned some that attracted his attention, or some he thought they were important enough to record in his journal. They usually were stupas that were built over the places of commemoration of the Buddha. *First*, where Prince Siddhartha Gautama was born at Lumbini garden. *Second*, where Prince Siddhartha Gautama, having left the city by Eastern gate, saw a sick man and ordered His charioteer Channa to return to the palace at Kapilavastu. *Third*, where Prince Siddhartha Gautama dismissed His

charioteer Channa and His white horse Kanthaka in the country of Ràmagràma. *Fourth*, where the Buddha practiced austerity for six years. *Fifth*, where the Buddha once bathed and a deity lowered a branch of a tree for Him to hold on and step out of the water. *Sixth*, where the maidens of Gramika offered milk and rice to the Prince. *Seventh*, where the Buddha sat facing east on a rock under a great tree and ate rice. *Eighth*, where Prince Siddartha Gautama attained Buddhahood at Gaya. *Ninth*, where the Buddha, seven days after His enlightenment looked at the Bodhi Tree and enjoyed the bliss of emancipation at Gaya. *Tenth*, where the Buddha walked from east to west for seven days under the Bodhi Tree at Gaya. *Eleventh*, where the deities raised a terrace made of seven precious substances to make offerings to the Buddha for seven days at Gaya. *Twelfth*, where the Buddha sat on a square rock facing east under a Nyagrodha tree when Brahma came to invite Him to preach the Dharma at Gaya. *Thirteenth*, where four celestial kings presented Him with an alms-bowl at Gaya. *Fourteenth*, where five hundred merchants offered Him flour and honey at Gaya. *Fifteenth*, where the Buddha sat facing east, preached the first sermon and converted Kaundinya and his companions at Varanasi in the Deer Park. *Sixteenth*, where he predicted the future of Maitreya Buddha at Varanasi in the Deer Park. *Seventeenth*, where the dragon Elàpatra asked the Buddha when he could be free from his dragon form at Varanasi in the Deer Park. *Eighteenth*, where the Buddha converted the three Kasyapa brothers and their thousand disciples at Gaya. *Nineteenth*, where the Buddha returned to see His father after His Enlightenment at Kapilavastu. *Twentieth*, where the earth quaked six times when five hundred princes of the Sakya clan worshipped Upali after having renounced their home at Kapilavastu. *Twenty-first*, where the Buddha preached the Dharma to the deities while the four celestial kings guarded the four gates of the half to prevent king Suddhodana from entering at Kapilavastu. *Twenty-second*, where the Buddha sat facing east under a nigrodha tree while Mahaprajapati offered Him a robe at Kapilavastu. *Twenty-third*, where gods Sakra and Brahma came down to earth from Trayastrimsa heaven along with the Buddha at Samkasya. *Twenty-fourth*, where nun Uptala was the first to worship the Buddha when He came down from Trayastrimsa at Samkasya. *Twenty-fifth*, where the Buddha expounded

the Dharma to His disciples at Kanyakubja. *Twenty-sixth*, where the Buddha preached the Law, where He walked and where He sat at Hari village. *Twenty-seventh*, where the Buddha preached for the salvation of men, where He walked and where He sat at Sravasti city. Each stupa had a distinctive name. *Twenty-eighth*, where the Buddha stood by the roadside when king Virudhaka set out to attack the Sakya clan at Sravasti. *Twenty-ninth*, where king Virudhaka slaughtered the descendants of the Sakya Clan who had all attained to the first stage of Sainthood at Kapilavastu. *Thirtieth*, where the Buddha converted an evil demon, eight yojanas to the east of the garden of Ghoshira at Kausamba. *Thirty-first*, where the Buddha lived, where He walked at Champa. *Thirty-second*, where the Buddha left Vaisali with His disciples by the west gate and turning to the right looked back at the city and said: “This is the last place I have visited”. *Thirty-third*, where the Buddha lying in a golden coffin received homage for seven days at Kusinara. *Thirty-fourth*, where Vajrapanni laid down his golden mace at Kusinara. *Thirty-fifth*, where the Buddha entered into Nirvana at Kusinara.

### ***III. The Origination of Buddhism:***

Indian history before the Buddha's time showed that Hinduism had been founded and developed on the Indian peninsula for a long time ago. Civilization of Harappan or the civilization of the Indus Valley which was known as the cradles of human culture, flourished from the 28<sup>th</sup> century B.C. till the 18<sup>th</sup> century B.C. This civilization extended from what is now western Pakistan and to the south near present-day Bombay and to the east near Shimla, in the foothills of the Himalayas. Harappan Civilization was very advanced both materially and spiritually. There is evidence that the people of this civilization exhibited great skills in irrigation, mathematics based on binary models, the same model employed in modern computing. In addition, archaeological discoveries from Mohenjo-daro and Harappa showed that that civilization had a very highly developed culture. Almost 5,000 years ago, Indian people already had a scrip that remains undeciphered to date and they had a system of beliefs and religions which stressed on the liberation of the bondages of karmas and rebirths through renunciation and meditation. However, between 1800 B.C. and 1500

B.C., India was invaded by a people known as Aryans. Aryans originated from Eastern Europe, perhaps where are now called Poland and Ukraine. The Aryans brought to the Indian peninsula a totally different system of beliefs and religion. The Aryans worshipped a number of gods who were personifications of natural phenomena, such as the god of thunder and lightning, the god of fire, of water, etc. Thus, nowadays we can see, two big religions in India inherited from both Harappan and Aryan traditions. For Buddhism, this religion draws most of its inspiration from the religious culture of the Harappan Civilization. The most important elements of the Harappan Civilization such as renunciation, meditation, rebirth, karma, and liberation... are also important in Buddhist theories.

Some twenty-five centuries ago a great man took up the life of a wandering ascetic in what is today Northern India. This in itself was not a unique event: many others also sought spiritual liberation walking in the deep forests and high mountains. However, this man's quest resulted in answer that have been handed down to successive generations and, in the process, have been elaborated, interpreted and reinterpreted to form one of the greatest living religious traditions. In fact, Buddhism is much more than a religion: its cultural and philosophical impact has for centuries reverberated throughout South and Southeast Asia and, more recently, in the West. The tradition has become so vast and diverse that a superficial glance seems to reveal more disparity than continuity. Nevertheless, behind the many incongruities there is a recognizable common thread. All forms of Buddhism share the same roots and all are motivated by the quest to attain a long-lasting state of contentment through mental, spiritual and moral development. All relate in some way to the enlightenment experience of one man, who is known as the "Buddha." Buddhism began in India in the 5<sup>th</sup> century B.C. and all its variants can be traced to these origins. According to ancient Indian history, the precise historical beginning of the tradition is somewhat obscure, for at that time there were so many small kingdoms all over India. However, there is no question that around the 5<sup>th</sup> century B.C., an exceptionally charismatic teacher, probably a member of the Sakya clan in Kapilavastu, in present day Nepal, began to preach a new approach to the age-old problem of salvation. It has been suggested that his

teaching was a reaction to the dominant “Brahmanical” culture of his time, which centered on the Vedas and on the sacrificial practices that were carried out by the priestly class. As a matter of fact, Buddhism is very simple. This religion is a demonstration of kindness towards other human beings. The most important thing in Buddhism is a good mind and warm feelings. The Buddha believes that each individual has an opportunity to change his own life and enlightenment is the utmost achievement of everybody. However, Buddhism exerted an enormous influence on the intellectual, religious and cultural life of India for more than sixteen centuries. It played a formative part in defining Hindu culture and, during its first centuries, was so enmeshed in Indian society (together with other spiritual teachings of the subcontinent) that it is misleading to think of it as a self-conscious reformist movement. Buddhism became established as a monastic religion, enjoying spells of royal patronage, but around the 8<sup>th</sup> century it came under pressure from a resurgent Hinduism. Its decline was precipitated by Muslim invasions from the North, which began in the 7<sup>th</sup> century and gradually intensify during the following eight centuries. With the ruthless sacking of the great Buddhist universities at the end of the 12<sup>th</sup> century, Buddhism all but disappeared from India. The teachings of Buddhism have never been exclusive to one class or limited to one geographical area. The Buddha and his monks spent the dry months wandering in what is today northern India and, long before Buddhism’s disappearance from India, their beliefs were carried by monks and travelers all over Asia, to Sri Lanka, Burma, Cambodia, Laos, China, Japan, Korea, Thailand, Tibet and Vietnam, to name but few of the places where the tradition has taken root. Buddhism is particularly amenable to expansion because of the universality of the Buddha’s teaching. His Dharma (Truth) is designed to appeal to every individual, regardless of rank or class, inviting him or her to follow the path leading to enlightenment and the cessation of suffering. Being linked to neither a specific place nor a single society, Buddhism has generally managed to incorporate the local customs and beliefs that it has encountered in its expansion, especially that are traditionally associated with the social life. This has opened up Buddhism to a host of influence and has resulted in a greatly varied tradition, which nevertheless manages to preserve the core of its teaching.

#### ***IV. The Formation of Buddhism:***

About 7 centuries B.C., India was divided into sixteen zones, eight of which were kingdoms and the remaining republics. Indian society before and at the time of the Buddha was a society that had full of conflicts, especially struggles for power and material wealth. During this period many people were not able to find satisfaction in Hinduism to their daily life's disturbing problems. Because of this dissatisfaction, some religious reforms shortly arose in an attempt to rid Hinduism of its superficiality. One of these reforms was to be the beginning of Buddhism. About 600 B.C., the Buddha not only expounded the four Noble Truths as the core of his teaching, which he had recognized in the moment of his enlightenment, He had also shown people how to live wisely and happily, and therefore, his teachings soon spread from India throughout Asia, and beyond. Spiritually speaking, He mobilized people to stand up to fight against the existing power system. In fact, Buddhism is not a new religion in India, it is only a symbol of separation with Hinduism. As we can see while the religion of the Veda allowed animal sacrifice to propitiate the gods, Buddhism set its face against sacrifices. Moreover, Buddhism waged strong campaigns against this practice. Because the sacrificial ritual required the services of Brahmins, who had specialized in religious ceremonies, while ordinary people, from one generation to another, could only do labor works. Thus, Buddhism denounced the Caste system at that time in India. And the Buddha denounced all claims to superiority on the ground of birth as the Brahmins claimed. Buddhism denounced all social distinctions between man and man, and declared that it was 'karma', the action of man, that determined the eminence or lowness of an individual. The Buddha confirmed with his disciples: "The insistence on the equality of social status based on one's actions and not on the lineage of birth of that person." Another revolutionary idea we can find in Buddhism was the fact that it widely opened the doors of organized religious life to women and men alike. In addition to distinguished nuns and lay Buddhist-women, such as Khema, Patacara, and Dhammadinna, Sujata, Visakha, and Samavati, even courtesans like Amrapali were not denied opportunities to embrace the religious life. For these reasons, from the beginning in Northeast India almost 26

centuries ago, Buddhism penetrated not only in the heart of Asian people, but since the nineteenth century it also became part of the thinking and practice of a lot of people in Europe and America as well.

About the Seventh Century B.C., many people questioned the value of their own religion: Hinduism. According to Hinduism's theories, they had to be reborn to the same class forever. If they belonged to the class of Sudra, they would be reborn into that class life after life. At first, Prince Siddhartha always concerned with burning questions as: "Why was there unhappiness?", or "How could a man be happy?", etc. He diligently performed ascetic practices, but after six years of persevering search and strenuous self-denial, He still had not found the answers for these problems. After spending six years in seeking a solution of emancipation through ascetic practices without any success, Prince Siddhartha determined to find the answer in thought and meditation. After 49 days and nights of meditation under the Bodhi Tree, He had become the "Awakened One". The path that the Buddha had found was the "Middle Path", which was in between extremes. The extremes to be avoided were the life of sensual indulgence on the one hand and the life of drastic asceticism on the other. Both led to out-of-balance living. Neither led to the true goal of release from sufferings and afflictions. The Buddha declared: "To find the Middle Path to harmonious living, each person must search thoughtfully, not wasting any time in wordy arguments. Each person must explore and experiment for himself without any exception." During almost twenty-six centuries, both Mahayana and Hinayana Buddhism have proved adaptable to changing conditions and to different peoples in the world with the belief that what the Buddha discovered can help almost everyone. For the question "Why am I unhappy?" the Buddha suggests: because you fill yourself with wanting, until the wanting is a thirst that cannot be satisfied even by the things you want. "How can I be happy?" By ceasing to want. Just as a fire dies down when no fuel is added, so your unhappiness will end when the fuel of excessive is taken away. When you conquer selfish, unwise habits and hopes, your real happiness will emerge.

### ***V. An Overview of Buddhism:***

In the year 563 B.C. a baby was born into a royal family in northern India. He grew up in wealth and luxury but soon found that worldly comfort and security do not guarantee real happiness. He was deeply moved by the suffering he saw all around, so He resolved to find the key to human happiness. When he was 29 he left his wife and child and his Royal Palace and set off to sit at the feet of the great religious teachers of the day to learn from them. They taught him much but none really knew the cause of human sufferings and afflictions and how it could be overcome. Eventually, after six years study and meditation he had an experience in which all ignorance fell away and he suddenly understood. From that day onwards, he was called the Buddha, the Awakened One. He lived for another 45 years in which time he traveled all over northern India teaching others what he had discovered. His compassion and patience were legendary and he made hundreds of thousands of followers. In his eightieth year, old and sick, but still happy and at peace, he finally passed away into nirvana. It couldn't have been an easy thing for the Buddha to leave his family. He must have worried and hesitated for a long time before he finally left. There were two choices, dedicating himself to his family or dedicating himself to the whole world. In the end, his great compassion made him give himself to the whole world. And the whole world still benefits from his sacrifice. This was perhaps the most significant sacrifice ever made.

Even though the Buddha is dead but 2,500 years later his teachings still help and save a lot of people, his example still inspires people, his words still continue to change lives. Only a Buddha could have such power centuries after his death. The Buddha did not claim that he was a god, the child of god or even the messenger from a god. He was simply a man who perfected himself and taught that if we followed his example, we could perfect ourselves also. He never asked his followers to worship him as a god. In fact, He prohibited his followers to praise him as a god. He told his followers that he could not give favors to those who worship him with personal expectations or calamities to those who don't worship him. He asked his followers to respect him as students respect their teacher. He also reminded his followers to worship a statue of the Buddha to remind ourselves to try

to develop peace and love within ourselves. The perfume of incense reminds us of the pervading influence of virtue, the lamp reminds us of the light of knowledge and the followers which soon fade and die, remind us of impermanence. When we bow, we express our gratitude to the Buddha for what his teachings have given us. This is the core nature of Buddhist worship. A lot of people have misunderstood the meaning of “worship” in Buddhism, even sincere Buddhists. Buddhists do not believe that the Buddha is a god, so in no way they could possibly believe that a piece of wood or metal is a god. In Buddhism, the statue of the Buddha is used to symbolize human perfection. The statue of the Buddha also reminds us of the human dimension in Buddhist teaching, the fact that Buddhism is man-centered, not god-centered, that we must look within not without to find perfection and understanding. So in no way one can say that Buddhists worship god or idols. In fact, a long time ago, when primitive man found himself in a dangerous and hostile situations, the fear of wild animals, of not being able to find enough food, of diseases, and of natural calamities or phenomena such as storms, hurricanes, volcanoes, thunder, and lightning, etc. He found no security in his surroundings and he had no ability to explain those phenomena, therefore, he created the idea of gods in order to give him comfort in good times, courage in times of danger and consolation when things went wrong. They believed that god arranged everything. Generations after generations, man continues to follow his ancestors in a so-called “faith in god” without any further thinkings. Some says they in believe in god because god responds to their prayers when they feel fear or frustration. Some say they believe in god because their parents and grandparents believed in god. Some others say that they prefer to go to church than to temple because those who go to churches seem richer and more honorable than those who go to temples.

#### ***VI. The Meanings of Buddhism:***

To someone it can be only life of the Buddha; the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse,

complex and learned philosophy of life. The name Buddhism comes from the word “Bodhi” which means “waking up,” and thus Buddhism is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers world wide (including Chinese followers in Mainland China). People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, “Travels of Marco Polo”. From the eighteenth century onwards, Buddhist text were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America.

To the Buddha, man is a supreme being, thus, he taught: “Be your own torch and your own refuge. Do not seek refuge in any other person.” This was the Buddha’s truthful word. He also said: “All realizations come from effort and intelligence that derive from one’s own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha.” Buddhism is the only way that leads people from the evil to the virtuous, from deluded to fully enlightened sagehood. Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

Buddhism is a philosophy, a way of life or a religion. The teaching of Buddha. This is not important. Buddhism is what the Buddha taught. His teaching was based on human inner wisdom. Buddhism always values reason. Blindly believing in everything is contrary to Buddha’s

teaching. The Buddha taught: “Do not believe blindly in my teachings. Always test them like using fire to test gold to determine whether it is authentic or counterfeit.” Buddhism is not a religion versed in worshipping and imploring favors from deities. It is different from other religions and doctrines in that it respects personal opinions, beliefs, and intellectual development. Buddhism does not prevent its disciples from learning other religious teachings. The Buddha said that if there were reasonable and rational teachings in other religions, His followers were free to respect such things. From that basic principle, the Buddha declared that there was nothing hidden in the sleeve of His saffron robe when referring to His teachings. He also added that His doctrine was consistent with how people understood the Truth. It did not depend on the favors bestowed by any deity or any other spiritual power. The Buddha emphasized the concept of free inquiry when He asked His disciples to judge even the Tathagata in order to have an utter trustfulness in Him. He asked them to study, understand, and believe latter on. Whoever has not yet understood or still has doubt but blindly believes has thus defamed the Buddha. Doubt is not a sin because Buddhism has no creed to be believed. Doubt will automatically dissipate when people fully understand or perceive the Truth. In short, whether the Buddha wanted or not, His teachings and the way of life preached by Him became a religion called “Buddhism.” However, Buddhism is not a religion just for discussion, but it is a religion of deliverance for those who diligently cultivate. One needs not be a scholar or a blind devotee to become a Buddhist, all you need is your sincerity of cultivation. In Buddhism, blind faith has no ground, each one of us must know how to find and absorb what is relevant and what is not to our life and to our problems. If we pay a little attention we’ll see that Buddhist doctrines are boundless and timeless, but they are the inconceivable truth for all time. Messages handed down to us by the Buddha remain eternally valuable. No one can argue against or deny the doctrine of impermanence in Buddhism. Impermanence does not mean that things are not existing. Impermanence means that everything continues in a flux, in a process of continuing change and evolution. Thus, Buddhism is able to adjust to different civilizations in different times in the world. Even in modern world, Buddhism is always appropriate in all circumstances. In fact, if you approach any aspect of

Buddhism, you will immediately find out that it is something relevant, beneficial and applicable to your daily life. Sincere Buddhists should always remember that in Buddhism there is no such so-called bonds of supernatural ties, nor Godhead, nor creation, nor sin inherited from anyone else, other than what you yourself have done.

### ***VII. Buddhist Cosmology & Buddhist Outlook on Life:***

***Buddhist Cosmology:*** According to the Buddhist view on the universe, the universe is infinite. However, if we speak about the formation of our world system, we can speak about the formation process as follows: “In terms of elements that form the universe, wind is the first one. Its basis is space. Then the wind moves, and in dependence on the moving of the wind, heat occurs; then moisture, then solidity or earth.” Buddhist cosmology not only takes into account the existence of innumerable systems of worlds grouped into what we should call galaxies, but has equally vast conceptions of cosmic time. The Buddha proclaimed that on the highest level of understanding the entire cosmos is the original pure mind. However, on the ordinary level of understanding he painted a picture of a cosmos filled with countless world systems where countless of living beings of every sort reside. Thus, our world system is not the only unique or the only one world system in the universe. Other world systems also have their Buddhas who also teach the path of enlightenment. The most ancient Buddhist texts speak of the various phases in the evolution and devolution over enormous time-periods of these galaxies, how they gradually formed and how after a period of relative stability during which life may be found on their worlds, how, inevitably having come into existence, they must in due course decline and go to destruction. All this is the working of processes, one vent leading quite naturally to another. As you know that although the Buddha discovered the presence of numerous Gods throughout the universe, he never tried to diminish the importance of the God worshipped by the people of his time. He simply preached the truth and that truth does not affect the importance of any Gods. Similarly, the fact that there are numerous suns in the universe does not diminish the importance of the sun of our solar system, for our sun continues to provide us with light every day. To some other religions, Gods can be very powerful compared to human beings, but to

Buddhism, they are still not free from sufferings and afflictions, and they can still be very angry. The life of Gods may be very long, but not eternal as many other religions believe.

Outlook on life and universe has been discussed by a lot of famous scholars in the world. Examination of the origin or nature of life and universe is the task of the metaphysic experts. This problem has a very important position in philosophy. It was examined from the beginning of the Egyptian, Indian and Chinese civilizations. This book is designed to give you only an overview of the Buddhist cosmology. Buddhist cosmology not only takes into account the existence of innumerable systems of worlds grouped into what we should call galaxies, but has equally vast conceptions of cosmic time. According to Buddhist cosmology, the earth goes through periodic cycles. In some of the cycles it improves, in others it degenerates. The average age of a man is an index of the quality of the period in which the person lives. It may vary between 10 years and many hundreds of thousands of years. At the time of Sakyamuni Buddha, the average life-span was 100 years. After him, the world becomes more depraved, and the life of man shortens. The peak of sin and misery will be reached when the average life has fallen to 10 years. The Dharma of Sakyamuni Buddha will then be completely forgotten. But after that the upward swing begins again. When the life of man reaches 80,000 years, Maitreya Buddha from the Tusita Heaven will appear on the earth. Besides, the most ancient Buddhist texts speak of the various phases in the evolution and devolution over enormous time-periods of these galaxies, how they gradually formed and how after a period of relative stability during which life may be found on their worlds, how, inevitably having come into existence, they must in due course decline and go to destruction. All this is the working of processes, one vent leading quite naturally to another. The Buddha was the Teacher who discovered the real nature of the universal cosmic law and advised us to live in accordance with this law. The Buddha confirmed that it is impossible for anyone to escape from such cosmic laws by praying to an almighty god, because this universal law is unbiased. However, the Buddha has taught us how to stop bad practices by increasing good deeds, and training the mind to eradicate evil thoughts. According to the Buddha, a man can even become a god if he leads a decent and righteous way of life regardless

of his religious belief. It is to say a man someday can obtain peace, mindfulness, wisdom and liberation if he is willing to cultivate to perfect himself. The Buddha Sakyamuni himself realized the Noble Truths, considered all metaphysical questions are empty. He often kept silent and gave no answers to such metaphysical questions, because for Him, those questions do not realistically relate to the purpose of Buddhists, the purpose of all Buddhists is the final freedom. According to the Buddha, how can a man know what the universe really is when he cannot understand who he really is? Therefore, the Buddha taught: "The practical way for a man is turning back to himself and seeing where and who he is and what he is doing so that he can overcome the destruction of all hindrances to the truth of all things. That is to say, he has to cultivate to purify his body and mind." For the universe, the Buddha declared that the material world is formed by the Four Great Elements as many Indian thinkers before Him did. These are Earth element, Water element, Fire element and Air element. These elements are dynamic and impermanent, therefore, all existing things compounded by them must be impermanent too. The problem about the origin of the four elements becomes completely senseless to the truth of Dependent Origination which was discovered and taught by the Buddha.

***Buddhist Outlook on Life:*** It is wrong to imagine that the Buddhist outlook on life and the world is a gloomy one, and that the Buddhist is in low spirit. Far from it, a Buddhist smiles as he walks through life. He who understands the true nature of life is the happiest individual, for he is not upset by the evanescent (extremely small) nature of things. He tries to see things as they are, and not as they seem to be. Conflicts arise in man when he is confronted with the facts of life such as aging, illness, death and so forth, but frustration and disappointment do not vex him when he is ready to face them with a brave heart. This view of life is neither pessimistic nor optimistic, but the realistic view. The man who ignores the principle of unrest in things, the intrinsic nature of suffering, is upset when confronted with the vicissitudes of life. Man's recognition of pleasures as lasting, leads to much vexation, when things occur quite contrary to his expectations. It is therefore necessary to cultivate a detached outlook towards life and things pertaining to life. Detachment can not bring about frustration, disappointment and mental

torment, because there is no clinging to one thing and another, but letting go. This indeed is not easy, but it is the sure remedy for controlling, if not eradicating, unsatisfactoriness. The Buddha sees suffering as suffering, and happiness as happiness, and explains that all cosmic pleasure, like all other conditioned attachings, is evanescent, is a passing show. He warns man against attaching too much importance to fleeting pleasures, for they sooner or later beget discontent. Equanimity is the best antidote for both pessimism and optimism. Equanimity is evenness of mind and not sullen indifference. It is the result of a calm, concentrated mind. It is hard, indeed, to be undisturbed when touched by the realities of life, but the man who cultivates truth is not upset. Absolute happiness can not be derived from things conditioned and compounded. What we hug in great glee this moment, turns into a source of dissatisfaction the next moment. Pleasures are short-lived, and never lasting. The mere gratification of the sense faculties we call pleasure and enjoyment, but in the absolute sense of the world such gratification is not happy. Joy too is suffering, unsatisfactory; for it is transient. If we with our inner eye try to see things in their proper perspective, in their true light, we will be able to realize that the world is but an illusion that leads astray the beings who cling to it. All the so-called mundane pleasures are fleeting, and only an introduction to pain. They give temporary relief from life's miserable ulcers. This is what is known as suffering produced by change. Thus, we see that suffering never ceases to work, it functions in some form or other and is always at work.

Regarding all beings in general, Buddhism considers all the living, which includes the vegetable kingdom; however, the term "sattva" limits the meaning to those endowed with reason, consciousness, and feeling. Those who are sentient, sensible, animate, and rational (sentient beings which possess magical and spiritual powers). According to Buddhism, what we call the self is simply the collection of mental facts, experiences, ideas and so forth which would normally be said to belong to self but there is no self over and above the experiences. So mentioned does not mean that people are not important. In fact, Buddhism which preached by the Buddha is totally built on human wisdom. The Buddha taught: "Be your own torch, your own refuge. Do not seek refuge in any other person." The Buddha

added: “I am the Buddha fully realized, sentient beings will become Buddha.” To Buddhism, all realizations come from effort and intelligence that derive from one’s own experience. The Buddha asked his disciples to be the master of their destiny, since they can make their lives better or worse. They can even become Buddha if they study and practice his teachings.

Regarding the point of view on Human Beings and Deva Vehicle, according to the Mahayana, rebirth among men conveyed by observing the five commandments (Panca-veramani). However, there are many differences on human destinies in the world. For example, one is inferior and another superior, one perishes in infancy and another lives much longer, one is sick and infirm and another strong and healthy, one is brought up in luxury and another in misery, one is born a millionaire and another in poverty, one is a genius and another an idiot, etc. According to the Buddhist point of view on human life, all of the above mentioned results are not the results of a “chance.” Science nowadays is indeed against the theory of “chance.” All scientists agree on the Law of Cause and Effect, so do Buddhists. Sincere and devoted Buddhists never believe that the unevenness of the world is due to a so-called Creator and/or God. Buddhists never believe that happiness or pain or neutral feeling the person experiences are due to the creation of a Supreme Creator. According to the Buddhist point of view on human life, the above mentioned unevenness that exists in the world are due to the heredity and environment, and to a greater extent, to a cause or causes which are not only present but proximate or remotely past. Man himself is responsible for his own happiness and misery. He creates his own heaven and hell. He is the master of his own destiny. He is his own child of his past and his own parents of his future. Regarding the point of view on Deva, this is only one of the five vehicles, the deva vehicle or Divine Vehicle. It transports observers of the ten good qualities (thập thiện) to one of the six deva realms of desire, and those who observe dhyana meditation to the higher heavens of form and non-form. Sentient beings are to be reborn among the deva by observing the ten forms of good actions or Ten Commandments (Dasa-kusala).

Regarding the point of view on the Kaya and Citta, Buddhism talks about the theory of impermanence of the body and mind. Some people

wonder why Buddhism always emphasizes the Theory of Impermanence? Does it want to spread in the human mind the seed of disheartenment, and discourage? In their view, if things are changeable, we do not need to do anything, because if we attain a great achievement, we cannot keep it. This type of reasoning, a first, appears partly logical, but in reality, it is not at all. When the Buddha preached about impermanence, He did not want to discourage anyone, but warning his disciples about the truth. A true Buddhist has to work hard for his own well being and also for the society's. Although he knows that he is facing the changing reality, he always keeps himself calm. He must refrain from harming others, in contrast, strive to perform good deeds for the benefit and happiness of others. All things have changed and will never cease to change. The human body is changeable, thus governed by the law of impermanence. Our body is different from the minute before to that of the minute after. Biological researches have proved that the cells in our body are in constant change, and in every seven years all the old cells have been totally renewed. These changes help us quickly grow up, age and die. The longer we want to live, the more we fear death. From childhood to aging, human life is exactly like a dream, but there are many people who do not realize; therefore, they continue to launch into the noose of desire; as a result, they suffer from greed and will suffer more if they become attached to their possessions. Sometimes at time of death they still don't want to let go anything. There are some who know that they will die soon, but they still strive desperately to keep what they cherish most. Not only our body is changeable, but also our mind. It changes more rapidly than the body, it changes every second, every minute according to the environment. We are cheerful a few minutes before and sad a few minutes later, laughing then crying, happiness then sorrow.

According to the Vimalakirti Sutra, Manjusri Bodhisattva obeyed the Buddha's command to call on Upasaka Vimalakirti to enquire after his health, there was a conversation about the "body". Manjusri asked Vimalakirti: "What should a Bodhisattva say when comforting another Bodhisattva who falls ill?" Vimalakirti replied: "He should speak of the impermanence of the body but never of the abhorrence and relinquishment of the body. He should speak of the suffering body but

never of the joy in nirvana. He should speak of egolessness in the body while teaching and guiding all living beings (in spite of the fact that they are fundamentally non-existent in the absolute state). He should speak of the voidness of the body but should never cling to the ultimate nirvana. He should speak of repentance of past sins but should avoid slipping into the past. Because of his own illness he should take pity on all those who are sick. Knowing that he has suffered during countless past aeons he should think of the welfare of all living beings. He should think of his past practice of good virtues to uphold (his determination for) right livelihood. Instead of worrying about troubles (klesa) he should give rise to zeal and devotion (in his practice of the Dharma). He should act like a king physician to cure others' illnesses. Thus a Bodhisattva should comfort another sick Bodhisattva to make him happy." Manjusri, a sick Bodhisattva should look into all things in this way. He should further meditate on his body which is impermanent, is subject to suffering and is non-existent and egoless; this is called wisdom. Although his body is sick he remains in (the realm of) birth and death for the benefit of all (living beings) without complaint; this is called expedient method (upaya). Manjusri! He should further meditate on the body which is inseparable from illness and on illness which is inherent in the body because sickness and the body are neither new nor old; this is called wisdom. The body, though ill, is not to be annihilated; this is the expedient method (for remaining in the world to work for salvation).

Regarding the point of view on the impurity of the Kaya and the Citta. Impurity is the nature of our bodies and minds. Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, the many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue the satisfaction of our desires and passions. That is why the sutra regards the body as the place where misleads gather. Let us now consider our psychological

state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So the sutra says, “The mind is the source of all confusion.”

Here is another point of view of the Buddhism on the Kaya is “It is difficult to be reborn as a human being”. Of all precious jewels, life is the greatest; if there is life, it is the priceless jewel. Thus, if you are able to maintain your livelihood, someday you will be able to rebuild your life. However, everything in life, if it has form characteristics, then, inevitably, one day it will be destroyed. A human life is the same way, if there is life, there must be death. Even though we say a hundred years, it passes by in a flash, like lightening streaking across the sky, like a flower’s blossom, like the image of the moon at the bottom of a lake, like a short breath, what is really eternal? Sincere Buddhists should always remember when a person is born, not a single dime is brought along; therefore, when death arrives, not a word will be taken either. A lifetime of work, putting the body through pain and torture in order to accumulate wealth and possessions, in the end everything is worthless and futile in the midst of birth, old age, sickness, and death. After death, all possessions are given to others in a most senseless and pitiful manner. At such time, there are not even a few good merits for the soul to rely and lean on for the next life. Therefore, such an individual will be condemned into the three evil paths immediately. Ancient sages taught: “A steel tree of a thousand years once again blossom, such a thing is still not bewildering; but once a human body has been lost, ten thousand reincarnations may not return.” Sincere Buddhists should always remember what the Buddha taught: “It is difficult to be reborn as a human being, it is difficult to encounter (meet or learn) the Buddha-dharma; now we have been reborn as a human being and encountered the Buddha-dharma, if we let the time passes by in vain we waste our scarce lifespan.”

### ***VIII. Summaries of the Very Cores of Buddhism:***

According to Buddhist history, after the Buddha’s Enlightenment at Buddha Gaya, he moved slowly across India until he reached the Deer Park near Benares, where he preached to five ascetics his First Sermon. The Sermon preached about the Middle Way between all

extremes, the Four Noble Truths and the Noble Eightfold Path. In the Deer Park, Benares, at first the Buddha was ignored by the five brothers of Kaundinya, but as the Buddha approached them, they felt that there was something very special about him, so they automatically stood up as He drew near. Then the five men, with great respect, invited the Buddha to teach them what He has enlightened. So, the Buddha delivered His First Teaching: Turning the Wheel of the Dharma. He began to preach: “O monk! You must know that there are Four Noble Truths. The first is the Noble Truth of Suffering. Life is filled with the miseries and afflictions of old age, sickness, unhappiness and death. People chase after pleasure but find only pain. Even when they do find something pleasant they soon grow tired of it. Nowhere is there any real satisfaction or perfect peace. The second is the Noble Truth of the Cause of Suffering. When our mind is filled with greed and desire and wandering thoughts, sufferings of all types follow. The third is the Noble Truth of the End of Suffering. When we remove all craving, desire, and wandering thoughts from our mind, sufferings will come to an end. We shall experience undescribable happiness. And finally, the Noble Truth of the Path. The Path that helps us reach the ultimate wisdom.” The path leading to the end (extinction) of suffering, the fourth of the four axioms, i.e. the eightfold noble path. The truth of the PATH that leads to the cessation of suffering (the way of cure). To practice the Eight-fold Noble Truths. The Buddha taught: “Whoever accepts the four dogmas, and practises the Eightfold Noble Path will put an end to births and deaths. In short, finally, the Buddha already discovered supportive conditions leading to bodhi or Buddhahood. The Noble Truth of the Right Way includes the following Noble Paths: The Eightfold Noble Truth, Seven Bodhi Shares, Four Right Efforts, Four Sufficiencies, Five Faculties, Five Powers, Four Elements of Popularity, Four Immeasurable Minds, and Four Kinds of Mindfulness.

To someone, all that the Buddha said can only be considered as life of the Buddha Himself. However, in fact, the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse, complex and learned philosophy of life. The name Buddhism comes

from the word “Bodhi” which means “waking up,” and thus Buddhism is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers world wide, including Chinese followers in Mainland China. People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, “Travels of Marco Polo”. From the eighteenth century onwards, Buddhist text were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America. At the beginning of the twentieth century, Alan Bennett, an Englishman, went to Burma to become a Buddhist monk. He was renamed Ananda Metteya. He returned to Britain in 1908. He was the first British person to become a Buddhist monk. He taught Dharma in Britain. Since then, Buddhist monks and nuns from Sri Lanka, Thailand, Japan, China and other Buddhist countries in Asia have come to the West, particularly over the last seventy years. Many of these teachers have kept to their original customs while others have adapted to some extent to meet the demands of living in a western society. In recent years, there has been a marked growth of interest in Buddhism in Europe. The membership of existing societies has increased and many new Buddhist centers have been established. Their members include large numbers of professionals and scholars. Today, Britain alone has over 140 Buddhist centers found in most major cities.

To the Buddha, man is a supreme being, thus, he taught: “Be your own torch and your own refuge. Do not seek refuge in any other person.” This was the Buddha’s truthful word. He also said: “All realizations come from effort and intelligence that derive from one’s own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha.” Buddhism is the only way that leads people from the evil to

the virtuous, from deluded to fully enlightened sagehood. Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

The Buddha admitted the presence of sufferings and afflictions in human life because of the ignorant attachment to all things. But it is truly wrong to believe that Buddhism is a religion of pessimism. This is not true even with a slight understanding of basic Buddhism. When the Buddha said that human life was full of sufferings and afflictions, he did not mean that life was pessimistic. In this manner, the Buddha admitted the presence of sufferings and afflictions in human life, and by a method of analysis he pointed out to his disciples that attachment to things without a correct view as to their nature is the cause of sufferings and afflictions. Impermanence and change are inherent in the nature of all things. This is their true nature and this is the correct view. He concluded: "As long as we are at variance with this truth, we are bound to run into conflicts. We cannot alter or control the nature of things. The result is 'hope deferred made the heart sick'. The only solution lies in correcting our point of view." In fact, the thirst for things begets sorrow. When we like someone or something, we wish that they belonged to us and were with us forever. We never think about their true nature, in other words, or we refuse to think about their true nature. We expect them to survive forever, but time devours everything. Eventually we must yield to old age and freshness of the morning dew disappears before the rising sun. In the Nirvana Sutra, when Ananda and other disciples were so sad and cried when the Buddha lay on his death-bed, the Buddha taught: "Ananda! Lament not. Have I not already told you that from all good things we love and cherish we would be separated, sooner or later... that they would change their nature and perish. How then can Tathagata survive? This is not possible!" This is the philosophy which underlies the doctrine of the "Three Marks" (impermanence, suffering and no-self) of existence of the Buddhist view of life and the world. All Buddhist values are

based on this. The Buddha expected of his disciples, both laity and clergy, good conduct and good behavior and decent standard of living in every way. With him, a simple living did not amount to degenerate human existence or to suffer oneself. The Buddha advised his disciples to follow the “Middle Path”. It is to say not to attach to things nor to abandon them. The Buddha does not deny the “beauty”, however, if one does not understand the true nature of the objects of beauty, one may end up with sufferings and afflictions or grief and disappointment. In the “Theragatha”, the Buddha brought up the story of the Venerable Pakka. One day, going to the village for alms, Venerable Pakka sat down beneath a tree. Then a hawk, seizing some flesh flew up into the sky. Other hawks saw that attacked it, making it drop the piece of meat. Another hawk grabbed the fallen flesh, and was flundered by other hawks. And Pakka thought: “Just like that meat are worldly desires, common to all, full of pain and woe.” And reflecting hereon, and how they were impermanent and so on, he continued to contemplate and eventually won Arahanship. The Buddha advised his disciples not to avoid or deny or attach to objects of beauty. Try not to make objects of beauty our objects of like or dislike. Whatever there is in the world, pleasant or unpleasant, we all have a tendency to attach to them, and we develop a like or dislike to them. Thus we continue to experience sufferings and afflictions. Buddhists recognize beauty where the sense can perceive it, but in beauty we should also see its own change and destruction. And Buddhist should always remember the Buddha’s teaching regarding to all component things: “Things that come into being, undergo change and are eventually destroyed.” Therefore, Buddhists admire beauty but have no greed for acquisition and possession.

### ***IX. Enlightenment In Buddhist Point of View:***

The term Enlightenment is from the Sanskrit word of “Bodhi” from the root “Bodha” which means knowing, understanding, and illumination. Buddhiboddhavya also means knowing and knowable. To enlighten means to awaken in regard to the real in contrast to the seeming, as to awake from a deep sleep. To enlighten also means to realize, to perceive, or to apprehend illusions which are harmful to good deeds, or the intuitive awareness or cognition of the Dharma-

Nature, the realization of ultimate reality. According to Buddhism, enlightenment is the great avenue that leads practitioners to Nirvana. The concept of “Bodhi” in Sanskrit has no equivalent in Vietnamese nor in English, only the word “Lóa sáng,” “Bừng sáng,” “Enlightenment is the most appropriate term for the term Bodhi in Sanskrit. A person awakens the true nature of the all things means he awakens to a nowness of emptiness. The emptiness experienced here is no nihilistic emptiness; rather it is something unperceivable, unthinkable, unfeeling for it is endless and beyond existence and nonexistence. Emptiness is no object that could be experienced by a subject, a subject itself must dissolve in it (the emptiness) to attain a true enlightenment. In real Buddhism, without this experience, there would be no Buddhism. Enlightenment is the most intimate individual experience and therefore cannot be expressed in words or described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate, and this only tentatively. The one who has had it understands readily enough when such indication are given, but when we try to have a glimpse of it through the indices given we utterly fail. In Zen, the term “enlightenment” is used for direct apprehension of truth. It literally means “seeing nature,” and is said to be awareness of one’s true nature in an insight that transcends words and conceptual thought. It is equated with “Satori” in some Zen contexts, but in others “kensho” is described as an initial awakening that must be developed through further training, while “satori” is associated with the awakening of Buddhas and the patriarchs of Zen. Enlightenment also means to see the nature, or awakening, or seeing into your True-nature and at the same time seeing into the ultimate nature of the universe and all things (This is another way of speaking of the experience of enlightenment or self-realization. Awakening to one’s true nature and hence of the nature of all existence). It is the sudden realization that “I have been complete and perfect from the very beginning. How wonderful, how miraculous!” If it is true awakening, its substance will always be the same for whoever experiences it, whether he be the Sakyamuni Buddha, the Amitabha Buddha, or any one of you. But this does not mean that we can all experience awakening to the same degree, for in the clarity, the depth, and the completeness of the experience there are great difference.

Enlightenment in Buddhism means we must strive to cultivate until we begin to get a glimmer that the problem in life is not outside ourselves, then we have really stepped on the path of cultivation. Only when that awakening starts, we can really see that life can be more open and joyful than we had ever thought possible. In Zen, enlightenment is not something we can achieve, but it is the absence of something. All our life, we have been running east and west to look for something, pursuing some goal. True enlightenment is dropping all that. However, it is easy to say and difficult to do. The practice has to be done by each individual, and no-one can do it for us, no exception! Even though we read thousands of sutras in thousands of years, it will not do anything for us. We all have to practice, and we have to practice with all our efforts for the rest of our life. The term 'Enlightenment' is very important in the Zen sects because the ultimate goal of Zen discipline is to attain what is known as 'enlightenment.' Enlightenment is the state of consciousness in which Noble Wisdom realizes its own inner nature. And this self-realization constitutes the truth of Zen, which is emancipation (moksha) and freedom (vasavartin). Enlightenment is the whole of Zen. Zen starts with it and ends with it. When there is no enlightenment, there is no Zen. Enlightenment is the measure of Zen, as is announced by a master. Enlightenment is not a state of mere quietude, it is not tranquilization, it is an inner experience which has no trace of knowledge of discrimination; there must be a certain awakening from the relative field of consciousness, a certain turning-away from the ordinary form of experience which characterizes our everyday life. In other words, true enlightenment means the nature of one's own self-being is fully realized. The technical Mahayana term for it is 'Paravritti,' turning back, or turning over at the basis of consciousness. By this entirety of one's mental construction goes through a complete change. Enlightenment is the most intimate individual experience and therefore cannot be expressed in words or described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate, and this only tentatively. The one who has had it understands readily enough when such indication are given, but when we try to have a glimpse of it through the indices given we utterly fail.

“Satori” is a Japanese term for “Awakening.” In Japanese, it literally means “to know.” In Zen, this refers to non-conceptual, direct apprehension of the nature of reality, because it is said to transcend words and concepts. It is often equated with another term “Chien-Hsing” in Chinese, both of which signify the experience of awakening to truth, but which are not considered to be the end of the path; rather, the experience must be deepened by further meditation training. In Zen, the state of satori means the state of the Buddha-mind or consciousness of pure consciousness itself. However, go back to the time of the Buddha, Prince Siddhartha, beneath the Bodhi Tree, attained Anuttara-Samyak-Sambodhi. What did he attain? Very simple, He attained the Truth, the Eternal Truth. The Four Noble Truths and the Eightfold Noble Path are what the Buddha found. Devout Buddhists who want to attain the same peace and happiness, have no other route but cultivating in accordance with these Truths. That is to say, we must learn about these Truths and walk the Path the Buddha showed. As the Buddha told his disciples: “All I did can be done by every one of you; you can find Nirvana and attain joy and happiness any time you give up the false self and destroy the ignorance in your minds.”

According to the Samanaphalasuttanta, the Buddha taught the followings on the experience of enlightenment: “With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he directs and bends down to the knowledge of the destruction of the defilements. He knows as it really is: ‘this is pain’, ‘this is the origin of pain’, this is the cessation of pain’, and ‘this is the Way that leads to the cessation of pain’. He also knows as it really is: ‘this is affliction’, ‘this is the origin of affliction’, this is the cessation of affliction’, and ‘this is the Way that leads to the cessation of affliction’. To him, thus knowing, thus seeing, the heart is set free from the defilement of lusts, of existence, of ignorance... In him, thus set free, there arises the knowledge of his emancipation, and he knows: ‘Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no more life beyond!’ However, the dharma which I have realized is indeed profound, difficult to perceive, difficult to comprehend, tranquil, exalted, not within the sphere of logic, subtle, and is to be understood by the wise. Sentient beings are attached to

material pleasures. This causally connected 'Dependent Arising' is a subject which is difficult to comprehend. And Nirvana, the cessation of the conditioned, the abandoning of all passions, the destruction of craving, the non-attachment, and the cessation is also a matter not easily comprehensible." It is quite clear that "Satori" is the true fulfillment of the state of a perfect normal state of mind in which you will be more satisfied, more peaceful, fuller of joy than anything you ever experienced before. So, "Satori" is a state in which the person is completely tuned to the reality outside and inside of him, a state in which he is fully aware of it and fully grasped it. He is aware of it that is, not in his brain nor any part of his organism, but as the whole man. He is aware of it; not as of an object over there which he grasps with his thought, but it, the flower, the dog, or the man in its or his full reality. He who awakes is open and responsive to the world, and he can be open and responsive because he has given up holding on to himself as a thing, and thus has become empty and ready to receive. To be enlightened means "the full awakening of the total personality to reality."

Enlightenment is the perfect normal state of mind even the final aim of Zen is the experience of enlightenment, called "Satori." Satori is not an abnormal state of mind; it is not a trance in which reality disappears. It is not a narcissistic state of mind, as it can be seen in some religious manifestations. If anything, it is a perfect normal state of mind. As Joshu declared, "Zen is your everyday thought," it all depends on the adjustment of the hinge, whether the door opens in or opens out. Satori has a peculiar effect on the person who experiences it. All your mental activities will now be working in a different key, which will be more satisfying, more peaceful, fuller of joy than anything you ever experienced before. The tone of life will be altered. There is something rejuvenating in the possession of Zen. The spring flowers will look prettier, and the mountain stream runs cooler and more transparent. Enlightenment is the full awakening to reality. It is very important to understand that the state of enlightenment is not a state of dissociation or of a trance in which one believes oneself to be awakened, when one is actually deeply asleep. The Western psychologist, of course, will be prone to believe that "satori" is just a subjective state, an auto-induced sort of trance. A satori is the

acquisition of a new viewpoint. The full awakening to reality means to have attained fully “productive orientation.” That means not to relate oneself to the world receptively, exploitatively, hoardingly, or in a marketing fashion, but creatively and actively. In the state of full productiveness, there are no veils which separate me from “not me.” The object is not an object anymore; it does not stand against me, but is with me. The rose I see is not an object for my thought, in the manner that when I say “I see a rose” I only state that the object, a rose, falls under the category “rose,” but in the manner that “a rose is a rose.” The state of productiveness is at the same time the state of highest activity; I see the object without distortions by my greed and fear. I see it as it or he is, not as I wish it or him to be or not to be. In this mode of perception there are no parataxic distortions. There is complete aliveness, and the synthesis is of subjectivity-objectivity. I experience intensely yet the object is left to be what it is. I bring it to life, and it brings me to life. Satori appears mysterious only to the person who is not aware to what degree his perception of the world is purely mental, or parataxical. If one is aware of this, one is also aware of a different awareness, that which one can also call a fully realistic one. One may have only experienced glimpses of it, yet one can imagine what it is. One day Hsuan-Chieh went to Cao-Xi to visit the Sixth Patriarch. Upon his first meeting with Hui Neng, Hsuan-Chieh struck his staff on the ground and circled the Sixth Patriarch three times, then stood there upright. The Sixth Patriarch said, “This monk possesses the three thousand noble characteristics and the eighty thousand fine attributes. Oh monk! Where have you come from? How have you attained such self-possession?” Hsuan-Chieh replied, “The great matter of birth and death does not tarry.” The Sixth Patriarch said, “Then why not embody what is not born and attain what is not hurried?” Hsuan-Chieh said, “What is embodied is not subject to birth. What is attained is fundamentally unmoving.” The Sixth Patriarch said, “Just so! Just so!” Upon hearing these words, everyone among the congregation of monks was astounded. Hsuan-Chieh then formally paid his respect to the Sixth Patriarch. He then advised that he was immediately departing. The Sixth Patriarch said, “Don’t go so quickly!” Hsuan-Chieh said, “Fundamentally there is nothing moving. So how can something be too quick?” The Sixth Patriarch said, “How can one know there’s no

movement?" Hsuan-Chieh said, "The distinction is completely of the master's own making." The Sixth Patriarch said, "You have fully attained the meaning of what is unborn." Hsuan-Chieh said, "So, does what is unborn have a meaning?" The Sixth Patriarch said, "Who makes a distinction about whether there is a meaning or not?" Hsuan-Chieh said, "Distinctions are meaningless." The Sixth Patriarch shouted, "Excellent! Excellent! Now, just stay here a single night!" Thus people referred to Hsuan-Chieh as the "Overnight Guest." The next day Hsuan-Chieh descended the mountain and returned to Wen-Chou, where Zen students gathered to study with him.

### ***X. The Principle of Perfect Freedom In Buddhism:***

In Buddhism, "Moksha" means to release from the round of birth and death. The liberation the experiencing of which is the goal of all Buddhists and all meditative training in Buddhism. Liberation is also used as a synonym for enlightenment. To Deliverance means to release from all the trammels of life, the bondage of the passion and reincarnation. To Deliverance means to attain Final emancipation or liberation, eternal liberation, release from worldly existence or the cycle of birth and death. Liberation (Moksha) means the escaping from bonds and the obtaining of freedom, freedom from transmigration, from karma, from illusion, from suffering of the burning house in the three realms (lokiya). Liberation or release from suffering through knowledge of the cause of suffering and the cessation of suffering, through realization of the four noble truths to eliminate defilements. Vimukti is the extinction of all illusions and passions. It is liberation from the karmic cycle of life and death and the realization of nirvana. Generally speaking, all teachings of the Buddha are aimed at releasing human beings' sufferings and afflictions in this very life. They have a function of helping individual see the way to make arise the skilful thought, and to release the evil thought. For example, using compassion to release ill-will; using detachment or greedlessness to release greediness; using wisdom or non-illusion to release illusion; using perception to release selfishness; using impermanence and suffering to release "conceit." For lay people who still have duties to do in daily life for themselves and their families, work, religion, and country, the Buddha specifically introduced different means and

methods, especially the Buddha's teachings in the Advices to Lay People (Sigalaka) Sutra. The Buddha also introduced other methods of cultivation: "To abandon four wrong deeds of not taking life, not taking what is not given, not committing sexual misconduct, not lying, not doing what is caused by attachment, ill-will, or fear, not to waste one's substance by the six ways of not drinking alcohol, not haunting the streets at unfitting time, not attending nonsense affairs, not gambling, not keeping bad company, and not staying idle. In addition, lay people should always live in the six good relationships of their families and society: between parents and children, between husband and wife, between teacher and student, among relatives and neighbors, between monks and lay people, between employer and employee, etc. These relationships should be based on human love, loyalty, sincerity, gratitude, mutual acceptance, mutual understanding and mutual respect because they relate closely to individuals' happiness in the present. Thus, the Buddha's Dharma is called the Dharma of liberation.

To understand Buddhism properly we must begin at the end of the Buddha's career. The year 486 B.C. or thereabouts saw the conclusion of the Buddha's activity as a teacher in India. The death of the Buddha is called, as is well known, 'Nirvana,' or 'the state of the fire blown out.' When a fire is blown out, nothing remain to be seen. So the Buddha was considered to have entered into an invisible state which can in no way be depicted in word or in form. Just prior to his attaining Nirvana, in the Sala grove of Kusinagara, the Buddha spoke to His disciples to the following effect: "Do not wail saying 'Our Teacher has passed away, and we have no one to follow.' What I have taught, the Dharma (ideal) with the disciplinary (Vinaya) rules, will be your teacher after my departure. If you adhere to them and practice them uninterruptedly, is it not the same as if my Dharma-body (Dharmakaya) remained here forever?" In spite of these thoughtful instructions some of his disciples were expressing a dissenting idea even before his funeral. It was natural, therefore, for the mindful elders to think of calling a council of elders in order to preserve the orthodox teaching of the Buddha. They consulted King Ajatasatru who at once ordered the eighteen monasteries around his capital to be repaired for housing the members of the coming Council of Rajagriha. When the time arrived five hundred selected elders met together. Ananda rehearsed the

Dharmas (sutras) while Upali explained the origin of each of the Vinaya rules. There was no necessity of rehearsing the Vinaya rules themselves since they had been compiled during the Buddha's lifetime for weekly convocation for confessions. At the council a fine collection of the Dharma and the Vinaya was made, the number of Sutras was decided, and the history of the disciplinary rules was compiled. The result of the elders' activity was acknowledged as an authority by those who had a formalistic and realistic tendency. There were, however, some who differed from them in their opinion. Purana, for instance, was skilled in preaching. Purana was in a bamboo grove near Rajagriha during the council, and, being asked by some layman, is said to have answered: "The council may produce a fine collection. But I will keep to what I heard from my teacher myself. So we may presume that there were some who had idealistic and free-thinking tendencies.

## *Chapter Two*

### *Before Attaining the Ultimate Enlightenment The Buddha Had Lived & Cultivated As A Bodhisattva in Many Lives*

After the visits to the scenes outside the royal palace, images of the old, the sick, and the dead always haunted the mind of the Prince. He thought that even his beautiful wife, his beloved son, and himself could not escape from the cycle of old age, sickness, and death. Human life was so short and illusionary. King Suddhodana, his father, guessed his thinking of renouncing the world; so, the king tried to build a summer palace for him and let him enjoy the material pleasure of singing, dancing, and other entertainment. However, no joys could arouse the interest of the Prince. The Prince always wanted to seek out ways and means of emancipation from the sufferings of life. One night, the Prince and Chandaka left the Royal Palace. The Prince walked out of the summer palace, went straight to the stables, mounted a horse, and started his unusual journey. So, Chandaka had no choice but going along with Him. The Prince rode his horse to the foot of a hill, he dismounted, gave all his precious dress, his crown and jewels, and told Chandaka to return to the royal palace.

In his search for enlightenment, the Prince Siddhartha Gautama joined five ascetics who were practicing the severest austerities in the hope of gaining ultimate insight. In their company Gautama learned to endure the most extreme self-mortification, becoming weak and frail through starvation and pain. Even the magnificent distinguishing marks that had adorned him since birth almost disappeared. Prince Siddhartha Gautama, who had known the greatest pleasure had now experienced its exact opposite. Eventually he came to realize that nothing would be gained from extreme deprivation. As the god Indra demonstrated to him, if the strings of a lute are too tight they will break, and if they are too slack they will not play: only if they are properly strung will music issue forth. Gautama understood that the same balance is necessary with humankind and resolved to end the useless life of extreme

asceticism by bathing and receiving food. Observing this change, his five companions deserted him, believing that he had admitted defeat and was therefore unworthy of them.

According to Buddhist history, before attaining the ultimate enlightenment, the Buddha had lived and cultivated so many previous lives as Bodhisattvas. At the time of the Buddha, the Buddha came to understand that renunciation itself could not bring about the cessation of suffering. He acknowledged that much can be gained from leading the simple life of an ascetic, but also taught that extreme austerities are not conducive to the path of liberation. At the end of six years of varied experiences, Gautama decided to pave his own way: a middle path between the extreme of self-indulgence and self-mortification. On the banks of the river Nairajana, he accepted an offering of rice-milk from a young girl named Sujata. He knew that enlightenment was near because the previous night he had had five premonitory dreams. He therefore divided Sujata's offering into forty-nine mouthfuls, one for each of the days he knew he would spend in contemplation following the night of his enlightenment. "Roused like a lion," he proceeded to what would later become known as the Bodhi Tree, in Bodhi-Gaya. After surveying the four cardinal directions, he sat in the lotus position underneath the tree and vowed not to move until he had attained complete and final enlightenment. Rarely does a Bodhisattva become a Buddha, and the onset of such an event sends ripples all throughout the world system.

After abandoning asceticism, the Prince decided to totally change his way of practicing. He walked to Nairanjana River, and let the clear flowing water cleanse the dirt that had accumulated on his body for a long time. He decided to engage in ways to purify his inner heart, exterminate delusions, and expand his wisdom to understand the truth. However, the Prince was physically exhausted from his continuous practice of asceticism. After bathing, he was so weak and feeble that he fainted on the river bank. Fortunately, at that time, a shepherd girl named Nanda, who carried a bucket of cow's milk on her head, passed by. She discovered the Prince and knew his condition was caused by extreme exhaustion. So she poured a bowl of milk for him to drink. Drinking the bowl of milk offered by the shepherd girl, the Prince found it tasted like sweet nectar. He felt more and more comfortable

and he gradually recovered. After the Prince revived, he walked towards Kaudinya and other four people who had practiced asceticism with him in the past; however, all of them avoided him because they thought the Prince had been seduced by a beautiful maid. So he left the forest alone, crossed over Nairanjana River and walked to Gaya Hill. The Prince sat down on a stone seat under the umbrella-like bodhi tree. He decided to stay there to continue to practice meditation until he was able to attain enlightenment and emancipation. At that moment, a boy walked by with a bundle of grass on his shoulder. The boy offered a straw seat made from the grass he cut to the Prince for comfort. The Prince accepted the boy's offering.

At the moment, mara, the demon of all demons, sensed that Gautama was about to escape from his power and gathered his troops to oust the Bodhisattva from his seat beneath the tree of enlightenment. The ensuing confrontation, in which Mara was soundly defeated. This is one of the great stories of the Buddhist tradition. Mara attacked the Bodhisattva with nine elemental weapons, but to no avail: whirlwinds faded away, flying rocks and flaming spears turned into lotus flowers, clouds of sand, ashes and mud were transformed into fragrant sandalwood and, finally, the darkest of darkness was outshone by the Bodhisattva. Enraged, Mara turned to the Buddha-to-be and demanded his seat. Gautama replied: "You have neither practiced the ten perfections, nor renounced the world, nor sought true knowledge and insight. This seat is not meant for you. I alone have the right to it." With a furious rage, Mara flung his razor-edged disc at the Buddha-to-be, but it turned into a garland of flowers above his head. Then Gautama challenged Mara: if the demon believed that he entitled to occupy the seat of enlightenment, let him bring witnesses to his meritorious deeds. Mara turned to his fiendish companions, who submissively gave their testimony. He then asked the Bodhisattva who would bear witness for him. Gautama drew out his right hand, pointed it downward and said: "Let this great solid earth be my witness." With this, a thunderous earthquake swept the universe and all the demons flew away. Even Mara's great elephant, Girimekhala, knelt down before the Buddha-to-be.

After Mara's defeat, the gods gathered around Gautama while he set his mind on enlightenment. In the first watch, the Bodhisattva

experienced the four successive stages of meditation, or mental absorptions (dhyana). Freed from the shackles of conditioned thought, he could look upon his many previous existences, thereby gaining complete knowledge of himself. In the second watch of the night, he turned his divine eye to the universe and saw the entire world as though it were reflected in a spotless mirror. He saw the endless lives of many beings of the universe unfold according to the moral value of their deeds. Some were fortunate, others miserable; some were beautiful, others ugly; but none cease to turn in the endless cycle of birth and death. In the third watch of the night, Gautama turned his meditation to the real and essential nature of the world. He saw how everything rises and falls in tandem and how one thing always originates from another. Understanding this causal law of Dependent Origination, he finally beheld the key to breaking the endless cycle of samsara, and with this understanding he reached perfection. It is said that he became tranquil like a fire when its flames have died down. In the fourth and final watch of the night, as dawn broke, the Bodhisattva's great understanding enabled him to completely "blow out" (literal meaning of nirvana) the fires of greed, hatred and delusion that had previously tied him to rebirth and suffering. At the moment of becoming a Buddha, his entire knowledge crystallized into the Four Noble Truths. Although there are many accounts of the Buddha's night of enlightenment, at times varying in detail, there is complete unanimity about the Four Noble Truths. They can be said to contain the entire teaching of the Buddha, and consequently of Buddhism, and the extent to which they are understood is an indication of progress along the path: "to know" in Buddhism is to comprehend and realize the Four Noble Truths. Only a Buddha has complete and final understanding of their subtlest meaning, which is equal to enlightenment and nirvana.

The Prince sat straight under the tree and made a solemn oath: "If I do not succeed in attaining enlightenment and emancipation, I will not rise from this seat." The Prince sat like a rock with a mind unruffled like still water. He was unperturbed by any temptations. The Prince was even more and more steadfast in his resolve. His mind was more peaceful, and he entered into a state of utmost concentration (samadhi), having reached the realm of no-mind and no-thought. The Prince sat in

a meditation pose under the Bodhi tree, warding off all worldly attachments. One night, there appeared a bright morning star. The Prince raised his head and discovered the star. He was instantly awakened to his true nature and thus attained supreme enlightenment, with his mind filled with great compassion and wisdom. He had become awakened to the universal truth. He had become the Buddha. The Enlightened One knew that all sentient beings were transmigrating in the six states of existence, each receiving different kinds of retribution. He also knew that all sentient beings possessed the same nature and wisdom as a Buddha, that they could all attain enlightenment, but that they were drowned in the sea of suffering and could not redeem themselves because they were immersed in ignorance. After attaining the truth of life in the universe, and meditating for another 21 days under the Bodhi tree, the Buddha entered into the domain of unimpeded harmony and perfect homogeneity. So he rose from his seat and headed towards Kasi city to begin his preaching career to rescue the masses and benefit the living.



## *Chapter Three*

### *Summaries of Bodhisattvas*

#### *I. The Origination of the Bodhisattva Ideal:*

Some 200 or 300 years after the Buddha's death, a new variation of the Buddhist ideal began to emerge. Dissatisfied with the seemingly limited goal of the arhat, this new vision emphasized the Bodhisattva as the highest aspiration for all. A Bodhisattva is a being who resolves to become a fully enlightened Buddha and who dedicates his efforts to helping other sentient beings to attain salvation. These compassionate beings figure predominantly in the Mahayana tradition; indeed, the most distinguishing feature of Mahayana Buddhism may be its advocacy of the Bodhisattva as the vehicle to liberation. The Bodhisattva follows a long and arduous path, often described as having ten stages and spanning many lives at the end of which he attains complete Buddhahood. The Mahayana is thus able to consider a host of Bodhisattvas, at different stages along the path, as intervening in the lives of sentient beings. An advanced Bodhisattva, for example, can create "Buddha-Fields," to which humans can aspire to be reborn by devotion and righteousness. The notion of the Bodhisattva is at times combined with the doctrine of the "Three Bodies" of the Buddha. This theory maintains that the ultimate form of Buddhahood and the true nature of things is the "Body of Dharma" itself (Dharmakaya). The Body of Dharma is revealed progressively by two other bodies: the "Enjoyment Body" (Sambhogakaya), a subtle form perceptible only to those advanced in the path, and the "Transformation Body" (Nirmanakaya), a physical form apparent to all. According to this scheme, Gautama was merely a Transformation Body, an apparition of ultimate Buddhahood. Other Bodhisattvas, who are Enjoyment Bodies, can also teach and intervene through transformation and apparition. Important Mahayana Bodhisattvas include Avalokitesvara; Manjusri, who personifies great wisdom and is often represented holding a sword, which he uses to cut through the veil of ignorance; and Maitreya, "The Kindly One," who will be the next Buddha and who, after attaining Buddhahood, will send the next Transformation Body to

teach on earth. Other great Buddhist teachers are sometimes associated with Bodhisattvas, and are even seen as their incarnations. One of these is Nagarjuna, who was an abbot at the Buddhist university of Nalanda in the second century A.D. Nagarjuna is considered the founder of the Madhyamaka, a school of Buddhist philosophy that was active in Buddhist India. Madhyamaka greatly influenced certain forms of Chinese and Japanese Buddhism, such as Zen, and still flourishes today in Tibet.

In Tibetan, Bodhisattva is translated as "Heroic Being." The heroic quality of the Bodhisattva is brought out by the Prajnaparamita: "Suppose a hero, endowed with great accomplishments, had gone out with his mother, father, sons, and daughters. By some set of circumstances, they would get into a huge wild forest. The foolish among them would be greatly frightened. The hero would, however, fearlessly say to them 'Do not be afraid! I will speedily take you out of this great and terrible jungle, and bring you to safety.' Since he is fearless, vigorous, exceedingly tender, compassionate, courageous and resourceful, it does not occur to him to take himself alone out of the jungle, leaving his relatives behind. Against the Arhat, Mahayana Buddhism claimed that we must take the whole of the creation with us to enlightenment, that we cannot just abandon any beings, as all beings are as near to us as our relatives are. What a man should do is to make no discrimination between himself and others, and to wait until he had helped everybody into Nirvana before loosing himself into it. The Mahayanists thus claimed that the Arhat had not aimed high enough. According to the Mahayana Buddhism, the ideal man, the aim of the Buddhist effort, was not the rather self-centered, cold and narrow-minded Arhat, but the all compassionate Bodhisattva, who abandoned the world, but not the beings in it. Wisdom had been taught as the highest quality for an Arhat, and compassion as a subsidiary virtue; but to a Bodhisattva, compassion came to rank as equal with wisdom. While the wisdom of an Arhat had been fruitful in setting free in himself. What there was to be set free, it was rather sterile in ways and means of helping ordinary people. The Bodhisattva would be a man who does not only set himself free, but who is also skilful in devising means for bringing out and maturing the latent seeds of enlightenment in others. According to the Prajna-paramita-sutra, the Buddha taught:

“Doers of what is hard are the Bodhisattvas, the great beings who have set out to win supreme enlightenment. They do not wish to attain their own private Nirvana. On the contrary, they have survey the highly painful world of being, but they do not tremble at birth-and-death. They have set out for the benefit of the world, for the peace and happiness of the world. They have resolved, and yet desirous to win supreme enlightenment, they do not tremble at birth and death. They have set out for the benefit of the world, for the ease of the world, out of pity for the world. They have resolved: ‘We will become a shelter for the world, a refuge for all beings, the world’s place of rest, the final belief of all beings, islands of the world, lights of the world, leaders of the world, the world’s means of salvation.

According to the Mahayana Buddhism, the ideal of the Bodhisattva was partly due to social pressure on the Order, but to a great extent it was inherent in the practice of the ‘Unlimited,’ which had trained the monks not to discriminate between themselves and others. As we saw, Buddhism has at its disposal two methods by which it reduces the sense of separateness on the part of individuals. The one is the culture of the social emotions, or sentiments, such as loving-kindness (friendliness) and compassion. The other consists in acquiring the habit of regarding whatever one thinks, feels or does as an interplay of impersonal forces, called ‘Dharmas,’ weaning oneself slowly from such ideas as ‘I’ or ‘mine’ or ‘self.’ There is a logical contradiction between the method of wisdom, which sees no persons at all, but only Dharmas, and the method of the ‘Unlimited’ which cultivates relations to people as persons. The meditation on Dharmas dissolves other people, as well as oneself, into a conglomeration of impersonal and instantaneous dharmas. It reduces our manhood into 5 heaps, or pieces, plus a label. If there is nothing in the world except bundles of Dharmas, as cold and as impersonal as atoms, instantaneously perishing all the time, there is nothing which friendliness and compassion could work on. One cannot wish well to a Dharma which is gone by the time one has come to wish it well, nor can one pity a Dharma, say a ‘mind-object,’ or a ‘sight-organ,’ or a ‘sound-consciousness.’ In those Buddhist circles where the method of Dharmas was practiced to a greater extent than the ‘Unlimited,’ it led to a certain dryness of mind, to aloofness, and to lack of human warmth. The true task of the Buddhist is to carry on with

both contradictory methods at the same time. As the method of Dharmas leads to boundless expansion of the self, because one identifies oneself with more and more living beings. As the method of wisdom explodes the idea that there are any persons at all in the world, so the method of the 'Unlimited' increases the awareness of the personal problems of more and more persons. How then does the Mahayana resolve this contradiction? The Buddhist philosophers differs from philosophers bred in the Aristotelean tradition in that they are not frightened but delighted by a contradiction. They deal with this, as with other contradictions, by merely stating it in an uncompromising form, and then they leave it at that. According to the Diamond Sutra: "Here, oh! Subhuti! A Bodhisattva should think thus 'As many beings as there are in the universe of beings, be they being egg-born, or from a womb, or moisture-born, or miraculously born; be they with form, or without; be they with perception, without perception, or with neither perception nor no-perception, as far as any conceivable universe of beings is conceived; all these should be led by me into Nirvana, into that realm of Nirvana which leaves nothing behind. And yet, although innumerable beings have thus been led to Nirvana, no being at all has been led to Nirvana. And why? If in a Bodhisattva the perception of a 'being' should take place, he would not be called an 'enlightenment-being' or a Bodhisattva."

In short, the Bodhisattva ideal originated from Mahayana Buddhism, but the term Bodhisattva is not confined solely to Mahayana Buddhism. In Theravada, Sakyamuni Buddha is referred to as "Bodhisatta" (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism's ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. The beginning of the bodhisattva's career is marked by the dawning of the "mind of awakening" (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts,

including bad karmas and sufferings, and external crises, including environments, calamities and other dilemmas, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha.

## ***II. Who Are Bodhisattvas?:***

Bodhisattva is a Sanskrit term for an Enlightened Being. This is the one whose essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. A Sanskrit term which means “Awakening being” or a “being of enlightenment,” or “one whose essence is wisdom,” or “a being who aspires for enlightenment.” This is the ideal of Mahayana Buddhism. The beginning of the bodhisattva’s career is marked by the dawning of the “mind of awakening” (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemmas, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public

ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. The Bodhisattva path is commonly divided into ten levels (Bhumi). The term Bodhisattva is not, however, confined solely to Mahayana Buddhism: in Theravada, Sakyamuni Buddha is referred to as “Bodhisatta” (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism’s ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. So the term “Bodhisattva” in general, means a “Bodhi being”. It denotes a being who is destined to obtain fullest Enlightenment or Buddhahood. According to the Digha Nikaya, literally, a “Bodhisattva” means one who is an intellectual, or one who is resolved or maintained only to the paths that lead to enlightenment.

Several centuries after the Buddha’s parinirvana, Bodhisattva is one of the most important ideas of Mahayana Buddhists. However, the concept was not a sole creation of the Mahayana. The term “Bodhisattva” had been mentioned in the Pali Canon and it stems from the original Pali Buddhism which is used more or less exclusively to designate Sakyamuni Buddha prior to His Enlightenment. According to Sarvastivada School, “Bodhisattva” is defined as a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise. According to the Astasahasrika Prajnaparamita, nothing real is meant by the word “Bodhisattva,” because a Bodhisattva trains himself in non-attachment to all dharmas. For the Bodhisattva, the great being awakes in non-attachment to full

enlightenment in the sense that he understands all the dharmas, because he has enlightenment as his aim, an enlightened being. In short, a Bodhisattva is an enlightener of sentient beings. He usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. A Bodhisattva's job is not easy at all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva.

A Bodhisattva is a Mahasattva as defined in Sanscrit language. 'Maha' means 'great' and 'sattva' means either 'being' or 'courage'. Nagarjuna gives a number of reasons why Bodhisattvas are called 'great beings'. It is because they achieve a great work, stand at the head of a great many beings, and activate great friendliness and great compassion, save a great number of beings. The Tibetans translate Mahasattvas as 'great spiritual hero' and their aspirations are truly on a heroic scale. They desire to discipline all beings everywhere, to serve and honor all the Buddhas everywhere. They want to retain firmly in their minds all the teachings of the Buddhas, to have a detailed knowledge of all the Buddha-fields to comprehend all the assemblies which anywhere gather around a Buddha, to plunge into the thoughts of all beings, to remove their defilements and to fathom their potentialities. In other words, Mahasattva is like Bodhisattva who will be able to eliminate all his bad karmas and sufferings and will show the emancipation way to all beings with all skills by his compassion. A Bodhisattva is the one who benefits himself to help others. A great creature, having a great or noble essence, or being. Mahasattva is a perfect bodhisattva, greater than any other being except a Buddha. Also great being is one with great compassion and energy, who brings salvation to all living beings. In the beginning of the Astasahasrika Prajna paramita, the Buddha explained the meaning of 'Mahasattva' (great being) when Subhuti asked about it. The Buddha says that a Bodhisattva is called 'a great being' in the sense that he will demonstrate Dharma so that the great errors should be forsaken, such erroneous views as the assumption of a self, a being, a living soul, a person, of becoming, of not becoming, of annihilation, of eternity, of individuality, etc. According to the Saddharmapundarika Sutra,

Mahasattvas have good qualities and method of practice paramita and under many hundred thousands of Buddhas had planted the roots of goodness.

In the Theravada Buddhism, a Bodhisattva is a person in the school of the elders who is desirous of acquiring the characteristics of a perfect being, the enlightened one. It appears as such in the Pali Nikayas. The accomplishment of such a state makes him content. But the ideal of Mahayana induces him to greater effort based on dynamic activity to help other beings attain ultimate bliss; before that he does not lay ore to save beings from the state of suffering. Not satisfied with his own mitigation of desire some actions that make him subjected to malice and all kind of craving, he strives up on helping all other beings to overcome their afflictions. While the Buddha reminded Mahamati in the Lankavatara Sutra as follows: “Oh Mahamati, the distinction between the Bodhisattva and the Two Vehicles is emphasized, as the latter are unable to go up further than the sixth stage where they enter into Nirvana. At the seventh stage, the Bodhisattva goes through an altogether new spiritual experience known as anabhogacarya, which may be rendered “a purposeless life.” But, supported by the majestic power of the Buddhas, which enters into the great vows first made by the Bodhisattva as he started in his career, the latter now devises various methods of salvation for the sake of his ignorant and confused fellow-beings. But from the absolute point of view of the ultimate truth in the Lankavatara Sutra, attained by the Bodhisattva, there is no such graded course of spirituality in his life; for here is really no gradation (krama), no continuous ascension (kramanusandhi), but the truth (dharma) alone which is imageless (nirabhasa), and detached altogether from discrimination.

According to the Mahaprajnaparamita sastra, Bodhi means the way of all the Buddhas, and Sattva means the essence and character of the good dharma. Bodhisattvas are those who always have the mind to help every being to cross the stream of birth and death. According to old translation, Bodhisattvas are beings with mind for the truth. According to new translation, Bodhisattvas are conscious beings of or for the great intelligence, or enlightenment. The Bodhisattva seeks supreme enlightenment not for himself alone but for all sentient beings. Bodhisattva is a Mahayanist, whether monk or layman, above is to

seek Buddhahood, below is to save sentient beings (he seeks enlightenment to enlighten others). Bodhisattva is one who makes the six paramitas (lục độ) their field of sacrificial saving work and of enlightenment. The objective is salvation of all beings with four infinite characteristics of a bodhisattva are kindness (từ), pity (bi), joy (hỷ), self-sacrifice (xả). A person, either a monk, a nun, a layman or a laywoman, who is in a position to attain Nirvana as a Sravaka or a Pratyekabuddha, but out of great compassion for the world, he or she renounces it and goes on suffering in samsara for the sake of others. He or she perfects himself or herself during an incalculable period of time and finally realizes and becomes a Samyaksambuddha, a fully enlightened Buddha. He or she discovers the Truth and declares it to the world. His or her capacity for service to others is unlimited. Bodhisattva has in him Bodhicitta and the inflexible resolve. There are two aspects of Bodhicitta: Transcendental wisdom (Prajna) and universal love (Karuna). The inflexible resolve means the resolve to save all sentient beings. According to the Mahayana schools, the bodhisattvas are beings who deny themselves final Nirvana until, accomplishing their vows, they have first saved all the living. An enlightened being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. Besides, the Bodhisattva regards all beings as himself or herself ought not to eat meat. A Bodhisattva is one who has the essence or potentiality of transcendental wisdom or supreme enlightenment, who is on the way to the attainment of transcendental wisdom. He is a potential Buddha. In his self-mastery, wisdom, and compassion, a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supremely enlightened, fully perfect Buddha. His career lasts for aeons of births in each of which he prepares himself for final Buddhahood by the practice of the six perfections (paramitas) and the stages of moral and spiritual discipline (dasabhumi) and lives a life of heroic struggle and unremitting self-sacrifice for the good of all sentient beings. Bodhisattva is an enlightening being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. In his self-mastery, wisdom, and compassion a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supreme enlightened, fully perfected Buddha.

According to the Vimalakirti Sutra, the Buddha told Maitreya, “You should know that there are two categories of Bodhisattvas: those who prefer proud words and a racy style, and those who are not afraid (of digging out) the profound meanings which they can penetrate. Fondness of proud words and a racy style denotes the superficiality of a newly initiated Bodhisattva; but he who, after hearing about the freedom from infection and bondage as taught in profound sutras, is not afraid of their deep meanings which he strives to master, thereby developing a pure mind to receive, keep, read, recite and practise (the Dharma) as preached is a Bodhisattva who has trained for a long time. Maitreya, there are two classes of newly initiated Bodhisattvas who cannot understand very deep Dharmas: those who have not heard about profound sutras and who, giving way to fear and suspicion, cannot keep them but indulge in slandering them, saying: ‘I have never heard about them; where do they come from?’, and those who refuse to call on, respect and make offerings to the preachers of profound sutras or who find fault with the latter; these are two classes of newly initiated Bodhisattvas who cannot control their minds when hearing the deep Dharma, thereby harming themselves. Maitreya, further, there are two categories of Bodhisattvas who harm themselves and fail to realize the patient endurance of the uncreate in spite of their belief and understanding of the deep Dharma: they are (firstly) those who belittle newly initiated Bodhisattva and do not teach and guide them; and (secondly) those who, despite their faith in the deep Dharma, still give rise to discrimination between form and formlessness.” After hearing the Buddha expound the Dharma, Maitreya said: “World Honoured One, I have not heard all this before. As you have said, I shall keep from these evils and uphold the Dharma of supreme enlightenment which the Tathagata has collected during countless aeons. In future, if there are virtuous men and women who seek for Mahayana, I shall see to it that this sutra will be placed in their hands, and shall use transcendental power to make them remember it so that they can receive, keep, read, recite and proclaim it widely.

### ***III.A Contradictory of Wisdom and Compassion:***

A Bodhisattva is a being compounded of the two contradictory forces of wisdom and compassion. In his wisdom, he sees no persons;

in his compassion he is resolved to save them. His ability to combine these contradictory attitudes is the source of his greatness, and of his ability to save himself and others. What a man should do is to make no discrimination between himself and others, and to wait until he had helped everybody into Nirvana before losing himself into it. The Mahayanists thus claimed that the Arhat had not aimed high enough. The ideal man, the aim of the Buddhist effort, was, according to them, not the rather self-centered, cold and narrow-minded Arhat, but the all-compassionate Bodhisattva, who abandoned the world, but not the beings in it. Whereas in Theravada tradition, wisdom had been taught as the highest, and compassion as a subsidiary virtue; in Mahayana, compassion now came to rank as equal with wisdom. While the wisdom of the Arhat had been fruitful in setting free in himself what there was to be set free, it was rather sterile in ways and means of helping ordinary people. In Mahayana Buddhism, the Bodhisattva would be a man who does not only set himself free, but who is also skilful in devising means for bringing out and maturing the latent seeds of enlightenment in others. According to the Prajnaparamita Sutra, “Doers of what is hard are the Bodhisattvas, the great beings who have set out to win supreme enlightenment, but they do not wish to attain their own private Nirvana. On the contrary, they have surveyed the highly painful world of being, and yet, desirous to win supreme enlightenment, they do not tremble at birth-and-death. They have set out for the benefit of the world, for the ease of the world, out of pity for the world. They have resolved: ‘We will become a shelter for the world, a refuge for the world, the world’s place of rest, the final relief of the world, islands of the world, leaders of the world, the world’s means of salvation.’”

#### ***IV. Should Bodhisattvas Be Considered As Heavenly Gods?:***

Heavenly beings are believed to inhabit the heavens above the human realm, but are still unenlightened and still bound to Samsara (luân hồi) and subject to birth and death. Celestial beings or gods, one of the three good modes of existence as a reward for their previous good deeds. Devas allotted a very long, happy life in the Deva although they are still subject to the cycle of rebirth. However, this happiness may constitute a substantial hindrance on their path to liberation for they cannot recognize the truth of suffering. Gods are

beings that inhabit the highest of the six destinies (gati) within cyclic existence (samsara). Although Buddhism denies the existence of an almighty god, but there are a number of mentioned gods in Buddhist literature. According to Buddhism, gods are living beings who can only enjoy various kinds of pleasure to satisfy their senses brought back as the result of effort and cultivation of their past lives. Their pleasure is considered to be better than human's and other suffering realms, but they are not aware of the law of impermanence or the inevitable end of such temporary bliss, then after that they will fall down to the suffering worlds of human, asura, hungry ghost, animal or even hell. In Buddhism, this happiness may constitute a substantial hindrance on their path to liberation for they cannot recognize the truth of suffering, and after their good karma is exhausted, they will be reborn in one of the lower realms and experience suffering. Therefore, in Buddhism, gods are not objects of prayers or religious cultivation, and they have no important role in Buddhism.

Bodhisattvas should never be considered as heavenly gods or devas, or permanent entities for worship. Buddhists should always remember that the Idea of Bodhisattva is only a symbolic method of Buddha-dhamma created by intellectual patriarchs after the Buddha's parinirvana only to satisfy the religious need of followers and to adjust Buddhism in some special circumstances. The concept of Bodhisattvahood appears in both Theravada and Mahayana Buddhism. So the idea of Bodhisattva in Mahayana Buddhism is in no way a strange idea to the Theravada Buddhism. According to the Buddhist canon, both Theravada and Mahayana Buddhism inherited the idea of Bodhisattva from the oldest oral tradition rather than borrowed from one another. According to E. J. Thomas in a book titled "Buddhism," no school of Buddhism may be called as the originator of the concept of Bodhisattva, nor any document can be justified which school borrowed the idea from the others. According to Mahayana Buddhism, Bodhisattvas are those who develop Bodhicitta, fulfill the paramitas, to eventually become a Buddha. The development of the Bodhicitta requires that the adept must dedicate himself in his several lives to the services of others, and should not desire his own emancipation unless and until all others have attained it, because seeking one's own emancipation before that of others would mean that he has not

developed the virtue of self-sacrifice to the fullest extent. Also according to Mahayana Buddhism, Bodhisattvas are unnumerable as sand particles in the Ganges. In fact, ontologically speaking, every human being is a Bodhisattva as he or she has the potentiality to become a Buddha in this very life or in lives to come. Thus, according to Mahayana Buddhism, a Bodhisattva can be a monk, a nun, or an ordinary person like we are. As a matter of fact, most of the Bodhisattvas in Buddhist history were laity. This is so because to do the deeds a Bodhisattva ought to do, the Bodhisattva should be in close contact with the people in a community. However, Theravada Buddhism believes that only Gotama Buddha was born as Bodhisattva in his previous existences.

### ***V. Great Bodhisattvas' Dharmas:***

Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. Bodhisattvas have numerous methods of cultivation, if practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation: ***First, Ten Kinds of Rules of Great Enlightening Beings:*** The ten perfecting Mahayana rules: right belief, good conduct, alertness, the joy of the bodhi mind, joy in Dharma, joy in meditation, pursuing the correct dharma, obedience precepts, departing from pride, and comprehending the inner of Buddha teaching. ***There Are Also Ten Kinds of Magical Displays of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of magical displays of Great Enlightening Beings. Enlightening Beings who abide by these can acquire all means of supreme magical displays. *First*, magical display of all sentient beings. *Second*, magical display of all bodies. *Third*, magical display of all lands. *Fourth*, magical display of gifts. *Fifth*, magical display of all voices. *Sixth*, magical display of all practical undertakings. *Seventh*, magical display of education and civilization of sentient beings. *Eighth*, magical display of all attainment of true enlightenment. *Ninth*, magical display of explanation of all truth. *Tenth*, magical display of all empowerments.

***Second, Ten Ways of Knowing the Worlds of Past, Present and Future of all Enlightening Beings:*** In The Flower Adornment Sutra, Chapter 38, Detachment from The World, the Buddha taught that Enlightening beings should know all things in all times or ten ways of knowing the worlds of past, present and future of all Enlightening Beings. *First*, they know their

definitions. *Second*, they know their speech. *Third*, they know their deliberations. *Fourth*, they know their rules. *Fifth*, they know their appellations. *Sixth*, they know their orders. *Seventh*, they know their provisional names. *Eighth*, they know their endlessness. *Ninth*, they know their quiescence. *Tenth*, they know their total emptiness.

***Third, Ten Kinds of Profound Great Determinations That Enlightening Beings Do Not Abandon:*** According to the Flower Adornment Sutra, Chapter 38, Detachment from the World, there are ten kinds of profound great determinations that enlightening beings do not abandon. Enlightening Beings who abide by these will be able not to abandon all principles of Buddhahood. *First*, they do not abandon the profound great determination to fulfill the enlightenment that all Buddhas realize. *Second*, to edify and civilize all sentient beings. *Third*, to perpetuate the lineage of Buddhas. *Fourth*, to associate with all good spiritual friends. *Fifth*, to honor and service all Buddhas. *Sixth*, to wholeheartedly seek all the virtuous qualities of the Great Vehicle of universal salvation. *Seventh*, to cultivate religious practice in the company of all Buddhas and maintain pure conduct. *Eighth*, to associate with all enlightening beings. *Ninth*, to seek the means of applying and preserving all Buddha teachings. *Tenth*, to fulfill all practices and vows of Enlightening Beings and develop all qualities of Buddhahood.

***Fourth, Ten Things That Enlightening Beings Attain When They Abide in the Unimpeded Wheel Concentration:*** According to the Flower Adornment Sutra, Chapter 27, there are ten things that Enlightening Beings attain when they abide in the unimpeded wheel concentration. Great enlightening beings in this concentration attain ten things that are the same as in all Buddhas, past, present and future. *First*, they acquire the same variegated arrays of marks and refinements as all Buddhas. *Second*, they are able to emanate networks of pure light, the same as all Buddhas. *Third*, they perform miracles and displays of spiritual power to attune and pacify sentient beings, the same as all Buddhas. *Fourth*, their boundless physical bodies and universal voices are the same as those of all Buddhas. *Fifth*, they manifest pure Buddha-lands according to the action of sentient beings, the same as all Buddhas. *Sixth*, they are able to remember the speech of all sentient beings. *Seventh*, with inexhaustible intellectual powers they teach in accord with the mentalities of sentient beings, developing wisdom in them, the same as all Buddhas. *Eighth*, their lion's roar is fearless as they enlighten living beings by innumerable teachings, the same as all Buddhas. *Ninth*, by great spiritual power they enter past, present and future in a single instant, the same as all Buddhas. *Tenth*, they are able to show all sentient beings the adornment of all

Buddhas, the powers of all Buddhas, and the states of all Buddhas, the same as all Buddhas.

***Fifth, Ten Indications Used by Bodhisattvas in the Flower Adornment Sutra:*** *First*, indication of the succession of all Buddhas and the succession of lands in the atoms of the Buddha-lands throughout all universes. *Second*, indication of the seeking and following of virtues of the Buddhas in all Buddha-lands in space throughout the future. *Third*, indication of Buddhas emerging in all Buddha-lands and showing the ocean of infinitely various doors of enlightenment. *Fourth*, indication of the hosts of enlightening beings in the circles of the Buddhas in the Buddha-lands throughout space facing the terrace of enlightenment. *Fifth*, indication of pervading the cosmos in a moment of thought with emanations in the forms of the Buddhas of past, present and future, emitted in every pore. *Sixth*, indication of the light of magical pervasion of all multitudes of lands in all the oceans in all directions equally with one body. *Seventh*, indication of revelation of the power of concentration of all pasts, presents and futures of the transfigurations of the state of Buddhahood in the surface of all objects. *Eighth*, indication of manifestation of the oceans of eons of various successive transfigurations of Buddha in the lands of past, present and future, equal to the atoms of all the lands. *Ninth*, indication of the birth of Enlightening Beings from the endless power emanating from every pore by the ocean of vows of all Buddhas of past, present, and future. *Tenth*, indication of endless manifestation of varied expositions of truth amid equal adornments of sites of enlightenment with circles of Enlightening Beings around lion thrones equal in extent to the cosmos.

***Sixth, Ten Kinds of Laws of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 36, Great Enlightening Beings who want to quickly fulfill the practices of enlightening beings should diligently practice these following ten principles: *First*, in their mind they should not abandon sentient beings. *Second*, they should think of Enlightening Beings as Buddhas. *Third*, they should never slander any teachings of the Buddhas. *Fourth*, they should know that there is no end to different lands. *Fifth*, they should be profoundly devoted to enlightening practices. *Sixth*, they should not give up the cosmic, spacelike, impartial mind of enlightenment. *Seventh*, they should contemplate enlightenment and enter the power of Buddhas. *Eighth*, they should cultivate unobstructed intellectual and expository powers. *Ninth*, they should teach unenlightened beings tirelessly. *Tenth*, they should live in all worlds without attachment in their minds.

***Seventh, Ten Other Kinds of Laws of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of

law of Great Enlightening Beings. Enlightening Beings who abide by these ten laws can attain the supremely great law of Buddhas. *First*, the law of truth, practicing what they teach. *Second*, the second law of detachment from clinging: detaching from the clinger and detaching from that which is clung to. *Third*, the law of noncontention, being free from all confusing conflicts. *Fourth*, the law of silent extinction, extinguishing all irritations. *Fifth*, the law of dispassion, all covetousness being ended. *Sixth*, the law of freedom from false notions, all arbitrary conceptualization clinging to objects permanently ceasing. *Seventh*, the law of birthlessness, being immovable as space. *Eighth*, the law of uncreated, being detached from appearances of origin, subsistence, and annihilation. *Ninth*, the law of basic essence, being inherently pure. *Tenth*, the law of abandoning all nirvana in which there is still suffering, to be able to generate all practices of Enlightening Beings and carry them uninterruptedly.

***Eighth, Ten Kinds of Great Joy and Solace of Great Enlightening***

**Beings:** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of great joy and solace of Great Enlightening Beings. Enlightening Beings who abide by these can attain unexcelled great joy and solace of the knowledge and wisdom of true enlightenment. *First*, determined to follow, serve, and please all Buddhas that emerge in the world throughout the future; thinking of this, they become very happy. *Second*, determined to honor those Buddhas with the best offerings. *Third*, determined to make offerings to those Buddhas, they will surely teach me, and I will faithfully listen with respect and practice according to the teaching, and will surely always be born in the state of Enlightening Beings, and thinking this, they become very happy. *Fourth*, determined to carry out the practices of Enlightening Beings for untold eons and always be with the enlightening beings and Buddhas. *Fifth*, the fears I had in the past before I set my heart on supreme enlightenment, fear of not being able to live, fear of bad reputation, fear of death, fear of falling into miserable conditions, fear of the authority of the crowd, and so on, have all gone since I set my mind on enlightenment, so that I no longer fear, am not afraid, cannot be intimidated, and cannot be hurt by any demons or cultists. *Sixth*, determined to enable all sentient beings to attain supreme enlightenment; after they attain enlightenment, I shall cultivate the practices of Enlightening Beings in the company with those Buddhas for as long as they live, faithfully provide them with offerings appropriate to Buddhas, and after they pass away, set up innumerable monuments to each of them, honor their relics, and preserve the teachings they leave. *Seventh*, I shall array all words with the finest adornments, filling them with all kinds of marvels, equally pure. I also cause all kinds of spiritual powers, sustaining forces, tremors, and shining lights to pervade them all. *Eighth*, I shall put an end to all doubts and confusions of all sentient beings, purify all sentient beings' desires, open up all sentient beings'

minds, annihilate all sentient beings' afflictions, close the doors of the states of misery for all sentient beings, open the doors of the states of felicity for all sentient beings, break through the darkness of all sentient beings, give lights to all sentient beings, cause all sentient beings to get free from the action of demons, and cause all sentient beings to reach the abode of peace. *Ninth*, the Buddhas are as rare and difficult to meet as the udumbara flower, which one can hardly get to see once in countless ages. In the future, when I want to see a Buddha, I will immediately be able to do so; the Buddha will never abandon me, but will always be with me, allow me to see them, and constantly expound the teaching to me. After I have heard the teaching, my mind will be purified, free from deviousness, straightforward, and free from falsehood, and I will always see the Buddhas in each moment of thought. *Tenth*, I shall attain Buddhahood and by the spiritual power of the enlightened will show the attainment of enlightenment individually to all sentient beings in all worlds, pure and fearless, roaring the great lion's roar, pervading the cosmos with my original universal undertaking, beating the drum of truth, showering the rain of truth, performing the giving of true teaching, perpetually expounding the truth with physical, verbal and mental action, sustained by great compassion, untiring.

***Ninth, Ten Great Undertakings of Great Enlightening Beings:***

According to the Flower Adornment Sutra, Chapter 38, there are ten great undertakings of Great Enlightening Beings. Enlightening Beings who abide by these can be imbued with the supremely great knowledge of Buddhas. *First*, should serve and honor all Buddhas. *Second*, should nourish all roots of goodness of enlightening beings. *Third*, after the final extinction of all Buddhas, they should adorn monuments of the Buddhas; offer all kinds of offerings such as: flowers, garlands, incenses, perfumes, aromatic powders, clothes, parasols, pennants, banners. Take up and preserve the true teachings of the Buddhas. *Fourth*, should teach and tame all sentient beings so that they may realize supreme perfect enlightenment. *Fifth*, should adorn all worlds with the supreme adornments of the Buddha-lands. *The sixth great undertaking*: Enlightening beings should develop great compassion; and tirelessly carry out the acts of Enlightening Beings forever in all worlds for the sake of sentient beings. Enlightening Beings should do all of the above until all sentient beings attain the unsurpassed enlightenment. *Seventh*, the Buddhas are infinite, enlightening beings should spend inconceivable eons with each and every Buddha, honoring and making offerings to them; and spend inconceivable eons with all Buddhas, honoring and making offerings to them. *Eighth*, after the passing away of the Buddhas, Enlightening Beings should set up a precious monument for the relics of each one, those monuments to be as high as untold worlds; make effigies of Buddhas in the same way; and present

all kinds of precious things for offerings for inconceivable eons without a thought of weariness: banners and pennants, canopies, fragrances, flowers, robes. Why? In order to fulfill the teachings of Buddhas; in order to honor the Buddhas; in order to edify sentient beings; in order to preserve the true teaching; and in order to reveal and expound the teaching. *Ninth*, by these roots of goodness, Enlightening Beings should accomplish unexcelled enlightenment; gain entry into the state of all Buddhas; and be equal in essence to all Buddhas. *Tenth*, Great Enlightening Beings also think once they have attained true awakening. They should expound the truth in all worlds for untold eons, show inconceivable autonomous spiritual powers, and doing all these without weariness and deviating from the truth without weariness, without weariness of body, without weariness of speech, without weariness of mind, and without deviating from the truth.

***Tenth, Ten Kinds of Attainment of Wisdom of Great Enlightening***

***Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of attainment of wisdom of Great Enlightening Beings. Enlightening Beings who abide by these can attain supreme realizational knowledge of all Buddhas. *First*, giving freely. *Second*, deeply understanding all Buddha teachings. *Third*, entering the boundless knowledge of all Buddhas. *Fourth*, being able to cut off doubts in all dialogues. *Fifth*, penetrating the doctrines of the wise. *Sixth*, deeply understanding the skillful use of words by the Buddhas in all their teachings. *Seventh*, deeply understanding how planting a few roots of goodness in the company of Buddhas will enable one to fulfill all pure qualities and attain the infinite knowledge of Buddhas. *Eighth*, accomplishing the inconceivable states of Enlightening Beings. *Ninth*, being able to visit untold Buddha-lands in one moment of thought. *Tenth*, awakening to the enlightenment of all Buddhas, entering all realms of reality, hearing and holding the teachings expounded by all Buddhas.

***Eleventh, Ten Kinds of Liberation of Great Enlightening Beings:***

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of liberation of Great Enlightening Beings. Enlightening Beings who abide by these can perform the supreme deeds of Buddhas and teach and develop and sentient beings. *First*, liberation from afflictions. *Second*, liberation from false views. *Third*, liberation from all grasping. *Fourth*, liberation from mental and physical elements. *Fifth*, liberation from transcending the two lesser vehicles of individual emancipation. *Sixth*, liberation by accepting the nonorigination of things. *Seventh*, liberation by freedom from attachment to all worlds, all lands, all beings, and all things. *Eighth*, liberation in infinite abodes. *Ninth*, liberation rising from the practices of Enlightening Beings into the stage of

nondiscrimination of Buddhas. *Tenth*, liberation able to know all pasts, presents, and future in a single moment.

***Twelfth, Ten Ways by Which Enlightening Beings Explain All Pasts, Presents and Futures:*** In the Avatamsaka Sutra, the Buddha taught ten ways by which Enlightening Beings explain all pasts, presents and futures. *First*, they speak of the past of the past. *Second*, they speak of the future of the past. *Third*, they speak of the present of the past. *Fourth*, they speak of the past of the future. *Fifth*, they speak of the present of the future. *Sixth*, they speak of the endless of the future (the future of the future). *Seventh*, they speak of the past of the present. *Eighth*, they speak of the future of the present. *Ninth*, they speak of the equality of the present. *Tenth*, they speak of past, present and future being the one instant of the present.

***Thirteenth, Ten Things That Pervade the Infinite Cosmos of the Buddhas:*** According to the Flower Adornment Sutra, Chapter 33, there are ten things that pervade the infinite cosmos of the Buddhas. *First*, all Buddhas have unbounded bodies, with pure forms, entering into all states of being without defilement or attachment. *Second*, all Buddhas have unbounded, unobstructed eyes that can clearly see all things. *Third*, all Buddhas have unbounded, unobstructed ears that can understand all sounds and utterances. *Fourth*, all Buddhas have unbounded, unobstructed noses that can reach the other shore of freedom of the Buddhas. *Fifth*, all Buddhas have universal tongues that utter sublime sounds pervading the cosmos. *Sixth*, all Buddhas have unbounded bodies that appear to sentient beings in accord with their minds. *Seventh*, all Buddhas have unbounded minds that dwell on the unobstructed impartial body of reality. *Eighth*, all Buddhas have unbounded, unobstructed liberation manifesting inexhaustible great spiritual powers. *Ninth*, all Buddhas have unbounded pure worlds, manifesting Buddha-lands according to the pleasures of sentient beings, replete with infinite adornment, yet without giving rise to any obsession or attachment to them. *Tenth*, all Buddhas have unbounded practical undertakings of enlightening beings, having complete knowledge, spiritual freedom, and ability to master all elements of Buddhahood.

***Fourteenth, Ten Things Which Cause the Practices of Enlightening Beings to Be Pure:*** According to the Flower Adornment Sutra, Chapter 18, there are ten things which cause the practices of Enlightening Beings to be pure. Once Enlightening Beings have attained purity in practice, they also ten even greater things. *First*, giving up all possessions to satisfy the wishes of sentient beings. *Second*, adhering to pure morality, not transgressing. *Third*, being inexhaustibly gentle and tolerant. *Fourth*, cultivating practices diligently without regressing. *Fifth*, being free from

confusion and mental disturbance, through the power of correct mindfulness. *Sixth*, analyzing and comprehending the innumerable teachings. *Seventh*, cultivating all practices without attachment. *Eighth*, being mentally imperturbable, like a great mountain. *Ninth*, extensively liberating living beings, like a bridge. *Tenth*, knowing that all living beings are in essence the same as the Buddhas.

***Fifteenth, Ten Things Which Cause Enlightening Beings to Quickly Enter the Stages:*** According to the Flower Adornment Sutra, Chapter 18, Clarifying Methods, there are ten things which cause Enlightening Beings to quickly enter the stages. *First*, skillfully fulfilling the twin practices of virtue and knowledge. *Second*, ability to greatly adorn the path of transcendent practices. *Third*, knowledge clearly comprehending, not follow others' words. *Fourth*, serving good friends, never abandoning them. *Fifth*, always practicing perseverance, without laziness. *Sixth*, skillful ability to abide in the psychic powers of Buddhas. *Seventh*, cultivating roots of goodness without growing wearied. *Eighth*, with a deep mind and incisive knowledge, adorning oneself with teaching of the Great Vehicle. *Ninth*, the mind not dwelling on the teaching of each stage. *Tenth*, being of the same essential nature as all Buddhas of all times in virtue and liberative means.

***Sixteenth, Ten Things Which Enlightening Beings Cause the Buddhas to Rejoice:*** According to the Flower Adornment, Chapter 18, there are ten things which Enlightening Beings cause the Buddhas to rejoice. *First*, persevering without regression. *Second*, not begrudging their physical life. *Third*, not seeking profit or support. *Fourth*, knowing all things are like spaces. *Fifth*, be skillful at contemplation, entering into all realms of reality. *Sixth*, knowing the definitive marks of all things. *Seventh*, always invoking great vows. *Eighth*, developing the light of pure tolerant knowledge. *Ninth*, examining one's own virtues without exaggeration or underestimation. *Tenth*, cultivating pure practices in accord with the way of nonstriving. ***Other ten things which Enlightening Beings cause the Buddhas to rejoice:*** abiding securely in nonindulgence, abiding securely in acceptance of nonorigination, abiding securely in great kindness, abiding securely in great compassion, abiding securely in the fulfillment of the transcendent ways, abiding securely in the enlightening practices, abiding securely in great vows, abiding securely in skillful means, abiding securely in dauntless power, and abiding securely in knowledge and wisdom, observing all things have no abode, like empty space.

***Seventeenth, Ten Kinds of Understanding of Truth of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of understanding of truth of great enlightening beings.

Enlightening Beings who, abide by these can attain understanding of truth of the supreme great knowledge of Buddhas. *First*, generating and developing roots of goodness in accord with the conventional world is a way of understanding of truth of unenlightened ordinary people. *Second*, the way of understanding truth of people acting according to faith which includes attaining undestructible faith, and aware of the essence of things. *Third*, the way of understanding of truth of people practicing in according with truth which includes diligently practicing the truth and always abide in the truth. *Fourth*, the way people aiming for stream-entering understand truth which includes leaving behind erroneous ways and turning to the eightfold right path. *Fifth*, the stream-enterer's understanding of truth which includes getting rid of bonds, putting an end to the contaminations of birth and death, and seeing the reality. *Sixth*, the Once-returner's understanding of truth which includes seeing tasting as affliction, and knowing no coming or going. *Seventh*, the Nonreturner's understanding of truth which includes not taking pleasure in the world, seeking to end contamination, and not having so much as a single thought of attachment to life. *Eighth*, the Saint's understanding of truth which includes attaining the six spiritual powers, attaining eight liberations, reaching nine concentration states, and attaining four special knowledges are fully developed. *Ninth*, the individual illuminate's understanding of truth which includes naturally being inclined to contemplate uniform interdependent origination, the mind is always tranquil and content, having few concerns, understanding causality; awakening on one's own without depending on another; and accomplishing various kinds of spiritual knowledge. *Tenth*, the enlightening being's understanding of truth which includes having vast knowledge, all faculties clear and sharp, always inclined to liberate all sentient beings; diligently cultivating virtue and knowledge to foster enlightenment; and fully developing Buddhas' ten powers, fearlessnesses and other attributes.

***Eighteenth, Ten Kinds of Inexhaustible Qualities of Enlightening***

***Beings:*** According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of inexhaustible qualities of Enlightening Beings. *First*, inexhaustible knowledge of the Buddhas' emergence in the worlds. *Second*, inexhaustible knowledge of metamorphoses of beings. *Third*, inexhaustible knowledge of the world's being like a reflection. *Fourth*, inexhaustible knowledge penetrating deeply into the realm of reality. *Fifth*, inexhaustible knowledge skillfully dealing with Enlightening Beings. *Sixth*, inexhaustible knowledge of the nonregression of Enlightening Beings. *Seventh*, inexhaustible knowledge observing the meanings of all principles. *Eighth*, inexhaustible knowledge of skillful maintenance of mental power. *Ninth*, inexhaustible knowledge abiding

in the vast spirit of enlightenment. *Tenth*, inexhaustible knowledge abiding by all enlightened teachings and the will power of omniscience.

***Nineteenth, Ten Ways of Entry into the State of Enlightening Beings:*** According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from the World, Great Enlightening Beings have ten ways of entry into the state of Enlightening Beings: *First*, entering into fundamental vows. *Second*, entering into practices. *Third*, entering into precepts. *Fourth*, entering into ways of transcendence. *Fifth*, entering into attainment. *Sixth*, entering into different undertakings. *Seventh*, entering into various understanding. *Eighth*, entering into adornment of Buddha-lands. *Ninth*, entering into the command of spiritual powers. *Tenth*, entering into manifestation of incarnation.

***Twentieth, Ten Kinds of Penetrations of Actions:*** Ten kinds of penetrations of actions of sentient beings (utilized by a great enlightening being) in the Flower Adornment Sutra: *First*, they penetrate all sentient beings' past actions. *Second*, they penetrate all sentient beings' future actions. *Third*, they penetrate all sentient beings' present actions. *Fourth*, they penetrate all sentient beings' good actions. *Fifth*, they penetrate all sentient beings' bad actions. *Sixth*, they penetrate all sentient beings' mental actions. *Seventh*, they penetrate all sentient beings' actions of senses. *Eighth*, they penetrate all sentient beings' actions of understanding. *Ninth*, they penetrate all sentient beings' actions of afflictions and habit energies. *Tenth*, they penetrate all sentient beings' timely and untimely actions of teaching and training.

***Twenty-first, Ten Ways of Entering Enlightenment:*** According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from the World, Great Enlightening Beings have ten ways of entering enlightenment. *First*, they enter the boundless realization of true awareness. *Second*, they enter the boundless turning of the wheel of teaching. *Third*, they enter the boundless means of liberation. *Fourth*, they enter the boundless different explanations. *Fifth*, they enter the boundless taming of sentient beings. *Sixth*, they enter the boundless command of spiritual powers. *Seventh*, they enter the boundless different embodiments. *Eighth*, they enter the boundless concentrations. *Ninth*, they enter the boundless powers and fearlessnesses. *Tenth*, they enter the boundless revelation of nirvana.

***Twenty-second, Ten Kinds of Entry into Concentration of Great Enlightening Beings:*** According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of entry into concentration of Great Enlightening Beings. Enlightening Beings who abide by these will attain the Buddhas' supremely skillful methods of concentration. *First*, entry into concentration in

all worlds. *Second*, entry into concentration in the bodies of all sentient beings. *Third*, entry into concentration in all phenomena. *Fourth*, entry into concentration seeing all Buddhas. *Fifth*, entry into concentration and remaining for all ages. *Sixth*, entry into concentration and manifesting inconceivable bodies on emerging. *Seventh*, entry into concentration in all Buddha bodies. *Eighth*, entry into concentration realizing the equality of all sentient beings. *Ninth*, entry into concentration instantly comprehending all Enlightening Beings' knowledge of concentration. *Tenth*, entry into concentration accomplishing all the deeds and vows of Enlightening Beings in one instant and never ceasing.

***Twenty-third, Ten Kinds of Development of Fearlessness of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of development of fearlessness of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme fearlessness of great knowledge of Buddhas. *First*, they develop fearlessness annihilating all obstructing actions. *Second*, preserving the true teaching after the extinction of Buddhas. *Third*, conquering all demons. *Fourth*, not begrudging their bodies and lives. *Fifth*, smashing all the false arguments of heretics. *Sixth*, gladdening all sentient beings. *Seventh*, causing all congregations to rejoice. *Eighth*, taming all spirits, goblins, titans, sprites, and serpents. *Ninth*, leaving the states of the two lesser vehicles of individual salvation and entering the most profound teaching. *Tenth*, carrying out enlightening practices tirelessly for untold eons.

***Twenty-fourth, Ten Kinds of Development of Boundlessly Vast Mind:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of development of boundlessly vast mind of Great Enlightening Beings. Enlightening Beings who abide by these can attain the boundlessly vast ocean of knowledge of all Buddha teachings. *First*, development in the company of all Buddhas. *Second*, observing the realms of all sentient beings. *Third*, observing all lands, all worlds, and all phenomena. *Fourth*, observing all things as being like space. *Fifth*, observing the extensive great practices of all Enlightening Beings. *Sixth*, correctly remembering all Buddhas of past, present and future. *Seventh*, observing the results of innumerable actions. *Eighth*, purifying all Buddha-lands. *Ninth*, entering the great congregation of all Buddhas. *Tenth*, investigating the subtle pronouncements of all Buddhas.

***Twenty-Fifth, Great Bodhisattvas' Ten Kinds of Universal Observation:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of universal observation of Great Enlightening Beings. Enlightening Beings who abide by these can attain universal observation of supreme wisdom of Buddhas. *First*, observe all who come seeking of them,

satisfying them without aversion. *Second*, observe all immoral sentient beings and establish them in the pure precepts of Buddhas. *Third*, observe all malicious sentient beings and settle them in the power of enlightened tolerance. *Fourth*, observe all lazy sentient beings and urge them to be diligent and not give up hearing the burden of Great Vehicle. *Fifth*, observe all confused sentient beings and get them to abide in the state of universal knowledge of Buddhas, where there is no distraction. *Sixth*, observe all deluded sentient beings and clear away their doubts and break down reification. *Seventh*, observe all impartial good friends and follow their instructions to live by the Buddha teachings. *Eighth*, observe all principles they hear and quickly attain realizational insight into the supreme meaning. *Ninth*, observe the infinite sentient beings, never abandoning the power of great compassion. *Tenth*, observe the teachings of all Buddhas and quickly manage to accomplish universal knowledge.

***Twenty-Sixth, Great Bodhisattvas' Ten Kinds of Hidden Treasury:***

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of hidden treasury of Enlightening Beings. Enlightening Beings who abide by these can attain the treasury of truth of supreme knowledge of Buddhas, and can tame all sentient beings. *First*, know all things are a treasury producing virtuous practices. *Second*, know all things are a treasury of right thought. *Third*, know all things are a treasury of illumination of mental control. *Fourth*, know all things are a treasury of intellectual powers and exposition. *Fifth*, know all things are a treasury of inexpressible accurate awareness of truth. *Sixth*, know all Buddhas' autonomous spiritual powers are a treasury of observation of revelations. *Seventh*, know all things are a treasury of skillfully developing impartiality. *Eighth*, know all things are a treasury of constant vision of all Buddhas. *Ninth*, know all inconceivable eons are a mine of realization that all exist like illusions. *Tenth*, know all Buddhas and Enlightening Beings are treasuries producing joy and pure faith.

***Twenty-seventh, Ten Kinds of Inconceivable Anointment:***

According to the Flower Sutra, Chapter 27, there are ten kinds of inconceivable anointment which Enlightening Beings received from the Enlightened. Once Enlightening Beings enter the concentration called the pure treasury of the past, they receive ten kinds of inconceivable anointment from the Enlightened; they also attain, purify, consummate, enter, realize, fulfil and hold them, comprehend them equally, the three spheres pure. *First*, explanation without violating meaning. *Second*, inexhaustibility of teaching. *Third*, impeccable expression. *Fourth*, endless eloquence. *Fifth*, freedom from hesitation. *Sixth*, truthfulness of speech. *Seventh*, the trust of the community. *Eighth*, liberating those in the triple world. *Ninth*, supreme excellence of roots of goodness. *Tenth*, command of the Wondrous Teaching.

***Twenty-Eighth, Great Bodhisattvas' Ten Kinds of Observation:***

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of observation of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme great observational knowledge of Buddhas. *First*, observation knowing all acts, seeing all details. *Second*, observation knowing various tendencies, not grasping sentient beings. *Third*, observation knowing faculties, comprehending the nonexistence of faculties. *Fourth*, observation knowing phenomena, not violating the realm of reality. *Fifth*, observation seeing the verities of Buddhahood, cultivating the enlightened eye. *Sixth*, observation attaining wisdom, explaining things as they really are. *Seventh*, observation accepting the nonorigination of things, definitely comprehending the teaching of Buddha. *Eighth*, observation in the state of nonregression, destroying all afflictions and transcending the three worlds and the stages of the lesser vehicles. *Ninth*, observation in the stage of coronation, by virtue of unshakable mastery of all Buddha teachings. *Tenth*, observation in concentration with hyperconscious knowledge, practicing charity everywhere as Buddhist service. ***There Are Also Great Bodhisattvas' Ten Kinds of Observations of Sentient Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of observations of sentient beings which help Enlightening Beings to arouse their great compassion: *First*, they see sentient beings have nothing to rely on for support. *Second*, they see sentient beings are unruly. *Third*, they see sentient beings lack virtues. *Fourth*, they see sentient beings are asleep in ignorance. *Fifth*, they see sentient beings do bad things. *Sixth*, they see sentient beings are bound by desires. *Seventh*, they see sentient beings are sunk in the sea of birth and death. *Eighth*, they see sentient beings chronically suffer from illness. *Ninth*, they see sentient beings have no desires for goodness. *Tenth*, they see sentient beings have lost the way to enlightenment.

***Twenty-ninth, Great Bodhisattvas' Ten Kinds of Illumination:***

According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of illumination. Great Enlightening Beings who abide in the concentration of the differentiated bodies of all sentient beings will also acquire ten kinds of illumination. *First*, they acquire the light of all Buddhas because they are equal to them. *Second*, they acquire the light of all worlds because they can beautify them all. *Third*, they acquire the light of all beings because they go to pacify them all. *Fourth*, they acquire the light of immeasurable expertise because they preach on the stage of the cosmos of realities. *Fifth*, they acquire undifferentiated light because they know that phenomena have no differentiation in essence. *Sixth*, they acquire the light of expedient means because they have realized freedom desire for anything. *Seventh*, they acquire

the light of truth because their minds are equanimous in the realm of desirelessness. *Eighth*, they acquire the light of mystic transfigurations pervading all worlds because they are ceaselessly empowered by the Buddha. *Ninth*, they acquire the light of proper meditation because they reach the other shore of freedom of all Buddhas. *Tenth*, they acquire the light of True Thusness of all things because they can explain everything in a single point.

***Thirtieth, Ten Qualities of Certainty of Great Enlightening Beings:***

According to the Flower Adornment Sutra, Chapter 38, there are ten qualities of certainty of Great Enlightening Beings. After practicing the ten paths of emancipation, Enlightening Beings attain these ten qualities of certainty. *First*, they are certainly born in the family of Buddhas. *Second*, they certainly live in the realm of Buddhas. *Third*, they certainly know the tasks of enlightening beings. *Fourth*, they certainly persist in the transcendent ways. *Fifth*, they certainly get to join the assemblies of Buddhas. *Sixth*, they certainly can reveal the nature of Buddhahood. *Seventh*, they certainly abide in the powers of the enlightened. *Eighth*, they certainly enter the enlightenment of Buddhas. *Ninth*, they certainly are one and the same body as all Buddhas. *Tenth*, their abode is certainly none other than that of all Buddhas.

***Thirty-first, Great Bodhisattvas' Ten Kinds of Certain***

***Understanding:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of certain understanding of Great Enlightening Beings. Enlightening beings who abide by these can attain supreme certain understanding of Buddhas. *First*, certain understanding of the supreme, planting roots of goodness of respect. *Second*, certain understanding of adornment, producing various adornments. *Third*, certain understanding of breadth and magnanimity, for their minds are never narrow or mean. *Fourth*, certain understanding of quiescence, able to penetrate the most profound essence of things. *Fifth*, certain understanding of universality, their determination for enlightenment extending everywhere. *Sixth*, certain understanding of capacity, able to receive the support of the power of Buddha. *Seventh*, certain understanding of strength, able to crush all demon activities. *Eighth*, certain understanding of clear decision, knowing the consequences of all actions. *Ninth*, certain understanding of presence, able to manifest spiritual powers at will. *Tenth*, certain understanding of succession and freedom, receiving the prediction of Buddhahood from all Buddhas, and attaining Buddhahood at will at any time. ***Enlightening Beings who abide by these can attain Buddhas' supreme great understanding of Buddha-lands:*** *First*, know all worlds penetrate one world. *Second*, know one world penetrate all worlds. *Third*, know the body and lotus throne of one Buddha pervades all worlds. *Fourth*, know all worlds are like space. *Fifth*, know all worlds are

endowed with the adornments of Buddhas. *Sixth*, know all worlds are filled with Enlightening Beings. *Seventh*, know all worlds enter one pore. *Eighth*, know all worlds enter the body of a single sentient being. *Ninth*, know the enlightenment tree and site of enlightenment of one Buddha pervade all worlds. *Tenth*, know all worlds are pervaded by one message that allows sentient beings to hear it differently, to their delight.

***Thirty-second, Great Bodhisattvas' Ten Kinds of Exertion of Energy:*** According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment From The World, Great Enlightening Beings have ten kinds of exertion of energy which help them fully achieve the unexcelled transcendent energy of the Buddhas. *First*, exertion of energy to educate all sentient beings. *Second*, exertion of energy to enter deeply into all Buddha teachings. *Third*, exertion of energy to purify all worlds. *Fourth*, exertion of energy to practice all sciences of Enlightening Beings. *Fifth*, exertion of energy to eliminate all evils of sentient beings. *Sixth*, exertion of energy to stop the miseries of all vicious cycles. *Seventh*, exertion of energy to destroy all demons. *Eighth*, exertion of energy to become pure, clear eyes for all sentient beings. *Ninth*, exertion of energy to honor (service or to make offerings to) all Buddhas. *Tenth*, exertion of energy to please all Buddhas.

***Thirty-third, Great Bodhisattvas' Ten Kinds of Lion's Roar:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of lion's roar of Enlightening Beings. Enlightening Beings who abide by these can attain the supremely great lion's roar of Buddhas. *The first Great lion's roar:* Great lion's roar of the determination for enlightenment. They declare to be surely to attain true enlightenment. *The second great lion's roar of great compassion:* Enable those who have not yet transcended the world to transcend: Liberate those who are not yet liberated. Pacify those who are not yet at peace. Enable those who have not yet attained nirvana to attain it. *The third great lion's roar of great compassion:* The great lion's roar of requiting the benevolence of the Buddha. They will perpetuate the seeds of the Buddha, the Teaching, and the harmonious Community. *The fourth great lion's roar of great compassion:* The great lion's roar of ultimately firm commitment. They will purify all Buddha lands. *The fifth great lion's roar of great compassion:* The lion's roar of personally maintaining pure conduct. They will get rid of all evil ways and difficult situations. *The sixth great lion's roar of great compassion:* The great lion's roar of tirelessly seeking virtue. They will fully attain adorning features of body, speech, and mind of all Buddhas. *The seventh great lion's roar of great compassion:* The great lion's roar of tirelessly seeking knowledge. They will fully accomplish the knowledge of all Buddhas. *The eighth great lion's roar of great compassion:* The great lion's roar of

cultivating right practice to stop afflictions. They will annihilate all demons and all the works of demons. *The ninth great lion's roar of great compassion:* The great lion's roar of the acceptance of the non-origination of all things. They realize that all things are selfless, without being, without life, without personality, empty, signless, wishless, and pure as space. *The tenth great lion's roar of great compassion:* The great lion's roar of doing what one says. Enlightening beings in their last life shake all Buddha-lands and make them all pure. Thereupon, all Indras, Brahmas, and guardian deities come, praise and entreat them, 'Please Enlightening Beings, with the truth of birthlessness, appear to be born.' The Enlightening Beings then observe all sentient beings in the world by the unobstructed eye of wisdom and see that there are none who compare to themselves, so they appear to be born in royal palaces, walk seven steps by themselves, and declare in a great lion's roar, 'I am supreme in the world. I will forever end the realm of birth and death.'

***Thirty-fourth, Ten Great Metaphysical Treasures of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 27, there are ten great metaphysical treasures of Great Enlightening Beings. *The first treasury* includes remembering all Buddhas and remembering all Buddha teachings. *Second*, great compassion to pacify all beings. *Third*, knowledge to reveal inconceivable pure lands. *Fourth*, certain understanding entering deeply into the realm of Buddhahood. *Fifth*, enlightenment equal in all features of all Buddhas, past, present and future. *Sixth*, non-impediment and nonattachment. *Seventh*, the signlessness of all things. *Eighth*, the equal roots of goodness of all Buddhas, past, present and future. *Ninth*, the guiding knowledge of the cosmic, nondiscriminatory physical, verbal and mental action of all Buddhas of past, present and future. *Tenth*, contemplation of all Buddhas of all times since the time being born till the time of passing away all is in the space of an instant which includes the followings: being born, leaving home, going to the site of enlightenment, attaining true awakening, turning the wheel of Teaching, and passing utterly away. All in the space of an instant.

***Thirty-fifth, Ten Even Greater Things Attained by Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten even greater things attained by Enlightening Beings once they have attained purity in practice. *First*, the Buddhas of other realms always protect them. *Second*, their roots of goodness increase, going beyond any comparison. *Third*, they are able to receive the boosting power of the Buddhas. *Fourth*, they always find good people and are relied on by them. *Fifth*, they remain diligent and are never heedless. *Sixth*, they know all things are equal and not different. *Seventh*, their minds always abide in unexcelled great compassion. *Eighth*, they observe things as they really are, producing sublime wisdom. *Ninth*, they

are able to practice skillful techniques of liberation. *Tenth*, they are able to know the Enlightened Ones' power of skill in liberating means.

***Thirty-sixth, Ten Kinds of Spiritual Powers of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of spiritual powers of Great Enlightening Beings. Enlightening Beings who abide by these can attain supreme skillful spiritual power of Buddhas, displaying them variously to all sentient beings to make them learn. *First*, the power of knowledge of means of remembering past lives. *Second*, the power of knowledge of means of unhindered clairaudience. *Third*, the power of knowledge of means of knowing the inconceivably many mental actions of sentient beings. *Fourth*, the power of knowledge of means of unobstructed clairvoyant vision. *Fifth*, the power of knowledge of means of manifesting inconceivable great mystic powers according to the minds of sentient beings. *Sixth*, the power of knowledge of means of appearing in infinite worlds with one body. *Seventh*, the power of knowledge of means of entering innumerable worlds in a moment of thoughts. *Eighth*, the power of knowledge of means of producing infinite adornments and adorning inconceivable worlds. *Ninth*, the power of knowledge of means of displaying innumerable emanated bodies. *Tenth*, the power of knowledge of means of manifesting unexcelled complete perfect enlightenment in untold worlds, in accord with the minds of innumerable sentient beings.

***Thirty-seventh, Ten Ways of Receiving Prediction of Buddhahood:*** According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from the World, Great Enlightening Beings have ten ways of receiving prediction of Buddhahood. *First*, arousing the determination for enlightenment with extraordinary will. *Second*, never giving up the practices of Enlightening Beings. *Third*, continuing to carry out the practices of Enlightening Beings in all ages. *Fourth*, practicing all Buddha teachings. *Fifth*, having complete faith in the guidance of all Buddhas. *Sixth*, cultivating all roots of goodness and bringing them to fulfillment. *Seventh*, placing all sentient beings in the enlightenment of Buddhas. *Eighth*, harmonizing and unifying with all spiritual friends. *Ninth*, thinking of all spiritual friends as Buddhas. *Tenth*, perpetually preserving the fundamental aspiration for enlightenment with diligence.

***Thirty-eighth, Ten Other Ways of Receiving Prediction of Buddhahood:*** According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from the World, Great Enlightening Beings also have ten other ways of receiving prediction of Buddhahood. *First*, having extremely profound inner understanding. *Second*, being able to develop the roots of goodness of enlightening beings as appropriate. *Third*, cultivating extensive

great practices. *Fourth*, open receiving of the prediction. *Fifth*, occult receiving of the prediction. *Sixth*, realizing enlightenment by their own minds. *Seventh*, accomplishing tolerance. *Eighth*, teaching and taming sentient beings. *Ninth*, comprehending the number of all ages. *Tenth*, mastery of all practices of Enlightening Beings.

***Thirty-ninth, Ten Kinds of Explanation of Things:*** According to the Flower Adornment Sutra, there are ten kinds of explanation of things of Great Enlightening Beings. Enlightening Beings who abide by these can skillfully explain all things. *First*, they say all things arise from conditions. *Second*, they say all things are like magical illusions. *Third*, they say all things are free from contradiction. *Fourth*, they say all things are boundless. *Fifth*, all things are baseless. *Sixth*, they say all things are indestructible. *Seventh*, they say all things are THUS. *Eighth*, they say all things are quiescent. *Ninth*, they say all things are emancipation. *Tenth*, they say all things are one, inherently complete. According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of teaching expounded by Great Enlightening Beings. ***Enlightening Beings Who Abide by These Can Accomplish the Supremely Skillful Preaching of the Buddhas:*** *First*, the teaching of profundity. *Second*, the teaching of enormity. *Third*, the teaching of variegation. *Fourth*, the teaching of omniscience. *Fifth*, the teaching of following the ways of transcendence. *Sixth*, the teaching of generating the powers of the enlightened. *Seventh*, the teaching of the interrelation of past, present and future. *Eighth*, the teaching of causing enlightening beings not to regress. *Ninth*, the teaching of praising the virtues of Buddhas. *Tenth*, the teaching of the sciences of all Enlightening Beings.

***Fortieth, Vimalakirti's Ten Excellent Deeds:*** Vimalakirti's ten excellent deeds for Zen practitioners. According to the Vimalakirti Sutra, Chapter Ten, Vimalakirti said: "As you have said, the Bodhisattvas of the Fragrant world have strong compassion and their lifelong works of salvation for all living beings surpass those done in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten excellent deeds which are not required in other pure lands. What are these ten excellent deeds? They are: 1) charity (dana) to succour the poor; 2) precept-keeping (sila) to help those who have broken the commandments; 3) patient endurance (ksanti) to subdue their anger; 4) zeal and devotion (virya) to cure their remissness; 5) serenity (dhyana) to stop their confused thoughts; 6) wisdom (prajna) to wipe out ignorance; 7) putting an end to the eight distressful conditions for those suffering from them; 8) teaching Mahayana to those who cling to Hinayana; 9) cultivation of good roots for those in want of merits; and 10) the four Bodhisattva winning devices for the purpose of leading all living

beings to their goals (in Bodhisattva development). These are the ten excellent deeds.” The visiting Bodhisattvas asked: “How many Dharmas should a Bodhisattva achieve in this world to stop its morbid growth (defilements) in order to be reborn in the Buddha’s pure land?” Vimalakirti replied: “A Bodhisattva should bring to perfection eight Dharmas to stop morbid growth in this world in order to be reborn in the Pure Land. They are: 1) benevolence towards all living beings with no expectation of reward; 2) endurance of sufferings for all living beings dedicating all merits to them; 3) impartiality towards them with all humility free from pride and arrogance; 4) reverence to all Bodhisattvas with the same devotion as to all Buddhas (i.e. without discrimination between Bodhisattvas and Buddhas); 5) absence of doubt and suspicion when hearing (the expounding of) sutras which he has not heard before; 6) abstention from opposition to the sravaka Dharma, 7) abstention from discrimination in regard to donations and offerings received with no thought of self-profit in order to subdue his mind; and 8) self-examination without contending with others. Thus, he should achieve singleness of mind bent on achieving all merits; these are the eight Dharmas.” After Vimalakirti and Manjusri had thus expounded the Dharma, hundreds and thousands of devas developed the mind set on supreme enlightenment, and ten thousand Bodhisattvas realized the patient endurance of the uncreate.

***Forty-first, Ten Ultimate Ends:*** Ten ultimate ends which Bodhisattvas should seek to explore by making relevant vows: the ultimate nature of sentient beings; of universe; of space; the ultimate dharma-nature; the ultimate nature of nirvana; of Buddhas; of Buddhas’ wisdom; the ultimate nature of all the objects of mind; of the Buddhas’ spheres of activities and wisdoms; of the evolution of the sentient world, the Dharma and wisdom.

***Forty-second, Ten Things Which Great Enlightening Beings Preserve:*** According to the Flower Adornment Sutra, Chapter 38, there are ten things which Great Enlightening Beings preserve. Enlightening Beings who abide by these can attain the power of preservation of supreme knowledge of Buddhas. *First*, they preserve all the virtues they have accumulated. *Second*, they preserve all the teachings spoken by all Buddhas. *Third*, they preserve all similes. *Fourth*, they preserve all means of access to true principles. *Fifth*, they preserve all means of generating mental command. *Sixth*, they preserve all means of removing doubt and confusion. *Seventh*, they preserve means of perfecting all Enlightening Beings. *Eighth*, they preserve the equal doors of concentration explained by all Buddhas. *Ninth*, they preserve the ways of ingress into the illumination of all truths. *Tenth*, they preserve the free exercise of spiritual powers of all Buddhas. Enlightening

Beings who abide by these can attain the power of preservation of supreme knowledge of Buddhas.

***Forty-three, Ten Things Which Enlightening Beings Abide:***

According to the Flower Adornment, Chapter 18, there are ten things which Enlightening Beings abide. *First*, abiding securely in nonindulgence. *Second*, abiding securely in acceptance of nonorigination. *Third*, abiding securely in great kindness. *Fourth*, abiding securely in great compassion. *Fifth*, abiding securely in the fulfillment of the transcendent ways. *Sixth*, abiding securely in the enlightening practices. *Seventh*, abiding securely in great vows. *Eighth*, abiding securely in skillful means. *Ninth*, abiding securely in dauntless power. *Tenth*, abiding securely in knowledge and wisdom, observing all things have no abode, like empty space.

***Forty-fourth, Ten Norms of Practice of Great Enlightening***

***Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten norms of practice of Great Enlightening Beings. Enlightening Beings who abide by these can attain the Buddhas' supreme method of practice. *First*, honoring the wise. *Second*, always being alerted by the celestial spirits. *Third*, always having shame and conscience before the Buddhas. *The fourth norm of practice* includes having pity for sentient beings and not abandoning birth and death. *Fifth*, carrying tasks through consummation without change of mind. *The sixth norm of practice* includes single-mindedly following the enlightening beings, aspiring to universal enlightenment, and diligently learning. *The seventh norm of practice* includes getting rid of wrong views and earnestly seeking the right Path. *Eighth*, destroying demons and the actions of afflictions. *The ninth norm of practice* includes knowing the different faculties and temperaments of sentient beings, and teaching them and enable them to live in the state of Buddhahood. *The tenth norm of practice* includes abiding in the infinitely vast cosmos of reality, and removing the afflictions and purifying the body. Enlightening Beings who abide by these can attain the Buddhas' supreme method of practice.

***Forty-fifth, Ten Ways of Generating Knowledge of Great Enlightening***

***Beings:*** According to the Flower Adornment Sutra, Chapter 38, Enlightening Beings who abide by the ten norms of practice of Great Enlightening Beings can comprehend all things, especially the following ten kinds of knowledge: *First*, they generate knowledge by knowing the understandings of all sentient beings. *Second*, they generate knowledge by knowing the various distinctions of all Buddha-lands. *Third*, they generate knowledge by knowing domains of the network of the ten directions. *Fourth*, they generate knowledge by knowing all worlds, inverted, upright, and so on. *Fifth*, they generate knowledge by knowing the unity, variety, and universality of all things. *Sixth*,

they generate knowledge by knowing the various physical forms. *Seventh*, they generate knowledge by knowing the misconceptions and delusions of all worldlings without clinging to them. *Eighth*, they generate knowledge by knowing that all truths ultimately lead to emancipation by one path. *Ninth*, they generate knowledge by knowing the spiritual power of the enlightened can enter all universes. *Tenth*, they generate knowledge by knowing that the seed of enlightenment in all sentient beings, past, present, and future, does not die out.

***Forty-sixth, Ten Praise-Worthy Qualities:*** According to the Flower Adornment Sutra, Chapter 27, there are ten praise-worthy qualities. In the concentration of the differentiated bodies of all sentient beings, Enlightening Beings are lauded for ten praise-worthy qualities. *First*, they enter into True Thusness, and so are called Tathagata, those who have arrived at Thusness. *Second*, they are aware of all truths, and so called Buddha, Enlightened. *Third*, they are praised by all worlds, and so are called teachers of truth. *Fourth*, they know all things, and so are called omniscient. *Fifth*, they are resorted by all worlds, and so are called refuge. *Sixth*, they have mastered all teaching methods, and so are called the guides. *Seventh*, they lead all beings into universal knowledge, and so are called great leaders. *Eighth*, they are lamps for all worlds, and so are called light. *The ninth praise-worthy quality* includes their aspirations are fulfilled; they have accomplished salvation; they have done their tasks; they abide in unobstructed knowledge; and individually know all things, so they are called adepts of the ten powers. *Tenth*, they thoroughly comprehend all cycles of the Teaching, so they are called all-seers.

## ***VI. Bodhisattvas' Four Universal Vows:***

Devoted Buddhists should be issued from the realm of the Buddha-teaching, always accomplish the preservation of the Buddha-teaching, vow to sustain the lineage of Buddhas, be oriented toward rebirth in the family of Buddhas, and seek omniscient knowledge. Devout Buddhist should know that the four universal vows are four magnanimous vows or four all-encompassing vows of a Buddha or Bodhisattva. Even though we say these are four Bodhisattvas' universal vows, these really are four universal vows for all Buddhists. *According to the Mahayana Buddhism:* First, vow to save all living beings without limits (Shujomuhengeigando). Sentient beings are numberless (countless), I vow to save them all. Second, vow to put an end to all passions and delusions, though innumerable (Bonno-mujin-segandan), Afflictions (annoyances) are inexhaustible (endless), I vow to end (cut) them all. Third, vow to

study and learn all methods and means without end (Homon-muryo-seigangaku). Schools and traditions are manifold, I vow to study them all. The teachings of Dharma are boundless, I vow to learn them all. Fourth, vow to become perfect in the supreme Buddha-law (Butsudoku-mujo-seganjo). The Buddha-Way (Truth) is supreme (unsurpassed), I vow to complete (realize) it. *According to the Sixth Patriarch Hui-Neng*: "I vow to take across the limitless living beings of my own mind; I vow to cut off the inexhaustible afflictions of my own mind; I vow to study the immeasurable Dharma-doors of my own nature; I vow to realize the supreme Buddha Way of my own nature. Good Knowing Advisors, did all of you not just say, "I vow to take across the limitless beings? What does it mean? You should remember that it is not Hui-Neng who takes them across. Good Knowing Advisors, the 'living beings' within your mind are deviant and confused thoughts, deceitful and false thoughts, unwholesome thoughts, jealous thoughts, vicious thoughts: and these thoughts are 'living beings' The self-nature of each one of them must take itself across. That is true crossing over. What is meant by 'the self-nature taking across?' It is to take across by means of right views the living beings of deviant views, affliction, and delusion within your own mind. Once you have right views, use Prajna Wisdom to destroy the living beings of delusion, confusion, and falsehood. Each one takes itself across. Enlightenment takes confusion across, wisdom takes delusion across, goodness takes evil across. Such crossing over is a true crossing. Further, 'I vow to cut off the inexhaustible afflictions.' That is to use the Prajna Wisdom of your own self-nature to cast out the vain and false thoughts in your mind. Further, 'I vow to study the immeasurable Dharma-door.' You must see your own nature and always practice the right Dharma. That is true study. Further, 'I vow to realize the supreme Buddha Way,' and with humble mind to always practice the true and proper. Separate yourself from both confusion and enlightenment, and always give rise to Prajna. When you cast out the true and the false, you see your nature and realize the Buddha-way at the very moment it is spoken of. Always be mindful; cultivate the Dharma that possesses the power of this vow." *Zen Master Sheng-Yen preached the assembly about the great four vows in Getting the Buddha Mind as follows*: "I vow to help all sentient beings; I vow to cut off all vexations; I vow to master all Dharma

methods; and I vow to reach Buddhahood. The first vow is the most important. If you think only of helping sentient beings, naturally your own vexations will be lessened. If you have only helping sentient beings in mind, naturally you will learn all the Dharma methods. Finally, if you persist in helping sentient beings until there is no self, at that time sentient beings also disappear. Then you will have attained Buddhahood, for at that point there is no discrimination, no sentient beings, and no self. These vows are made every day by all Buddhas and Bodhisattvas and anyone who wishes to practice seriously."

### ***VII. Ten Non-Seeking Practices for Buddhists:***

Even though we say these are ten Bodhisattvas' Non-seeking practices, these really are ten Non-seeking practices for all Buddhists. The Buddha always reminds His disciples about ten things that should be always memorized. *First*, we should not wish (yearn) that our bodies be always free of diseases, because a disease-free body is prone to desire and lust (because with a disease-free body, one tends to be tempted with desire and lust). This will lead to precept-breaking and retrogression. *Second*, we should not wish that our lives be free of all misfortune, adversity, or accident because without them, we will be easily prone to pride and arrogance. This will lead us to be disdainful and overbearing towards everyone else. If people's lives are perfect, everything is just as they always dreamed, without encountering heartaches, worries, afflictions, or any pains and sufferings, then this can easily give way to conceit, arrogance, etc.; thus, becoming the breeding ground for countless transgressions and offenses. Sincere Buddhists should always use misfortunes as the opportunity to awaken from being mesmerized by success, fame, fortune, wealth, etc. and realize the Buddha's teachings are true and accurate, and then use this realization to develop a cultivated mind seeking enlightenment. *Third*, we should not wish that our mind cultivation be free of all obstacles because without obstacles, we would not have opportunities to excell our mind. This will lead to the transgression of thinking that we have awakened, when in fact we have not. *Fourth*, we should not wish that our cultivation be free of demonic obstacles, because our vows would not be then firm and enduring. This leads to the transgression of thinking that we have attained, when in fact we have not. *Fifth*, we

should not wish that our plans and activities meet with easy success, for we will then be inclined to thoughts of contempt and disrespect. This leads to the transgression of pride and conceit, thinking ourselves to be filled with virtues and talent. *Sixth*, we should not wish for gain in our social relations. This will lead us to violate moral principles and see only mistakes of others. *Seventh*, we should not wish that everyone, at all times, be on good terms and in harmony with us. This leads to pride and conceit and seeing only our own side of every issue. *Eighth*, we should not wish to be repaid for our good deeds, lest we develop a calculating mind. This leads to greed for fame and fortune. *Ninth*, we should not wish to share in opportunities for profit, lest the mind of illusion arise. This leads us to lose our good name and reputation for the sake of unwholesome gain. *Tenth*, when subject to injustice and wrong, we should not necessarily seek the ability to refute and rebut, as doing so indicates that the mind of self-and-others has not been severed. This will certainly lead to more resentment and hatred. Thus, the Buddha advised all of us to consider: “Turn suffering and disease into good medicine (consider diseases and sufferings as miraculous medicine). Turn misfortune and calamity into liberation (take misfortune and adversity as means of liberation). Turn obstacles or high stakes into freedom and ease (take obstacles as enjoyable ways to cultivate ourselves). Turn demons or haunting spirits into Dharma friends (take demonic obstacles as our good spiritual advisors). Turn trying events into peace and joy (consider difficulties as our joy of gaining experiences or life enjoyments). Turn bad friends into helpful associates (treat ungrateful people as our helpful aids). Turn opponents into “fields of flowers” (consider opponents as our good relationships). Treat ingratitude as worn-out shoes to be discarded (consider merits or services to others as ragged slippers). Turn frugality into power and wealth (take frugality as our honour). Turn injustice and wrong into conditions for progress along the Way (consider injustice or false accusations as our virtuous gate to enlightenment).”

## *Chapter Four*

### *Bodhisattvas' Characteristics*

The Bodhisattva seeks supreme enlightenment not for himself alone but for all sentient beings. A Bodhisattva is a Mahayanist, whether monk or layman, above is to seek Buddhahood, below is to save sentient beings (he seeks enlightenment to enlighten others). Bodhisattva is the person who makes the six paramitas (lục độ) their field of sacrificial saving work and of enlightenment. The objective is salvation of all beings. Four infinite characteristics of a bodhisattva are kindness (từ), pity (bi), joy (hỷ), self-sacrifice (xả). Bodhisattva is a person, either a monk, a nun, a layman or a laywoman, who is in a position to attain Nirvana as a Sravaka or a Pratyekabuddha, but out of great compassion for the world, he or she renounces it and goes on suffering in samsara for the sake of others. He or she perfects himself or herself during an incalculable period of time and finally realizes and becomes a Samyaksambuddha, a fully enlightened Buddha. He or she discovers the Truth and declares it to the world. His or her capacity for service to others is unlimited. Bodhisattva has in him Bodhicitta and the inflexible resolve. There are two aspects of Bodhicitta: Transcendental wisdom (Prajna) and universal love (Karuna). The inflexible resolve means the resolve to save all sentient beings. Bodhisattvas have the following characteristics:

***First, Bodhisattvas Always Have Three Main Characteristics:***  
*First*, Bodhisattvas who hope to be reborn to help sentient beings must retain the seed of existence. According to the Vijnaptimatratasiddhi Sastra, a Bodhisttva retains the obstacle of defilement to sustain his vow to be reborn into the samsara world. However, he is reborn, fully mindful and conscious of whatever place where he chooses to be reborn. In fact, he is not contaminated by the defilements owing to the fact that he has stayed with the view of pratityasanutpada for a long time, there is the “guarding of defilements”. *Second*, a Bodhisattva always has the “Four Immeasurable Minds” known as maitri, karuna, mudita and upeksha, which are not to be viewed in discreteness or in isolation. Maitri is the center of the others, and the remaining three are

its corelation. Maitri is the basis of Karuna. It stands for love, respect and care for all lives. It is concreteness of loving kindness based on the feeling that just as our life is precious to us, so also is the life of others. Mudita is altruistic sympathetic joy. It is happiness in the happiness of all. It is a consequence of Karuna. Upeksha is the prerequisite of Karuna. It stands for compassion to all beings. It also means equanimity of mind apart from partiality. *Third*, on the Bodhisattva's Path, with the development of Bodhicitta, Bodhisattvas always practice the paramitas. In other words, the Path from sentient beings to Bodhisattvas and the realization of complete fulfillment of Enlightenment, Bodhisattvas must always try to practice all the paramitas.

***Second, Bodhisattvas Still Have Ten Characteristics:*** *First*, Bodhisattvas' keeping the seed of existence as a course for Bodhisattva's future compassionate activities. They must retain the seed of existence all hope to be reborn in the samsara to help people in this world. According to the Vijnaptimatrasiddhi-sastra, Nagarjuna emphasized: "A Bodhisattva retains the obstacle of defilement to sustain his vow to be reborn into Samsara." Therefore, a Bodhisattva is reborn, fully mindful and conscious of whatever place where he chooses to be reborn. Because he is not contaminated by the defilements owing to the fact that he has stayed with the view of causation (Pratityasamutpada) for a long time, there is a 'guarding of defilement.' *Second*, a Bodhisattva always has the "Four Immeasurable Minds" known as maitri, karuna, mudita and upeksha, which are not to be viewed in discreteness or in isolation. Maitri is the center of the others, and the remaining three are its corelation. Maitri is the basis of Karuna. It stands for love, respect and care for all lives. It is concreteness of loving kindness based on the feeling that just as our life is precious to us, so also is the life of others. Mudita is altruistic sympathetic joy. It is happiness in the happiness of all. It is a consequence of Karuna. Upeksha is the prerequisite of Karuna. It stands for compassion to all beings. It also means equanimity of mind apart from partiality. *Third*, Bodhisattvas have irreversible qualities. A Bodhisattva seeks after the Enlightenment in Mahayana way and no other. For with the Great Vehicle, practitioners need a heart full of faith because the Buddha-dharma is as vast as the sea and can be

entered only by means of faith. Faith is the mother of all merit and virtue of a Bodhisattva's cultivation. Therefore, belief in the Great Dharma is one of the characteristics of Mahasattvas. Great Bodhisattvas believe in all the great dharma. *Fourth*, Bodhisattvas have irreversibility of thought. Bodhisattvas are ever mindful in their practice of the Bodhisattva way, in the practice of the six perfections and thousands of conducts. *Fifth*, Bodhisattvas always have irreversibility of Practice. Bodhisattvas only go forward, they do not retreat. They also should be known by the attributes, tokens and signs of a Bodhisattva who is irreversible from Full Enlightenment. *Sixth*, Bodhisattvas always have irreversibility of Dharma Wheel. Bodhisattvas turn the wheel of dharma to teach and convert living beings. Therefore, once there exist Bodhisattvas, the Dharma Wheel forever turns in the Samsara. *Seventh*, Bodhisattvas always nurture deep and great roots of goodness. For many lives and throughout many kalpas, they have set down and nurtured roots of goodness which are extremely deep. Good roots are called "roots of virtue" and they are the basis of the way of virtue. They have sent down the roots of the virtuous nature. The roots which are limitless and boundless. *Eighth*, Bodhisattvas always possess great wisdom. The wisdom came as a result of having brought forth the great bodhi-heart. Bringing forth the great bodhi-heart, the resolve to take across all living beings and they are not attached to the mark of having made them crossed over. *Ninth*, Bodhisattvas always understand the great principle of Buddha-nature in all living beings. All living beings basically have Buddha-nature and can become Buddha. This is the great principle of the identity of all beings in principle with the Buddha. In principle, every one of us is a Buddha. The conducts of Bodhisattva Never Disparaging is one typical example. His particular merit is that he respects every one. He spends his life wandering round the earth, approaching all kinds of people, whether he knew them or not to bow to them, he always says: "I would never dare disparage you, because you are all certain to attain Buddhahood." He never feels bad when people abuse or insult him because of his statement. But he continues unperturbed because he considers that all these people observe the course of duty of Bodhisattvas and are to become Buddhas. *Tenth*, Bodhisattvas always cultivate great conducts. Besides practicing the six or ten paramitas, Bodhisattvas also cultivate the four all-embracing virtues of Bodhisattvas.

***Third, Bodhisattvas Have Ten Other Basic Characteristics:*** *First*, a Bodhisattva does not detest anything in whatever world he may enter, for he knows (prajna) that all things are like reflected images. *Second*, a Bodhisattva are not defiled in whatever path he may walk, for he knows that all is a transformation. *Third*, he feels no fatigue whatever in his endeavor to mature all beings, for he knows that there is nothing to be designated as an ego-soul. *Fourth*, he is never tired of receiving all beings, for he is essentially love and compassion. *Fifth*, he has not fear in going through all kalpas, for he understands (adhimukta) that birth-and-death and all the skandhas are like a vision. *Sixth*, he does not destroy any path of existence, for he knows that all the Dhatus and Ayatanas are the Dharmadhatu. *Seventh*, he has no perverted view of the paths, for he knows that all thoughts are like a mirage. *Eighth*, he is not defiled even when he is in the realm of evil beings, for he knows that all bodies are mere appearances. *Ninth*, he is never enticed by any of the evil passions, for he has become a perfect master over things revealed. *Tenth*, he goes anywhere with perfect freedom, for he had full control over all appearances.

***Fourth, Bodhisattvas Are Said to Have Issued From the Life and Vows of Samantabhadra Bodhisattva, and Have Ten Outstanding Qualifications:*** *First*, they are unattached in their conduct because they are able to expand themselves in all the Buddha-lands. *Second*, they manifest innumerable bodies because they can go over wherever there are Buddhas. *Third*, they are in possession of an unimpeded and unspoiled eyesight because they can perceive the miraculous transformations of all the Buddhas. *Fourth*, they are able to visit anywhere without being bound to any one locality because they never neglect appearing in all places where the Buddhas attain to their enlightenment. *Fifth*, they are in possession of a limitless light because they can illumine the ocean of all the Buddha-truths with the light of their knowledge. *Sixth*, they have an inexhaustible power of eloquence through eternity because their speech has no taint. *Seventh*, they abide in the highest wisdom which knows no limits like space because their conduct is pure and free from taints. *Eighth*, they have no fixed abode because they reveal themselves personally in accordance with the thoughts and desires of all beings. *Ninth*, they are free from obscurities because they know that there are rally no beings, no soul-substances in the world of being. *Tenth*, they are in possession of transcendental knowledge which is as vast as space because they illumine all the Dharmadhatus with their nets of light.

***Fifth, Great Bodhisattvas' Twenty-Six Very Special Characteristics:*** In the Gandavyuha Assembly, these Bodhisattvas also have twenty six characteristics: *First*, they know that all dharmas are like Maya.

*Second*, they know that all Buddhas are like shadows. *Third*, they know that all existence with its rise and fall is like a dream. *Fourth*, they know that all forms of karma are like images in a mirror. *Fifth*, they know that the rising of all things is like fata-morgana. *Sixth*, they know that the worlds are mere transformations. *Seventh*, they are all endowed with the ten powers. *Eighth*, they are all endowed with knowledge. *Ninth*, they are all endowed with dignity. *Tenth*, they are all endowed with faith of the Tathagata, which enable them to roar like lions. *Eleventh*, they have deeply delved into the ocean of inexhaustible eloquence. *Twelfth*, they all have acquired the knowledge of how to explain the truths for all beings. *Thirteenth*, they are complete masters of their conduct so that they move about in the world as freely as in space. *Fourteenth*, they are in possession of all the miraculous powers belonging to a Bodhisattva. *Fifteenth*, their strength and energy will crush the army of Mara. *Sixteenth*, their knowledge power penetrates into the past, present, and future. *Seventeenth*, they know that all things are like space, they practice non-resistance, and are not attached to them. *Eighteenth*, though they work indefatigably for others, they know that when things are observed from the point of view of all-knowledge, nobody knows whence they come. *Nineteenth*, though they recognize an objective world, they know that its existence is something unobtainable. *Twentieth*, they enter into all the worlds by means of incorruptible knowledge. *Twenty-first*, they are born in all the worlds, take all forms. *Twenty-second*, in all the worlds they reveal themselves with the utmost freedom. *Twenty-third*, they transform a small area into an extended tract of land, and the latter again into a small area. *Twenty-fourth*, all the Buddhas are revealed in one single moment of their thought. *Twenty-fifth*, the powers of all the Buddhas are added on to them. *Twenty-sixth*, they survey the entire universe in one glance and are not all confused; and they are able to visit all the worlds in one moment.

***Sixth, Ten Characters of Bodhicitta in the Career of a Bodhisattva:*** Evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant. There are ten characteristics of the Bodhicitta (Essays in Zen Zen Buddhism, vol. III): *First, The Bodhicitta rises from a great compassionate heart:* Without the compassionate heart there will be no

Buddhism. This emphasis on Mahakaruna is characteristic of the Mahayana. We can say that the whole panorama of its teachings revolves on this pivot. The philosophy of Interpenetration so pictorially depicted in the Avatamsaka Sutra is in fact no more than the outburst of this life-energy. As long as we tarry on the plane of intellection, such Buddhist doctrines as Emptiness (sunyata), Egolessness (anatmya), etc., may sound so abstract and devoid of spiritual force as not to excite anyone to fanatic enthusiasm. Thus main point is to remember that all the Buddhist teachings are the outcome of a warm heart cherished towards all sentient beings and not of a cold intellect which tries to unveil the secrets of existence by logic. That is to say, Buddhism is personal experience and not impersonal philosophy. *Second, the raising of the Bodhicitta is not an event of one day:* The raising of the Bodhicitta requires a long preparation, not of one life but of many lives. The Citta will remain dormant in those souls where there is no stock of merit ever accumulated. Moral merit must be stored up in order to germinate later into the great overshadowing tree of the Bodhicitta. The doctrine of karma may not be a very scientific statement of facts, but all Buddhists, Mahayana and Hinayana, believe in its working in the moral realm of our lives. Broadly stated, as long as we are all historical beings we cannot escape the karma that preceded us, whatever this may mean. Whenever there is the notion of time, there is a continuity of karma. When this is admitted, the Bodhicitta could not grow from the soil where no nourishing stock of goodness had ever been secured. *Third, Bodhicitta Comes Out of a Stock of Good Merit:* If the Bodhicitta comes out of a stock of merit, it cannot fail to be productive of all the good things that belong to the Buddhas and Bodhisattvas and other great beings. At the same time it must also be the great crusher of evils, for nothing can withstand the terrible blow inflicted by the thunderbolt of the Citta-Indra. *Fourth, The awakening of the Bodhicitta which takes place in the depths of one's being, is a great religious event:* The intrinsic nobility of the Bodhicitta can never be defamed even when it is found among defilements of every description, whether they belong to knowledge or deeds or passions. The great ocean of transmigration drowns every body that goes into it. Especially the philosophers, who are satisfied with interpretations and not with facts themselves, are utterly unable to extricate themselves from the bondage of birth and death, because they never cut asunder the invisible tie of karma and knowledge that securely keeps them down to the earth of dualities because of their intellectualism. *Fifth, Bodhicitta is beyond the assault of Mara the Evil One:* In Buddhism, Mara represents the principle of dualism. It is he who is always looking for his chance to throw himself against the solid stronghold of Prajna and Karuna. Before the awakening of the Bodhicitta the soul is inclined towards the dualism of being and non-being, and is thus necessarily

outside the pale of the sustaining power of all Buddhas, Bodhisattvas, and good friends. The awakening, however, marks a decisive turning-away from the old line of thought. The Bodhisattva has now an open highway before him, which is well guarded by the moral influence of all his good protectors. He walks on straightway, his footsteps are firm, and the Evil One has no chance to tempt him away from his steady progress towards perfect enlightenment. *Sixth, when the Bodhicitta is aroused, the Bodhisattva's hold on all-knowledge is definite and firm:* The Bodhicitta means the awakening of the desire for supreme enlightenment which was attained by the Buddha, enabling him to become the leader of the religious movement known as Buddhism. Supreme enlightenment is no other than all-knowledge, sarvajnata, to which reference is constantly made in all the Mahayana texts. All-knowledge is what constitutes the essence of Buddhahood. It does not mean that the Buddha knows every individual thing, but that he has grasped the fundamental principle of existence and that he has penetrated deep down into the center of his own being. *Seventh, the rise of Bodhicitta marks the beginning of the career of a Bodhisattva:* Before the rise of the Bodhicitta, the idea of a Bodhisattva was no more than an abstraction. We are perhaps all Bodhisattvas, but the notion has not been brought home to our consciousness, the image has not been vivid enough to make us feel and live the fact. The Citta is aroused and the fact becomes a personal event. The Bodhicitta is now quivering with life. The Bodhisattva and the Bodhicitta are inseparable; where the one is there the other is. The Citta indeed is the key that opens all the secret doors of Buddhism. *Eighth, The Bodhicitta is the first stage of the Bodhisattva's life of devotion and vow:* In the Avatamsaka Sutra, the chief object of Sudhana's quest consists in finding out what is the Bodhisattva's life of devotion and vow. It was through Maitreya that the young Buddhist pilgrim came to realize within himself all that he had been searching for among the various teachers, philosophers, gods, etc. The final confirmation comes from Samantabhadra, but without Maitreya's instruction in the Bodhicitta and is admission into the Tower of Vairocana, Sudhana could not expect to start really on his career of Bodhisattvahood. The life of devotion and vows which stamps a Buddhist as Mahayanist and not as Hinayanist is impossible without first arousing the Bodhicitta. *Ninth, the characteristic of Bodhisattvahood born of the Bodhicitta is that He never know what exhaustion means:* The Avatamsaka Sutra describes the Bodhisattva as one who never becomes tired of living a life of devotion in order to benefit all beings spiritually as well as materially. His life lasts till the end of the world spatially and temporarily. If he cannot finish his work in one life or in many lives, he is ready to be reborn a countless number of times when time itself comes to an end. Nor is his field of action confined to this world of ours. As there are innumerable worlds

filling up an infinite expanse of space, he will manifest himself there, until he can reach every being that has any value at all to be delivered from ignorance and egotism. *Tenth, the notion of Bodhicitta is one of the most important marks which label the Mahayana as distinct from the Hinayana:* The exclusiveness of the monastic organization is a death to Buddhism. As long as this system rules, Buddhism limits its usefulness to a specific group of ascetics. Nor is this the last word one can say about the Hinayana; the weightiest objection is that it stops the growth of the spiritual germ nursed in the depths of every sentient being, which consists in the arousing of the Bodhicitta. The Citta has its desire never to be nipped by the cold frost of intellectual enlightenment. This desire is too deep-seated, and the enlightenment itself must yield to its dictates. The Bodhisattva's untiring activities are the outcome of this desire, and this is what keeps the spirit of the Mahayana very much alive.

***Seventh, Ten Bodhisattvas' Excellent Deeds in the Saha World:***

According to the Vimalakirti, Chapter Tenth, Vimalakirti said: "As you have said, the Bodhisattvas of this world have strong compassion and their lifelong works of salvation for all living beings surpass those done in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten excellent deeds which are not required in other pure lands: *First*, charity (dana) to succour the poor. *Second*, precept-keeping (sila) to help those who have broken the commandments. *Third*, patient endurance (ksanti) to subdue their anger. *Fourth*, zeal and devotion (virya) to cure their remissness. *Fifth*, serenity (dhyana) to stop their confused thoughts. *Sixth*, wisdom (prajna) to wipe out ignorance. *Seventh*, putting an end to the eight distressful conditions for those suffering from them. *Eighth*, teaching Mahayana to those who cling to Hinayana. *Ninth*, cultivation of good roots for those in want of merits. *Tenth*, the four Bodhisattva winning devices for the purpose of leading all living beings to their goals (in Bodhisattva development)."

***Eighth, Ten Bodhisattvas' Non-Seeking Practices:*** *First*, we should not wish (yearn) that our bodies be always free of diseases, because a disease-free body is prone to desire and lust (because with a disease-free body, one tends to be tempted with desire and lust). This will lead to precept-breaking and retrogression. *Second*, we should not wish that our lives be free of all misfortune, adversity, or accident because without them, we will be easily prone to pride and arrogance. This will lead us to be disdainful and overbearing towards everyone else. If people's lives are perfect, everything is just as they always dreamed, without encountering heartaches, worries, afflictions, or any pains and sufferings, then this can easily give way to conceit, arrogance, etc.; thus, becoming the breeding ground for countless transgressions and offenses. Sincere Buddhists should always use misfortunes

as the opportunity to awaken from being mesmerized by success, fame, fortune, wealth, etc. and realize the Buddha's teachings are true and accurate, and then use this realization to develop a cultivated mind seeking enlightenment. *Third*, we should not wish that our mind cultivation be free of all obstacles because without obstacles, we would not have opportunities to excell our mind. This will lead to the transgression of thinking that we have awakened, when in fact we have not. *Fourth*, we should not wish that our cultivation be free of demonic obstacles, because our vows would not be then firm and enduring. This leads to the transgression of thinking that we have attained, when in fact we have not. *Fifth*, we should not wish that our plans and activities meet with easy success, for we will then be inclined to thoughts of contempt and disrespect. This leads to the transgression of pride and conceit, thinking ourselves to be filled with virtues and talent. *Sixth*, we should not wish for gain in our social relations. This will lead us to violate moral principles and see only mistakes of others. *Seventh*, we should not wish that everyone, at all times, be on good terms and in harmony with us. This leads to pride and conceit and seeing only our own side of every issue. *Eighth*, we should not wish to be repaid for our good deeds, lest we develop a calculating mind. This leads to greed for fame and fortune. *Ninth*, we should not wish to share in opportunities for profit, lest the mind of illusion arise. This leads us to lose our good name and reputation for the sake of unwholesome gain. *Tenth*, when subject to injustice and wrong, we should not necessarily seek the ability to refute and rebut, as doing so indicates that the mind of self-and-others has not been severed. This will certainly lead to more resentment and hatred. Thus, the Buddha advised all of us to consider: Turn suffering and disease into good medicine (consider diseases and sufferings as miraculous medicine). Turn misfortune and calamity into liberation (take misfortune and adversity as means of liberation). Turn obstacles or high stakes into freedom and ease (take obstacles as enjoyable ways to cultivate ourselves). Turn demons or haunting spirits into Dharma friends (take demonic obstacles as our good spiritual advisors). Turn trying events into peace and joy (consider difficulties as our joy of gaining experiences or life enjoyments). Turn bad friends into helpful associates (treat ungrateful people as our helpful aids). Turn opponents into "fields of flowers" (consider opponents as our good relationships). Treat ingratitude as worn-out shoes to be discarded (consider merits or services to others as ragged slippers). Turn frugality into power and wealth (take frugality as our honor). Turn injustice and wrong into conditions for progress along the Way (consider injustice or false accusations as our virtuous gate to enlightenment).

***Ninth, Bodhisattvas' Ten Real Native Countries:*** According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Bodhisattvas have ten real

native countries: *First*, wherever there is awakening of the Bodhicitta there is the Bodhisattva's native land, because it belongs to the Bodhisattva-family. *Second*, wherever there is deep-heartedness, there is the Bodhisattva's native land, because it is where the family of good friends rises. *Third*, wherever there is the experience of the Bhumis, there is the Bodhisattva's native land, because it is where all the Paramitas grow. *Fourth*, wherever the great vows are made, there is the Bodhisattva's native land, because it is where deeds of devotion are carried on. *Fifth*, wherever there is a great all-embracing love, there is the Bodhisattva's native land, because it is where the four ways of acceptance developed. *Sixth*, wherever there is the right way of viewing things, there is the Bodhisattva's native land, because it is where transcendental knowledge takes its rise. *Seventh*, wherever the Mahayana thrives well, there is the Bodhisattva's native land, because it is where all the skilful means unfold. *Eighth*, wherever there is the training of all beings, there is the Bodhisattva's native land, because it is where the Buddhas are born. *Ninth*, wherever there are means born of transcendental knowledge, there is the Bodhisattva's native land, because it is where the recognition obtains that all things are unborn. *Tenth*, wherever there is the practicing of all the Buddha-teachings, there is the Bodhisattva's native land, because it is where all the Buddhas of past, present, and future are born.

***Tenth, On the Path of Cultivation, Bodhisattvas Have Twenty Parents and Relatives:*** According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, Bodhisattvas have twenty parents and relatives: *First*, prajna (wisdom) is his mother. *Second*, upaya (skilful means) is his father. *Third*, dana (charity) is his wet nurse. *Fourth*, sila (morality) is his supporter. *Fifth*, ksanti (patience) is his decoration. *Sixth*, virya (strenuousness or energy) is his nurse. *Seventh*, dhyana (meditation) is his cleaner. *Eighth*, good friends are his instructors. *Ninth*, all factors of enlightenment are his companions. *Tenth*, all Bodhisattvas are his brothers. *Eleventh*, the Bodhicitta is his home. *Twelfth*, to conduct himself in accordance with the truth is his family manners. *Thirteenth*, the Bhumis are his residence. *Fourteenth*, the Kshantis are his family members. *Fifteenth*, the vows are his family motto. *Sixteenth*, to promote deeds of devotion is his family legacy. *Seventeenth*, to make others accept Mahayana is his family business. *Eighteenth*, to be anointed after being bound for one more birth is his destiny as crown prince in the kingdom of Dharma. *Nineteenth*, paramitas are the Prajna Boat which conveys him to another shore of Enlightenment. *Twentieth*, to arrive at the full knowledge of Tathagatahood forms the foundation of his pure family relationship.

## *Chapter Five*

### *Six Stages of Bodhisattva Developments*

Bodhisattva path, or the way or discipline of the bodhisattva. This path is leading to Buddhahood, which includes to benefit self and benefit others. In other words, Bodhisattvas are those who follow the path of above to seek bodhi, and below to transform all beings. There are many stages a bodhisattva goes through to reach enlightenment. There are six stages of Bodhisattva developments in order to reach enlightenment to become a Buddha as defined in the T'ien-T'ai Perfect or Final Teaching, in contrast with the ordinary six developments as found in the Differentiated or Separated School. The first two stages are called "External or common to all". ***First, Theoretical Stage:*** The realization that all beings are of Buddha-nature. ***Second, the Step in Practical Advance:*** The apprehension of terms that those who only hear and believe are in the Buddha-law and potentially Buddha. The last four stages are called the "Internal for all". ***The Third Stage Is the Advance Beyond Terminology to Meditation:*** The study and accordant action. ***The Fourth Stage Is Semblance Stage:*** The approximation of truth and its progressive experiential proof. ***The Fifth Stage*** is destroy all ignorance and delusions to attain Perfect enlightenment (Fruition of holiness). ***The Sixth Stage*** is the real wisdom is gradually opened, the screen of ignorance is gradually rolled up; the mind is clearer and clearer to totally clear.



## *Chapter Six*

### *Two Kinds of Bodhisattvas*

Great Compassion is the life calling of Buddhas and Bodhisattvas. Thus, those who have developed the Bodhi Mind, wishing to rescue and ferry other sentient beings across, should simply vow to be reborn in the Triple Realm, among the five turbidities and the three evil paths. If we abandon sentient beings to lead a selfish life of tranquility, we lack compassion. A preoccupation with egoistic needs contrary to the path of enlightenment. ***According to Masters Chih-I and T'ien-Ju in The Pure Land Buddhism, There Are Two Types of Bodhisattvas:*** *First, those who have realized the Dharma of non-appearance:* Those who have followed the Bodhisattva path for a long time and attained the Tolerance of Non-Birth or insight into the non-origination of phenomena. These Bodhisattvas can vow to be reborn in this evil realm to rescue sentient beings without fear of being drown in the sea of Birth and Death with sentient beings. The Perfection of Wisdom Treatise states: “Take the case of the person who watches a relative drowning in the river, a person, more intelligent and resourceful, hurries off to fetch a boat and sails to rescue his relative. Thus both persons escape drowning. This is similar to the case of a Bodhisattva who has attained Tolerance of Non-Birth, has adequate skills and means to save sentient beings.” *Second, those who have not realized the Dharma of non-appearance:* Bodhisattvas who have not attained the Tolerance of Non-Birth, as well as ordinary people who have just developed the Bodhi Mind. If these Bodhisattvas aspire to perfect that Tolerance and enter the evil life of the Triple Realm to save sentient beings, they should always remain close to the Buddhas and Good Advisors. The Perfection of Wisdom Treatise states: “It is unwise for human beings who are still bound by all kinds of afflictions, even if they possess a great compassionate Mind, to seek a premature rebirth in this evil realm to rescue sentient beings. Why is this so? It is because this evil, defiled world, afflictions are powerful and widespread. Those who lack the power of Tolerance of Non-Birth are bound to be swayed by external circumstances. They then become slaves to form and sound,

fame and fortune, with the resulting karma of greed, anger and delusion. Once this occurs, they cannot even save themselves, how can they save others?" If, for example, they are born in the human realm, in this evil environment full of non-believers and externalists, it is difficult to encounter genuine sages. Therefore, it is not easy to hear the Buddha Dharma nor achieve the goals of the sages. Of those who planted the seeds of generosity, morality and blessings in previous lives and are thus now enjoying power and fame, how many are not infatuated with a life of wealth and honor, allowing in endless greed and lust? Therefore, even when they are counselled by enlightened teachers, they do not believe them nor act accordingly. Moreover, to satisfy their passions, they take advantage of their existing power and influence, creating a great deal of bad karma. Thus, when their present life comes to an end, they descend upon the three evil paths for countless eons. After that, they are reborn as humans of low social and economic status. If they do not then meet good spiritual advisors, they will continue to be deluded, creating more bad karma and descending once again into the lower more realms. From time immemorial, sentient beings caught in the cycles of Birth and Death have been in this predicament. The Vimalakirti Sutra also states: "If you cannot even cure your own illness, how can you cure the illnesses of others?" The Perfection of Wisdom Treatise further states: "Take the case of two persons, each of whom watches a relative drowning in the river. The first person, acting on impulse, hastily jumps into the water. However, because he lacks capabilities and the necessary means, in the end, both of them drown." Thus newly aspiring Bodhisattvas are like the first individual, who still lacks the power of Tolerance of Non-Birth and cannot save sentient beings. The Perfection of Wisdom Treatise further teaches: "This is not unlike a young child he should not leave his mother, lest he fall into a well, drown in the river or die of starvation; or a young bird whose wings are not fully developed. It must bide its time, hopping from branch to branch, until it can fly afar, leisurely and unimpeded. In the same manner, ordinary people who lack the Tolerance of Non-Birth should limit themselves to Buddha Recitation, to achieve one-pointedness of Mind. Once that goal is reached, at the time of death, they will certainly be reborn in the Pure Land. Having seen Amitabha Buddha and reached the Tolerance of Non-Birth, they can steer the boat of that Tolerance into the sea of Birth and Death, to ferry sentient beings across and accomplish countless Buddha deeds at will."

## ***Chapter Seven***

### ***Bodhisattvayana and the Two Vehicles***

#### ***I. An Overview of Bodhisattvayana and the Two Vehicles:***

Bodhisattva way (Bodhisattvayana) is one of the five vehicles which teaches the observance of the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The aim of Bodhisattvayana is the attainment of Supreme Buddhahood. Therefore, it is also called the Buddhayana or Tathagatayana. Everyone knows that the Three Realms are like a burning house; there is no peace within them. Yet we linger in the burning house, not at all scare, and not wishing to leave it, even though we know that it contains nothing but sufferings. Meanwhile, the Two Vehicles are the first two of the four big vehicles in Buddhism, which are namely: Sravakas (Sravakahood) and Pratyeka-buddhas or Pratyekabuddhahood (the other two are supreme vehicles of Bodhisattvas and Buddhas). Out of compassion for sentient beings, the Buddhas and Bodhisattvas explain the Dharma in an effort to teach us, but, unfortunately, we do not understand their intentions. We hear without listening, we look without seeing; their instructions go in one ear and out the other. We prefer to go on living in a stupor and dreaming our lives away, just like walking corpses or a speakable skin bag. Though we may say we are cultivating with our mouth, but our body and mind are still wandering around to create karmas, and we are not seeking the path of true enlightenment. Therefore, the Buddha established various methods of salvation for the sake of his ignorant and confused fellow-beings. In fact, Buddhism has only one Vehicle: Buddhayana.

#### ***II. The Differences Between Bodhisattvayana and the Two Vehicles:***

***The Differences Between Bodhisattvayana and the Two Vehicles in the Lankavatara Sutra:*** In the Lankavatara Sutra, the Buddha reminded Mahamati: “Oh Mahamati, the distinction between the

Bodhisattva and the Two Vehicles is emphasized, as the latter are unable to go up further than the sixth stage where they enter into Nirvana. At the seventh stage, the Bodhisattva goes through an altogether new spiritual experience known as anabhogacarya, which may be rendered “a purposeless life.” But, supported by the majestic power of the Buddhas, which enters into the great vows first made by the Bodhisattva as he started in his career, the latter now devises various methods of salvation for the sake of his ignorant and confused fellow-beings. But from the absolute point of view of the ultimate truth in the Lankavatara Sutra, attained by the Bodhisattva, there is no such graded course of spirituality in his life; for here is really no gradation (krama), no continuous ascension (kramanusandhi), but the truth (dharma) alone which is imageless (nirabhasa), and detached altogether from discrimination.

***Twenty Differences Between Bodhisattvayana and the Two Vehicles:*** According to The Essays in Zen Buddhism, book III, there are twenty differences between Sravakas and Bodhisattvas. *First*, because the stock of merit is not the same. *Second*, because the Sravakas have not seen, and disciplined themselves in the virtues of the Buddha. *Third*, because Sravakas have not approved the notion that the universe is filled with Buddha-lands in all the ten directions where there is a fine array of all Buddhas. *Fourth*, because Sravakas have not given praise to the various wonderful manifestations put forward by the Buddhas. *Fifth*, because Sravakas have not awakened the desire after Supreme Enlightenment attainable in the midst of transmigration. *Sixth*, because Sravakas have not induced others to cherish the desire after Supreme Enlightenment. *Seventh*, because Sravakas have not been able to continue the Tathagata-family. *Eighth*, because Sravakas have not taken all beings under their protection. *Ninth*, because Sravakas have not advised others to practice the Paramitas of the Bodhisattva. *Tenth*, because while yet in the transmigration of birth and death, Sravakas have not persuaded others to seek for the most exalted wisdom-eye. *Eleventh*, because Sravakas have not disciplined themselves in all the stock of merit from which issues all-knowledge. *Twelfth*, because Sravakas have not perfected all the stock of merit which makes the appearance of the Buddha possible. *Thirteenth*, because Sravakas have not added the enhancement of the Buddha-land

by seeking for the knowledge of transformation. *Fourteenth*, because Sravakas have not entered into the realm which is surveyed by the Bodhisattva-eye. *Fifteenth*, because Sravakas have not sought the stock of merit which produces an incomparable insight going beyond this world. *Sixteenth*, because Sravakas have not made any of the vows constituting Bodhisattvahood. *Seventeenth*, because Sravakas have not conformed themselves to all that is the product of the Tathagata's sustaining power. *Eighteenth*, because Sravakas have not realized that all things are like Maya and the Bodhisattvas are like a dream. *Nineteenth*, because Sravakas have not attained the most exhilarating excitements (prativega-vivardhana) of the Bodhisattva. *Twentieth*, because Sravakas have not realized all these spiritual states belonging to the wisdom-eye of Samantabhadra to which Sravakas and Pratyekabuddhas are strangers.

According to Buddhism, the realization of sainthood is only the realization of different levels of consciousness. The distinction between the enlightened and the unenlightened is made on the basis of the respective levels of consciousness. A person whose mind is undisciplined and untamed is the state of suffering; on the contrary, a person whose mind is disciplined and tamed is in the state of ultimate peace in Nirvana. Moreover, according to the Mahayana Buddhism, anyone who gained direct intuitive realization of emptiness, or the ultimate nature of reality, is said to be a saint; and anyone who has not gained that realization is called an ordinary person. Life of an ordinary person is very much within the context of desire and attachment. Even people who have transcended desire and attachment to objects and immediate perception and to physical sensations, but are still attached to the inner states of joy or bliss, or states of equanimity are still considered ordinary people. In short, Buddhism believes that when we are still attached to anything, even though this is the subtlest attachment towards equanimity that leads to the formless realms, we are still considered ordinary people.

While Bodhisattvas have "ten stages" of the development into a Buddha, Sravakas and pratyekabuddhas also have ten stages of the development into a Buddha. Bodhisattva's ten stages include the Dry or unfertilized stage of wisdom (Unfertilized by Buddha-truth, or Worldly wisdom), the embryo-stage of the nature of Buddha-truth, the

stage of patient endurances, the stage of freedom from wrong views, the stage of freedom from the first six of nine delusions in practice, the stage of freedom from the remaining worldly desires, the stage of an arhat (the stage of complete discrimination in regard to wrong views and thoughts), Pratyekabuddhahood, Bodhisattvahood, and Buddhahood. The ten stages for a hearer include the stage of initiation as a disciple by taking (receiving) the three refuges in the Buddha, Dharma and Sangha and observing the basic five commandments; the stage of belief or faith-root; the stage of belief in the four noble truths; the stage of an ordinary disciple who observe the five basic contemplations; the stage of those who pursue the three studies (Listening, Reflecting, Cultivating); the stage of seeing the true way; the stage of a definite stream-winner and assure Nirvana; the stage of only one more rebirth; the stage of no-return (no rebirth); and the stage of an arhat. Besides, there are also the ten stages of the pratyekabuddha: the stage of perfect asceticism, the stage of mastery of the twelve links of causation, the stage of the four noble truths, the stage of deeper knowledge, the stage of the eightfold noble path, the stage of the three realms, the stage of the nirvana, the stage of the six supernatural powers, the stage of arrival at the intuitive state, and the stage of mastery of the remaining influences of former habits.

## *Chapter Eight*

### *Parents and Relatives of Bodhisattvas*

According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, Bodhisattvas have twenty parents and relatives: *First*, prajna (wisdom) is his mother. *Second*, upaya (skilful means) is his father. *Third*, dana (charity) is his wet nurse. *Fourth*, sila (morality) is his supporter. *Fifth*, ksanti (patience) is his decoration. *Sixth*, virya (strenuousness or energy) is his nurse. *Seventh*, dhyana (meditation) is his cleaner. *Eighth*, good friends are his instructors. *Ninth*, all factors of enlightenment are his companions. *Tenth*, all Bodhisattvas are his brothers. *Eleventh*, the Bodhicitta is his home. *Twelfth*, to conduct himself in accordance with the truth is his family manners. *Thirteenth*, the Bhumis are his residence. *Fourteenth*, the Kshantis are his family members. *Fifteenth*, the vows are his family motto. *Sixteenth*, to promote deeds of devotion is his family legacy. *Seventeenth*, to make others accept Mahayana is his family business. *Eighteenth*, to be anointed after being bound for one more birth is his destiny as crown prince in the kingdom of Dharma. *Nineteenth*, paramitas are the Prajna Boat which conveys him to another shore of Enlightenment. *Twentieth*, to arrive at the full knowledge of Tathagatahood forms the foundation of his pure family relationship.



## *Chapter Nine*

### *Two Categories of Bodhisattvas*

Marks mean external appearance or the appearance of things. Marks also mean appearances or phenomena. Appearances (nimitta) mean qualities belonging to sense-objects such as visual, olfactory, etc. Rupas which are capable of receiving sense-objects such as visible object, sound, taste, etc. *According to the Vimalakirti Sutra, Chapter Fourteen, the Buddha said to Maitreya, "Maitreya! You should know that there are two categories of Bodhisattvas: First, those who prefer proud words and a racy style, and second, those who are not afraid (of digging out) the profound meanings which they can penetrate. Fondness of proud words and a racy style denotes the superficiality of a newly initiated Bodhisattva; but he who, after hearing about the freedom from infection and bondage as taught in profound sutras, is not afraid of their deep meanings which he strives to master, thereby developing a pure mind to receive, keep, read, recite and practise (the Dharma) as preached is a Bodhisattva who has trained for a long time. Maitreya, there are two classes of newly initiated Bodhisattvas who cannot understand very deeply Dharmas: First, those who have not heard about profound sutras and who, giving way to fear and suspicion, cannot keep them but indulge in slandering them, saying: 'I have never heard about them; where do they come from?', and second, those who refuse to call on, respect and make offerings to the preachers of profound sutras or who find fault with the latter; these are two classes of newly initiated Bodhisattvas who cannot control their minds when hearing the deep Dharma, thereby harming themselves. Maitreya, further, there are two categories of Bodhisattvas who harm themselves and fail to realize the patient endurance of the uncreate in spite of their belief and understanding of the deep Dharma: they are (firstly) those who belittle newly initiated Bodhisattva and do not teach and guide them; and (secondly) those who, despite their faith in the deep Dharma, still give rise to discrimination between form and formlessness."*



## *Chapter Ten*

### *Bodhisattvas Are Neither Exhausting the Mundane State Nor Staying in the Supramundane State*

In Buddhism, all phenomena which are influenced by the production or birth, duration or existence, change, and annihilation. Anything which serves to divert beings away from inherent Buddha-nature. Outflows are so called because they are turning of energy and attention outward rather than inward. Functioning dharmas are things that are related to something else. All things of our everyday world are functioning dharmas in two ways: each one is dependent on a multiplicity of other events which surround it, and all of them are linked to suffering and ignorance through the twelve links of the chain of causation. The Buddha concludes with the famous verse in the Vajrachhedika-Prajna-Paramita Sutra: “All phenomena are like a dream, an illusion, a bubble and a shadow, like dew and lightning. Thus should you meditate upon them.” Meanwhile, “unconditioned” means “Not being produced or non-causative.” Whatever dharmas lack production, cessation, abiding, and change are “unconditioned.” In other words, “unconditioned, unproduced,” refers to everything that is completely beyond conditioned existence, beyond arising, dwelling and passing away. In original teaching only Nirvana was regarded as Unconditioned. According to other traditions, Unconditioned dharmas are those which are not produced to causes and conditions. In Sarvastivada school, there are three types of unconditioned dharmas: 1) space (akasa); 2) analytical cessations (pratisamkhyā-nirodha); and 3) non-analytical cessations (apratisamkhyā-nirodha). The Theravada tradition, however, only recognizes one unconditioned dharma, Nirvana, which is a non-analytical cessation. According to the Vimalakirti Sutra, chapter eleven, the Bodhisattva Conduct, the Buddha told Bodhisattvas in the assembly: “In order to attain enlightenment, in cultivation, Bodhisattvas should neither be exhausting the mundane state; nor should they be staying in the supramundane state.” Then the Buddha preached the Bodhisattvas as follows: “There are the exhaustible and the inexhaustible Dharmas

which you should study. What is the exhaustible? It is the active (yu wei or mundane) Dharma. What is the inexhaustible? It is the non-active (wu wei or supramundane) Dharma. As Bodhisattvas, you should not exhaust (or put an end to) the mundane (state); nor should you stay in the supramundane (state). Further, to win merits, a Bodhisattva does not stay in the supramundane, and to realize wisdom he does not exhaust the mundane. Because of his great kindness and compassion, he does not remain in the supramundane, and in order to fulfill all his vows, he does not exhaust the mundane. To gather the Dharma medicines he does not stay in the supramundane, and to administer remedies he does not exhaust the mundane. Since he knows the illnesses of all living beings he does not stay in the supramundane, and since he wants to cure their illnesses, he does not exhaust the mundane. Virtuous Ones, a Bodhisattva practicing this Dharma neither exhausts the mundane nor stays in the supramundane. This is called the exhaustible and inexhaustible Dharma doors to liberation which you should study. What is meant by not exhausting the mundane (state)? It means not discarding great benevolence; not abandoning great compassion; developing a profound mind set on the quest of all-knowledge (sarvajna) or Buddha knowledge) without relaxing for even an instant; indefatigable teaching and converting living beings; constant practice of the four Bodhisattva winning methods; upholding the right Dharma even at the risk of one's body and life; unwearied planting of all excellent roots; unceasing application of expedient devices (upaya) and dedication (parinamana); never-ending quest of the Dharma; unsparing preaching of it; diligent worship of all Buddhas; hence fearlessness when entering the stream of birth and death; absence of joy in honour and of sadness in disgrace; refraining from slighting non-practisers of the Dharma; respecting practisers of Dharma as if they were Buddhas; helping those suffering from klesa to develop the right thought; keeping away from (desire and) pleasure with no idea of prizing such a high conduct; no preference for one's happiness but joy at that of others; regarding one's experience in the state of samadhi as similar to that in a hell; considering one's stay in samsara (i.e. state of birth and death) as similar to a stroll in a park; giving rise to the thought of being a good teacher of Dharma when meeting those seeking it; giving away all possessions to realize all-knowledge (sarvajna); giving

rise to the thought of salvation when seeing those breaking the precepts; thinking of the (six) perfections (paramitas) as dear as one's parents; thinking of the (thirty-seven) conditions contributory to enlightenment as if they were one's helpful relatives; planting all excellent roots without any restrictions; gathering the glorious adornments of all pure lands to set up one's own Buddha land; unrestricted bestowal of Dharma to win all the excellent physical marks (of the Buddha); wiping out all evils to purify one's body, mouth and mind; developing undiminished bravery while transmigrating through samsara in countless aeons; untiring determination to listen to (an account of) the Buddha's countless merits; using the sword of wisdom to destroy the bandit of klesa (temptation) to take living beings out of (the realm of the five) aggregates (skandhas) and (twelve) entrances (ayatana) so as to liberate them for ever; using firm devotion to destroy the army of demons; unceasing search for the thought-free wisdom of reality; content with few desires while not running away from the world in order to continue the Bodhisattva work of salvation; not infringing the rules of respect-inspiring deportment while entering the world )to deliver living beings); use of the transcendental power derived from wisdom to guide and lead all living beings; controlling (dharani) the thinking process in order never to forget the Dharma; being aware of the roots of all living beings in order to cut off their doubts and suspicions (about their underlying nature); use of the power of speech to preach the Dharma without impediment; perfecting the ten good (deeds) to win the blessings of men and devas (in order to be reborn among them to spread the Dharma); practicing the four infinite minds (kindness, pity, joy and indifference) to teach the Brahma heavens; rejoicing at being invited to expound and extol the Dharma in order to win the Buddha's (skillful) method of preaching; realizing excellence of body, mouth and mind to win the Buddha's respect-inspiring deportment; profound practice of good Dharma to make one's deeds unsurpassed; practicing Mahayana to become a Bodhisattva monk; and developing a never-receding mind in order not to miss all excellent merits. This is the Bodhisattva not exhausting the mundane state. What is the bodhisattva not staying in the supra-mundane state (nirvana)? It means studying and practicing the immaterial but without abiding in voidness; studying and practicing formlessness and inaction

but without abiding in them; studying and practicing that which is beyond causes but without discarding the roots of good causation; looking into suffering in the world without hating birth and death (i.e. samsara); looking into the absence of the ego while continuing to teach all living beings indefatigably; looking into nirvana with no intention of dwelling in it permanently; looking into the relinquishment (of nirvana) while one's body and mind are set on the practice of all good deeds; looking into the (non-existing) destinations of all things while the mind is set on practicing excellent actions (as true destinations); looking into the unborn (i.e. the uncreate) while abiding in (the illusion of) life to shoulder responsibility (to save others); looking into passionlessness without cutting off the passion-stream (in order to stay in the world to liberate others); looking into the state of non-action while carrying out the Dharma to teach and convert living beings; looking into nothingness without forgetting about great compassion; looking into the right position (of nirvana) without following the Hinayana habit (of staying in it); looking into the unreality of all phenomena which are neither firm nor have an independent nature, and are egoless and formless, but since one's own fundamental vows are not entirely fulfilled, one should not regard merits, serenity and wisdom as unreal and so cease practicing them. This is the Bodhisattva not staying in the non-active (wu wei) state. Further, to win merits, a Bodhisattva does not stay in the supramundane, and to realize wisdom he does not exhaust the mundane. Because of his great kindness and compassion, he does not remain in the supramundane, and in order to fulfill all his vows, he does not exhaust the mundane. To gather the Dharma medicines he does not stay in the supramundane, and to administer remedies he does not exhaust the mundane. Since he knows the illnesses of all living beings he does not stay in the supramundane, and since he wants to cure their illnesses, he does not exhaust the mundane."

## ***Chapter Eleven***

### ***Bodhisattva-Vehicle***

#### ***I. An Overview of Bodhisattva-Vehicle:***

The term Vehicle or “yana” was developed in Hinayana Buddhism. Yana means a vehicle in which the practitioner travels on the way to enlightenment. According to the Lotus Sutra, there are three Vehicles, or conveyances, or three divisions of Buddha’s Teachings, which carry living beings across samsara or mortality (births-and-deaths). They are Hearer-Yana, Pratyeka-Buddha-Yana, and Bodhisattva-Yana. The word “Vehicle” symbolizes carrying and transporting sentient beings to enlightenment. Three Yanas are only expedient means that Buddha had taught based on the capacity of his disciples or hearers. In Buddhism, there are also five vehicles conveying to the karma-reward which differs according to the vehicle. They are summed up as: According to the Mahayana: Narayana, Devayana, Arava-kayanam, Pratyeka-Buddhayanam, and Bodhisattva-yanam. According to the Hinayana: Buddha, Sravakas, Pratyeka-buddhas, the gods of the brahma-heavens, and those of desire realm. According to the Esoteric cult: men, corresponding with earth; devas, corresponding with water, sravakas, corresponding with fire; pratyeka-buddhas, corresponding with wind; and Bodhisattvas, corresponding with the “void.” Bodhisattvayana or Bodhisattva Vehicle or Bodhisattva way is one of the five vehicles which teaches the observance of the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The aim of Bodhisattvayana is the attainment of Supreme Buddhahood. Therefore, it is also called the Buddhayana or Tathagatayana.

#### ***II. Cultivation of the Six Paramitas in Bodhisattva-Vehicle:***

According to the Sanskrit language, Paramita means crossing-over. In The Lankavatara Sutra, the Buddha gave three kinds of Paramitas or methods of perfection: The Paramitas of people in general relating to this world, Paramitas of Sravakas and Pratyeka-buddhas relating to the future life for themselves, Paramitas of the supreme one of

bodhisattvas, relating to the future life for all. According to Theravadan Buddhism, there are ten perfections: charity, moral conduct, patience, correct energy, contemplation, knowledge, investigation or choosing of the law, strength, use of expedient or proper means, and vow for Bodhicitta and helpfulness. However, in Mahayana Buddhism, six Paramitas mean the six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. Devout Buddhists always know that the Six Paramitas are the basic methods of cultivation for a Buddhist, but we do not try to practice them. To meet anyone at anywhere we always talk about the Six Perfections, but when the situation comes, we do not want to practice giving, we do not keep the precepts, we cannot tolerate any circumstances, we are not vigorous, we do not set aside time to practice meditation, and as a result, we can not use real wisdom to conduct our daily activities. So, what is the use of the cultivation of outside appearance? There are people who do not want to give out a cent; on the contrary, they demand others to give to them, the more the better. They always want to gain the advantage and not take a loss. We all know that holding precepts means keeping the precepts that the Buddha taught, but when states come, we break the precepts instead of keeping them. Although we all know that patience can take us to the other shore, but when we meet a difficult situation, we can never be patient. Everyone wants to be vigorous, but only vigorous in worldly businesses, not in cultivation. We all know that we should meditate to concentrate our mind so that wisdom can manifest, but we only talk and never practice. For these reasons, the Buddha taught the Six Perfections: giving means to give wealth or Buddhadharma to others, holding precepts means to keep the precepts that the Buddha taught and to refrain from wrong-doings, patience means to patiently endure the things that do not turn out the way we wish them to, vigor means to be vigorous in cultivation, meditation means to concentrate our mind

until there are no more idle thoughts, and wisdom enables us to reach the other shore and end birth and death. There are six things which enable a Bodhisattva to keep perfectly the six paramitas: First, worshipful offerings. Second, to study and practice the moral duties. Third, pity, pitying thought for the happiness of all creatures. The Buddha died at 80 instead of 100. He left 20 years of his own happiness to his disciples, and also the Tripitaka for universal salvation. Fourth, zeal in goodness. Fifth, stay in isolation. Sixth, delight in the law. Six Paramitas are six kinds of practices by which Bodhisattvas reach enlightenment. According to the Sanskrit language, Paramita means crossing-over. Six Paramitas mean the six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment: charity (dana-paramita), discipline (sila-paramita), patience (ksanti-paramita), devotion (viry-paramita), meditation (dhyana-paramita), and wisdom (prajna-paramita).

### ***III. Benefits for Those Who Practice “Paramitas”:***

According to the Sutta Nipata Commentary, those who practice “Paramitas” will escape from being born in the following inauspicious states: They are never born blind; they are never born deaf; they never become insane; they are never slobbery or rippled; they are never born among savages; they are never born from the womb of a slave; they are never born in a heretic family; they never change their sex no matter how many births and deaths they have been through; they are never guilty of any of the five grave sins (anantarika-kammas); they never become a leper; they are never born as an animal; they are never born as a hungry ghost; they are never born among different classes of asuras; they are never born in the Avici; they are never born in the side hells (Lokantarika-Nirayas); they are never born as a mara; they are never born in the world where there is no perception; they are never born in a heatless heaven (Anavatapta); they are never born in

the rupa world; they are never born in a small world. In short, those who practice Paramitas is practicing Bodhisattvas' practice. According to the tradition of Northern Buddhism, Bodhisattva practice (Bodhisattva's practising) comprises of to vow to devote the mind to bodhi (bodhicita); to practise the four immeasurables. Besides, that person must also practise the six Paramitas, and practise the four all-embracing virtues.

#### ***IV. Enlightening Beings Cultivate Six Paramitas:***

As mentioned above, Bodhisattva is one whose beings or essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. If practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation, especially the cultivation of the six paramitas. As detailed explanations in previous chapters, according to the Sanskrit language, Paramita means the accumulated force of purity within the mind. Each time our mind is free of greed, hatred and delusion, it has a certain purifying force in the flow of consciousness. On our path of cultivation, especially practicing of meditation, we need a continuous flow of consciousness so that we can cross-over the samsara world. For Buddhist practitioners, when there is a great accumulation of the factors of non-greed, non-hatred, and non-delusion, the "Paramita" become forceful and result in all kinds of happiness including the highest happiness of enlightenment. The six paramitas are six things that ferry one beyond the sea of birth and death. In addition, the Six Paramitas are also the doctrine of saving all living beings. The six paramitas are also sometimes called the cardinal virtues of a Bodhisattva. Six Paramitas mean the six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened

to the dock of enlightenment. The cultivation of Paramita is popular for both Mahayana and Theravada Buddhism. However, while in Theravada Buddhism, practitioners usually cultivate ten paramitas, in Mahayana Buddhism, practitioners cultivate six paramitas. ***First, Cultivation on Charity:*** Charity or giving, is to give away for the benefit and welfare of all beings anything and everything one is capable of giving: not only material goods, but knowledge, worldly as well as religious or spiritual (or knowledge belonging to the Dharma, the ultimate truth). The Bodhisattvas were all ready to give up even their lives to save others. Giving of material goods, that is, to give others money or goods. In this world, there is no one who is unable to perform some form of giving. No matter how impoverished one is, he should be able to give alms to those who are worst off than he or to support a public work with however small a donation, if he has the will to do so. Even if there is someone who absolutely cannot afford to do so, he can be useful to others and to society by offering his services. Giving of law means to teach others rightly. A person who has knowledge or wisdom in some field should be able to teach others or guide them even if he has no money or is physically handicapped. Even a person of humble circumstances can perform giving of the Law. To speak of his own experience in order to benefit others can be his giving of the Law. Giving of fearlessness means to remove the anxieties or sufferings of others through one's own effort. To comfort others in order to help them overcome their difficult time can be considered as "giving of fearlessness." Charity does not merely mean to give away what one has in abundance, but it involves even the giving-up of one's whole being for a cause. Charity, or giving, including the bestowing of the truth and courage giving on others. Giving Paramita is used to destroy greed, selfishness, and stinginess. ***Second, Cultivation on Observing Precepts:*** Keeping precepts teaches us that we cannot truly save others unless we remove our own cankers by living a moral and upright life. However, we must not think that we cannot guide others just because we are not perfect ourselves. Keeping precepts is also a good example for others to follow, this is another form of helping others. Sila-paramita or pure observance of precepts (keeping the commandments, upholding the precepts, the path of keeping precepts, or moral conduct, etc) is the practicing of all the

Buddhist precepts, or all the virtuous deeds that are conducive to the moral welfare of oneself and that of others. Maintaining Precept Paramita is used to destroy violating precepts and degrading the Buddha-Dharma. For practitioners, the precepts have an even more profound meaning because they free our minds of remorse and anxiety. Practitioners should always remember that guilt about past actions is not very helpful; it only keeps our minds more agitated. Practitioners should try to establish basic purity of action in the present moment for it can help our minds become tranquil and one-pointed easier. Therefore, the foundation in morality becomes the basis of spiritual development for practitioners. ***Third, Cultivation on Patience:*** Endurance is one of the most important qualities in nowadays society. Sakyamuni Buddha was endowed with all the virtues and became the Buddha through his constant practice. No matter what biography of Sakyamuni Buddha we read or which of the sutras, we find that nowhere is it recorded that the Buddha ever became angry. However severely he was persecuted and however coldly his disciples turned against him and departed from him, he was always sympathetic and compassionate. As Buddhists, we should always remember that: “No action that makes Sakyamuni Buddha more disappointed than when we become angry about something and we reproach others or when we blame others for our own wrongs.” In short, if we are able to practice the “endurance” of the Bodhisattvas, we cease to become angry or reproachful toward others, or toward anything in the universe. We are apt to complain about the weather when it rains or when it shines, and to grumble about the dust when we have a day with fine weather. However, when through “endurance” we attain a calm and untroubled mind, we become thankful for both the rain and the sun. Then our minds become free from changes in our circumstances. “Patience,” really means patiently, or rather with equanimity, to go through deeds of humiliation. Or as Confucius says, “The superior man would cherish no ill-feeling even when his work or merit is not recognized by others.” No Buddhist devotees would feel humiliated when they were not fully appreciated, no, even when they were unjustly ignored. They would also go on patiently under all unfavorable conditions. Patience-paramita or humility is sometimes rendered patience, but humility is more to the point. Rather than merely enduring all sorts of ills of the

body, it is the feeling of unworthiness, limitlessness, and sinfulness. In other words, humility or patience, or forbearance under insult of other beings as well hot and cold weather. Tolerance Paramita is used to destroy anger and hatred. ***Fourth, Cultivation on Right Effort:*** “Making right efforts.” means to proceed straight toward an important target without being distracted by trivial things. We cannot say we are assiduous when our ideas and conduct are impure, even if we devoted ourselves to the study and practice of the Buddha’s teachings. Even when we devote ourselves to study and practice, we sometimes do not meet with good results or may even obtain adverse effects, or we may be hindered in our religious practice by others. But such matters are like waves rippling on the surface of the ocean; they are only phantoms, which will disappear when the wind dies down. Therefore, once we have determined to practice the bodhisattva-way, we should advance single-mindedly toward our destination without turning aside. This is “making right efforts.” Devotion or Striving means a constant application of oneself to the promotion of good. The Mahayanists’ life is one of utmost strenuousness not only in this life, but in the lives to come, and the lives to come may have no end. Virya also means energy or zeal (earnestness, diligence, vigour, the path of endeavor) and progress in practicing the other five paramitas. Vigor Paramita is used to destroy laziness and procrastination. ***Fifth, Cultivation on Concentration:*** “Meditation,” “dhyana” in Sanskrit and “Zenjo” in Japanese. “Zen” means “a quiet mind” or “an unbending spirit,” and “jo” indicates the state of having a calm, unagitated mind. It is important for us not only to devote ourselves to the practice of the Buddha’s teachings but also to view things thoroughly with a calm mind and to think them over well. Then we can see the true aspect of all things and discover the right way to cope with them. Dhyana is retaining one’s tranquil state of mind in any circumstance, unfavorable as well as favorable, and not being at all disturbed or frustrated even when adverse situations present themselves one after another. This requires a great deal of training. Dhyana means meditation, not in the sense of meditating on a moral maxim or a philosophical saying, but the disciplining of oneself in tranquillization. In other words, Dhyana (meditation, contemplation, quiet thoughts, abstraction, serenity) means the path of concentration of mind to stop the scattered mind. Meditation

Paramita is used to destroy chaos and drowsiness. *Sixth, Cultivation on Wisdom:* Wisdom means the right way of seeing things and the power of discerning the true aspects of all things. Wisdom is the ability both to discern the differences among all things and to see the truth common to them. In short, wisdom is the ability to realize that anybody can become a Buddha. The Buddha's teachings stress that we cannot discern all things in the world correctly until we are completely endowed with the ability to know both distinction and equality. We cannot save others without having wisdom, because even though we want to do good to others but we don't have adequate knowledge on what should be done and what should not be done, we may end up doing some harm to others. There is no corresponding English word for prajna, in fact, no European word, for it, for European people have no experience specifically equivalent to prajna. Prajna is the experience a man has when he feels in its most fundamental sense the infinite totality of things, that is, psychologically speaking, when the finite ego, breaking its hard crust, refers itself to the infinite which envelops everything that is finite and limited and therefore transitory. We may take this experience as being somewhat akin to a totalistic intuition of something that transcends all our particularized, specified experiences. In Buddhism, Prajna (the path of wisdom) means transcendental knowledge. This is what constitutes enlightenment; it is an intuition into the power to discern reality or truth, or into the ultimate truth of things, by gaining which one is released from the bondage of existence, and becomes master of one's self. Wisdom Paramita is used to destroy ignorance and stupidity. In short, wisdom is the culmination of the spiritual path for Buddhist practitioners. However, we must start from the practice of generosity, moral restraint, and the development of concentration. From that base of purity comes penetrating insight into the nature of the mind and body. By being perfectly aware in the moment, all that has been accumulated in our minds begins to surface. All the thoughts and emotions, all the ill will, greed and desire, all the lust and attachment in our minds begins to be brought to the conscious level. And through the practice of mindfulness, of not clinging, not condemning, not identifying with anything, the mind becomes lighter and free.

***V. Six Paramitas Are Six Stages of Spiritual Perfection  
Followed by the Bodhisattva in His Progress to Buddhahood:***

Paramitas means perfected, traversed, perfection, or crossed over, or gone to the opposite shore (reaching the other shore). According to the Sanskrit language, Paramitas mean crossing-over. Paramitas also mean the things that ferry beings beyond the sea of mortality to nirvana. Paramitas mean stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. Paramitas, the virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. The term “Paramita” has been interpreted differently. T. Rhys Davids and William Stede give the meanings: completeness, perfection, highest state. H.C. Warren translates it as perfection. And some other Buddhist scholars translate “Paramita” as transcendental virtue or perfect virtue. The Sanskrit term “Paramita” is transliterated into Chinese as “Po-loo-mi.” “Po-loo” is Chinese for “pineapple”, and “mi” means “honey.” In Buddhism, “Paramita” means to arrive at the other shore, to ferry across, or save, without limit. Paramita also means perfection, or crossed over, or gone to the opposite shore (reaching the other shore). Crossing from Samsara to Nirvana or crossing over from this shore of births and deaths to the other shore. Practice which leads to Nirvana. Paramita also means to achieve, finish, or accomplish completely whatever we do. For instance, if we decide to cultivate to become a Buddha, then the realization of Buddhahood is “Paramita.” The (six) practices of the Bodhisattva who has attained the enlightened mind. The term “Paramita” is popular for both Mahayana and Theravada Buddhism. According to the Sanskrit language, Paramita means crossing-over. There are six Paramitas or six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will

lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. In the Lankavatara Sutra, the Buddha gave three kinds of Paramitas: Super-worldly paramita in the highest sense for Bodhisattvas, Super-worldly paramita for Sravakas and Pratyekabuddhas, and Worldly paramita. However, according to the Avatamsaka Sutra, there is only one Paramita, that is the Prajna-Paramita Emancipation.

After the Buddha's Great Enlightenment, He discovered that all life is linked together by causes and conditions, and He also saw all the sufferings and afflictions of the world. He saw every sentient beings, from the smallest insect to the greatest king, ran after pleasure, only to end up with sufferings and afflictions. Out of great compassion for all sentient beings, the Buddha renounced the world to become a monk to cultivate to find ways to save beings. After six years of ascetic practices, He finally discovered the Way to cross over from this shore, which is also called "Paramita". According to Buddhism, "Paramita" means to cross over from this shore of births and deaths to the other shore, or nirvana. If we try to cultivate and can see the truth clearly as the Buddha Himself had seen, eventually, we would be able to end all sufferings and afflictions. According to most Mahayana Sutras, the six things that ferry one beyond the sea of birth and death. In addition, the Six Paramitas are also the doctrine of saving all living beings. The six paramitas are also sometimes called the cardinal virtues of a Bodhisattva. Besides, Bodhisattvas use the Six Paramitas as their method of cultivation. Giving that takes stinginess across; moral precepts that takes across transgressions; patience that takes across anger and hatred; vigor that takes across laxness and laziness; meditation that takes across scatterness; and wisdom that takes across stupidity. When these six paramitas have been cultivated to perfection, one can become enlightened.

## *Chapter Twelve*

### *Lay Bodhisattvas & Monastic Bodhisattvas*

#### *I. A Summary of Lay Bodhisattvas:*

Buddhism never separates itself from the secular life. On the contrary, the Buddha always reminded his followers, monks, nuns, upasakas and upasikas, to live the best and highest life and to get the most out of life. However, the best joy in life according to Buddhism are not the pleasures and materials, but the light-hearted and joyful happiness at all time in mind. Sincere Buddhists should always remember that it is true that we must study the Buddha's teachings, but the main thing is to live them in our daily life. If we can do this, we are truly Buddhists of a living Buddhism. If not, we are only embracing the corpse of a dead Buddhism. According to the Avatamsaka Sutra, there are two aspects of the Buddhist life. Everyone has hopes that his wishes will be fulfilled someday. Hope itself is not wrong, for hope will help people try to reach to better situations. However, when a person begins to expect things have to happen the way he or she wishes, he or she begins to have trouble with disappointment. Thus, the Buddha taught: "Suffering of frustrated desire," or unfulfilled wishes cause suffering (suffering due to unfulfilled wishes), or cannot get what one wants causes suffering. The pain which results from not receiving what one seeks, from disappointed hope or unrewarded effort, one of the eight sorrows. And therefore, the Buddha advised his disciples "content with few desires." "Content with few desires" means having few desires; "knowing how to feel satisfied" means being content. Knowing how to feel satisfied with few possessions means being content with material conditions that allow us to be healthy and strong enough to practice the Way. "Knowing how to feel satisfied and being content with material conditions" is an effective way to cut through the net of passions and desires, attain a peaceful state of body and mind and accomplish our supreme goal of cultivation. There are some people who regard this life as a life of suffering or pessimists may be tolerated as long as they are simply feeling dissatisfied with this life, but when they begin to give up this life as hopeless and try to escape to a better

life by practicing austerities or self-mortifications, then they are to be abhorred. Some people believe that Buddhism is pessimistic because its significant viewpoint on the idea that there is nothing but hardship in this world, even pleasures end in hardship. It is totally wrong thinking that way. Buddhism believes that in this present life, there are both pleasures and hardships. He who regards life as entirely pleasure will suffer when the so-called “happiness” ceases to exist. The Buddha believes that happiness and sufferings intertwine in our daily life. If one is ignorant of the fact that pleasures can cause hardships, one will be disappointed when that fact presents itself. Thus the Buddha teaches that one should regard hardship as hardship, accepting it as a fact and finding way to oppose it. Hence his emphasis on perseverance, fortitude, and forbearance, the latter being one of the six Perfections. In short, according to the Buddhist view, there are both pleasures and hardships in life, but one must not be discouraged when hardship comes, or lose oneself in rapture of joy when pleasure comes. Both pleasures and hardships must be taken alike with caution for we know that pleasures end in hardship. From this understanding, sincere Buddhists will be determined to cultivate diligently to turn both worldly pleasures and hardships to an eternally transcendental joy. It is to say that we are not bound to both worldly pleasures and hardships at all times. They come and go naturally. We are always live a life without worries, without afflictions because we know for sure that everything will pass. The Buddhist point of view on both optimism and pessimism is very clear: Buddhism is not optimistic nor pessimistic on human life. Two extremes of both optimism and pessimism are prevented by the moderate doctrine of Buddhism. To a Buddhist, a worthwhile life, according to Mahayana Buddhist point of view, does not consist in merely spending one’s life in peace and quiet but in creating something good for other beings. When one tries to become a better person through his practice, this endeavor is the creation of good. When he does something for the benefit of other people, this is the creation of a still higher standard of good. The various arts are the creation of beauty, and all honest professions are the creation of various kinds of energy that are beneficial to society. Creation is bound to bring with it pain and hardship. However, one finds life worth living when one makes a strenuous effort for the sake of something good. He endeavors

to become a little better a person and to do just a little more for the good of other people, through such positive endeavor we are enabled to feel deep joy in our human lives.

Even lay practitioners who want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation. The Lay Bodhisattvas are devout Buddhists who follow Bodhisattva-yana which teaches the observance of the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The aim of Bodhisattvayana is the attainment of Supreme Buddhahood. Therefore, it is also called the Buddhayana or Tathagatayana. Though still a lay Bodhisattvas, he or she should have a profound understanding; they should have the insight that the four noble truths to understand the true aspects of reality. Bodhisattvas use the one truth to understand the true aspects of reality. The wisdom of the Bodhisattva is always acute, so they often have a broad compassionate mind. According to the tradition of Northern Buddhism, a Bodhisattva wants to practice Bodhisattva's practising must first vow to devote the mind to bodhi (bodhicita). He or she must have loving-kindness to all living beings. He or she must always practise the six Paramitas. Finally, he or she must practise the four all-embracing virtues. Besides, a lay Bodhisattva should also learn Bodhisattva's four kinds of fearlessness. First, Bodhisattva-fearlessness arises from powers of memory and ability to preach without fear. Second, Bodhisattva-fearlessness arises from powers of moral diagnosis and application of the remedy. Third, Bodhisattva-fearlessness arises from powers of ratiocination. Fourth, Bodhisattva-fearlessness arises from powers of solving doubts. The Lay Bodhisattvas are devout Buddhists who already took refuge in the Triple Gem. Besides keeping the five basic precepts, they also keep the six grave sins and the twenty-eight faults.

***Six Major Precepts:*** The six grave sins are extremely important for lay Bodhisattvas, for keeping these precepts will help them attain the Holy fruitions. *The first major precept is the precept of killing:* Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not kill any being, even if it is an ant. After taking the precepts,

if he or she instructs others to kill or if he or she, himself or herself kills, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a non-returner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. *The second major precept is the precept of stealing:* Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not steal, even as little as a penny. After taking the precepts, if he or she breaks the precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. *The third major precept is the precept of lying:* Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not lie that he or she has mastered the contemplation of impurity or attained the fruition of a non-returner. After taking the precepts, if he or she breaks the precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. *The fourth major precept is the precept of sexual misconduct:* Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not engage in any sexual misconduct. After taking the precepts, if he or she breaks this precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. *The fifth major precept is the precept of talking about the wrong deeds of the four categories of Buddha's disciples:* Followers of the Buddha! After an upasaka or an

upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not speak of the faults of the bhikkhus, bhikkhunis, upasakas, and upasikas. After taking the precepts, if he or she breaks this precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. *The sixth major precept is the precept of selling alcohol:* Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not sell intoxicants. After taking the precepts, if he or she breaks this precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika.

***Twenty-Eight Secondary Precepts:*** Besides the six major precepts, there are also twenty-eight secondary precepts or faults. These precepts help Lay Bodhisattvas nurture their morality on their daily cultivation. *The first secondary precept* is the precept of not making offering to one's parents and teachers. Followers of the Buddha! As the Buddha has said, If an upasaka or upasika, after taking the precept, does not make offerings to his or her parents and teachers, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The second secondary precept* is the precept of indulging in intoxicants. If an upasaka or upasika, after taking the precept, indulges in intoxicants, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The third secondary precept* is the precept of not visiting and looking after the sick. If an upasaka or upasika, after taking the precept, does not look after those who are sick, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to

create defiled karma that leads to transmigration in the cycle of birth and death. *The fourth secondary precept* is the precept of ignoring one's begging. If an upasaka or upasika, after taking the precept, upon seeing supplicants, does not give away whatever he or she can, but rather send them away empty-handed, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The fifth secondary precept* is the precept of not paying respect to the elderly among the four categories of Buddha's disciples. If an upasaka or upasika, after taking the precept, upon seeing bhikkhus, bhikkhunis, elder upasakas or elder upasikas, does not get up to greet and bow to them, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The sixth secondary precept* is the precept of pride when seeing the four categories of Buddha's disciples break the precepts. If an upasaka or upasika, after taking the precept, arouses this arrogant thought upon seeing bhikkhus, bhikkhunis, upasakas, and upasikas who violate the precepts, "I am superior to them, for they are not as good as I," he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The seventh secondary precept* is the precept of not fulfilling the precept of not eating after midday during the six days of a month. If an upasaka or upasika, after taking the precept, does not keep the eight precepts and makes offerings to the Triple Gem for six days each month, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The eighth secondary precept* is the precept of not listening to the Dharma. If an upasaka or upasika, after taking the precept, does not attend the Dharma lectures held within 12 kilometers, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The ninth secondary precept* is the precept of using the Sangha's furniture and utensils. If an upasaka or upasika, after taking the precept, makes use of the Sangha's beds, chairs and utensils, he or she

commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The tenth secondary precept* is the precept of drinking water that contains insects. If an upasaka or upasika, after taking the precept, suspects that there are living organisms in the water and drink it anyway, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The eleventh secondary precept* is the precept of walking alone in dangerous places. If an upasaka or upasika, after taking the precept, travels alone in places that are considered dangerous, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twelfth secondary precept* is the precept of staying alone in the bhikkhu's or bhikkhuni's vihara. If an upasaka or upasika, after taking the precept, stays overnight alone in a bhikkhu's or bhikkhuni's vihara, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The thirteenth secondary precept* is the precept of fighting for the sake of wealth. If an upasaka or upasika, after taking the precept, for the sake of wealth, beats and scolds his or her slaves, servants or other people, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The fourteenth secondary precept* is the precept of giving leftover food to the four categories of Buddha's disciples. If an upasaka or upasika, after taking the precept, offers leftover food to bhikkhus, bhikkhunis, upasakas, upasikas, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The fifteenth secondary precept* is the precept of keeping cats or foxes. If an upasaka or upasika, after taking the precept, raises cats or foxes, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or

she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The sixteenth secondary precept* is the precept of rearing animals and not giving them away to those who have not taken the precepts. If an upasaka or upasika, after taking the precept, raises elephants, horses, cows, goats, camels, donkeys, or any other animals, and does not give them to those who have not taken the precepts, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The seventeenth secondary precept* is the precept of not keeping the three outfits, bowls and walking sticks. If an upasaka or upasika, after taking the precept, does not keep the sanghati clothes, bowls, and walking sticks (the daily necessities of the Sangha), he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The eighteenth secondary precept* is the precept of not ensuring that the irrigation water of rice farm is insect free, and to carry out farming on land. If an upasaka or upasika, after taking the precept, needs to farm for a living, but does not ensure that the irrigation water of rice farm is insect free, and to carries out farming on land, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The nineteenth secondary precept* is the precept of using an unjust scale in business. If an upasaka or upasika, after taking the precept, engages in business for a living, that uses a balance or scale to sell goods, then after having made a deal, he or she should not call off a previous deal for a more profitable one. When buying from others, he or she should advise the seller if he or she is trying to be dishonest in using his or her balance or scale. If an upasaka or upasika does not do so, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twentieth secondary precept* is the precept of having sexual encounter at the wrong time and place. If an upasaka or upasika, after taking the precept, has sexual intercourse in improper places and improper times, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will

deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-first secondary precept* is the precept of evading government taxes while doing business. If an upasaka or upasika, after taking the precept, evades government taxes while doing business or reports dishonestly, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-second secondary precept* is the precept of not obeying the country's law. If an upasaka or upasika, after taking the precept, does not obey the country's law, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-third secondary precept* is the precept of not making offering to the Triple Gem when obtaining new food. If an upasaka or upasika, after taking the precept, does not offer the newly harvested grain, fruits, and vegetables first to the Triple Gem, but consumes them first himself or herself, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-fourth secondary precept* is the precept of not giving dharma lectures without the Sangha's permission. If an upasaka or upasika, after taking the precept, gives Dharma talks without the Sangha's permission, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-fifth secondary precept* is the precept of walking in front of the five categories of Buddha's disciples. If an upasaka or upasika, after taking the precept, walks in front of a bhikkhu, bhikkhuni, siksamana, sramanera, sramanerika, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-sixth secondary precept* is the precept of not distributing the Sangha food equally. If an upasaka or upasika, after taking the precept of distributing the Sangha food equally, but does not distribute equally, meanwhile offering better food in excessive amount to his or her own master, he or she commits the fault of not

being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-seventh secondary precept* is the precept of rearing silk worms. If an upasaka or upasika, after taking the precept, raise silk worms, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. *The twenty-eighth secondary precept* is the precept of ignoring the sick on the road. If an upasaka or upasika, after taking the precept, come across a sick person on the road, if this upasaka or upasika does not look after and arrange a place for this sick person, but rather deserts him or her, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death.

## ***II. A Summary of Monastic Bodhisattvas:***

Great Compassion is the life calling of Buddhas and Bodhisattvas. Thus, those who have developed the Bodhi Mind, wishing to rescue and ferry other sentient beings across, should simply vow to be reborn in the Triple Realm, among the five turbidities and the three evil paths. If we abandon sentient beings to lead a selfish life of tranquility, we lack compassion. A preoccupation with egoistic needs contrary to the path of enlightenment. *According to Masters Chih-I and T'ien-Ju in The Pure Land Buddhism, there are two types of Bodhisattvas: First*, those who have followed the Bodhisattva path for a long time and attained the Tolerance of Non-Birth or insight into the non-origination of phenomena. These Bodhisattvas can vow to be reborn in this evil realm to rescue sentient beings without fear of being drown in the sea of Birth and Death with sentient beings. The Perfection of Wisdom Treatise states: "Take the case of the person who watches a relative drowning in the river, a person, more intelligent and resourceful, hurries off to fetch a boat and sails to rescue his relative. Thus both persons escape drowning. This is similar to the case of a Bodhisattva who has attained Tolerance of Non-Birth, has adequate skills and means to save sentient beings." *Second*, Bodhisattvas who have not

attained the Tolerance of Non-Birth, as well as ordinary people who have just developed the Bodhi Mind. If these Bodhisattvas aspire to perfect that Tolerance and enter the evil life of the Triple Realm to save sentient beings, they should always remain close to the Buddhas and Good Advisors. The Perfection of Wisdom Treatise states: “It is unwise for human beings who are still bound by all kinds of afflictions, even if they possess a great compassionate Mind, to seek a premature rebirth in this evil realm to rescue sentient beings. Why is this so? It is because this evil, defiled world, afflictions are powerful and widespread. Those who lack the power of Tolerance of Non-Birth are bound to be swayed by external circumstances. They then become slaves to form and sound, fame and fortune, with the resulting karma of greed, anger and delusion. Once this occurs, they cannot even save themselves, how can they save others?” If, for example, they are born in the human realm, in this evil environment full of non-believers and externalists, it is difficult to encounter genuine sages. Therefore, it is not easy to hear the Buddha Dharma nor achieve the goals of the sages. Of those who planted the seeds of generosity, morality and blessings in previous lives and are thus now enjoying power and fame, how many are not infatuated with a life of wealth and honor, allowing in endless greed and lust? Therefore, even when they are counselled by enlightened teachers, they do not believe them nor act accordingly. Moreover, to satisfy their passions, they take advantage of their existing power and influence, creating a great deal of bad karma. Thus, when their present life comes to an end, they descend upon the three evil paths for countless eons. After that, they are reborn as humans of low social and economic status. If they do not then meet good spiritual advisors, they will continue to be deluded, creating more bad karma and descending once again into the lower more realms. From time immemorial, sentient beings caught in the cycles of Birth and Death have been in this predicament. The Vimalakirti Sutra also states: “If you cannot even cure your own illness, how can you cure the illnesses of others?” The Perfection of Wisdom Treatise further states: “Take the case of two persons, each of whom watches a relative drowning in the river. The first person, acting on impulse, hastily jumps into the water. However, because he lacks capabilities and the necessary means, in the end, both of them drown.” Thus newly aspiring

Bodhisattvas are like the first individual, who still lacks the power of Tolerance of Non-Birth and cannot save sentient beings. The Perfection of Wisdom Treatise further teaches: “This is not unlike a young child he should not leave his mother, lest he fall into a well, drown in the river or die of starvation; or a young bird whose wings are not fully developed. It must bide its time, hopping from branch to branch, until it can fly afar, leisurely and unimpeded. In the same manner, ordinary people who lack the Tolerance of Non-Birth should limit themselves to Buddha Recitation, to achieve one-pointedness of Mind. Once that goal is reached, at the time of death, they will certainly be reborn in the Pure Land. Having seen Amitabha Buddha and reached the Tolerance of Non-Birth, they can steer the boat of that Tolerance into the sea of Birth and Death, to ferry sentient beings across and accomplish countless Buddha deeds at will.”

***All Monastic Bodhisattva Have Four Fearlessnesses:*** *First*, Bodhisattva-fearlessness arises from powers of memory and ability to preach without fear. *Second*, Bodhisattva-fearlessness arises from powers of moral diagnosis and application of the remedy. *Third*, Bodhisattva-fearlessness arises from powers of ratiocination. *Fourth*, Bodhisattva-fearlessness arises from powers of solving doubts. Besides, there are five advantages for those who attain the Bodhisattvahood. “Bodhisattva” means an enlightened being (bodhi-being), or a Buddha-to-be, or a being who desires to attain enlightenment, or a being who seeks enlightenment, including Buddhas, Pratyeka-buddhas, or any disciples of the Buddhas. ***According to Sarvastivadis, there are five advantages for those who attain the Bodhisattvahood:*** *First*, they are not born in woeful states, but only among gods and men. *Second*, they are no more reborn in a poor or a low class family. *Third*, they are, by virtue, a man and not a woman. *Fourth*, they are born in perfection free from physical defects. *Fifth*, they can remember the previous lives of their own and never forget them.

## *Chapter Thirteen*

### *Lay Bodhisattvas' Precepts*

#### *I. An Overview of Bodhisattvas' Precepts For Lay People:*

Buddhism never separates itself from the secular life. On the contrary, the Buddha always reminded his followers, monks, nuns, upasakas and upasikas, to live the best and highest life and to get the most out of life. However, the best joy in life according to Buddhism are not the pleasures and materials, but the light-hearted and joyful happiness at all time in mind. Sincere Buddhists should always remember that it is true that we must study the Buddha's teachings, but the main thing is to live them in our daily life. If we can do this, we are truly Buddhists of a living Buddhism. If not, we are only embracing the corpse of a dead Buddhism. According to the Avatamsaka Sutra, there are two aspects of the Buddhist life. Everyone has hopes that his wishes will be fulfilled someday. Hope itself is not wrong, for hope will help people try to reach to better situations. However, when a person begins to expect things have to happen the way he or she wishes, he or she begins to have trouble with disappointment. Thus, the Buddha taught: "Suffering of frustrated desire," or unfulfilled wishes cause suffering (suffering due to unfulfilled wishes), or cannot get what one wants causes suffering. The pain which results from not receiving what one seeks, from disappointed hope or unrewarded effort, one of the eight sorrows. And therefore, the Buddha advised his disciples "content with few desires." "Content with few desires" means having few desires; "knowing how to feel satisfied" means being content. Knowing how to feel satisfied with few possessions means being content with material conditions that allow us to be healthy and strong enough to practice the Way. "Knowing how to feel satisfied and being content with material conditions" is an effective way to cut through the net of passions and desires, attain a peaceful state of body and mind and accomplish our supreme goal of cultivation. There are some people who regard this life as a life of suffering or pessimists may be tolerated as long as they are simply feeling dissatisfied with this life, but when they begin to give up this life as hopeless and try to escape to a better

life by practicing austerities or self-mortifications, then they are to be abhorred. Some people believe that Buddhism is pessimistic because its significant viewpoint on the idea that there is nothing but hardship in this world, even pleasures end in hardship. It is totally wrong thinking that way. Buddhism believes that in this present life, there are both pleasures and hardships. He who regards life as entirely pleasure will suffer when the so-called “happiness” ceases to exist. The Buddha believes that happiness and sufferings intertwine in our daily life. If one is ignorant of the fact that pleasures can cause hardships, one will be disappointed when that fact presents itself. Thus the Buddha teaches that one should regard hardship as hardship, accepting it as a fact and finding way to oppose it. Hence his emphasis on perseverance, fortitude, and forbearance, the latter being one of the six Perfections. In short, according to the Buddhist view, there are both pleasures and hardships in life, but one must not be discouraged when hardship comes, or lose oneself in rapture of joy when pleasure comes. Both pleasures and hardships must be taken alike with caution for we know that pleasures end in hardship. From this understanding, sincere Buddhists will be determined to cultivate diligently to turn both worldly pleasures and hardships to an eternally transcendental joy. It is to say that we are not bound to both worldly pleasures and hardships at all times. They come and go naturally. We are always live a life without worries, without afflictions because we know for sure that everything will pass. The Buddhist point of view on both optimism and pessimism is very clear: Buddhism is not optimistic nor pessimistic on human life. Two extremes of both optimism and pessimism are prevented by the moderate doctrine of Buddhism. To a Buddhist, a worthwhile life, according to Mahayana Buddhist point of view, does not consist in merely spending one’s life in peace and quiet but in creating something good for other beings. When one tries to become a better person through his practice, this endeavor is the creation of good. When he does something for the benefit of other people, this is the creation of a still higher standard of good. The various arts are the creation of beauty, and all honest professions are the creation of various kinds of energy that are beneficial to society. Creation is bound to bring with it pain and hardship. However, one finds life worth living when one makes a strenuous effort for the sake of something good. He endeavors

to become a little better a person and to do just a little more for the good of other people, through such positive endeavor we are enabled to feel deep joy in our human lives.

Even lay practitioners who want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation. So, the Lay Bodhisattvas are devout Buddhists who take refuge in the Triple Gem and follow Bodhisattvayana which teaches the observance of the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The aim of Bodhisattvayana is the attainment of Supreme Buddhahood. Therefore, it is also called the Buddhayana or Tathagatayana. Though still a lay Bodhisattvas, he or she should have a profound understanding; they should have the insight that the four noble truths to understand the true aspects of reality. Bodhisattvas use the one truth to understand the true aspects of reality. The wisdom of the Bodhisattva is always acute, so they often have a broad compassionate mind. According to the tradition of Northern Buddhism, a Bodhisattva wants to practice Bodhisattva's practising must first vow to devote the mind to bodhi (bodhicita). He or she must have loving-kindness to all living beings. He or she must always practise the six Paramitas. Finally, he or she must practise the four all-embracing virtues. Besides, a lay Bodhisattva should also learn Bodhisattva's four kinds of fearlessness. First, Bodhisattva-fearlessness arises from powers of memory and ability to preach without fear. Second, Bodhisattva-fearlessness arises from powers of moral diagnosis and application of the remedy. Third, Bodhisattva-fearlessness arises from powers of ratiocination. Fourth, Bodhisattva-fearlessness arises from powers of solving doubts. The Upasaka Sutra contains Buddha's teachings for Sujata, mentioned precepts observed by a layman. The Sujata-Sutra is also called Good Birth Sutra or Good Life Sutra and was translated into Chinese by T'an-Wu-Ch'an. As mentioned above, besides keeping the five basic precepts, lay people who cultivate on the Bodhisattvas' Path should always keep six grave sins and the twenty-eight faults in the Sujata-Sutra.

## ***II. Six Major Precepts:***

The six grave sins are extremely important for lay Bodhisattvas, for keeping these precepts will help them attain the Holy fruitions. ***The First Major Precept Is the Precept of Killing:*** Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not kill any being, even if it is an ant. After taking the precepts, if he or she instructs others to kill or if he or she, himself or herself kills, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a non-returner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. ***The Second Major Precept Is the Precept of Stealing:*** Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not steal, even as little as a penny. After taking the precepts, if he or she breaks the precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. ***The Third Major Precept Is the Precept of Lying:*** Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not lie that he or she has mastered the contemplation of impurity or attained the fruition of a non-returner. After taking the precepts, if he or she breaks the precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled Upasaka or upasika, and an afflicted upasaka or upasika. ***The Fourth Major Precept Is the Precept of Sexual Misconduct:*** Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not engage in any sexual misconduct. After taking the

precepts, if he or she breaks this precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. ***The Fifth Major Precept Is the Precept of Talking About the Wrong Deeds of the Four Categories of Buddha's Disciples:*** Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not speak of the faults of the bhikkhus, bhikkhunis, upasakas, and upasikas. After taking the precepts, if he or she breaks this precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika. ***The Sixth Major Precept Is the Precept of Selling Alcohol:*** Followers of the Buddha! After an upasaka or an upasika takes the precepts, even if he or she has to sacrifice his or her life, he or she should not sell intoxicants. After taking the precepts, if he or she breaks this precept, he or she loses the upasaka or upasika precepts. This person cannot attain even the state of warmth, let alone the fruition of a stream-enterer or a nonreturner. He or she is called a precept-breaking upasak or upasika, a stinking upasaka or upasika, an outcast upasaka or upasika, a defiled upasaka or upasika, and an afflicted upasaka or upasika.

### ***III. Twenty-Eight Secondary Precepts:***

Besides the six major precepts, there are also twenty-eight secondary precepts or faults. These precepts help Lay Bodhisattvas nurture their morality on their daily cultivation. ***The First Secondary Precept*** is the precept of not making offering to one's parents and teachers. Followers of the Buddha! As the Buddha has said, If an upasaka or upasika, after taking the precept, does not make offerings to his or her parents and teachers, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate.

He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Second Secondary Precept*** is the precept of indulging in intoxicants. If an upasaka or upasika, after taking the precept, indulges in intoxicants, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Third Secondary Precept*** is the precept of not visiting and looking after the sick. If an upasaka or upasika, after taking the precept, does not look after those who are sick, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. The Fourth Secondary Precept is the precept of ignoring one's begging. If an upasaka or upasika, after taking the precept, upon seeing supplicants, does not give away whatever he or she can, but rather send them away empty-handed, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Fifth Secondary Precept*** is the precept of not paying respect to the elderly among the four categories of Buddha's disciples. If an upasaka or upasika, after taking the precept, upon seeing bhikkhus, bhikkhunis, elder upasakas or elder upasikas, does not get up to greet and bow to them, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Sixth Secondary Precept*** is the precept of pride when seeing the four categories of Buddha's disciples break the precepts. If an upasaka or upasika, after taking the precept, arouses this arrogant thought upon seeing bhikkhus, bhikkhunis, upasakas, and upasikas who violate the precepts, "I am superior to them, for they are not as good as I," he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Seventh Secondary Precept*** is the precept of not fulfilling the precept of not eating after midday during the six days of a month. If an upasaka or upasika, after taking the precept, does not keep the eight precepts

and makes offerings to the Triple Gem for six days each month, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Eighth Secondary Precept*** is the precept of not listening to the Dharma. If an upasaka or upasika, after taking the precept, does not attend the Dharma lectures held within 12 kilometers, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Ninth Secondary Precept*** is the precept of using the Sangha's furniture and utensils. If an upasaka or upasika, after taking the precept, makes use of the Sangha's beds, chairs and utensils, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Tenth Secondary Precept*** is the precept of drinking water that contains insects. If an upasaka or upasika, after taking the precept, suspects that there are living organisms in the water and drink it anyway, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Eleventh Secondary Precept*** is the precept of walking alone in dangerous places. If an upasaka or upasika, after taking the precept, travels alone in places that are considered dangerous, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twelfth Secondary Precept*** is the precept of staying alone in the bhikkhu's or bhikkhuni's vihara. If an upasaka or upasika, after taking the precept, stays overnight alone in a bhikkhu's or bhikkhuni's vihara, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Thirteenth Secondary Precept*** is the precept of fighting for the sake of wealth. If an upasaka or upasika, after taking the precept, for the sake of wealth, beats and scolds his or

her slaves, servants or other people, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Fourteenth Secondary Precept*** is the precept of giving leftover food to the four categories of Buddha's disciples. If an upasaka or upasika, after taking the precept, offers leftover food to bhikkhus, bhikkhunis, upasakas, upasikas, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Fifteenth Secondary Precept*** is the precept of keeping cats or foxes. If an upasaka or upasika, after taking the precept, raises cats or foxes, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Sixteenth Secondary Precept*** is the precept of rearing animals and not giving them away to those who have not taken the precepts. If an upasaka or upasika, after taking the precept, raises elephants, horses, cows, goats, camels, donkeys, or any other animals, and does not give them to those who have not taken the precepts, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Seventeenth Secondary Precept*** is the precept of not keeping the three outfits, bowls and walking sticks. If an upasaka or upasika, after taking the precept, does not keep the sanghati clothes, bowls, and walking sticks (the daily necessities of the Sangha), he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Eighteenth Secondary Precept*** is the precept of not ensuring that the irrigation water of rice farm is insect free, and to carry out farming on land. If an upasaka or upasika, after taking the precept, needs to farm for a living, but does not ensure that the irrigation water of rice farm is insect free, and to carries out farming on land, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is

impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Nineteenth Secondary Precept*** is the precept of using an unjust scale in business. If an upasaka or upasika, after taking the precept, engages in business for a living, that uses a balance or scale to sell goods, then after having made a deal, he or she should not call off a previous deal for a more profitable one. When buying from others, he or she should advise the seller if he or she is trying to be dishonest in using his or her balance or scale. If an upasaka or upasika does not do so, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twentieth Secondary Precept*** is the precept of having sexual encounter at the wrong time and place. If an upasaka or upasika, after taking the precept, has sexual intercourse in improper places and improper times, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-First Secondary Precept*** is the precept of evading government taxes while doing business. If an upasaka or upasika, after taking the precept, evades government taxes while doing business or reports dishonestly, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-Second Secondary Precept*** is the precept of not obeying the country's law. If an upasaka or upasika, after taking the precept, does not obey the country's law, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-Third Secondary Precept*** is the precept of not making offering to the Triple Gem when obtaining new food. If an upasaka or upasika, after taking the precept, does not offer the newly harvested grain, fruits, and vegetables first to the Triple Gem, but consumes them first himself or herself, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-Fourth***

***Secondary Precept*** is the precept of not giving dharma lectures without the Sangha's permission. If an upasaka or upasika, after taking the precept, gives Dharma talks without the Sangha's permission, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-Fifth Secondary Precept*** is the precept of walking in front of the five categories of Buddha's disciples. If an upasaka or upasika, after taking the precept, walks in front of a bhikkhu, bhikkhuni, sikkhamaṇava, samanera, samaneri, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-Sixth Secondary Precept*** is the precept of not distributing the Sangha food equally. If an upasaka or upasika, after taking the precept of distributing the Sangha food equally, but does not distribute equally, meanwhile offering better food in excessive amount to his or her own master, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-Seventh Secondary Precept*** is the precept of rearing silk worms. If an upasaka or upasika, after taking the precept, raise silk worms, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death. ***The Twenty-Eighth Secondary Precept*** is the precept of ignoring the sick on the road. If an upasaka or upasika, after taking the precept, come across a sick person on the road, if this upasaka or upasika does not look after and arrange a place for this sick person, but rather deserts him or her, he or she commits the fault of not being mindful and losing the initial intention in taking the precept. If he or she does not have the mind of repentance, he or she will deteriorate. He or she is impure and will continue to create defiled karma that leads to transmigration in the cycle of birth and death.

## *Chapter Fourteen*

### *Monastic Bodhisattva Precepts*

#### *I. An Overview of Bodhisattva Precepts:*

The precepts of a Mahayana Bodhisattva. There are ten major and 48 minor. Any people can take the Bodhisattva ordination. This is done not only with the determination to be free from cyclic existence, but also with the motivation of attaining enlightenment in order to benefit all beings. The Bodhisattva vows work particularly to subdue the selfish attitude. They deal not only with our physical and verbal actions, but also with our thoughts and attitudes. Thus, they're more difficult to keep than the vows for individual liberation. The Bodhisattva ordination is found only in the Mahayana traditions. It may be taken by lay people, monks, and nuns. Although the essence is the same, the enumeration of the precepts varies in the Tibetan and Chinese versions. When taking these precepts, we determine to keep them until attaining enlightenment. To take Bodhisattva vows is entirely voluntary. To take them, we must first understand the advantages of living ethically. There are innumerable benefits, but they may be subsumed by saying that living ethically leads us to liberation and enlightenment and enables us to make our lives useful for others. Some people hesitate to take Bodhisattva precepts because they feel they can't keep them purely. But we shouldn't expect ourselves to be perfect from the outset. If we could protect our precepts without one blemish, we needn't take them, because we'd already be an arhat or a Buddha. Devout Buddhists should always remember that precepts are taken because we can't keep them perfectly. But through trying to, our actions, speech and attitudes will improve. On the contrary, we should not take precepts if we feel we are not ready or incapable of maintaining them. To keep our precepts, we need to be very conscientious and mindful. Should we transgress them, we can employ the four opponent powers: regret, refuge with the altruistic intention, remedial action and the determination not to repeat the negative action... to purify the imprints left on our mindstreams. To devout Buddhists, precepts should be regarded as the ornaments of a

sincere practitioner. The Ten Major Precepts or the ten weighty prohibitions. In the Brahma-Net Sutra, the Buddha said to his disciples, “If one receives the precepts but fails to keep (observe/practice) them, he is not a bodhisattva, nor he is a seed of Buddhahood. I, too, recite these precepts. All Bodhisattvas have studied them in the past, will study in the future, and are studying them now. I have explained the main characteristics of the Bodhisattva precepts. You should study and observe them with all your heart.”

## ***II. The Ten Bodhisattvas' Major Precepts:***

In the Brahma-Net Sutra, the Buddha said to his disciples, “There are ten major Bodhisattva precepts or the ten weighty prohibitions: not killing, not stealing, precept on sexual misconduct (not to lust), precept on lying and false speech, precept on drinking or selling alcohol beverages, precept on broadcasting the faults of the assembly (not to discuss the faults of other Buddhists), precept on prasing oneself and disparaging others (not to praise onself and disparage others), precept on stinginess and abuse of others, precept on anger and resentment (not to get angry), and precept on slandering the Triple Jewel (not to insult the Three Treasures). If one receives the precepts but fails to keep (observe/practice) them, he or she is not a bodhisattva, nor he or she is a seed of Buddhahood. I, too, recite these precepts. All Bodhisattvas have studied them in the past, will study in the future, and are studying them now. I have explained the main characteristics of the Bodhisattva precepts. You should study and observe them with all your heart.” In Zen training, Zen practitioners see the Ten Cardinal Precepts as koan practice. These Buddhist precepts can be seen from two perspectives. For example, the first precepts, "Do not kill," gives the impression that it just concerns right behavior or morality. While such teaching is needed, those who continue Zen practice and further clarify their insight into emptiness know that, actually, there is no one to do the killing and no one to be killed. From the ultimate standpoint, "Do not kill" also warns us not to fall into the dualistic view of killing versus not killing. However, it would be a misinterpretation to use this view of the precepts as a pretext for immoral transgression or excess. In contrast to the conventional habit of viewing things from the standpoint of good and bad, the Buddhist sees the world, with all its good and evil, just as

it is. Fundamentally, the world is neither good nor bad. Without genuine insight, so-called moral perfection is uninformed and hollow. True insight not only leads to the realization that there is no killers and no one to be killed, it also results in the realization that one simply cannot "kill." Whereas "do not" is an injunction, which may not necessarily lead to enlightened behavior, the "cannot" realization naturally evolves into the deeply rooted stance of "I won't kill." Yet the line separating "do not" (injunction) and "cannot" (realization) seems to dissolve when we see that we are always killing something. We may decide not to kill animals for food, but what about vegetables? And so on with everything else we destroy and discard. If we obeyed the injunction "do not kill" literally, we could not eat, we would starve to death, thus ending up by taking life anyway. How can we overcome this dilemma? When the need arises to take life or destroy, whether it be animal, vegetable, or inanimate object, one should just dwell on "Mu" with all one's heart. Thus each moment we are taking life from some form of existence can be an occasion to be deeply aware of our oneness with the universe in "Mu." Maintaining this attitude is the key point of the Five, Ten, Two Hundred Fifty or Three hundred forty-eight moral precepts. These precepts are not meant to bind or enslave us. Applied with "Mu" insight, they can be a means to emancipation. The Ten Precepts as koan study are no longer just moral injunctions, but constitute a further step on the road toward the complete realization of oneness in our everyday actions. Such realization does not negate the validity of relative values; it simply does not allow relative values to obscure our original freedom, our Buddha-nature.

In the Brahma-Net Sutra, the Buddha said to his disciples, "As for the ten major Bodhisattva precepts, if one receives the precepts but fails to keep (observe/practice) them, he is not a bodhisattva, nor is he a seed of Buddhahood. I, too, recite these precepts. All Bodhisattvas have studied them in the past, will study in the future, and are studying them now. I have explained the main characteristics of the Bodhisattva precepts. You should study and observe them with all your heart." *First, Major Precept on Killing:* A disciple of the Buddha shall not himself kill, encourage others to kill, kill by expedient means, praise killing, rejoice at witnessing killing, or kill through incantation or deviant mantras. He must not create the causes, conditions, methods, or

karma of killing, and shall not intentionally kill any living creature. As a Buddha's disciple, he ought to nurture a mind of compassion and filial piety, always devising expedient means to rescue and protect all beings. If instead, he fails to restrain himself and kills sentient beings without mercy, he commits a Parajika offense. *Second, Major Precept on Stealing:* A disciple of the Buddha must not himself steal or encourage others to steal, steal by expedient means, steal by means of incantation or deviant mantras. He should not create the causes, conditions, methods, or karma of stealing. No valuables or possessions, even those belonging to ghosts and spirits or thieves and robbers, be they as small as a needle or a blade of grass, may be stolen. As a Buddha's disciples, he ought to have a mind of mercy, compassion, and filial piety, always helping other people to earn merits and achieve happiness. If instead, he steals the possessions of others, he commits a Parajika offense. *Third, Major Precept on Sexual Misconduct (not to lust):* A disciple of the Buddha must not engage in licentious acts or encourage others to do so. He (a monk) should not have sexual relations with any female; be she a human, animal, deity or spirit, nor create the causes, conditions, methods, or karma of such misconduct. Indeed, he must not engage in improper sexual misconduct with anyone. A Buddha's disciple ought to have a mind of filial piety, rescuing all sentient beings and instructing them in the Dharma of purity and chastity. Sexual misconduct is also one of the five basic precepts for householders. If instead, he lacks compassion and encourages others to engage in sexual relations promiscuously, including with animals and even their mothers, daughters, sisters, or other close relatives, he commits a Parajika offense. *Fourth, Major Precept on Lying and False Speech:* A disciple of the Buddha must not himself use false words and speech, or encourage others to lie or lie by expedient means. He should not involve himself in the causes, conditions, methods, or karma of lying, saying that he has seen what he has not seen or vice-versa, or lying implicitly through physical or mental means. As a Buddha's disciple, he ought to maintain Right Speech and Right Views always, and lead all others to maintain them as well. If instead, he causes wrong speech, wrong views or evil karma in others, he commits a Parajika offense. *Fifth, Major Precept on Drinking or Selling Alcohol Beverages:* A disciple of the Buddha must

not drink or trade in alcohol beverages or encourage others to do so. He should not create the causes, conditions, methods or karma of drinking or selling any intoxicant whatsoever, for intoxicants are the causes and conditions of all kinds of offenses. As a Buddha's disciple, he ought to help all sentient beings achieve clear wisdom. If instead, he causes them to have upside-down, topsy-turvy thinking, he commits a Parajika offense. *Sixth, Major Precept on Broadcasting the Faults of the Assembly:* Also called not to discuss the faults of other Buddhists. A disciple of the Buddha must not himself broadcast the misdeeds or infractions of Bodhisattva-clerics or Bodhisattva-laypersons, or of ordinary monks and nuns, nor encourage others to do so. He must not create the causes, conditions, methods, or karma of discussing the offenses of the Assembly. As a Buddha's disciple, whenever he hears evil persons, externalists or followers of the Two Vehicles speak of practices contrary to the Dharma or contrary to the precepts within the Buddhist community, he should instruct them with a compassionate mind and lead them to develop wholesome faith in the Mahayana. If instead, he discusses the faults and misdeeds that occur within the assembly, he commits a Parajika offense. *Seventh, Major Precept on Praising Oneself and Disparaging Others:* Also called not to praise oneself and disparage others. A disciple of the Buddha shall not praise himself and speak ill of others, or encourage others to do so. He must not create the causes, conditions, methods, or karma of praising himself and disparaging others. As a disciple of the Buddha, he should be willing to stand in for all sentient beings and endure humiliation and slander, accepting blame and letting sentient beings have all the glory. He should never display his own virtues and conceal the good points of others, thus causing them suffer slander, he commits a Parajika offense. *Eighth, Major Precept on Stinginess and Abuse of others:* A disciple of the Buddha must not be stingy or encourage others to be stingy. He should not create the causes, conditions, methods, or karma of stinginess. As a Bodhisattva, whenever a destitute person comes for help, he should try his best to help, not to refuse. Besides, he must try to help others understand and practice Dharma. If instead, out of anger and resentment, he denies all assistance, refusing to help even a penny, a needle, a blade of grass, even a single sentence or verse or a phrase of Dharma, but instead scolds and abuses that person, he commits a

Parajika offense. *Ninth, Major Precept on Anger and Resentment:* Also called not to get angry. A disciple of the Buddha shall not harbor anger or encourage others to be angry. He should not create the causes, conditions, methods, or karma of anger. In the contrary, As a disciple of the Buddha, he ought to be compassionate and filial, helping all sentient beings, or even transformation beings (deities and spirits) be happy at all times. If instead, he insults and abuses sentient beings, or even transformation beings such as dieties and spirits, with harsh words, hitting them with his fists or feet, or attacking them with a knife or club, or harbors grudges even when the victim confesses his mistakes and humbly seeks forgiveness in a soft, conciliatory voice, the disciple commits a Parajika offense. *Tenth, Major Precept on Slandering the Triple Jewel:* Also called not to insult the Three Treasures. A Buddha's disciple shall not himself speak ill of the Triple Jewel or encourage others to do so. He must not create the causes, conditions, methods, or karma of slandering. As a devoted Buddhist, when hearing a single word of slander against the Triple Jewel from externalists or evil beings, he experiences a pain similar to that of hundreds of thousands of spears piercing his heart. How then could he possibly slander the Triple Jewel himself? As a disciple of the Buddha, we are not only always revere the Triple Jewel ourselves, but we also help others understand and revere the Triple Jewel. On the contrary, if a disciple lacks faith and filial piety towards the Triple Jewel, and even assists evil persons or those of wrong views to slander the Triple Jewel, he commits a Parajika offense.

### ***III. Forty Eight Secondary or Lighter Precepts:***

Forty-eight precepts which the Buddha taught all Bodhisattvas in the Brahma-Net Sutra: respect toward Teachers and Friends, not to Drink Intoxicant Substances, not to Deliberately Eat Meat, not to eat the Five Pungent Herbs (tỏi: garlic, hẹ: chives, kiệu: leeks, hành: onions, hưng cừ: cà ri—asafoetida), not to Be Willing to Teach Repentance, not to Fail to Request the Dharma or Make Offerings, not to Fail to Attend Dharma Lectures, not to Deliberately Turn Away from the Mahayana, failing to Care for the Sick (both physical and mental), not to Store Deadly Weapons, not to Serve as an Emissary, not to Do Unlawful Businesses, not to Slander the Buddha Dharma, not to

Start Wildfire, not to Teach Non-Mahayana Dharma, not to Expound External Theories for Own Gaining, not to Rely on Others' Powers such as Officials to raise funds, not to serve as a Dharma Transmission Teacher while not understanding sufficiently the Dharma and the Moral Codes, not to Speak with Double-Tongued Speech, fail to Liberate Sentient Beings, not to Return Anger for Anger, Blow for Blow, being Arrogant (Refuse instructions on the sutras and moral codes from Dharma Master on account of his own intelligence) and Refuse to request the Dharma, not to Arrogantly refuse to Answer Dharma Law to Those Who Seek the meaning of Sutras and Moral Codes, fail to Practice Mahayana Teachings, to Serve as an Unskilled Abbot or Unskilled Leadership of the Assembly, not to Accept Personal Offerings. All offerings should belong to the Sangha or monasteries. Therefore, to accept personal offerings is a form of stealing the possessions of the Sangha, not to Accept any offerings from Personal Invitations because to do so is also to steal the possessions of the Sangha, laypersons not to Issue Discriminatory Invitations, not to Pursue Improper Livelihoods such as engaging in the worldly businesses under any circumstances, not to Handle any Business Affairs for the Laity, when Seeing Evil People Steal and Sell Statues or Paintings of Buddhas, Devoted Buddhist must try to repurchase (Buy Back) Clerics Along with Sacred Objects, not to Harm Sentient Beings (selling knives, clubs, bows, arrows, Abusing governmental position to confiscate people's possessions, raising cats, dogs, or any animals), not to Watch Improper Activities such as fighting, gambling or to listen to sounds of conch shells, drum, horns, guitars, flutes, songs or other music, etc, it is a Secondary Offense for a Buddhist to Temporary Abandoning of Bodhi Mind, especially monks and nuns, fail to Make Great Vows, fail to Take Solemn Oaths (would rather jump into a raging blaze, wrap self a thousand times with red-hot iron net, swallow red-hot iron pellets and drink molten iron, lie on a bonfire or burning iron, be impaled for eons by hundred of spears, jump into a caudron of boiling oil and roast for hundreds of thousands of eons, be pulverized from head to toe by an iron sledge hammer, have both eyes blinded by hundreds of thousands of swords, etc., should never break the precepts), not to Travel in Dangerous Areas, not to Sit in the Improper Order Within the Assembly, fail to Cultivate Merits and Wisdom,

discrimination in Conferring the Precepts, teaching for the Sake of Personal Profits, reciting the Precepts to Evil Persons with a greed of fame, thoughts of Violating the Precepts, fail to Honor the Sutras and Moral Codes, fail to Teach Sentient Beings, preaching in an Inappropriate Manner. A devoted Buddhist, especially monks and nuns, should always have a mind of Great Compassion to teach and transform sentient beings, abuse high official position in the Order to undetermine the moral code of the Buddhas and set Regulations against the Dharma, to destroy the Dharma for Fame or Profit.

Forty Eight Secondary or Lighter Precepts which the Buddha taught all Bodhisattvas in the Brahma-Net Sutra can be summarily explained as follows. *The First Secondary Precept on Disrespect toward Teachers and Friends:* A disciple of the Buddha who is destined to become an emperor, a Wheel-Turning King, or high official should first receive the Bodhisattva precepts. He will then be under the protection of all guardians, dieties and spirits, and the Buddhas will be pleased. Once he has received the precepts, the disciple should develop a mind of filial piety and respect. Whenever he meets an Elder Master, a monk, or a fellow cultivator of like views and like conduct, he should rise and greet him with respect. He must then respectfully make offerings to the guest-monks, in accord with the Dharma. He should be willing to pledge himself, his family, as well as his kingdom, cities, jewels and other possessions. If instead, he should develop conceit or arrogance, delusion or anger, refusing to rise and greet guest-monks and make offerings to them respectfully, in accordance with the Dharma, he commits a secondary offense. *The Second Secondary Precept on Consuming Alcoholic Beverages:* A disciple of the Buddha should not intentionally consume alcoholic beverages, as they are the source of countless offenses. If he but offers a glass of wine to another person, his retribution will be to have no hands for five hundred lifetimes. How could he then consume liquor himself! Indeed, a Bodhisattva should not encourage any person of any other sentient being to consume alcoholic, much less take any alcoholic beverages himself. A disciple should not drink any alcoholic beverages whatsoever. If instead, he deliberately does so or encourage others to do so, he commits a secondary offense. *The Third Secondary Precept on Eating Meat:* A disciple of the Buddha must not deliberately eat meat. He should not

eat the flesh of any sentient being. The meat-eater forfeits the seed of Great Compassion, severs the seed of the Buddha Nature and causes animals and transcendental beings to avoid him. Those who do so are guilty of countless offenses. Therefore, Bodhisattvas should not eat flesh of any sentient beings whatsoever. If instead, he deliberately eats meat, he commits a secondary offense. *The Fourth Secondary Precept on Five Pungent Herbs:* A disciple of the Buddha should not eat the five pungent herbs: garlic, chives, leeks, onions, and asafoetida. This is so even if they are added as flavoring to the main dishes. Hence, if he deliberately does so, he commits a secondary offense. *The Fifth Secondary Precept on Not Teaching Repentance:* Should a disciple of the Buddha see any being violate the Five Precepts, the Eight Precepts, the Ten Precepts, other prohibitions, or commit any of the Seven Cardinal Sins or any offense which leads to the Eight Adversities, any violations of the precepts whatever, he should counsel the offender to repent and reform. Hence, if a Bodhisattva does not do so and furthermore continues to live together in the assembly with the offender, share in the offerings of the laity, participate in the same Uposatha ceremony and recite the precepts, while failing to bring up that person's offense, enjoining himself to repret, the disciple commits a secondary offense. *The Sixth Secondary Precept on Failing to Request the Dharma or Make Offerings:* Should an Elder Master, a Mahayana monk or fellow cultivator of like views and practice, come from far away to the temple, residence, city or village of a disciple of the Buddha, the disciple should respectfully welcome him and see him off. He should minister to his needs at all times, though doing so may cost as much as three ounces of gold! Moreover, the disciple of the Buddha should respectfully request the guest-master to preach the Dharma three times a day by bowing to him without a single thought of resentment or weariness. He should be willing to sacrifice himself for the Dharma and never be lax in requesting it. If he does not act in this manner, he commits a secondary offense. *The Seventh Secondary Precept on Failing to Attend Dharma Lectures:* A disciple of the Buddha, who has just begun Bodhisattva training should take copies of the appropriate sutras or precept codes to any place where such sutras or moral codes are being explained, to listen, study, and inquire about the Dharma. He should go to wherever there is a Dharma Master

lecturing, be it in a house, beneath a tree, in a temple, in the forests or mountains, or elsewhere. If he fails to do so, he commits a secondary offense. *The Eighth Secondary Precept on Turning Away from the Mahayana:* If a disciple of the Buddha denies the eternal Mahayana sutras and moral codes, declaring that they were not actually taught by the Buddha, and instead follows and observes those of the Two Vehicles and deluded externalists, he commits a secondary offense. *The Ninth Secondary Precept on Failure to Care for the Sick:* Should a disciple of the Buddha see anyone who is sick, he is constantly to provide for that person's needs just as he would for a Buddha. Of the eight Fields of Blessings, looking after the sick is the most important. A Buddha's disciple should take care of his father, mother, Dharma teacher or disciple, regardless of whether he or she is disabled or suffering from various kinds of diseases. If instead, he becomes angry and resentful and fails to do so, or refuses to rescue the sick or disabled in the temple, cities and towns, forests and mountains, or along the road, he commits a secondary offense. *The Tenth Secondary Precept on Storing Deathly Weapons:* A disciple of the Buddha should not store weapons such as knives, clubs, bows, arrows, spears, axes or any other weapons, nor may he keep nets, traps or any such devices used in destroying life. As a disciple of the Buddha, he must not even avenge the death of his parents, let alone kill sentient beings! He should not store any weapons or devices that can be used to kill sentient beings. If he deliberately does so, he commits a secondary offense. *The Eleventh Secondary Precept on Serving as an Emissary:* A disciple of the Buddha shall not, out of personal benefit or evil intentions, act as a country emissary to foster military confrontation and war causing the slaughter of countless sentient beings. As a disciple of the Buddha, he should not be involved in military affairs, or serve as a courier between armies, much less act as a willing catalyst for war. If he deliberately does so, he commits a secondary offense. *The Twelfth Secondary Precept on Unlawful Business Undertakings:* A disciple of the Buddha must not deliberately trade in slaves or sell anyone into servitude, nor should he trade in domestic animals, coffins or wood for caskets. He cannot engage in these types of business himself much less encourage others to do so. Otherwise, he commits a secondary offense. *The Thirteenth Secondary Precept on Slander and Libel:* A disciple of the

Buddha must not, without cause and with evil intentions, slander virtuous people, such as Elder Masters, monks or nuns, kings, princes or other upright persons, saying that they have committed the Seven Cardinal Sins or broken the Ten Major Bodhisattva Precepts. He should be compassionate and filial and treat all virtuous people as if they were his father, mother, siblings or other close relatives. If instead, he slanders and harms them, he commits a secondary offense. *The Fourteenth Secondary Precept on Starting Wildfire:* A disciple of the Buddha shall not, out of evil intentions, start wildfires to clear forests and burn vegetation on mountains and plains, during the fourth to the ninth months of the lunar year. Such fires are particularly injurious to animals during that period and may spread to people's homes, towns and villages, temples and monasteries, fields and groves, as well as the unseen dwellings and possessions of deities and ghosts. He must not intentionally set fire to any place where there is life. If he deliberately does so, he commits a secondary offense. *The Fifteenth Secondary Precept on Teaching Non-Mahayana Dharma:* A disciple of the Buddha must teach one and all, from fellow disciples, relatives and spiritual friends to externalists and evil beings, how to receive and observe the Mahayana sutras and moral codes. He should teach the Mahayana principles to them and then develop the Bodhi Mind, as well as the ten Dwellings, the Ten Practices and the Ten Dedications, explaining the order and function of each of these Thirty Minds or levels. If instead, the disciple, with evil, hateful intentions, perversely teaches them the sutras and moral codes of the Two Vehicle tradition as well as the commentaries of deluded externalists, he thereby commits a secondary offense. *The Sixteenth Secondary Precept on Unsound Explanation of the Dharma:* A Bodhisattva Dharma Master must first, with a wholesome mind, study the rules of deportment, as well as sutras and moral codes of the Mahayana tradition, and understand their meanings in depth. Then, whenever novices come from afar to seek instruction, he should explain, in conformity with the Dharma, all the Bodhisattva renunciation practices, such as burning one's body, arm, or finger as the ultimate act in the quest for Supreme Enlightenment. If a novice is not prepared to follow these practices as an offering to the Buddhas, he is not a Bodhisattva monk. Moreover, a Bodhisattva monk should be willing to sacrifice his body and limbs for

starving beasts and hungry ghosts as the ultimate act of compassion in rescuing sentient beings. After these explanations, the Bodhisattva Dharma Master should teach the novices in an orderly way, to awaken their minds. If instead, for personal gain, he refuses to teach or teaches in a confused manner, quoting passages out of order and context, or teaches in a manner that disparages the Triple Jewel, he commits a secondary offense. *The Seventeenth Secondary Precept on Exacting Donations:* A disciple of the Buddha must not, for the sake of food, drink, money, possessions or fame, approach and befriend kings, princes, or high officials and on the strength of such relationships, raise funds, or obtain other advantages. Nor may he encourage others to do so. These actions are called untoward, excessive demands and lack compassion and filial piety. Such a disciple commits a secondary offense. *The Eighteenth Secondary Precept on Serving as an Inadequate Master:* A disciple of the Buddha should study the Twelve Divisions of the Dharma and recite the Bodhisattva Precepts frequently. He should strictly observe these precepts in the Six Periods of the day and night and fully understand their meaning and principles as well as the essence of their Buddha Nature. If instead, the disciple of the Buddha fails to understand even a sentence or a verse of the moral code or the causes and conditions related to the precepts, but pretends to understand them, he is deceiving both himself and others. A disciple who understands nothing of the Dharma, yet acts as a teacher transmitting the precepts, commits a secondary offense. *The Nineteenth Secondary Precept on Double-Tongue Speech:* A disciple of the Buddha must not, with malicious intent gossip or spread rumors and slander, create discord and disdain for virtuous people. An example is disparaging a monk who observes the Bodhisattva precepts, as he makes offerings to the Buddha by holding an incense burner to his forehead. A disciple of the Buddha who does so commits a secondary offense. *The Twentieth Secondary Precept on Failure to Liberate Sentient Beings:* A disciple of the Buddha should have a mind of compassion and cultivate the practice of liberating sentient beings. He must reflect thus: “Throughout the eons of time, all male sentient beings have been my father, all female sentient beings my mother. I was born of them.” I now slaughter them, I would be slaughtering my parents as well as eating flesh that was once my own. This is so

because all elemental earth, water, fire and air, the four constituents of all life, have previously been part of my body, part of my substance. I must therefore always cultivate the practice of liberating sentient beings and enjoin others to do likewise, as sentient beings are forever reborn, again and again, lifetime after lifetime. If a Bodhisattva sees an animal on the verge of being killed, he must devise a way to rescue and protect it, helping it to escape suffering and death. The disciple should always teach the Bodhisattva precepts to rescue and deliver sentient beings. On the day of his father, mother, and siblings die, he should invite Dharma Master to explain the Bodhisattva sutras and precepts. This will generate merits and virtues and help the deceased either to achieve rebirth in the Pure Land and meet the Buddhas or to secure rebirth in the human or celestial realms. If instead, a disciple fails to do so, he commits a secondary offense. *The Twenty-first Secondary Precept on Violence and Vengefulness*: A disciple of the Buddha must not return anger for anger, blow for blow. He should not seek revenge, even if his father, mother, siblings, or close relatives are killed, nor should he do so if the ruler or king of his country is murdered. To take the life of one being in order to avenge the killing of another is contrary to filial piety as we are all related through eons of birth and rebirth. Furthermore, he should not keep others in servitude, much less beat or abuse them, creating evil karma of mind, speech and body day after day, particularly the offenses of speech. How much less should he deliberately commit the Seven Cardinal Sins. Therefore, if a Bodhisattva-monk lacks compassion and deliberately seeks revenge, even for an injustice done to his close relatives, he commits a secondary offense. *The Twenty-second Secondary Precept on Arrogance and Failure to Request the Dharma*: A disciple of the Buddha who has only recently become a monk and is still a novice in the Dharma should not be conceited. He must not refuse instruction on the sutras and moral codes from Dharma Masters on account of his own intelligence, worldly learning, high position, advanced age, noble lineage, vast understanding, great merits, extensive wealth and possessions, etc. Although these Masters may be of humble birth, young in age, poor, or suffering physical disabilities, they may still have genuine virtue and deep understanding of sutras and moral codes. The novice Bodhisattva should not judge Dharma Masters on the basis

of their family background and refuse to seek instructions on the Mahayana truths from them. If he does so, he commits a secondary offense. *The Twenty-third Secondary Precept on Teaching the Dharma Grudgingly*: After my passing, should a disciple, with a wholesome mind, wish to receive the Bodhisattva precepts, he may make a vow to do so before the images of Buddhas and Bodhisattvas and practice repentance before these images for seven days. If he then experienced a vision, he has received the precepts. If he does not, he should continue doing so for fourteen days, twenty-one days, or even a whole year, seeking to witness an auspicious sign. After witnessing such a sign, he could, in front of images of Buddhas and Bodhisattvas, formally receive the precepts. If he has not witnessed such a sign, although he may have accepted the precepts before the Buddha images, he has not actually received the precepts. However, the witnessing of auspicious signs is not necessary if the disciple receives the precepts directly from a Dharma Master who has himself received the precepts. Why is this so? It is because this is a case of transmission from Master to Master and therefore all that is required is a mind of utter sincerity and respect on the part of the disciple. If, within a radius of some thousand miles, a disciple cannot find a Master capable of conferring the Bodhisattva precepts, he may seek to receive them in front of Buddha or Bodhisattva images. However, he must witness an auspicious sign. If a Dharma Master, on account of his extensive knowledge of sutras and Mahayana moral codes as well as his close relationship with kings, princes, and high officials, refuses to give appropriate answer to student-Bodhisattvas seeking the meaning of sutras and moral codes, or does so grudgingly, with resentment and arrogance, he commits a secondary offense. *The Twenty-fourth Secondary Precept on Failure to Practice Mahayana Teaching*: If a disciple of the Buddha fails to study Mahayana sutras and moral codes assiduously and cultivate correct views, correct nature and correct Dharma Body, it is like abandoning the Seven Precious Jewels for mere stones: worldly texts and the Two Vehicle or externalist commentaries. To do so is to create the causes and conditions that obstruct the Path to Enlightenment and cut himself off from his Buddha Nature. It is a failure to follow the Bodhisattva path. If a disciple intentionally acts in such a manner, he commits a secondary offense. *The Twenty-fifth Secondary Precept on Unskilled*

*Leadership of the Assembly:* After my passing, should a disciple serve as an abbot, elder Master, Precept Master, Meditation Master, or Guest Prefect, he must develop a compassionate mind and peacefully settle differences within the Assembly, skillfully administering the resources of the Three Jewels, spending frugally and not treating them as his own property. If instead, he were to create disorder, provoke quarrels and disputes or squander the resources of the Assembly, he would commit a secondary offense. *The Twenty-sixth Secondary Precept on Accepting Personal Offerings:* Once a disciple of the Buddha has settled down in a temple, if visiting Bodhisattva Bhikshu should arrive at the temple precincts, the guest quarters established by the king, or even the summer retreat quarters, or the quarters of the Great Assembly, the disciple should welcome the visiting monks and see them off. He should provide them with such essentials as food and drink, a place to live, beds, chairs, and the like. If the host does not have the necessary means, he should be willing to pawn himself or cut off and sell his own flesh. Whenever there are meal offerings and ceremonies at a layman's home, visiting monks should be given a fair share of the offerings. The abbot should send the monks, whether residents or guests, to the donor's place in turn according to their sacerdotal age or merits and virtues. If only resident monks are allowed to accept invitations and not visiting monks, the abbot is committing a grievous offense and is behaving no differently than an animal. He is unworthy of being a monk or a son of the Buddha, and is guilty of a secondary offense. *The Twenty-seventh Secondary Precept on Accepting Discriminatory Invitation:* A disciple of the Buddha must not accept personal invitations nor appropriate the offerings for himself. Such offerings rightly belong to the Sangha, the whole community of monks and nuns of the Ten Directions. To accept personal offerings is to steal the possessions of the Sangha of the Ten Directions. It is tantamount to stealing what belongs to the Eight Fields of Blessings: Buddhas, Sages, Dharma Masters, Precept Masters, Monks/Nuns, mothers, fathers, and the sick. Such a disciple commits a secondary offense. *The Twenty-eighth Secondary Precept on Issuing Discriminatory Invitation:* A disciple of the Buddha, be he a Bodhisattva monk, lay Bodhisattva, or other donor, should, when inviting monks or nuns to conduct a prayer session, come to the temple and inform the monk in charge. The monk

will then tell him: “Inviting members of the Sangha according to the proper order is tantamount to inviting the arhats of the Ten Directions. To offer a discriminatory special invitation to such a worthy group as five hundred Arhats or Bodhisattva-monks will not generate as much merit as inviting one ordinary monk, if it is his turn. There is no provision in the teachings of the Seven Buddhas for discriminatory invitations. To do so is to follow externalist practices and to contradict filial toward all sentient beings. If a disciple deliberately issues a discriminatory invitation, he commits a secondary offense. *The Twenty-ninth Secondary Precept on Improper Livelihood*: A disciple of the Buddha should not, for the sake of gain or with evil intentions, engage in the business of prostitution, selling the wiles and charms of men and women. He must also not cook for himself, milling and pounding grain. Neither may he act as a fortune-teller predicting the gender of children, reading dreams and the like. Nor shall he practice sorcery, work as a trainer of falcons or hunting dogs, nor make a living concocting hundreds and thousands of poisons from deadly snakes, insects, or from gold and silver. Such occupations lack mercy, compassion, and filial piety toward sentient beings. Therefore, if a Bodhisattva intentionally engages in these occupations, he commits a secondary offense. *The Thirtieth Secondary Precept on Handling Business Affairs for the Laity*: A disciple of the Buddha must not, with evil intentions, slander the Triple Jewel while pretending to be their close adherent, preaching the Truth of Emptiness while his actions are in the realm of Existence. Thus, he must not handle worldly affairs for the laity, acting as a go-between or matchmaker, creating the karma of attachment. Moreover, during the six days of fasting each month and the three months of fasting each year, a disciple should strictly observe all precepts, particularly those against killing, stealing and the rules against breaking the fast. Otherwise, the disciple commits a secondary offense. *The Thirty-first Secondary Precept on Rescuing Clerics Along with Sacred Objects*: After my passing, in the evil periods that will follow, there will be externalists, evil persons, thieves and robbers who steal and sell statues and paintings of Buddhas, Bodhisattvas and those to whom respect is due such as their parents. They may even peddle copies of sutras and moral codes, or sell monks, nuns or those who follow the Bodhisattva Path or have developed the Bodhi Mind to serve as

retainers or servants to officials and others. A disciple of the Buddha, upon witnessing such pitiful events, must develop a mind of compassion and find ways to rescue and protect all persons and valuables, raising funds wherever he can for this purpose. If a Bodhisattva does not act in this manner, he commits a secondary offense. *The Thirty-second Secondary Precept on Harming Sentient Beings:* A disciple of the Buddha must not sell knives, clubs, bows, arrows, other life-taking devices, nor keep altered scales or measuring devices. He should not abuse his governmental position to confiscate people's possessions, nor should he, with malice at heart, restrain or imprison others or sabotage their success. In addition, he should not raise cats, dogs, foxes, pigs and other such animals. If he intentionally does such things, he commits a secondary offense. *The Thirty-third Secondary Precept on Watching Improper Activities:* A disciple of the Buddha must not, with evil intentions, watch people fighting or battling of armies, rebels, gangs and the like. He should not listen to the sounds of conch shells, drums, horns, guitars, flutes, songs or other music, nor should he be party to any form of gambling, whether dice, checkers, or the like. Furthermore, he should not practice fortune-telling or divination nor should he be an accomplice to thieves and bandits. He must not participate in any of these activities. If instead, he intentionally does so, he commits a secondary offense. *The Thirty-fourth Secondary Precept on Temporary Abandoning of the Bodhi Mind:* A disciple of the Buddha should observe the Bodhisattva precepts at all times, whether walking, standing, reclining or seated, reading and reciting them day and night. He should be resolute in keeping the precepts, as strong as a diamond, as desperate as a shipwrecked person clinging to a small log while attempting to cross the ocean, or as principled as the Bhikṣu bound by reeds. Furthermore, he should always have a wholesome faith in the teachings of the Mahayana. Conscious that sentient beings are Buddhas-to-be while the Buddhas are realized Buddhas, he should develop the Bodhi Mind and maintain it in each and every thought, without retrogression. If a Bodhisattva has but a single thought in the direction of the Two Vehicles or externalist teachings, he commits a secondary offense. *The Thirty-fifth Secondary Precept on Failure to Make Great Vows:* A Bodhisattva must make many great vows, to be filial to his parents and Dharma teachers, to

meet good spiritual advisors, friends, and colleagues who will keep teaching him the Mahayana sutras and moral codes as well as the Stages of Bodhisattva Practice, the Ten Dwellings, the Ten Practices, the Ten Dedications, and the Ten Grounds. He should further vow to understand these teachings clearly so that he can practice according to the Dharma while resolutely keeping the precepts of the Buddhas. If necessary, he should lay down his life rather than abandon this resolve. If any Bodhisattva does not make such vows, he commits a secondary offense. *The Thirty-sixth Secondary Precept on Failure to Take Solemn Oaths:* Once a Bodhisattva has made these great vows, he should strictly keep the precepts of the Buddhas and take the following oaths: “I would rather jump into a raging blaze, a deep abyss, or into a mountain of knives, than engage in impure actions with any woman, thus violating the sutras and moral codes of the Buddhas of the Three Periods of Time. I would rather wrap myself a thousand times with a red-hot iron net, than let this body, should it break the precepts, wear clothing provided by the faithful. I would rather swallow red hot iron pellets and drink molten iron for hundreds of thousands of eons, than let this mouth, should it break the precepts, consume food and drink provided by the faithful. I would rather lie on a bonfire or burning iron net than let this body, should it break the precepts, rest on bedding, blankets and mats supplied by the faithful. I would rather be impaled for eons by hundreds of spears, than let this body, should it break the precepts, receive medications from the faithful. I would rather jump into a cauldron of boiling oil and roast for hundreds of thousands of eons, than let this body, should it break the precepts, receive shelter, groves, gardens, or fields from the faithful.” He should also take the following oaths: “I would rather be pulverized from head to toe by an iron sledge hammer, than let this body, should it break the precepts, accept respect and reverence from the faithful. I would rather have both eyes blinded by hundreds of thousands of swords and spears, than break the precepts by looking at beautiful forms. In the same vein, I shall keep my mind from being sullied by exquisite sounds, fragrances, food and sensations.” He further vows that all sentient beings will achieve Buddhahood. If a disciple of the Buddha does not make the preceding great resolutions, he commits a secondary offense. *The Thirty-seventh Secondary Precept on Traveling in Dangerous Areas:* As

a cleric, a disciple of the Buddha should engage in ascetic practices twice each year. He should sit in meditation, winter and summer, and observe the summer retreat. During those periods, he should always carry eighteen essentials such as a willow branch for a toothbrush, ash-water for soap, the traditional three clerical robes, an incense burner, a begging bowl, a sitting mat, a water filter, bedding, copies of sutras and moral codes as well as statues of Buddhas and Bodhisattvas. When practicing austerities and when travelling, be it for thirty miles or three hundred miles, a disciple of the Buddha should always have the eighteen essentials with him. The two periods of austerities are from the 15<sup>th</sup> of the first lunar month to the 15<sup>th</sup> of the third lunar month, and from the 15<sup>th</sup> of the eighth lunar month to the 15<sup>th</sup> of the tenth lunar month. During the periods of austerities, he requires these eighteen essentials just as a bird needs its two wings. Twice each month, the novice Bodhisattva should attend the Uposatha ceremony and recite the Ten Major and Forty-Eight Secondary Precepts. Such recitations should be done before images of the Buddhas and Bodhisattvas. If only one person attends the ceremony, then he should do the reciting. If two, three, or even hundreds of thousands attend the ceremony, still only one person should recite. Everyone else should listen in silence. The one reciting should sit on a higher level than the audience, and everyone should be dressed in clerical robes. During the summer retreat, each and every activity should be managed in accordance with the Dharma. When practicing the austerities, the Buddhist disciple should avoid dangerous areas, unstable kingdoms, countries ruled by evil kings, precipitous terrains, remote wildernesses, regions inhabited by bandits, thieves, or lions, tigers, wolves, poisonous snakes, or areas subject to hurricanes, floods and fires. The disciple should avoid all such dangerous areas when practicing austerities and also when observing the summer retreat. Otherwise, he commits a secondary offense. *The Thirty-eighth Secondary Precept on Order of Seating within the Assembly:* A disciple of the Buddha should sit in the proper order when in the Assembly. Those who received the Bodhisattva precepts first sit first, those who received the precepts afterwards should sit behind. Whether old or young, a Bhiksu or Bhiksuni, a person of status, a king, a prince, a eunuch, or a servant, etc., each should sit according to the order in which he received the precepts. Disciples of

the Buddha should not be like externalists or deluded people who base their order on age or sit without any order at all, in barbarian fashion. In my Dharma, the order of sitting is based on seniority of ordination. Therefore, if a Bodhisattva does not follow the order of sitting according to the Dharma, he commits a secondary offense. *The Thirty-ninth Secondary Precept on Failure to Cultivate Merits and Wisdom:* A disciple of the Buddha should constantly counsel and teach all people to establish monasteries, temples and pagodas in mountains and forests, gardens and fields. He should also construct stupas for the Buddhas and buildings for winter and summer retreats. All facilities required for the practice of the Dharma should be established. Moreover, a disciple of the Buddha should explain Mahayana sutras and the Bodhisattva precepts to all sentient beings. In times of sickness, national calamities, impending warfare or upon the death of one's parents, brothers and sisters, Dharma Masters and Precept Masters, a Bodhisattva should lecture and explain Mahayana sutras and the Bodhisattva precepts weekly for up to seven weeks. The disciple should read, recite, and explain the Mahayana sutras and the Bodhisattva precepts in all prayer gatherings, in his business undertakings and during periods of calamities, fire, floods, storms, ship lost at sea in turbulent waters or stalked by demons, etc. In the same vein, he should do so in order to transcend evil karma, the Three Evil Realms, the Eight Difficulties, the Seven Cardinal Sins, all forms of imprisonment, or excessive sexual desire, anger, delusion, and illness. If a novice Bodhisattva fails to act as indicated, he commits a secondary offense. *The Fortieth Secondary Precept on Discrimination in Conferring the Precepts:* A disciple of the Buddha should not be selective and show preference in conferring the Bodhisattva precepts. Each and every person can receive the precepts, kings, princes, high officials, Bhiksus, Bhiksunis, laymen, laywomen, libertines, prostitutes, the gods in the eighteen Brahma Heavens or the six Desire Heavens, asexual persons, bisexual persons, eunuchs, slaves, or demons and ghosts of all types. Buddhist disciples should be instructed to wear robes and sleep on cloth of a neutral color, formed by blending blue, yellow, red, black and purple dyes all together. The clothing of monks and nuns should, in all countries, be different from those worn by ordinary persons. Before someone is allowed to receive the

Bodhisattva precepts, he should be asked: “have you committed any Cardinal Sins?” The Precept Master should not allow those who have committed such sins to receive the precepts. Here are the Seven Cardinal Sins: Shedding the Buddha’s blood, murdering a sage, killing one’s father, one’s mother, murdering a DharmaTeacher, murdering a Precept Master or disrupting the harmony of the Sangha. Except for those who have committed the Cardinal Sins, everyone can receive the Bodhisattva precepts. The Dharma rules of the Buddhist Order prohibit monks and nuns from bowing down before rulers, parents, relatives, demons and ghosts. Anyone who understands the explanations of the Precept Master can receive the Bodhisattva precepts. Therefore, if a person were to come from thirty to three hundred miles away seeking the Dharma and Precept Master, out of meanness and anger, does not promptly confer these precepts, he commits a secondary offense. *The Forty-first Secondary Precept on Teaching for the Sake of Profit*: If a disciple of the Buddha, when teaching others and developing their faith in the Mahayana, should discover that a particular person wishes to receive the Bodhisattva precepts, he should act as a teaching master and instruct that person to seek out two Masters, a Dharma Master and a Precept Master. These two Masters should ask the Precept candidate whether he has committed any of the Seven Cardinal Sins in this life. If he has, he cannot receive the precepts. If not, he may receive the precepts. If he has broken any of the Ten Major Precepts, he should be instructed to repent before the statues of Buddhas and Bodhisattvas. He should do so six times a day and recite the Ten Major and Forty-Eight Minor Precepts, paying respect with utter sincerity to the Buddhas of the Three Periods of Time. He should continue in this manner until he receives an auspicious response, which could occur after seven days, fourteen days, twenty-one days, or even a year. Examples of auspicious signs include: experiencing the Buddhas rub the crown of one’s head, or seeing lights, halos, flowers and other such rare phenomena. The witnessing of an auspicious sign indicates that the candidate’s karma has been dissipated. Otherwise, although he has repented, it was of no avail. He still has not received the precepts. However, the merits accrued will increase his chances of receiving the precepts in a future lifetime. Unlike the case of a major Bodhisattva precept, if a candidate has violated any of the Forty-Eight Secondary

Precepts, he can confess his infraction and sincerely repent before Bodhisattva-monks or nuns. After that, his offense will be eradicated. The officiating Master, however, must fully understand the Mahayana sutras and moral codes, the secondary as well as the major Bodhisattva precepts, what constitutes an offense and what does not, the truth of Primary Meaning, as well as the various Bodhisattva cultivation stages, the Ten Dwellings, the Ten Practices, the Ten Dedications, the Ten Grounds, and Equal and Wonderful Enlightenment. He should also know the type and degree of contemplation required for entering and exiting these stages and be familiar with the Ten Limbs of Enlightenment as well as a variety of other contemplations. If he is not familiar with the above and, out of greed for fame, disciples or offerings, he makes a pretense of understanding the sutras and moral codes, he is deceiving himself as well as others. Hence, if he intentionally acts as Precept Master, transmitting the precepts to others, he commits a secondary offense. *The Forty-second Secondary Precept on Reciting the Precepts to Evil Persons:* A disciple of the Buddha should not, with a greedy motive, expound the great precepts of the Buddhas before those who have not received them, externalists or persons with heterodox views. Except in the case of kings or supreme rulers, he may not expound the precepts before any such persons. Persons who hold heterodox views and do not accept the precepts of the Buddhas are animalistic in nature. They will not, lifetime after lifetime, encounter the Triple Jewel. They are as senseless as trees and stones; they are no different from wooden stumps. Hence, if a disciple of the Buddha expounds the precepts of the Seven Buddhas before such persons, he commits a secondary offense. *The Forty-third Secondary Precept on Thoughts of Violating the Precepts:* If a disciple of the Buddha joins the Order out of pure faith, receives the correct precepts of the Buddhas, but then develops thoughts of violating the precepts, he is unworthy of receiving any offerings from the faithful, unworthy of walking on the ground of his motherland, unworthy of drinking its water. Five thousand guardians spirits constantly block his way, calling him “Evil thief!” These spirits always follow him into people’s homes, villages and towns, sweeping away his very footprints. Everyone curses such a disciple, calling him a “Thief within the Dharma.” All sentient beings avert their eyes, not wishing to see

him. A disciple of the Buddha who breaks the precepts is no different from an animal or a wooden stump. Hence, if a disciple intentionally violates the correct precepts, he commits a secondary offense. *The Forty-fourth Secondary Precept on Failure to Honor the Sutras and Moral Codes:* A disciple of the Buddha should always singlemindedly receive, observe, read and recite the Mahayana sutras and moral codes. He should copy the sutras and moral codes onto bark, paper, fine cloth, or bamboo clats and not hesitate to use his own skin as paper, draw his own blood for ink and his marrow for ink solvent, or split his bones for use as pens. He should use precious gems, priceless incense and flowers and other precious things to make and adorn covers and cases to store the sutras and codes. Hence, if he does not make offerings to the sutras and moral codes, in accordance with the Dharma, he commits a secondary offense. *The Forty-fifth Secondary Precept on Failure to Teach Sentient Beings:* A disciple of the Buddha should develop a mind of Great Compassion. Whenever he enters people's homes, villages, cities or towns, and sees sentient beings, he should say aloud, "You sentient beings should all take the Three Refuges and receive the Ten Major Bodhisattva Precepts." Should he come across cows, pigs, horses, sheep and other kinds of animals, he should concentrate and say aloud "You are now animals; you should develop the Bodhi Mind." A Bodhisattva, wherever he goes, be it climbing a mountain, entering a forest, crossing a river, or walking through a field should help all sentient beings develop the Bodhi Mind. If a disciple of the Buddha does not wholeheartedly teach and rescue sentient beings in such a manner, he commits a secondary offense. *The Forty-sixth Secondary Precept on Preaching in an Inappropriate Manner:* A disciple of the Buddha should always have a mind of Great Compassion to teach and transform sentient beings. Whether visiting wealthy and aristocratic donors or addressing Dharma gatherings, he should not remain standing while explaining the Dharma to laymen, but should occupy a raised seat in front of the lay assembly. A Bhiksu serving as Dharma instructor must not be standing while lecturing to the Fourfold Assembly. During such lectures, the Dharma Master should sit on a raised seat amidst flowers and incense, while the Fourfold Assembly must listen from lower seats. The Assembly must respect and follow the Master like filial sons following their parents or

Brahmans worshipping fire. If a Dharma Master does not follow these rules while preaching the Dharma, he commits a secondary offense. *The Forty-seventh Secondary Precept on Regulations against the Dharma:* A disciple of the Buddha who has accepted the precepts of the Buddhas with a faithful mind, must not use his high official position as a king, prince, official, etc. to undermine the moral code of the Buddhas. He may not establish rules and regulations preventing the four kinds of lay disciples from joining the Order and practicing the Way, nor may he prohibit the making of Buddha or Bodhisattva images, statues and stupas, or the printing and distribution of sutras and codes. Likewise, he must not establish rules and regulations placing controls on the Fourfold Assembly. If highly placed lay disciples engage in actions contrary to the Dharma, they are no different from vassals in the service of illegitimate rulers. A Bodhisattva should rightfully receive respect and offerings from all. If instead, he is forced to defer to officials, this is contrary to the Dharma, contrary to the moral code. Hence, if a king or official has received the Bodhisattva precepts with a wholesome mind, he should avoid offenses that harm the Three Jewels. If instead, he intentionally commits such acts, he is guilty of a secondary offense. *The Forty-eighth Secondary Precept on Destroying the Dharma:* A disciple of the Buddha who becomes a monk with wholesome intentions must not, for fame or profit, explain the precepts to kings or officials in such a way as to cause monks, nuns or laymen who have received the Bodhisattva precepts to be tied up, thrown into prison, conscripted or enslaved. If a Bodhisattva acts in such a manner, he is no different from a worm in a lion's body, eating away at the lion's flesh. Tis is not something a worm living outside the lion can do. Likewise, only disciples of the Buddhas can bring down the Dharma, no externalist or celestial demon can do so. Those who have received the precepts of the Buddha should protect and observe them just as a mother would care for her only child or a filial son his parents. They must not bring down the Dharma. If a Bodhisattva hears externalists or evil-minded persons speak ill of, or disparage, the precepts of the Buddhas, he should feel as though his heart were pierced by three hundred spears, or his body stabbed with a thousand knives or thrashed with a thousand clubs. He would rather suffer in the hells himself for a hundred eons than hear evil beings disparage the precepts of the Buddha. How much worse it would be if the disciple were to break the precepts himself or incite others to do so! This is indeed an unfilial mind! Hence, if he violates the precepts intentionally, he commits a secondary offense.

## **2**

***Part Two***  
***A Journey to Find***  
***the Bodhisattva Within***  
***(Phần Hai: Hành Trình Đi Tìm***  
***Vị Bồ Tát Bên Trong)***



## *Chapter Fifteen*

### *An Overview of the Journey to Find the Bodhisattva Within*

#### *I. The Origination of the Bodhisattva Ideal:*

Some 200 or 300 years after the Buddha's death, a new variation of the Buddhist ideal began to emerge. Dissatisfied with the seemingly limited goal of the arhat, this new vision emphasized the Bodhisattva as the highest aspiration for all. A Bodhisattva is a being who resolves to become a fully enlightened Buddha and who dedicates his efforts to helping other sentient beings to attain salvation. These compassionate beings figure predominantly in the Mahayana tradition; indeed, the most distinguishing feature of Mahayana Buddhism may be its advocacy of the Bodhisattva as the vehicle to liberation. The Bodhisattva follows a long and arduous path, often described as having ten stages and spanning many lives at the end of which he attains complete Buddhahood. The Mahayana is thus able to consider a host of Bodhisattvas, at different stages along the path, as intervening in the lives of sentient beings. An advanced Bodhisattva, for example, can create "Buddha-Fields," to which humans can aspire to be reborn by devotion and righteousness. The notion of the Bodhisattva is at times combined with the doctrine of the "Three Bodies" of the Buddha. This theory maintains that the ultimate form of Buddhahood and the true nature of things is the "Body of Dharma" itself (Dharmakaya). The Body of Dharma is revealed progressively by two other bodies: the "Enjoyment Body" (Sambhogakaya), a subtle form perceptible only to those advanced in the path, and the "Transformation Body" (Nirmanakaya), a physical form apparent to all. According to this scheme, Gautama was merely a Transformation Body, an apparition of ultimate Buddhahood. Other Bodhisattvas, who are Enjoyment Bodies, can also teach and intervene through transformation and apparition. Important Mahayana Bodhisattvas include Avalokitesvara; Manjusri, who personifies great wisdom and is often represented holding a sword, which he uses to cut through the veil of ignorance; and Maitreya, "The Kindly One," who will be the next Buddha and who,

after attaining Buddhahood, will send the next Transformation Body to teach on earth. Other great Buddhist teachers are sometimes associated with Bodhisattvas, and are even seen as their incarnations. One of these is Nagarjuna, who was an abbot at the Buddhist university of Nalanda in the second century A.D. Nagarjuna is considered the founder of the Madhyamaka, a school of Buddhist philosophy that was active in Buddhist India. Madhyamaka greatly influenced certain forms of Chinese and Japanese Buddhism, such as Zen, and still flourishes today in Tibet.

In Tibetan, Bodhisattva is translated as "Heroic Being." The heroic quality of the Bodhisattva is brought out by the Prajnaparamita: "Suppose a hero, endowed with great accomplishments, had gone out with his mother, father, sons, and daughters. By some set of circumstances, they would get into a huge wild forest. The foolish among them would be greatly frightened. The hero would, however, fearlessly say to them 'Do not be afraid! I will speedily take you out of this great and terrible jungle, and bring you to safety.' Since he is fearless, vigorous, exceedingly tender, compassionate, courageous and resourceful, it does not occur to him to take himself alone out of the jungle, leaving his relatives behind. Against the Arhat, Mahayana Buddhism claimed that we must take the whole of the creation with us to enlightenment, that we cannot just abandon any beings, as all beings are as near to us as our relatives are. What a man should do is to make no discrimination between himself and others, and to wait until he had helped everybody into Nirvana before losing himself into it. The Mahayanists thus claimed that the Arhat had not aimed high enough. According to the Mahayana Buddhism, the ideal man, the aim of the Buddhist effort, was not the rather self-centered, cold and narrow-minded Arhat, but the all compassionate Bodhisattva, who abandoned the world, but not the beings in it. Wisdom had been taught as the highest quality for an Arhat, and compassion as a subsidiary virtue; but to a Bodhisattva, compassion came to rank as equal with wisdom. While the wisdom of an Arhat had been fruitful in setting free in himself. What there was to be set free, it was rather sterile in ways and means of helping ordinary people. The Bodhisattva would be a man who does not only set himself free, but who is also skilful in devising means for bringing out and maturing the latent seeds of enlightenment

in others. According to the Prajna-paramita-sutra, the Buddha taught: “Doers of what is hard are the Bodhisattvas, the great beings who have set out to win supreme enlightenment. They do not wish to attain their own private Nirvana. On the contrary, they have survey the highly painful world of being, but they do not tremble at birth-and-death. They have set out for the benefit of the world, for the peace and happiness of the world. They have resolved, and yet desirous to win supreme enlightenment, they do not tremble at birth and death. They have set out for the benefit of the world, for the ease of the world, out of pity for the world. They have resolved: ‘We will become a shelter for the world, a refuge for all beings, the world’s place of rest, the final belief of all beings, islands of the world, lights of the world, leaders of the world, the world’s means of salvation.

According to the Mahayana Buddhism, the ideal of the Bodhisattva was partly due to social pressure on the Order, but to a great extent it was inherent in the practice of the ‘Unlimited,’ which had trained the monks not to discriminate between themselves and others. As we saw, Buddhism has at its disposal two methods by which it reduces the sense of separateness on the part of individuals. The one is the culture of the social emotions, or sentiments, such as loving-kindness (friendliness) and compassion. The other consists in acquiring the habit of regarding whatever one thinks, feels or does as an interplay of impersonal forces, called ‘Dharmas,’ weaning oneself slowly from such ideas as ‘I’ or ‘mine’ or ‘self.’ There is a logical contradiction between the method of wisdom, which sees no persons at all, but only Dharmas, and the method of the ‘Unlimited’ which cultivates relations to people as persons. The meditation on Dharmas dissolves other people, as well as oneself, into a conglomeration of impersonal and instantaneous dharmas. It reduces our manhood into 5 heaps, or pieces, plus a label. If there is nothing in the world except bundles of Dharmas, as cold and as impersonal as atoms, instantaneously perishing all the time, there is nothing which friendliness and compassion could work on. One cannot wish well to a Dharma which is gone by the time one has come to wish it well, nor can one pity a Dharma, say a ‘mind-object,’ or a ‘sight-organ,’ or a ‘sound-consciousness.’ In those Buddhist circles where the method of Dharmas was practiced to a greater extent than the ‘Unlimited,’ it led to a certain dryness of mind, to aloofness, and to

lack of human warmth. The true task of the Buddhist is to carry on with both contradictory methods at the same time. As the method of Dharmas leads to boundless expansion of the self, because one identifies oneself with more and more living beings. As the method of wisdom explodes the idea that there are any persons at all in the world, so the method of the 'Unlimited' increases the awareness of the personal problems of more and more persons. How then does the Mahayana resolve this contradiction? The Buddhist philosophers differs from philosophers bred in the Aristotelean tradition in that they are not frightened but delighted by a contradiction. They deal with this, as with other contradictions, by merely stating it in an uncompromising form, and then they leave it at that. According to the Diamond Sutra: "Here, oh! Subhuti! A Bodhisattva should think thus 'As many beings as there are in the universe of beings, be they being egg-born, or from a womb, or moisture-born, or miraculously born; be they with form, or without; be they with perception, without perception, or with neither perception nor no-perception, as far as any conceivable universe of beings is conceived; all these should be led by me into Nirvana, into that realm of Nirvana which leaves nothing behind. And yet, although innumerable beings have thus been led to Nirvana, no being at all has been led to Nirvana. And why? If in a Bodhisattva the perception of a 'being' should take place, he would not be called an 'enlightenment-being' or a Bodhisattva."

In short, the Bodhisattva ideal originated from Mahayana Buddhism, but the term Bodhisattva is not confined solely to Mahayana Buddhism. In Theravada, Sakyamuni Buddha is referred to as "Bodhisatta" (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism's ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. The beginning of the bodhisattva's career is marked by the dawning of the "mind of awakening" (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other

creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemmas, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha.

## ***II. The Nature of Breaking the False and Making Manifest the Right of the Bodhisattva Within:***

Buddhas and Bodhisattvas save all sentient beings by “Breaking (disproving) the false and making manifest the right.” According to the Madhyamika School, the doctrine of the school has three main aspects, the first aspect is the “refutation itself of a wrong view, at the same time, the elucidation of a right view.” Refutation is necessary to save all sentient beings who are drowned in the sea of attachment while elucidation is also important in order to propagate the teaching of the Buddha. *First, refutation of all wrong views:* Refutation means to refute all views based on attachment. Also views such as the ‘self’ or atman, the theory of Brahmanic philosophers. The pluralistic doctrines of the Buddhist Abhidharma schools (Vaibhasika, Kosa, etc) and the dogmatic principles of Mahayana teachers are never passed without a detailed refutation. The Realistic or all exists, and the Nihilistic or nothing exists are equally condemned. *Second, elucidation of a right view:* According to Prof. Takakusu in *The Essentials of Buddhist Philosophy*, the Madhyamika School strongly believed that the truth can be attained only by negation or refutation of wrong views within

and without Buddhism, and of errors of both the Great and Small Vehicles. When retaining wrong views or error, one will be blind to reason. How can a blind man get a right view without which the two extremes can never be avoided? The end of verbal refutation is the dawn of the Middle Path. Refutation and refutation only, can lead to the ultimate truth. The Middle Path, which is devoid of name and character is really the way of elucidation of a right view.

### ***III.A Contradictory of Wisdom and Compassion:***

A Bodhisattva is a being compounded of the two contradictory forces of wisdom and compassion. In his wisdom, he sees no persons; in his compassion he is resolved to save them. His ability to combine these contradictory attitudes is the source of his greatness, and of his ability to save himself and others. What a man should do is to make no discrimination between himself and others, and to wait until he had helped everybody into Nirvana before losing himself into it. The Mahayanists thus claimed that the Arhat had not aimed high enough. The ideal man, the aim of the Buddhist effort, was, according to them, not the rather self-centered, cold and narrow-minded Arhat, but the all-compassionate Bodhisattva, who abandoned the world, but not the beings in it. Whereas in Theravada tradition, wisdom had been taught as the highest, and compassion as a subsidiary virtue; in Mahayana, compassion now came to rank as equal with wisdom. While the wisdom of the Arhat had been fruitful in setting free in himself what there was to be set free, it was rather sterile in ways and means of helping ordinary people. In Mahayana Buddhism, the Bodhisattva would be a man who does not only set himself free, but who is also skilful in devising means for bringing out and maturing the latent seeds of enlightenment in others. According to the Prajnaparamita Sutra, “Doers of what is hard are the Bodhisattvas, the great beings who have set out to win supreme enlightenment, but they do not wish to attain their own private Nirvana. On the contrary, they have surveyed the highly painful world of being, and yet, desirous to win supreme enlightenment, they do not tremble at birth-and-death. They have set out for the benefit of the world, for the ease of the world, out of pity for the world. They have resolved: ‘We will become a shelter for the world, a refuge for

the world, the world's place of rest, the final relief of the world, islands of the world, leaders of the world, the world's means of salvation.'"

#### ***IV. The Journey to Find the Bodhisattva Within:***

Bodhisattva is a Sanskrit term for an Enlightened Being. This is the one whose essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. A Sanskrit term which means "Awakening being" or a "being of enlightenment," or "one whose essence is wisdom," or "a being who aspires for enlightenment." This is the ideal of Mahayana Buddhism. The beginning of the bodhisattva's career is marked by the dawning of the "mind of awakening" (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, **Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemma, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers.** In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: "Above to seek bodhi, below to save (transform) beings." This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, "perfections" (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. The Bodhisattva path is commonly divided into ten levels (Bhumi). The term Bodhisattva is not, however, confined solely to Mahayana Buddhism: in Theravada, Sakyamuni Buddha is referred to as "Bodhisatta" (Bodhisattva) in the past lives described in the Jatakas,

during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism's ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. So the term "Bodhisattva" in general, means a "Bodhi being". It denotes a being who is destined to obtain fullest Enlightenment or Buddhahood. According to the Digha Nikaya, literally, a "Bodhisattva" means one who is an intellectual, or one who is resolved or maintained only to the paths that lead to enlightenment. Several centuries after the Buddha's parinirvana, Bodhisattva is one of the most important ideas of Mahayana Buddhists. However, the concept was not a sole creation of the Mahayana. The term "Bodhisattva" had been mentioned in the Pali Canon and it stems from the original Pali Buddhism which is used more or less exclusively to designate Sakyamuni Buddha prior to His Enlightenment. According to Sarvastivada School, "Bodhisattva" is defined as a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise. According to the Astasahasrika Prajnaparamita, nothing real is meant by the word "Bodhisattva," because a Bodhisattva trains himself in non-attachment to all dharmas. For the Bodhisattva, the great being awakes in non-attachment to full enlightenment in the sense that he understands all the dharmas, because he has enlightenment as his aim, an enlightened being. In short, a Bodhisattva is an enlightener of sentient beings. He usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. A Bodhisattva's job is not easy at all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva.

If practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation. We, devoted Buddhists, must examine ourselves so that we are able to know who we are. Know our body and mind by simply watching. In sitting, in sleeping, in eating, know our limits. Use wisdom. The practice is not to try to achieve anything. Just be mindful

of what is. Our whole meditation is to look directly at the mind. We will be able to see suffering, its cause, and its end. According to Zen Master Daikaku in *Zen and the Way*: "Zen practice is not clarifying conceptual distinctions, but throwing away one's preconceived views and notions and the sacred texts and all the rest, and piercing through the layers of coverings over the spring of self behind them. All the holy ones have turned within and sought in the self, and by this went beyond all doubt. To turn within means all the twenty-four hours and in every situation, to pierce one by one through the layers covering the self, deeper and deeper, to place that cannot be described. It is when thinking comes to an end and making distinctions ceases, when wrong views and ideas disappear of themselves without having to be driven forth, when without being sought the true action and true impulse appear of themselves. It is when one can know what is the truth of the heart."

Shoju Rojin was the name of a Japanese Zen master in the late seventeenth century and early eighteenth century. Zen master Shoju Rojin, also called Dokyo Etan, belonged to the Japanese Lin-Chi school, a disciple and the only dharma successor of Bu'nan Shido; and the master of Hakuin Zenji. He wandered through Japan and trained under masters of various Zen schools. He is the author of the *Collection of Sand and Stone*, a popular anthology of frequently humorous Buddhist stories and legends, which Zen masters are fond of quoting in their teaching. As a young man, Dokyo Etan had been a retainer in the household of Lord Matsudaira of Nagano. His interest in Zen was roused when a number of older samurai asked an itinerant monk to write down the name of the Bodhisattva of Compassion as talismans for their safety. Etan asked for one as well, but the monk recognized something deeper in the young man than he had sensed in the other soldiers. He told Etan, "The Bodhisattva isn't to be sought without. These trifles are of no value. Seek the Bodhisattva within." The monk's words stayed with Etan for a very long time, and he became preoccupied with seeking to understand what they meant. The matter of the Bodhisattva Within became his mass of Great Doubt, and he focused on it for many months with such intensity that it often distracted him while he was carrying out his assigned duties. One day, he fell from a ladder and was knocked unconscious. When he came to, the question

was resolved. He felt certain he now knew what the Bodhisattva Within was, but he wanted to have his understanding confirmed by a Zen master.

## ***Chapter Sixteen***

### ***Traveling on the Journey to Find the Bodhisattva Within Also Means the Journey of A Bodhisattva's Cultivation***

The beginning of the bodhisattva's career is marked by the dawning of the "mind of awakening" (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemmas, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: "Above to seek bodhi, below to save (transform) beings." This is one of the great vows of a Bodhisattva. However, before starting one of these great vows, any practitioners who have a wish to journey to find a Bodhisattva Within should first to begin their own journey of cultivation that is in accordance with Bodhisattvas' Spirit.

#### ***I. An Overview of Cultivation in Buddhism:***

In Buddhist cultivation, it is traditional for Buddhists to honour the Buddha, to respect the Sangha and to pay homage the religious objects of veneration such as the relics of the Buddha, Buddha images, monastery, pagoda, and personal articles used by the Buddha. However, Buddhists should try to cultivate and attain a self-realization, and never pray to idols. To lead a religious life or cultivation in Buddhism is to put the Buddha's teachings into practice on a continued and regular basis. Cultivation in Buddhism also means to nourish the seeds of Bodhi by practicing and developing precepts, dhyana, and

wisdom. Thus, cultivation in Buddhism is not solely practicing Buddha recitation or sitting meditation, it also includes cultivation of six paramitas, ten paramitas, thirty-seven aids to Enlightenment, etc. For Buddhists, to cultivate earnestly we cannot look down on ourselves and not to exert enough efforts. According to the Platform Sutra of the Sixth Patriarch's Dharma Treasure, the Sixth Patriarch, Hui-Neng, taught: Good Knowing Advisors, one who cultivates non-movement does not notice whether other people are right or wrong, good or bad, or whether they have other faults. That is the non-movement of the self-nature. Good Knowing Advisors, although the body of the confused person may not move, as soon as he opens his mouth he speaks of what is right and wrong about others, of their good points and shortcomings and so, he turns his back on the way. Attachment to the mind and attachment to purity are obstructions to the Way." According to Buddhism, our fate depends entirely on our deeds; in other words, we are the architects of our karma. Cultivating in accordance with the Buddha's Teachings means we change the karma of ourselves; changing our karmas by not only giving up our bad actions or misdeeds, but also forgiving offences directed against us by others. We cannot blame anyone else for our miseries and misfortunes. We have to face life as it is and not run away from it, because there is no place on earth to hide from karma. Performing good deeds is indispensable for our own happiness; there is no need of imploring favors from deities or simply showing repentance. Changing karma also means remembrance of karma and using wisdom to distinguish virtue from evil and freedom from constraint so that we are able to avoid evil deeds, to do meritorious deeds, or not to create any deeds at all. Changing karma also means to purify our minds rather than praying, performing rites, or torturing our bodies. Changing karma also means to change your narrow-minded heart into a heart full of love and compassion and accomplish the four boundless hearts, especially the hearts of loving-kindness and compassion. True Buddhists should always remember that sooner or later everyone has to die once. After death, what can we bring with us? We cannot bring with us any worldly possessions; only our bad or good karma will follow us like a shadow of our own.

## ***II. Great Bodhisattvas' Cultivations:***

According to Buddhism, it is not only ordinary people cannot escape cause and effect, even the Bodhisattvas cannot avoid them. However, Bodhisattvas are enlightening beings who have far-ranging vision. In cultivation, they always know bad causes will surely end up in bad results. Thus, Bodhisattvas are afraid of bad consequences in the future, not only they avoid planting evil-causes or evil karma in the present, but they also diligently cultivate to gradually diminish their karmic obstructions; at the same time to accumulate their virtues and merits, and ultimately to attain Buddhahood. However, sentient beings complete constantly to gather evil-causes; therefore, they must suffer evil effect. When ending the effect of their actions, they are not remorseful or willing to repent. Not only do they blame Heaven and other people, but they continue to create more evil karma in opposition and retaliation. Therefore, enemies and vengeance will continue to exist forever in this vicious cycle. Sincere Buddhists should always remember that by planting more good causes, we will surely reap good consequences in the future. In the contrary, if we only see the present, and engage in immoral practices by not planting good roots and accumulating merits and virtues, we will surely bear bad consequences, without any exception. Practitioners should always remember that in any undertaking, the most difficult part is right at the start, but a thousand-mile journey begins with just one first step. So, we should start our cultivation right at this very time, this very moment, and not wait for any time in the future because the time is not waiting for anyone! Great Enlightening Beings have many ways of cultivation; however, in the limitation of this little book, we can only mention some typical ones. *According to the Flower Adornment Sutra, there are ten kinds of cultivation of Great Enlightening Beings:* Enlightening beings who abide by these can achieve the supreme cultivation and practice all truths. These ten methods of cultivation include cultivation of the ways of transcendence, learning, wisdom, purpose, righteousness, emancipation, manifestation, diligence, accomplishment of true awakening, and operation of right teaching. Besides, according to the Flower Adornment Sutra, Chapter 21, *there are ten kinds of practices, which are expounded by the Buddhas of past, present and future:* They are the practice of giving joy, beneficial practice, practice of

nonopposition, practice of indomitability, practice of nonconfusion, practice of good manifestation, practice of nonattachment, practice of that which is difficult to attain, practice of good teachings, and practice of truth. According to the Flower Adornment Sutra, Chapter 38, there are ten ways of getting rid of demons' actions of Great Enlightening Beings. *Enlightening Beings who abide by these can escape all demonic ways: First*, associating with the wise and honoring and serving them. *Second*, not elevating themselves or praising themselves. *Third*, believing in the profound teaching of Buddha without repudiating it. *Fourth*, never ever forgetting the determination for omniscience. *Fifth*, diligently cultivating refined practices, never being lax. *Sixth*, always seeking all the teachings for enlightening beings. *Seventh*, always expounding the truth tirelessly. *The eighth way of getting rid of demons' actions* includes taking refuge with all the Buddhas in the ten directions and thinking of them as saviors and protectors. *Ninth*, faithfully accepting and remembering the support of the spiritual power of the Buddhas. *Tenth*, equally planting the same roots of goodness with all enlightening beings. Furthermore, according to the Buddha in The Flower Adornment Sutra, Chapter 38, Great Enlightening Beings have *ten kinds of practice which help them attain the practice of the unexcelled knowledge and wisdom of Buddhas: First*, the practice dealing with all sentient beings, to develop them all to maturity. *Second*, the practice seeking all truths, to learn them all. *Third*, the practice of all roots of goodness, to cause them all to grow. *Fourth*, the practice of all concentration, to be single-minded, without distraction. *Fifth*, the practice of all knowledge, to know everything. *Sixth*, the practice of all cultivations, to be able to cultivate them all. *Seventh*, the practice dealing with all Buddha-lands, to adorn them all. *Eighth*, the practice dealing with all good companions, respecting and supporting them. *Ninth*, the practice dealing with all Buddhas, honoring and serving them. *Tenth*, the practice all supernatural powers, to be able to transform anywhere, anytime to help sentient beings. Also according to the Flower Adornment Sutra, Chapter 38, there are ten kinds of rules of behavior of great enlightening beings: Enlightening beings who abide by these can attain the supreme discipline of great knowledge. *First*, Bodhisattvas should not slander any enlightening teachings. *Second*, Bodhisattvas' faith in the Buddhas should be indestructible. *Third*,

Bodhisattvas should honor and respect all enlightening beings. *Fourth*, Bodhisattvas should never give up their friendship with wise people. *Fifth*, Bodhisattvas should not think of those who seek individual salvation. *Sixth*, Bodhisattvas should avoid all regression on the path of enlightening beings. *Seventh*, Bodhisattvas should not give rise to any malice toward sentient beings. *Eighth*, Bodhisattvas should cultivate all roots of goodness to perfection. *Ninth*, Bodhisattvas should be able to conquer all demons. *Tenth*, Bodhisattvas should fulfill all the ways of transcendence. Also according to the Flower Adornment Sutra, Chapter 38, there are ten norms of practice of Great Enlightening Beings. ***Enlightening Beings who abide by these can attain the Buddhas' supreme method of practice:*** *First*, honoring the wise. *Second*, always being alerted by the celestial spirits. *Third*, always having shame and conscience before the Buddhas. *The fourth norm of practice* includes having pity for sentient beings and not abandoning birth and death. *Fifth*, carrying tasks through consummation without change of mind. *The sixth norm of practice* includes single-mindedly following the enlightening beings, aspiring to universal enlightenment, and diligently learning. *The seventh norm of practice* includes getting rid of wrong views and earnestly seeking the right Path. *Eighth*, destroying demons and the actions of afflictions. *The ninth norm of practice* includes knowing the different faculties and temperaments of sentient beings and teaching them and enable them to live in the state of Buddhahood. *The tenth norm of practice* includes abiding in the infinitely vast cosmos of reality and removing the afflictions and purifying the body.

### ***III. Parents and Relatives of Practitioners Who Are On the Journey To Find the Bodhisattva Within:***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in Essays in Zen Buddhism, Book III, Bodhisattvas have twenty parents and relatives: *First*, prajna (wisdom) is his mother. *Second*, upaya (skilful means) is his father. *Third*, dana (charity) is his wet nurse. *Fourth*, sila (morality) is his supporter. *Fifth*, ksanti (patience) is his decoration. *Sixth*, virya (strenuousness or energy) is his nurse. *Seventh*, dhyana (meditation) is

his cleaner. *Eighth*, good friends are his instructors. *Ninth*, all factors of enlightenment are his companions. *Tenth*, all Bodhisattvas are his brothers. *Eleventh*, the Bodhicitta is his home. *Twelfth*, to conduct himself in accordance with the truth is his family manners. *Thirteenth*, the Bhumis are his residence. *Fourteenth*, the Kshantis are his family members. *Fifteenth*, the vows are his family motto. *Sixteenth*, to promote deeds of devotion is his family legacy. *Seventeenth*, to make others accept Mahayana is his family business. *Eighteenth*, to be anointed after being bound for one more birth is his destiny as crown prince in the kingdom of Dharma. *Nineteenth*, paramitas are the Prajna Boat which conveys him to another shore of Enlightenment. *Twentieth*, to arrive at the full knowledge of Tathagatahood forms the foundation of his pure family relationship.

## *Chapter Seventeen*

### *To Find the Bodhisattva Within Means to Find the Compassion Within Ourselves*

The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. Therefore, a journey to find the Bodhisattva Within also means a journey to the compassion within ourselves in daily living and cultivating. According to Buddhism, the thought of compassion is the thought that broadly spreads out for the happiness of beings. The Buddha died at 80 instead of 100. He left 20 years of his own happiness to his disciples, and also the Tripitaka for universal salvation. Here a Buddhist, with a heart filled with compassion. Thus he stays, spreading the thought of compassion, above, below, across, everywhere, always with a heart filled with compassion, abundant, magnified, unbounded, without hatred or ill-will. Compassion also makes the heart quiver when others are subject to suffering. It is the wish to remove the suffering of others, and it is opposed to cruelty. Karuna means sympathy, or pity (compassion) for another in distress and desire to help him or to deliver others from suffering out of pity. The compassion is selfless, non-egoistic and based on the principle of universal equality. A compassionate mind is a mind with wholesome thoughts which always wishes others to be released from their sufferings and afflictions. A compassionate mind does not only bring forth happiness and tranquility for others, but also to ourselves. The compassionate mind also helps us dispel our negative thoughts such as anger, envy and jealousy, etc. Compassion extends itself without distinction to all sentient beings. However, compassion must be accompanied by wisdom in order to have right effect. Karuna or compassion is one of the most important entrances to the great enlightenment; for with it, we do not kill or harm living beings.

According to the Vimalakirti Sutra, Chapter Seventh, Contemplating on Living Beings, when Manjusri Bodhisattava called on to enquire after Vimalakirti's health, he asked Vimalakirti about

“Karuna” as follows: Manjusri asked Vimalakirti: “What should be compassion (karuna) of a Bodhisattva?” Vimalakirti replied: “A Bodhisattva’s compassion should include sharing with all living beings all the merits he has won.” Bodhisattvas’ compassion is inconceivable. Bodhisattvas are enlightenment-beings, Buddhas-to-be, however, they vow to continue stay in this world for a long period of time. Why? For the good of others, because they want to become capable of pulling others out of this great flood of sufferings and afflictions. But what personal benefit do they find in the benefit of others? To Bodhisattvas, the benefit of others is their own benefit, because they desire it that way. However, in saying so, who could believe that? It is true that some people devoid of pity and think only of themselves, find it hard to believe in the altruism of the Bodhisattvas. But compassionate people do so easily. Do we not see that certain people, confirmed in the absence of pity, find pleasure in the suffering of others, even when it is not useful to them? And we must admit that the Bodhisattvas, confirmed in pity, find pleasure in doing good to others without any egoistic preoccupation. Do we not see that certain, ignorant of the true nature of the conditioned Dharmas which constitute their so-called “Self”, attach themselves to these dharmas, as a result, they suffer pains and afflictions because of this attachment. While we must admit that the Bodhisattvas, detach themselves from the conditioned Dharmas, no longer consider these Dharmas as “I” or “Mine”, growing in pitying solicitude for others, and are ready to suffer pains for this solitude?

In short, Bodhisattvas are enlightening beings who, deferring their own full Buddhahood, dedicate themselves to helping others attain liberation, and vow to forego complete enlightenment until they help all other beings attain enlightenment. In their self-mastery, wisdom, and compassion Bodhisattvas represent a high stage of Buddhahood, but they are not yet the supreme enlightened, or fully perfected Buddha. Bodhisattvas have numerous different ways that they manifest to help beings, but here, we only mention some typical ways of compassion that Bodhisattvas have practiced. If practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas’ ways of cultivation. It should be reminded that the mind of compassion is an infinite pity for all, one of

the four immeasurable minds (catvari-apramanani). Boundless pity, to save from suffering. Here a monk, with a heart filled with compassion. Thus he stays, spreading the thought of compassion, above, below, across, everywhere, always with a heart filled with compassion, abundant, magnified, unbounded, without hatred or ill-will. Compassion also makes the heart quiver when others are subject to suffering. It is the wish to remove the suffering of others, and it is opposed to cruelty. However, a Bodhisattva always has two characteristics that go simultaneously in cultivation: pity and wisdom, for these two characteristics of a bodhisattva seeking to attain perfect enlightenment and the salvation of all beings. Karuna or compassion means below is to save sentient beings. Jnana or wisdom means above is to seek Bodhi. In Mahayana Buddhism, Pity is typified by Avalokitesvara and wisdom by Mahasthamaprapta. In the esoteric sects, pity is represented by the garbhadhatu or the womb treasury, while wisdom is represented by the vajradhatu or the diamond treasury. Besides, compassion and wisdom are also two doors (of Karuna and Jnana) that help practitioners with two aims: above to seek bodhi, below to save (transform) beings. This is also one of the great vows of a Bodhisattva. First, Buddha-pity, or Bodhisattva-pity, the way of pity directed to others. Second, Wisdom gate or Buddha-wisdom, or the way of enlightenment.



## ***Chapter Eighteen***

### ***Traveling on the Journey to Find the Bodhisattva Within Also Means the Journey of Cultivation in The Right Paths & This Is Also Bodhisattvas' Family Manners***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider to conduct himself in accordance with the truth is their family manners. In Buddhist teachings, Right Paths or Noble Paths are wonderful paths in Buddhist cultivation. In Buddhist teachings, the Noble Eightfold Path is the fourth Noble Truth in the Four Noble Truths that can help us prevent problems or deal with any problems we may come across in our daily life. This is the path that leads to the end of sufferings and afflictions. If we follow it, we are on the way to less suffering and more happiness. The eight right (correct) ways that are leading to release from suffering, the goal of the third in the four noble truths, the extinction of sufferings. These are eight in the 37 bodhi ways to enlightenment. Practicing the Noble Eight-fold Path can bring about real advantages such as improvement of personal conditions. It is due to the elimination of all evil thoughts, words, and actions that we may commit in our daily life, and to the continuing practice of charitable work; improvement of living conditions. If everyone practiced this noble path, the world we are living now would be devoid of all miseries and sufferings caused by hatred, struggle, and war between men and men, countries and countries, or peoples and peoples. Peace would reign forever on earth; attainment of enlightenment or Bodhi Awareness. The Noble Eight-fold Path is the first basic condition for attaining Bodhi Consciousness that is untarnished while Alaya Consciousness is still defiled.

The eightfold noble path consists in right view, right thinking, right speech, right action, right living, right endeavor, right memory, and right meditation. The term “Correct” in Buddhism means any thinking or action that does not cause troubles, afflictions and sufferings for oneself and others; on the contrary, this thinking or action will bring to oneself or others peace, mindfulness and happiness. Right view means to abandon a self-centered way of looking at things and to have a right view of the Buddha, that is “Nothing has its own self; everything exists due to temporary combination. If this exists, the other exists; if this ceases to exist, the other is in no way to be able to exist.” Right thinking means not to include toward a self-centered attitude toward things but to think of things rightly. Right view teaches us to abandon the three evils of the mind such as covetousness, resentment, and evil-mindedness; and to think of things rightly, with as generous a mind as the Buddha: not to have greedy mind (covetousness) or not to think only of one’s own gain; not to have the angry mind (resentment) or not to get angry when things do not turn out as one wishes; not to have the evil mind (evil-mindedness). Right speech teaches us to use right words in our daily lives and to avoid the four evils of the mouth such as not to lie (to use false language), not to speak with a double tongue, not to commit ill-speaking, and not to use improper language (careless language). Right action means daily conduct in accordance with the precepts of the Buddha. It is to say one must refrain from the three evils of the body that hinder right action such as needless killing, stealing, and committing adultery or other sexual misconduct. Right living means to gain food, clothing, shelter, and other necessities of life in a right way. Right living teaches us not to earn our livelihood through work that makes trouble for others or through a career useless to society, but to live on a justifiable income that we can obtain through right work and a vocation useful to others. Right endeavor means to engage constantly in right conduct without being idle or deviating from the right way, avoid such wrongs as the three evils of the mind, the evils of the mouth, and the three evils of the body. Right memory means to practice with a right mind as the Buddha did, that is, we must address ourselves to all things in the universe with a fair and right mind. And finally, right meditation means not to be agitated by any change of external circumstances.

*In the Dharmapada Sutra, the Fragrance of the Right Paths Always Widely Spreads All Over the Garden of Flowers of Dharmapada, the Buddha Taught:* Let one establish oneself in the proper way, or learn what is right, and then instruct others. Such a wise man will not be defiled (158). The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (164). The best of paths is the Eightfold Path. The best of truths are the Four Noble Truths. Non-attachment is the best of states. The best of men is he who has eyes to see (273). This is the only way. There is no other way that leads to the purity of vision. You follow this way, Mara is helpless before it (274). Entering upon that path, you will end your suffering. The way was taught by me when I understood the removal of thorns (arrows of grief) (275). You should make an effort by yourself! The Tathagatas are only teachers. The Tathagatas cannot set free anyone. The meditative ones, who enter the way, are delivered from the bonds of Mara (276). All conditioned, or created things are transient. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path to purity (277). All conditioned things are suffering. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (278). All conditioned things are without a real self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (279). One who does not strive when it is time to strive, who though young and strong but slothful with thoughts depressed; such a person never realizes the path (280). Be watchful of speech, control the mind, don't let the body do any evil. Let purify these three ways of action and achieve the path realized by the sages (281). From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (282). Cut down the whole forest of passion, but not real trees. From the forest of desire springs fear. Let cut down the forest and be free! (283). For as long as the smallest desire for women is not cut down, so long his mind still sticks to the world, like a sucking calf sticks to its mother-cow (284). Cut down the love, as though you plucked an autumn lily with the fingers. Cultivate the path of peace. That is the Nirvana which expounded by the Auspicious One (285). Here I shall

live in the rainy season, here in the winter and the summer. These are the words of the fool. He fails to realize the danger (of his final destination) (286). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (288). Realizing this fact, a wise man quickly clears the way that leads to Nirvana (289).

## *Chapter Nineteen*

### *To Find the Bodhisattva Within Means to Find the Correct Law For Ourselves*

According to Buddhist teachings, the correct laws means the inconceivable principle of truth or true teachings mean naturally unconceivable truth. The truth is the destructive cause of pain. Therefore, practitioners who wish to find the Bodhisattva Within also are finding the kingdom of the correct laws for themselves. In Mahayana, true teachings primarily refer to those of Lotus and Avatamsaka Sutras. Expedient teachings include all other teachings. According to the Treatise on liberation in three parts, truth means that which is actually existent, real, not nothingness and Thusness; therefore, it is called "truth." The Summary of the four Agamas (Ssu Ê Han Mu Ch'ao Chieh) contains a short reference to three truths: "Truth includes that of mundane plurality, that which has marks, and that of supreme meaning. A Sutra says 'The truth of mundane plurality, the truth of marks, and the truth of supreme meaning'." In the Dharmapada Sutra, the Buddha Did Show Us That the Fragrance of of he True Principle Always Widely Spreads All Over the Garden of Flowers of Dharmapada, and He Taught: In the untruth the foolish see the truth, while the truth is seen as the untruth. Those who harbor such wrong thoughts never realize the truth (Dharmapada 11). What is truth regarded as truth, what is untruth regarded as untruth. Those who harbor such right thoughts realize the truth. The truth of the PATH that leads to the cessation of suffering (the way of cure). The truth of the right way, the way of such extinction. To practice the Eight-fold Noble Truths, the Buddha taught: "Whoever accepts the four dogmas, and practises the Eighfold Noble Path will put an end to births and deaths. (Dharmapada 12).

In Buddhism, the correct dharma age is the era when the Buddha dwelled in the world. At that time the Buddha taught the Dharma, and there were genuine Arhats, great Bodhisattvas, and the sages who appeared as great disciples of the Buddha. The real period of Buddhism which lasted 500 years (some says 1,000 years) after the

death of the Buddha (entered the Maha-Nirvana). Although the Buddha was no longer in existence, His Dharma and precepts were still properly practiced and upheld. Furthermore, there would be many Buddhists who had light karma and their mind were intrinsically good, therefore, many of them would attain enlightenment in their cultivation. From eighty to ninety out of one hundred cultivators would attain enlightenment. That is to say there were true and genuine practitioners who attained enlightenment. In the Lankavatara Sutra, the Buddha said: "Mahamati! When the right doctrine is comprehended, there will be no discontinuation of the Buddha-family." The Correct Dharma Period is also a period when the right or true doctrines of the Buddha are utilized in cultivation such as the Four Noble Truths and the Noble Eightfold Path. In the Mahamaya Sutra, the Buddha prophesied: "After I enter the Maha-Nirvana, one hundred years later, there will be a Bhikshu named Upagupta who will have the complete ability to speak, elucidate, and clarify the Dharma similar to Purna Maitrayaniputra. He will aid and rescue infinite sentient beings. In the following one hundred years (two hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Silananda, able to speak the crucial Dharma discerningly and will aid and save twelve million beings in this Jambudvipa continent (the earth). In the following one hundred years (or three hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Hsin-Lien-Hua-Ran, who will speak the Dharma to aid and save five hundred thousand beings. One hundred years after Hsin-Lien-Hua-Ran (four hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Niu-k'ou, who will speak the Dharma and rescue ten thousand beings. One hundred years after Niu-K'ou (five hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Bao-T'ien, who will speak the Dharma to aid and save twenty thousand beings and influence infinite others to develop the Ultimate Bodhi Mind. After this time, the Proper Dharma Age will come to an end. Six hundred years after the Buddha's Maha-Nirvana, ninety-six types of improper doctrines will arise, false teachings will be born to destroy the Proper Dharma. At that time, a Bhikshu named Asvaghosha will be born. This Bhikshu will use great wisdom to speak of the Dharma to combat these false religions. Seven hundred years after the Buddha's Maha-Nirvana,

there will be born a Bhikshu named Nagarjuna; he will use the power of the Proper Prajna or great wisdom to destroy false views to light brightly the Buddha's Dharma's torch." In the Dharmapada Sutra, the Buddha Did Show Us That the Fragrance of the Dharmapada Always Widely Spreads All Over the Path of Cultivation of Practitioners Who Cultivate the Correct Laws, and He Taught: "Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (Dharmapada 64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). Let a fool, month after month, eat only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part of them who have comprehended the truth (Dharmapada 70). Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Those who preach and act according to the teachings, are those who are crossing the realm of passions which is so hard to cross, and those who will reach the other shore (Dharmapada 86). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (Dharmapada 88). Let one establish oneself in the proper way, or learn what is right, and then instruct others. Such a wise man will not be defiled (Dharmapada 158). Eagerly try not to be heedless, follow the path of righteousness. He who observes this practice lives happily both in this world and in the next (Dharmapada 168). Follow the path of righteousness. Do not do evil. He who practices this, lives happily both in this world and in the next (Dharmapada 169). Violence is not dharma; he who uses it is not righteous. A wise man should distinguish both right and wrong (Dharmapada 256). Non-violence is Dharma; he who uses it is righteous. An intelligent person who is a guardian of the law, is called one who abides by the law (Dharmapada 257). A man is not called a learned man because he talks much. He who is peaceful, without

hatred and fearless, is called learned and wise (Dharmapada 258). A man is not called a guardian of the Dharma because he talks much. He who hears little and sees Dharma mentally, acts the Dharma well, and does not neglect the Dharma, is indeed, a follower in the Dharma (Dharmapada 259). That Bhikkhu who dwells in the Dharma (makes the Dharma his own garden); who delights in the Dharma; who meditates on the Dharma, will never fall away from the pure path (Dharmapada 364). A monk who has retired to a lonely place, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men (Dharmapada 373). Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (Dharmapada 379). Not by matted hair, nor by family, nor by noble birth, one becomes a Brahmana. But he in whom there exists both truth and righteousness; he who practices truth and Dharma; he who makes himself holiness, I call him a Brahmana (Dharmapada 393)."

## *Chapter Twenty*

### ***Living & Cultivating in the Process of Cultivation: Hearing-Thinking-Cultivating Means Traveling on the Journey to Find the Bodhisattva Within***

The journey from man to Buddha still demands continuous efforts with right understanding and practice. Devout Buddhists should always remember the goal of any Buddhist cultivator is to achieve self-enlightening, that is examining with one's own intelligence, and not depending upon another; enlightening or awakening of others, then achieve the final accomplishment, to go beyond the cycle of births and deaths, that is to reach the state of mind of a Nirvana right in this very life. According to Buddhist teachings, any practitioners who want to begin the journey to find the Bodhisattva Within, they should first be always living and cultivating in the process of cultivation of Hearing-Thinking-Cultivating.

In Buddhism, ***Hearing*** means hearing the Good Law from others. This is what we hear from outside. What we hear gives us food for thoughts and guides us forming our views. It is, therefore, necessary to listen, but only that which is conducive to right understanding and to avoid all the harmful and unwholesome utterances of others which prevent straight thinking. If we listen to the Dharma teaching but don't practice it, we are like a spoon in a pot of soup. Every day, the spoon is in the pot but it never knows the taste of the soup. So, after hearing, we should contemplate and cultivate on a daily basis. Hearing and observing or hearing and obeying also means that we are sitting by the side of the Buddha. Usually for diligent Buddhist practitioners, after hearing the correct dharmas, will attain the wisdom. In other words, after hearing the word and becoming wise in it; wisdom is naturally obtained from hearing. As a matter of fact, hearing the Good Law or the true Buddha-Law is extremely difficult. ***We'd better remind people with these six difficult things so we can see how lucky we are: First***, to be born in human form is difficult. ***Second***, to be born in the Buddha-age is difficult. ***Third***, to hear the true Buddha-law is difficult. ***Fourth***,

to beget a good heart is difficult. *Fifth*, to be born in the central kingdom is difficult. *Sixth*, to be perfect with all organs when being born is difficult. The first important thing is that we must see the benefits of hearing and studying the Dharma, only then will we develop the strong desire to hear and to study it, for owing to our hearing and studying, we understand Dharma; owing to our hearing and studying, we stop committing wrong doings; owing to our hearing and studying, we abandon the meaningless behaviors; owing to our hearing and studying, we eventually achieve nirvana. In other words, by virtue of our hearing and studying, we will know all the key points for modifying our behavior. Owing to hearing and studying, we will understand the meaning of the Vinaya Basket and, as a result, will stop committing sins by following the high training of ethics. Owing to hearing and studying, we will understand the meaning of the Sutra Basket, and as a result, we will be able to abandon such meaningless things as distractions, by following the high training in single-pointed concentration. Also owing to hearing and studying, we understand the meaning of the Abhidharma Basket, and so come to abandon delusions by means of the high training in wisdom. Hearing and studying is the lamp to dispel the darkness of ignorance. It is the best of possession that thieves cannot rob us of it. Hearing and studying is a weapon to defeat our enemies of blindness to all things. It is our best friend who instructs us on the means. Hearing and studying is a relative who will not desert us when we are poor. It is a medicine against sorrow that does us no harm. It is the best force that dispatches against our misdeeds. Devout Buddhists should always remember that when we know one more letter, we get rid of ourselves a bit of ignorance around that letter. So, when we know the other letters, we have dispelled our ignorance about them too, and added even more to our wisdom. The more we study the more light of wisdom we gain that helps us decrease ignorance. A Bhiksu or Bhiksuni should not hear and study teaching without applying the basic and essential practices of Buddhism in order to transform his or her afflictions and habit energies. A Bhiksu or Bhiksuni who is hearing and studying teachings of a profound, metaphysical, and mystical nature, should always ask himself or herself how he or she may apply these teachings in his or her daily life to transform his or her suffering and realize emancipation.

Here, *Thinking* means thinking about the teaching they hear is a grove for Enlightening Beings because they examine them truthfully. This is one of the ten kinds of grove of Great Enlightening Beings. Enlightening Beings who abide by these can achieve the Buddhas' unexcelled peaceful, happy action, free from sorrow and affliction. According to Buddhism, Thinking also means thinking of thoughts on the principles and doctrines of Buddhism. In the Satipatthana Sutra, the Buddha explained His Way of Enlightenment. Here, mental objects are mindfully examined and observed as they arise within. The task here is to be aware of the thoughts that arise and pass away within the mind. You must slowly understand the nature of thoughts. You must know how to make use of the good thoughts and avoid the danger of the harmful thoughts. Your thoughts need constant watching if the mind is to be purified. ***In Buddhism, there are many methods of mindfulness of thoughts and mental states:*** *The first way* is to sit alone and concentrate the mind on the thoughts. *The second way* is to watch the good thoughts and observe how they affect your mental state. *The third way* is to watch the harmful thoughts and observe how they disturb your mental state. *The fourth way* is to try not to fight with the thoughts, for the more you try to fight them, the more you have to run with them. *The fifth way* is to simply observe the thoughts dispassionately and so create the opportunity to go beyond them. The moving beyond all thoughts and knowledge bring peace, harmony, and happiness. Simply observe these thoughts, you will slowly come to understand how to control evil thoughts and to encourage good thoughts. Buddhist practitioners should always remember that in the course of your working day, try to observe your thinking process. Simply observe and do not identify with this process. Thinking is to take cinder blocks of concepts from the memory warehouse and build monuments. We call these hovels and palaces "thoughts." But such thinking, by itself, has no creative value. It is only when lit by understanding that thinking takes on real substance. Understanding does not arise as a result of thinking. It is a result of the long process of conscious awareness. Sometimes understanding can be translated into thoughts, but often thoughts are too rigid and limited to carry much understanding. Sometimes a look or a laugh expresses understanding much better than words or thoughts.

In Buddhism, “*Cultivation*” means correct our characters and obey the Buddha’s teachings. “Cultivation” means to study the law by reciting sutras in the morning and evening, being on strict vegetarian diet and studying all the scriptures of the Buddha, keep all the precepts; however, the most important factors in real “Cultivations” are to correct your character, to eliminate bad habits, to be joyful and compassionate, to build virtue. In reciting sutras, one must thoroughly understand the meaning. Furthermore, one should also practise meditation on a daily basis to get insight. For laypeople, “Cultivation” means to mend your ways, from evil to wholesome (ceasing transgressions and performing good deeds). It is traditional for Buddhists to honour the Buddha, to respect the Sangha and to pay homage the religious objects of veneration such as the relics of the Buddha, Buddha images, monastery, pagoda, and personal articles used by the Buddha. However, Buddhists never pray to idols. The worship of the Buddha, ancestors, and deceased parents, are encouraged. However, the word “worship” itself is not appropriate from the Buddhist point of view. The term “Pay homage” should be more appropriate. Buddhists do not blindly worship these objects and forget their main goal is to practice. Buddhists kneel before the image of the Buddha to pay respect to what the image represents, and promise to try to achieve what the Buddha already achieved 25 centuries ago, not to seek worldly favours from the image. Buddhists pay homage to the image not because they are fear of the Buddha, nor do they supplicate for worldly gain. The most important aspect in Buddhism is to put into practice the teaching given by the Buddha. The Buddha always reminded his disciples that Buddhists should not depend on others, not even on the Buddha himself, for their salvation. During the Buddha’s time, so many disciples admired the beauty of the Buddha, so the Buddha also reminded his disciples saying: “You cannot see the Buddha by watching the physical body. Those who see my teaching see me.” In the Dharmapada Sutra, the Buddha taught: He who applies himself to that which should be avoided, not cultivate what should be cultivated; forgets the good, but goes after pleasure. It’s only an empty admiration when he says he admires people who exert themselves in meditation (Dharmapada 209). According to Buddhism, mind does not mean just the brain or the intellect; mind also means consciousness or

the knowing faculty, that which knows an object, along with all of the mental and emotional feeling states associated with that knowing. Thus, cultivating the mind means practicing the “four great efforts” in the Buddha’s teachings: We try to diminish the unwholesome mental states that have already arisen and to prevent those that have not yet arisen from arising. At the same time, we make effort to strengthen those wholesome mental states that are already developed, and to cultivate and develop the wholesome states that have not yet arisen.

Although the supreme goal of Buddhism is the supreme Enlightenment and liberation, the Buddha also taught that Buddhist practice is the source of happiness. It can lead to the end of human suffering and miseries. The Buddha was also a man like all other men, but why could he become a Great Enlightened One? The Buddha never declared that He was a Deity. He only said that all living beings have a Buddha-Nature that is the seed of Enlightenment. He attained it by renouncing his princely position, wealth, prestige and power for the search of Truth that no one had found before. As Buddhist followers, we practice Buddhist tenets, not for entreating favors but for following the Buddha’s example by changing bad karmas to good ones or no karma at all. Since people are different from one another, some are rich and intelligent, some are poor and stupid. It can be said that this is due to their individual karma, each person has his own circumstances. Buddhists believe that we reap what we have sown. This is called the law of causality or karma, which is a process, action, energy or force. Karmas of deeds, words and thoughts all produce an effect, either happiness or miseries, wealth or poverty. Karma does not mean “determinism,” because if everything is predetermined, then there would be no free will and no moral or spiritual advancement. Karma is not fixed, but can be changed. It cannot shut us in its surroundings indefinitely. On the contrary, we all have the ability and energy to change it. Our fate depends entirely on our deeds; in other words, we are the architects of our karma. Cultivating in accordance with the Buddha’s Teachings means we change the karma of ourselves; changing our karmas by not only giving up our bad actions or misdeeds, but also forgiving offences directed against us by others. We cannot blame anyone else for our miseries and misfortunes. We have to face life as it is and not run away from it, because there is no place on earth

to hide from karma. Performing good deeds is indispensable for our own happiness; there is no need of imploring favors from deities or simply showing repentance. Changing karma also means remembrance of karma and using wisdom to distinguish virtue from evil and freedom from constraint so that we are able to avoid evil deeds, to do meritorious deeds, or not to create any deeds at all. Changing karma also means to purify our minds rather than praying, performing rites, or torturing our bodies. Changing karma also means to change your narrow-minded heart into a heart full of love and compassion and accomplish the four boundless hearts, especially the hearts of loving-kindness and compassion. True Buddhists should always remember that sooner or later everyone has to die once. After death, what can we bring with us? We cannot bring with us any worldly possessions; only our bad or good karma will follow us like a shadow of our own.

## *Chapter Twenty-One*

### *Living & Cultivating With Bodhisattvas' Practices of Fearlessness Means Traveling on the Journey to Find the Bodhisattva Within*

According to Buddhist teachings, practitioners who want to make a journey to find the Bodhisattva Within are those who want to undertake such infinite and inconceivable work. For the good of others, because they want to become capable of pulling others out of this great flood of sufferings and afflictions. But what personal benefit does he find in the benefit of others? To a Bodhisattva, the benefit of others is his own benefit, because he desires it that way. Who could believe that? It is true that people devoid of pity and who think only of themselves, find it hard to believe in the altruism of the Bodhisattva. But compassionate people can easily do so. However, before being able to undertake such infinite and inconceivable work, practitioners should first live and cultivate in accordance with the spirit of Bodhisattvas' fearlessness.

#### *I. An Overview of Fearlessness:*

Fearlessness is one of the eight characteristics of a Buddha's speaking. The gesture (Abhaya-mudra) of Fearlessness of Sakyamuni Buddha right after he attained enlightenment (the right hand is raised to shoulder level with fingers extended and palm turned outward). For Great Bodhisattvas, power of fearlessness which can explain all truths is one of the ten kinds of power possessed by Great Enlightening Beings. Meanwhile, Fearless Bhumi is the position where one feels no fear to greed, anger, ignorance, birth, old age, illness, death. According to The Surangama Sutra, book Six, Avalokitesvara Bodhisattva reported to the Buddha about fourteen fearlessnesses as follows: "World Honored One! Using this vajra samadhi of becoming permeated with hearing and cultivating hearing, and use the miraculous strength of effortlessness, because I have a kind regard equally for all living beings in the six paths, I go throughout the ten directions and the

three periods of time cause all living beings who encounter bodies of mine to receive the meritorious virtue of fourteen kinds of fearlessness.” Great Enlightening Beings are always the bestowers of fearlessness to all beings. When someone encounters disasters or calamities which terrify him, at that moment the Bodhisattva removes his anxieties and sufferings through one’s own efforts. Dispelling fear means to give the gift of fearlessness. The giving of fearlessness is the best way that can give a genuine peaceful and happy environment for everyone, because a real state of fearlessness is considered as synonymous with the freedom and bliss without war, dislike, fighting, killing, etc.

## ***II. Some Typical Bodhisattvas' Fearlessnesses:***

Great Enlightening Beings have many kinds of fearlessness. The followings are some typical ones: ***Great Bodhisattvas' Four Kinds of Fearlessness:*** *First*, Bodhisattva-fearlessness arises from powers of memory and ability to preach without fear. *Second*, Bodhisattva-fearlessness arises from powers of moral diagnosis and application of the remedy. *Third*, Bodhisattva-fearlessness arises from powers of ratiocination. *Fourth*, Bodhisattva-fearlessness arises from powers of solving doubts. ***Ten Kinds of Fearlessness of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of fearlessness of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme great fearlessness of Buddhas without giving up the fearlessness of Enlightening Beings. *The first fearlessness* states that Great Enlightening Beings can remember all verbal explanations. Even if Infinite (hundreds of thousands of) people should come from all over and ask them about hundred thousand great principles. They would see nothing difficult to answer about those questions. Their minds become fearless and they ultimately reach the Other Shore of great fearlessness, able to answer any questions and resolve doubts, without any timidity. *The second fearlessness* states that Great Enlightening Beings attain the unimpeded intellectual powers bestowed by Buddha and arrive at the furthest reaches of revelation of the secrets intimated by all speech and writing. They think that even if infinite people should

come from ten directions and ask them about infinite doctrines, they would not see anything difficult to answer about those questions. Their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They are able to answer any question and resolve doubts, without timidity. *The third fearlessness* states that Great Enlightening Beings know all things are empty and are without self, nothing pertaining self, without creation or creator, without knower, without life, without soul, without personality, detached from mind, detached from body, detached from sense, detached sense experience; forever leave all views, and their minds are like space. They reflect that they do not see sentient beings in any way harmful to them in term of physical, verbal, or mental action. Enlightening Beings do not see anything as having any essence at all. Therefore their minds become fearless and they ultimately reach the Other Shore of fearlessness. They are firm, stable, and brave, impossible to discourage or break down. *The fourth fearlessness* states that Enlightening beings are protected and sustained by the power of Buddha. They live according to the conduct of Buddhas. Their action is truthful and never degenerates. They reflect that they do not see any conduct in themselves that would provoke the criticism of others. Therefore their minds become fearless and they teach calmly among the masses. *The fifth fearlessness* states that the physical, verbal, and mental actions of Great Enlightening Beings are immaculate, pure, harmonious, and free from all evils. They reflect that they do not see any physical, verbal, or mental action in them that is blameworthy. Therefore their minds become fearless, and they are able to cause sentient beings to live by the teachings of Buddha. *The sixth fearlessness* states that Great Enlightening Beings are always accompanied and guarded by Powerful thunderbolt-bearers, Celestial rain spirits, Demigods, Celestial musicians, Titans, Indra, Brahma, and the world-guardian gods. All Buddhas watch over them heedfully. They reflect that they do not see that there are any demons, false teachers, or people with set views that can hinder their practice of the path of Enlightening Beings in any way. Therefore their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They become very joyful and carry out the deeds of Enlightening Beings. *The seventh fearlessness* states that Great Enlightening Beings have developed the faculty of

recollection and are free from forgetfulness, as approved by Buddhas. They reflect that they do not see any sign of forgetfulness of the ways of expressing the path of attainment of enlightenment as explained by the Buddhas. Therefore their minds become fearless, absorb and hold all Buddhas' true teachings, and carry out the practices of Enlightening Beings. *The eighth fearlessness* states that Great Enlightening Beings have already attained knowledge and skill in means and have consummated the powers of enlightening beings. They always strive to edify all sentient beings. Their aspiration is always focused on perfect enlightenment, yet because of compassion for sentient beings, to perfect sentient beings. They appear to be born in the polluted world of afflictions, noble, with a full retinue, able to satisfy all their desires at will, leading a pleasant happy life. They reflect that although they are together with their family and associates, they do not see anything to be attached to the extent that they give up their cultivation of the ways of Enlightening Beings, such as meditation, liberations, concentrations, dharani spells, and analytic and expository powers, because Great Enlightening Beings are already free in the midst of all things and have reached the Other Shore. They cultivate the practices of Enlightening Beings and vow never to stop. They do not see any object in the world that can disturb the path of the Enlightening Being. Their minds become fearless, and they ultimately reach the Other Shore of great fearlessness, and by the power of great vows they manifest in all worlds. *The ninth fearlessness* states that by the power of the great determination for omniscience, Great Enlightening Beings never forget the determination for omniscience. They carry on the practices of enlightening beings, riding the Great Vehicle, demonstrate the tranquil comportment of all saints and Individual Illuminates. They reflect that they do not see in themselves any sign of needing to gain emancipation by means of the lesser vehicles of individual salvation. Therefore their mind become fearless and they ultimately reach the Other Shore of great fearlessness, while able to demonstrate to all the paths of all vehicles of liberation, they ultimately fulfill the impartial Great Vehicle. *The tenth fearlessness* states that Great Enlightening Beings always perfect all good and pure qualities, be imbued with virtues, fully develop spiritual powers, ultimately abide in the enlightenment of all Buddhas, fulfill all practices of Enlightening Beings, receive from the Buddhas the prediction

of coronation with omniscience, and always teach sentient beings to carry on the path of Enlightening Beings. They reflect that they do not see any sign of even a single sentient being who can be developed to maturity to whom they cannot show the masteries of Buddhas in order to develop them. Therefore their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They do not stop the practices of enlightening beings, do not give up the vows of Enlightening Beings, and show the sphere of Buddhahood to any sentient beings who can learn, in order to teach and liberate them. ***Great Bodhisattvas' Fourteen Fearlessnesses:*** According to The Surangama Sutra, book Six, Avalokitesvara Bodhisattva reported to the Buddha about fourteen fearlessnesses as follows: “World Honored One! Using this vajra samadhi of becoming permeated with hearing and cultivating hearing, and use the miraculous strength of effortlessness, because I have a kind regard equally for all living beings in the six paths, I go throughout the ten directions and the three periods of time cause all living beings who encounter bodies of mine to receive the meritorious virtue of fourteen kinds of fearlessness.” *First*, because I do not contemplate sounds for my own sake, but rather listen to the sounds of those whom I contemplate, I can enable living beings throughout the ten directions who are suffering and in distress to attain liberation by contemplating their sounds. *Second*, since my knowledge and views have turned around and come back, I can make it so that if living beings are caught in a raging fire, the fire will not burn them. *Third*, since contemplation and listening have turned around and come back, I can make it so that if living beings are floundering in deep water, the water cannot drown them. *Fourth*, since false thinking is cut off, and my mind is without thoughts of killing or harming, I can make it so that if living beings enter the territory of ghosts, the ghosts cannot harm them. *Fifth*, since I am permeated with hearing and have brought hearing to accomplishment, so that the six sense-organs have dissolved and returned to become identical with hearing, I can make it so that if living beings are about to be wounded, the knives will break into pieces. I can cause swords of war to have no more effect than if they were to slice into water, or if one were to blow upon light. *Sixth*, when the hearing permeates and the essence is bright, light pervades the Dharma realm, so that absolutely no darkness remains. I am then able to make it so that, though Yakshas, Rakshasas, Kumbhandas, Pischachas, and Putanas may draw near to living beings, the ghosts will not be able to see them. *Seventh*, when the nature of sound completely melts away and contemplation and hearing return and enter, so that I am separate from false and defiling sense-objects, I am able to make it so that if living beings are confined by cages and fetters, the locks will not hold them. *Eight*, when sound is gone and the hearing is perfected, an all-pervasive power of compassion arises, and I can make it so that if living

beings are travelling a dangerous road, thieves will not rob them. *Ninth*, when one is permeated with hearing, one separates from worldly objects, and forms cannot rob one. Then I can make it so that living beings with a great deal of desire can leave greed and desire far behind. *Tenth*, when sound is so pure that there is no defiling object, the sense-organ and the external state are perfectly fused, without any complement and without anything complemented. Then I can make it so that living beings who are full of rage and hate will leave all hatred. *Eleventh*, when the dust has gone and has turned to light, the dharma realm and the body and mind are like crystal, transparent and unobstructed. Then I can make it so that all dark and dull-witted beings whose natures are obstructed, all Atyantikas, are forever free from stupidity and darkness. *Twelfth*, when matter dissipates and return to the hearing, then unmoving in the Bodhimanda I can travel through worlds without destroying the appearance of those worlds. I can make offerings to as many Buddhas, Thus Come Ones, as there are fine motes of dust throughout the ten directions. At the side of each Buddha I become a dharma prince, and I can make it so that childless living beings throughout the dharma realm who wish to have sons, are blessed with meritorious, virtuous, and wise sons. *Thirteenth*, with perfect penetration of the six sense-organs, the light and what is illumined are not two. Encompassing the ten directions, a great perfect mirror stands in the empty treasury of the Thus Come One. I inherit the secret dharma doors of as many Thus Come Ones as there are fine motes of dust throughout the ten directions. Receiving them without loss, I am able to make it so that childless living beings throughout the dharma realm who seek daughters are blessed with lovely daughters who are upright, virtuous, and compliant and whom everyone cherishes and respects. *Fourteenth*, in this three-thousand-great-thousand world system with its billions of suns and moons, as many dharma princes as there are grains of sand in sixty-two Ganges rivers appear in the world and cultivate the dharma. They act as models in order to teach and transform living beings. They comply with living beings by means of expedients and wisdom, in different ways for each. However, because I have obtained the perfect penetration of the sense-organ and have discovered the wonder of the ear-entrance, after which my body and mind subtly and miraculously included all of the dharma realm, I am able to make it so that living beings who uphold my name obtain as much merit and virtue as would be obtained by a person who upheld the names of all those Dharma Princes who are as many as the grains of sand in sixty-two Ganges rivers. World Honored One! There is no difference between the merit of my name and the merit of those other names, because from my cultivation I obtained true and perfect penetration.

## *Chapter Twenty-Two*

### *In the Journey to Find the Bodhisattva Within, Practitioners Always Consider Prajna As Their Mother*

According to Buddhism, Prajna or transcendental wisdom means observing all things as they truly are, the wisdom which enables one to reach the other shore, i.e. wisdom for salvation; the highest of the six paramitas, the virtue of wisdom as the principal means of attaining nirvana. It connotes a knowledge of the illusory character of everything earthly, and destroys error, ignorance, prejudice, and heresy. According to Buddhism, the prajna-paramita is a gate of Dharma-illumination; for with it, we eradicate the darkness of ignorance. Among the basic desires and passions, ignorance has the deepest roots. When these roots are loosened, all other desires and passions, greed, anger, attachment, arrogance, doubt, and wrong views are also uprooted. The prajna wisdom which enables our virtuous masters to teach and to lead deluded sentient beings going from the shore of ignorance to the shore of enlightenment and emancipation. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider prajna (wisdom) is their mother.

Prajna is ordinarily translated as “knowledge” in English, but to be exact “intuition” may be better. It is sometimes translated as “transcendental wisdom.” The fact is even when we have an intuition, the object is still in front of us and we sense it, or perceive it, or see it. Here is a dichotomy of subject and object. In prajna this dichotomy no longer exists. Prajna is not concerned with finite objects as such; it is the totality of things becoming conscious of itself as such. And this totality is not at all limited. An infinite totality is beyond our ordinary human comprehension. But the prajna-intuition is this “incomprehensible” totalistic intuition of the infinite, which is something that can never take place in our daily experience limited to

finite objects or events. The prajna, therefore, can take place, in other words, only when finite objects of sense and intellect are identified with the infinite itself. Instead of saying that the infinite sees itself, it is much closer to our human experience to say that an object regarded as finite, as belonging in the dichotomous world of subject and object, is perceived by prajna from the point of view of infinity. Symbolically, the finite then sees itself reflected in the mirror of infinity. The intellect informs us that the object is finite, but prajna contradicts, declaring it to be the infinite beyond the realm of relativity. Ontologically, this means that all finite objects or beings are possible because of the infinite underlying them, or that the objects are relatively and therefore limitedly laid out in the field of infinity without which they have no moorings. There are two kinds of prajna. First, temporal wisdom. Second, supernatural wisdom. There are also original wisdom and contemplative wisdom. Original wisdom is the first part of the Prajnaparamita. Contemplative wisdom is the second part of the Prajnaparamita, or the wisdom acquired from cultivation or contemplation. There are also prajna of the three stages of Sravaka and Pratyeka-buddha and the imperfect bodhisattva sect. The prajna of the perfect bodhisattva teaching. Prajna means “Enlightened wisdom,” the wisdom which enables one to reach the other shore, i.e. wisdom for salvation; the highest of the six paramitas, the virtue of wisdom as the principal means of attaining nirvana. It connotes a knowledge of the illusory character of everything earthly, and destroys error, ignorance, prejudice, and heresy. There are three prajnas or perfect enlightenments. The first part of the prajnaparamita. The wisdom achieved once crossed the shore. The second part of the prajnaparamita. The necessary wisdom for actual crossing the shore of births and deaths. Third, the wisdom of knowing things in their temporary and changing condition. The necessary wisdom for vowing to cross the shore of births and deaths.

## ***II. Other Characteristics of Prajna:***

According to the Platform Sutra of the Sixth Patriarch’s Dharma Treasure, the Sixth Patriarch, Hui-Neng, taught: “Good Knowing Advisors, Maha Prajna Paramita is a Sanskrit word which means ‘great wisdom which has arrived at the other shore.’ It must be practiced in

the mind, and not just recited in words. When the mouth recites and the mind does not practice, it is like an illusion, a transformation, dew drops, or lightning. However, when the mouth recites and the mind practices, then mind and mouth are in mutual accord. One's own original nature is Buddha; apart from the nature there is no other Buddha. Good Knowing Advisors, what is meant by 'Prajna?' Prajna in our language means wisdom. Everywhere and at all times, in thought after thought, remain undeluded and practice wisdom constantly; that is Prajna conduct. Prajna is cut off by a single deluded thought. By one wise thought, Prajna is produced. Worldly men, deluded and confused, do not see Prajna. They speak of it with their mouths, but their minds are always deluded. They constantly say of themselves, 'I cultivate Prajna!' And though they continually speak of emptiness, they are unaware of true emptiness. Prajna, without form or mark, is just the wisdom of the mind. If thus explained, this is Prajna wisdom. Prajna is a Sanskrit term which means wisdom. There are three kinds of prajna: real mark prajna, contemplative prajna, and literary prajna. Prajna also means the real power to discern things and their underlying principles and to decide the doubtful. The Prajna-paramita-sutra describes "prajna" as supreme, highest, incomparable, unequalled, unsurpassed. Prajna means real wisdom or transcendental wisdom.

At anywhere and at all time, Devout Buddhists' actions must be in accordance with "Prajna" at all time. Worldly people always brag with their mouths, but their minds are always deluded. This is one of the three kinds of Prajna, the prajna or wisdom of meditative enlightenment on reality, for prajna is wisdom for salvation, and through wisdom is the mother or source of all Buddhas. Prajna is the spear of wisdom, which is able to cut off illusion and evil. Prajna is the intuitive understanding. In general, this refers to the development of intuitive understanding of key Buddhist concepts. According to the Mahayana Buddhism, the "prajna paramita" or the "perfection of wisdom" is the sixth of the perfections that a Bodhisattva cultivates on the path to Buddhahood, and only an immediate experienced intuitive wisdom, not intelligence can help man reach enlightenment. Therefore, to achieve prajna is synonymous with to reach enlightenment. One of the two perfections required for Buddhahood. The wisdom which enables us to transcend desire, attachment and anger so that we will be

emancipated (not through the mercy of any body, but rather through our own power of will and wisdom) and so that we will not be reborn again and again in “samsara” or transmigration. Prajna is abruptly seeing. Prajna is really a dialectical term denoting that this special process of knowing, known as “abruptly seeing,” or “seeing at once,” does not follow general laws of logic; for when prajna functions one finds oneself all of a sudden, as if by a miracle, facing Sunyata, the emptiness of all things. This does not take place as the result of reasoning, but when reasoning has been abandoned as futile, and psychologically when the will-power is brought to a finish. The use of prajna contradicts everything that we may conceive of things worldly; it is altogether of another order than our usual life. But this does not mean that Prajna is something altogether disconnected with our life and thought, something that is to be given to us by a miracle from some unknown and unknowable source. If this were the case, prajna would be of no possible use to us. It is true that the functioning of Prajna is discrete, and interrupting to the progress of logical reasoning, but all the time it underlies it, and without Prajna we cannot have any reasoning whatever. Prajna is at once above and in the process of reasoning. This is a contradiction, formally considered, but in truth this contradiction itself is made possible because of Prajna.

That most of religious literature is filled with contradictions, absurdities, paradoxes, and impossibilities, and demands to believe them, to accept them, as revealed truths, is due to the fact that religious knowledge is based on the working of Prajna. Once this viewpoint of Prajna is gained, all the essential irrationalities found in religion become intelligible. It is like appreciating a fine piece of brocade. On the surface there is an almost bewildering confusion of beauty, and the professional fails to trace the intricacies of the threads. But as soon as it is turned over all the intricate beauty and skill is revealed. Prajna consists in this turning-over. The eye has hitherto followed the surface of the cloth, which is indeed the only side ordinarily allows us to survey. Now the cloth is abruptly turned over; the course of the eyesight is suddenly interrupted; no continuous gazing is possible. Yet by this interruption, or rather disruption, the whole scheme of life is suddenly grasped; there is the “seeing into one’s self-nature.”

Prajna also calls wisdom, the knowledge of things and realization of truth. Wisdom is arosen from perception or knowing. Wisdom is based on right understanding and right thought. Decision or judgment as to phenomena or affairs and their principles, of things and their fundamental laws. Prajna is often interchanged with wisdom. Wisdom means knowledge, the science of the phenomenal, while prajna more generally to principles or morals. The difference between Buddhi and Jnana is sometimes difficult to point out definitively, for they both signify worldly relative knowledge as well as transcendental knowledge. While Prajna is distinctly pointing out the transcendental wisdom. The Prajna-paramita-sutra describes “prajna” as supreme, highest, incomparable, unequalled, unsurpassed. Wisdom or real wisdom. According to the Mahayana Buddhism, only an immediate experienced intuitive wisdom, not intelligence can help man reach enlightenment. Therefore, to achieve prajna is synonymous with to reach enlightenment. One of the two perfections required for Buddhahood. The wisdom which enables us to transcend disire, attachment and anger so that we will be emancipated (not through the mercy of any body, but rather through our own power of will and wisdom) and so that we will not be reborn again and again in “samsara” or transmigration.

Knowing reveals itself in many ways. Knowing can be active whenever there is hearing, seeing, feeling, comparing, remembering, imagining, reflecting, worrying, hoping and so forth. In the Vijñānavādin school of Buddhism, which specialized in the study of “consciousnesses,” many more fields of activity were attributed to knowing. For instance, in *ālayavijñāna*, or “storehouse of consciousness,” the fields of activity of knowing are maintaining, conserving, and manifesting.” Also according to the Vijñānavādins, all sensation, perception, thought, and knowledge arise from this basic store-house consciousness. *Manāna* is one of the ways of knowing based on this consciousness and its function is to grasp onto the object and take it as a “self.” *Manovijñāna* serves as the headquarters for all sensations, perceptions, and thoughts, and makes creation, imagination, as well as dissection of reality possible. *Amala* is the consciousness that shines like a pure white light on the store-house consciousness. In any phenomena, whether psychological, physiological, or physical, there is dynamic movement, life. We can say that this movement, this life, is the universal manifestation, the most commonly recognized action of knowing. We must not regard “knowing” as something from the outside which comes to breathe life into the universe. It is the life of the universe itself.

According to Buddhism, understanding is not an accumulation of knowledge. To the contrary, it is the result of the struggle to become free of knowledge. Understanding shatters old knowledge to make room for the new that accords better with reality. When Copernicus discovered that the Earth goes around the sun, most of the astronomical knowledge of the time had to be discarded, including the ideas of above and below. Today, physics is struggling valiantly to free itself from the ideas of identity and cause effect that underlie classical science. Science, like the Way, urges us to get rid of all preconceived notions. Understanding, in human, is translated into concepts, thoughts, and words. Understanding is not an aggregate of bits of knowledge. It is a direct and immediate penetration. In the realm of sentiment, it is feeling. In the realm of intellect, it is perception. It is an intuition rather than the culmination of reasoning. Every now and again it is fully present in us, and we find we cannot express it in words, thoughts, or concepts. “Unable to describe it,” that is our situation at such moments.

Insights like this are spoken of in Buddhism as “impossible to reason about, to discuss, or to incorporate into doctrines or systems of thought.” Besides, understanding also means a shield to protect cultivator from the attack of greed, hatred and ignorance. A man often does wrong because of his ignorance or misunderstanding about himself, his desire of gaining happiness, and the way to obtain happiness. Understanding will also help cultivators with the ability to remove all defilements and strengthen their virtues.

Higher intellect or spiritual wisdom; knowledge of the ultimate truth (reality). Jnana is the essential clarity and unerring sensibility of a mind that no longer clings to concepts of any kind. It is direct and sustained awareness of the truth, for a Bodhisattva, that meaning and existence are found only in the interface between the components of an unstable and constantly shifting web of relationships, which is everyday life, while prajna is the strength of intellectual discrimination elevated to the status of a liberating power, a precision tool capable of slicing through obstructions that take the form of afflictions and attachments to deeply engrained hereditary patterns of thought and action. Jnana is a very flexible term, as it means sometimes ordinary worldly knowledge, knowledge of relativity, which does not penetrate into the truth of existence, but also sometimes transcendental knowledge, in which case being synonymous with Prajna or Arya-jnana.

Wisdom is described as the understanding of the Four Noble Truths, the understanding of interdependent origination, and the like. The attainment of wisdom is the ability of transformation of these doctrinal items from mere objects of intellectual knowledge into real, personal experience. In other words, according to Buddhism, wisdom is the ability to change our knowledge of the four Noble Truths and the like from mere sutra learning into actual, living truth. To attain wisdom, we must first cultivate good conduct, then cultivate mental development. It should be noted that reading and understanding the meaning of a sutra doesn't mean attaining wisdom. Wisdom means reading, understanding, and transforming doctrinal items from sutras into real, personal experience. Wisdom gives us the ability of “seeing the truth” or “seeing things as they really are” because the attainment

of wisdom is not an intellectual or academic exercise, it is understanding or seeing these truths directly.

In Buddhism, wisdom is the highest virtue of all. It is usual to translate the Sanskrit term “Prajna” (pali-Panna) by “wisdom,” and that is not positively inaccurate. When we are dealing with the Buddhist tradition, however, we must always bear in mind that there Wisdom is taken in a special sense that is truly unique in the history of human thought. “Wisdom” is understood by Buddhists as the methodical contemplation of ‘Dharmas.’ This is clearly shown by Buddhaghosa’s formal and academic definition of the term: “Wisdom has the characteristic of penetrating into dharmas as they are themselves. It has the function of destroying the darkness of delusion which covers the own-being of dharmas. It has the manifestation of not being deluded. Because of the statement: ‘He who is concentrated knows, sees what really is,’ concentration is its direct and proximate cause.”

Wisdom understanding that emptiness of inherent existence is the ultimate nature of all phenomena. This specific type of wisdom is the sole means to eliminate our ignorance and other disturbing states. It is also the most powerful tool for purifying negative karmic imprints. In addition, it enables us to benefit others effectively, for we can then teach them how to gain this wisdom themselves. This is also the first key to liberation and enlightenment. In order to be able to obtain this type of wisdom, we must invest all our efforts in cultivating Buddhist laws and practicing Buddhist meditation. Conventional intelligence knowing, logic, science, arts, and so forth. This type of wisdom is from birth; however, the person who possesses this type of wisdom is believed that in previous lives, he or she had already cultivated or practiced so many good deeds.

Fundamental wisdom which is inherent in every man and which can manifest itself only after the veil of ignorance, which screens it, has been transformed by means of self-cultivation as taught by the Buddha. According to the Buddha, wisdom is extremely important for it can be commensurate with enlightenment itself. It is wisdom that finally opens the door to freedom, and wisdom that removes ignorance, the fundamental cause of suffering. It is said that while one may sever the branches of a tree and even cut down its trunk, but if the root is not removed, the tree will grow again. Similarly, although one may

remove attachment by means of renunciation, and aversion by means of love and compassion, as long as ignorance is not removed by means of wisdom, attachment and aversion will sooner or later arise again. As for the Buddha, immediately after witnessing the unhappy incident involving the worm and the bird at the plowing ceremony, the prince sat under a nearby rose-apple tree and began to contemplate. This is a very early experience of meditation of the Buddha. Later, when he renounced the world and went forth to seek the ultimate truth, one of the first disciplines he developed was that of meditation. Thus, the Buddha himself always stressed that meditation is the only way to help us to achieve wisdom.

The resulting wisdom, or training in wisdom. Even though wisdom involves cause and effect. Those who cultivated and planted good roots in their past lives would have a better wisdom. However, in this very life, if you want to get rid of greed, anger, and ignorance, you have no choice but cultivating discipline and samadhi so that you can obtain wisdom paramita. With wisdom paramita, you can destroy these thieves and terminate all afflictions. Wisdom is one of the three studies in Buddhism. The other two are precepts and meditation. According to Bhikkhu Piyadassi Mahathera in *The Spectrum of Buddhism*, high concentration is the means to the acquisition of wisdom or insight. Wisdom consists of right understanding and right thought, the first two factors of the path. This is called the training in wisdom or panna-sikkha. Wisdom helps us get rid of the clouded view of things, and to see life as it really is, that is to see life and things pertaining to life as arising and passing.

In the Dharmapada Sutra, the Buddha taught: “Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). If a fool associates with a wise man even all his life, he will

understand the Dharma as little as a spoon tastes the flavour of soup (Dharmapada 64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (Dharmapada 72). Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175).”

In summary, in Buddhism, wisdom is of the highest importance; for purification comes through wisdom, through understanding; and wisdom in Buddhism is the key to enlightenment and final liberation. But the Buddha never praised mere intellect. According to him, knowledge should go hand in hand with purity of heart, with moral excellence (*vijja-caranasampanna--p*). Wisdom gained by understanding and development of the qualities of mind and heart is wisdom par excellence (*bhavanamayapanna--p*). It is saving knowledge, and not mere speculation, logic or specious reasoning. Thus, it is clear that Buddhism is neither mere love of, nor inducing the search after wisdom, nor devotion, though they have their significance and bearing on mankind, but an encouragement of a practical application of the teaching that leads the follower to dispassion, enlightenment and final deliverance. Wisdom in Buddhism is also a sole means to eliminate our ignorance and other disturbing attitudes. It is also a tool for purifying negative karmic imprints. Many people say that wisdom is gained from information or knowledge. The Buddha told us the opposite! He taught us that wisdom is already within our self-nature; it does not come from the outside. In the world, there are some very intelligent and wise people, such as scientists and philosophers, etc. However, the Buddha would not recognize their knowledge as the proper Buddhist enlightenment, because they have not severed their afflictions. They still dwell on the rights and wrongs of others, on greed, anger, ignorance and arrogance. They still harbor wandering discriminatory thoughts and attachments. In other words, their minds are not pure. Without the pure mind, no matter how high the level of realization one reaches, it is still not the proper Buddhist enlightenment. Thus, our first hindrance to enlightenment and

liberation is ego, our self-attachment, our own wandering thoughts. Only the wisdom that is based on concentration has the ability to eliminate attachments and ignorance. That is to say the wisdom that arises from a pure mind, not the wisdom that is attained from reading and studying books, for this wisdom is only worldly knowledge, not true wisdom. Thus, the Buddha said: “He who is concentrated knows and sees what really is.” According to the Flower Adornment Sutra, all sentient beings possess the same wisdom and virtuous capabilities as the Buddha, but these qualities are unattainable due to wandering thoughts and attachments. Practicing Buddhism will help us rid of wandering, discriminating thoughts and attachments. Thus, we uncover our pure mind, in turn giving rise to true wisdom. Sincere Buddhists should always remember that our innate wisdom and abilities are temporarily lost due to the cloud of ignorance, attachments and wandering discriminatory thoughts, but are not truly or permanently lost. Our goal in Practicing Buddhism is to break through this cloud and achieve enlightenment.

As mentioned above, Prajna in our language means wisdom. Everywhere and at all times, in thought after thought, remain undeluded and practice wisdom constantly; that is Prajna conduct. Prajna is cut off by a single deluded thought. By one wise thought, Prajna is produced. Worldly men, deluded and confused, do not see Prajna. They speak of it with their mouths, but their minds are always deluded. They constantly say of themselves, ‘I cultivate Prajna!’ And though they continually speak of emptiness, they are unaware of true emptiness. Prajna, without form or mark, is just the wisdom of the mind. If thus explained, this is Prajna wisdom. Prajna is a Sanskrit term which means wisdom. There are three kinds of prajna: real mark prajna, contemplative prajna, and literary prajna. Prajna also means the real power to discern things and their underlying principles and to decide the doubtful. The Prajna-paramita-sutra describes “prajna” as supreme, highest, incomparable, unequalled, unsurpassed. According to the Mahayana Buddhism, only an immediate experienced intuitive wisdom, not intelligence can help man reach enlightenment. Therefore, to achieve prajna is synonymous with to reach enlightenment. One of the two perfections required for Buddhahood. The wisdom which enables us to transcend desire, attachment and anger so that we will be

emancipated (not through the mercy of any body, but rather through our own power of will and wisdom) and so that we will not be reborn again and again in “samsara” or transmigration. Prajna is ordinarily translated as “knowledge” in English, but to be exact “intuition” may be better. It is sometimes translated as “transcendental wisdom.” The fact is even when we have an intuition, the object is still in front of us and we sense it, or perceive it, or see it. Here is a dichotomy of subject and object. In prajna this dichotomy no longer exists. Prajna is not concerned with finite objects as such; it is the totality of things becoming conscious of itself as such. And this totality is not at all limited. An infinite totality is beyond our ordinary human comprehension. But the prajna-intuition is this “incomprehensible” totalistic intuition of the infinite, which is something that can never take place in our daily experience limited to finite objects or events. The prajna, therefore, can take place, in other words, only when finite objects of sense and intellect are identified with the infinite itself. Instead of saying that the infinite sees itself, it is much closer to our human experience to say that an object regarded as finite, as belonging in the dichotomous world of subject and object, is perceived by prajna from the point of view of infinity. Symbolically, the finite then sees itself reflected in the mirror of infinity. The intellect informs us that the object is finite, but prajna contradicts, declaring it to be the infinite beyond the realm of relativity. Ontologically, this means that all finite objects or beings are possible because of the infinite underlying them, or that the objects are relatively and therefore limitedly laid out in the field of infinity without which they have no moorings.

For Zen practitioners, prajna also has some following meanings: *First, the intuitive understanding:* In general, this refers to the development of intuitive understanding of key Buddhist concepts. According to the Mahayana Buddhism, the “prajna paramita” or the “perfection of wisdom” is the sixth of the perfections that a Bodhisattva cultivates on the path to Buddhahood, and only an immediate experienced intuitive wisdom, not intelligence can help man reach enlightenment. Therefore, to achieve prajna is synonymous with to reach enlightenment. One of the two perfections required for Buddhahood. The wisdom which enables us to transcend desire, attachment and anger so that we will be emancipated (not through the

mercy of any body, but rather through our own power of will and wisdom) and so that we will not be reborn again and again in “samsara” or transmigration. *Second, the abruptly seeing:* Prajna is really a dialectical term denoting that this special process of knowing, known as “abruptly seeing,” or “seeing at once,” does not follow general laws of logic; for when prajna functions one finds oneself all of a sudden, as if by a miracle, facing Sunyata, the emptiness of all things. This does not take place as the result of reasoning, but when reasoning has been abandoned as futile, and psychologically when the will-power is brought to a finish.

Zen practitioners should always remember that the use of prajna contradicts everything that we may conceive of things worldly; it is altogether of another order than our usual life. But this does not mean that Prajna is something altogether disconnected with our life and thought, something that is to be given to us by a miracle from some unknown and unknowable source. If this were the case, prajna would be no possible use to us. It is true that the functioning of Prajna is discrete, and interrupting to the progress of logical reasoning, but all the time it underlies it, and without Prajna we cannot have any reasoning whatever. Prajna is at once above and in the process of reasoning. This is a contradiction, formally considered, but in truth this contradiction itself is made possible because of Prajna.

That most of religious literature is filled with contradictions, absurdities, paradoxes, and impossibilities, and demands to believe them, to accept them, as revealed truths, is due to the fact that religious knowledge is based on the working of Prajna. Once this viewpoint of Prajna is gained, all the essential irrationalities found in religion become intelligible. It is like appreciating a fine piece of brocade. On the surface there is an almost bewildering confusion of beauty, and the professional fails to trace the intricacies of the threads. But as soon as it is turned over all the intricate beauty and skill is revealed. Prajna consists in this turning-over. The eye has hitherto followed the surface of the cloth, which is indeed the only side ordinarily allows us to survey. Now the cloth is abruptly turned over; the course of the eyesight is suddenly interrupted; no continuous gazing is possible. Yet by this interruption, or rather disruption, the whole scheme of life is suddenly grasped; there is the “seeing into one’s self-nature.”

Zen practitioners should also remember that it is Prajna which lays its hands on Emptiness, or Suchness, or self-nature. And this laying-hands-on is not what it seems. This is self-evident from what has already been said

concerning things relative. Because the self-nature is beyond the realm of relativity, its being grasped by Prajna cannot mean a grasping in its ordinary sense. The grasping must be no-grasping, a paradoxical statement which is inevitable. To use Buddhist terminology, this grasping is accomplished by non-discrimination; that is, by discrete, an act of the conscious; not an unconscious act but an act rising from self-nature itself, which is the unconscious. According to the Sixth Patriarch Hui Neng in the Platform Sutra, Prajna is awakened in self-nature abruptly, and the term “abrupt” not only means ‘instantaneously’, ‘unexpectedly’ or ‘suddenly’, but signifies the idea that the act of awakening which is seeing is not a conscious deed on the part of self-nature. In other words, Prajna flashes from the Unconscious and yet never leaves it; it remains unconscious of it. This is the sense of saying that “seeing is no-seeing, and no-seeing is seeing,” and that the Unconscious or self-nature becomes conscious of itself by means of Prajna, and yet in this consciousness there is no separation of subject and object. Therefore, Hui-Neng says: “One who understands this truth is without thought, without memory, and without attachment.” But we must remember that Hui-Neng never advocated the doctrine of mere nothingness, or mere-doing-nothing-ness, nor assumed an unknown quantity in the solution of life. Prajna must once be awakened in self-nature; for unless this is experienced we shall never have a chance of knowing the Buddha not only in ourselves but in others. But this awakening is no particular deed performed in the realm of empirical consciousness, and for this reason it is like a lunar reflection in the stream; it is neither continuous nor discrete; it is beyond birth and death; even when it is said to be born, it knows no birth; even when it is said to have passed away, it knows no passing away; it is only when no-mind-ness or the Unconscious is seen that there are discourses never discoursed, that there are acts that never acted.

Also according to Hui-Neng, Prajna is the name given to self-nature, or the Unconscious, as we call it, when it becomes conscious of itself, or rather to the act itself of becoming conscious. Prajna therefore points in two directions to the Unconscious and to the world of consciousness which is now unfolded. The one is call the Prajna of non-discrimination and the other the Prajna of discrimination. When we are so deeply involved in the outgoing direction of consciousness and discrimination as to forget the other direction of Prajna pointing to the Unconscious, we have what is technically known as “Prapanca,” imagination. Or we may state this conversely: when imagination asserts itself, Prajna is hidden, and discrimination has its own sway, and the pure, undefiled surface of the Unconscious or self-nature is now dimmed. The advocates of “no-thought” or “no-mind” want us to preserve Prajna from going astray in the direction of discrimination, and to have our eyes looking steadily in the other direction. To attain “no-mind” means to recover, objectively

speaking, the Prajna or non-discrimination. When this idea is developed in more detail we shall comprehend the significance of “no-mind” in Zen thought.

Prajna is also the awakening of consciousness in the Unconscious, functions in a twofold direction. The one is towards the Unconscious and the other towards the conscious. The Prajna which is orientated to the Unconscious is Prajna properly so called, while the Prajna of consciousness is now called mind with the small initial letter. From this mind a dualistic world takes its rise: subject and object, the inner self and the external world, and so on. In the Mind, therefore, two aspects are also distinguishable: Prajna-mind of non-discrimination and dualistic mind. The mind of the first aspect belongs to this world, but so long as it linked with Prajna it is in direct communication with the Unconscious, it is the Mind; whereas the mind of the second aspect is wholly of this world, and delighted with it, and mixes itself with all its multiplicities. The mind of the second aspect, Hui-Neng called “thought.” Here, mind is thought, and thought is mind. From the relative point of view, the mind of the first aspect may be designated “no-mind” in contradistinction to the mind of the second aspect. As the latter belongs to this side of our ordinary experience, so called, the former is a transcendental one in terms of Zen philosophy is “that which is not the mind,” or “no-mind” or “no-thought.”

***The Sutra of the Prajnaparamita: The Mother of Buddhahood and Bodhisattvahood:*** The period of Prajnaparamita-Sutra or Lotus-Sutra is one of the five periods of the Buddha’s teachings. The Time of Wisdom mainly teaches the Round Doctrine and yet is linked with the Common and Distinct Doctrines. Therefore, it is not quite perfect or complete. This phase lasted twenty-two years, in which the Buddha expounded a higher level of provisional Mahayana and refuted his disciples’ attachment to the distinction between Theravada and Mahayana by teaching the doctrine non-substantiality or emptiness. He taught the teachings of shunyata in the Prajnaparamita-sutra. As mentioned in previous chapters, Prajna is a Sanskrit term which means wisdom. There are three kinds of prajna: real mark prajna, contemplative prajna, and literary prajna. Prajna also means the real power to discern things and their underlying principles and to decide the doubtful. Prajna means a transcendental knowledge. The Prajna-paramita-sutra describes “prajna” as supreme, highest, incomparable, unequalled, unsurpassed. There are three prajnas or perfect enlightenments: The first part of the prajnaparamita. The wisdom achieved once crossed the shore. The second part of the prajnaparamita. The necessary wisdom for actual crossing the shore of births and deaths. The wisdom of knowing things in their temporary and changing condition. The necessary wisdom for vowing to cross the shore of births and deaths. Enlightened wisdom or transcendental wisdom means observing all

things as they truly are. The wisdom which enables one to reach the other shore, i.e. wisdom for salvation; the highest of the six paramitas, the virtue of wisdom as the principal means of attaining nirvana. It connotes a knowledge of the illusory character of everything earthly, and destroys error, ignorance, prejudice, and heresy. The prajna-paramita is a gate of Dharma-illumination; for with it, we eradicate the darkness of ignorance. Among the basic desires and passions, ignorance has the deepest roots. When these roots are loosened, all other desires and passions, greed, anger, attachment, arrogance, doubt, and wrong views are also uprooted. The prajna wisdom which enables one to reach the other shore, i.e. wisdom for salvation.

The Heart Sutra is one of the smallest sutras, contained in the Vast Prajnaparamita. The full title of this sutra is “Heart of Prajna Paramita Sutra.” Probably the most popular sutra in the world today. The Heart Sutra explains the meaning of “Prajna Paramita,” the perfection of wisdom that enables one to perceive clearly the emptiness of self and of all phenomena. The Heart Sutra is the heart of the perfection of wisdom; it is also the heart of the entire family of “Prajna Paramita Sutras.” According to Zen Master D. T. Suzuki in *Essays in Zen Buddhism, Volume III*, what superficially strikes us most while pursuing the text of the Hridaya or Heart Sutra of the Prajnaparamita is that it is almost nothing else but a series of negations, and that what is known as Emptiness is pure negativism which ultimately reduces all things into nothingness. The conclusion will then be that the Prajnaparamita or rather its practice consists in negating all things... And at the end of all these negations, there is neither knowledge nor attainment of any sort. Attainment means to be conscious of and be attached to an understanding which is the result of relative reasoning. As there is no attainment of this nature, the mind is entirely free from all obstructions, that is, errors and confusions which arise from intellectualization, and also from the obstruction that are rooted in our cognitive and affective consciousness, such as fears and worries, joys and sorrows, abandonments, and infatuations. When this is realized, Nirvana is reached. Nirvana and enlightenment are one. Thus from the Prajnaparamita arise all the Buddhas of the past, present, and future. The Prajnaparamita is the mother of Buddhahood and Bodhisattvahood, which is reiterated throughout the Prajnaparamita literature.

## ***Chapter Twenty-Three***

### ***In the Journey to Find the Bodhisattva Within, Practitioners Always Consider Expediency As Their Father***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider upaya (skillful means) is their father. In Buddhist cultivation, expediency (upaya) is one of the ten paramitas or ten virtues of perfection: dana-paramita (charity), moral conduct, ksanti-paramita (patience or forbearance), virya-paramita (energy or zealous progress), dhyana samadhi-paramita (meditation or concentration), wisdom, upaya-paramita (skill-in-means or use of expedient or proper means), pranidhana-paramita (vows for bodhi and helpfulness), bala-paramita (force of purpose), and prajna paramita (real wisdom). "Phương" is interpreted as method, mode or plan; and "Tiện" is interpreted as convenient for use; so "Phương Tiện" means a convenient or expedient method which is suitable to different sentient beings. "Phương" means correct, "Tiện" means strategically; "Phương tiện" means strategically correct. Perfection of expedient means or upaya-paramita is one of the ten paramitas, saving by the method of expedient teaching. This is the most important of the four supplementary paramitas. The term is a translation of the Sanskrit term "Upaya," which means a mode of approach, an expedient, stratagem, device. In Buddhist cultivation, Expedient Means (Upaya) does the work of a father who is teaching according to the capacity of the hearer, by any suitable method. The Buddha used expedient or partial method in his teaching until near the end of his days, when he enlarged it to the revelation of reality. In *Saddharma Pundarika Sutra*, Chapter II, "Expedient Means," in which the meaning of "Upaya-kausalya" is elucidated through the doctrine of Three Vehicles (Triyanas) of Sravaka-yana, Pratyeka-buddha-yana,

and Bodhisattva-yana in order to respond to different temperaments of listeners. Expedient means is the way in which the Bodhisattvas act for saving the beings effectively. Expedient means is not the crafty method of achieving one's objective. It is imbued with the morality of compassionate action with the purpose of bringing forth merit.

In Buddhist teachings, Extraordinary Skillful Means is a good and virtuous practice which Buddhas and Maha-Bodhisattvas use to follow and adapt to the individual capacity, personality, and inclination of sentient beings to aid and transform them from unenlightened to enlightened beings. Practitioners who possess wisdom are no longer attached to forms and appearances; because forms and appearances are only expedients for them to advance in cultivation to obtain the Buddhahood. Because of the different situations that arise, one has to use methods suited to the particular time and place. Expedient dharma implies that the methods are not constant and changing, but rather impromptu methods set up for a special purpose. Through those expedient methods or strategies, Buddhas or Bodhisattvas can help rescue and lead other beings to Enlightenment. The skillful means used by enlightened beings to present the dharma to other sentient beings. This is one of the two paths of Enlightening Beings because they develop wisdom and skill in means. In Buddhist cultivation, the wisdom or knowledge of using skillful means for saving others (Buddha-wisdom of the phenomenal, in contrast with knowledge of the fundamental or absolute). The idea of "skillful means" is an important idea in Mahayana Buddhism and inseparable from that of a great compassionate heart moving the whole being of Buddhahood. It is not enough for the Bodhisattva to have the supreme wisdom (wisdom of the Buddha) or Aryajnana, or Prajna fully awakened, for he must also be supplied with skillful wisdom (upayajnana) whereby he is enabled to put the whole salvation machinery in practice according to the needs of beings.

## ***Chapter Twenty-Four***

### ***Living & Cultivating With the Manner of Non-Duality Means Traveling on the Journey to Find the Bodhisattva Within***

The Buddha taught more than one path leading to different stages of attainment such as stage of Hearers, that of Pratyeka-buddhas, that of Bodhisattvas, that of laymen, and that of monks and nuns... but all of these ways of cultivation will eventually lead to just one fruit: the Buddhahood. Nobody can reach final attainment without following a path, and no enlightenment can be reached without studying, understanding and practicing. Most of us are still attached to duality and have not reconciled essence and marks, existence and non-existence, noumenon and phenomena. We embrace essence and reject marks, we embrace non-existence (emptiness) and reject existence and so on. This kind of wrong view creates a lot of disputes, doubts and perplexity. For practitioners who are on the journey to find the Bodhisattva Within, they must try to live and cultivate with the manner of Non-Duality without any exception!!!

The dharma door means the teaching of the Buddha. The doctrine or wisdom of Buddha regarded as the door (method) to enlightenment. The meaning is that the dharma is something like a gate, because through it sentient beings attain the enlightenment. As the living have 84,000 delusions, so the Buddha provides 84,000 methods of dealing with them. Knowing that the spiritual level of sentient beings is totally different from one another, the Buddha had allowed his disciples to choose any suitable Dharma they like to practice. A person can practice one or many dharmas, depending on his physical conditions, his free time, since all the dharmas are closely related. Practicing Buddhist Dharma requires continuity, regularity, faith, purpose and determination. Laziness and hurriedness are signs of failure. There is only one path leading to Enlightenment, but, since people differ greatly in terms of health, material conditions, intelligence, character and faith, the Buddha taught more than one path leading to different stages of

attainment such as stage of Hearers, that of Pratyeka-buddhas, that of Bodhisattvas, that of laymen, and that of monks and nuns. All of these ways are ways to the Buddhahood. Nobody can reach final attainment without following a path, and no enlightenment can be reached without studying, understanding and practicing. Most of us are still attached to duality and have not reconciled essence and marks, existence and non-existence, noumenon and phenomena. We embrace essence and reject marks, we embrace non-existence (emptiness) and reject existence and so on. This kind of wrong view creates a lot of disputes, doubts and perplexity. In fact, there is mutual identity between noumenon and phenomena, phenomena are noumenon, noumenon is phenomena. Buddhist cultivators should reconcile all things and eliminate this unnecessary attachment. Sincere cultivators should try to reconcile essence and marks, existence and non-existence, noumenon and phenomena. We embrace essence and reject marks, we embrace non-existence (emptiness) and reject existence and so on. This kind of wrong view creates a lot of disputes, doubts and perplexity. In fact, there is mutual identity between noumenon and phenomena, phenomena are noumenon, noumenon is phenomena. Buddhist cultivators should reconcile all things and eliminate this attachment. According to the Vimalakirti Sutra, Chapter Nine, Vimalakirti said to the Bodhisattvas present: “Virtuous Ones, each of you please say something about the non-dual Dharma as you understand it? In the meeting, a Bodhisattva called Comfort in the Dharma said: ‘Virtuous Ones, birth and death are a duality but nothing is created and nothing is destroyed. Realization of this patient endurance leading to the uncreate is initiation into the non-dual Dharma.’ The bodhisattva called ‘Guardian of the Three Virtues’ said: ‘Subject and object are a duality for where there is ego there is also (its) object, but since fundamentally there is no ego, its object does not arise; this is initiation into the non-dual Dharma.’ The Bodhisattva Never Winking said: ‘Responsiveness (vedana, the second aggregate) and unresponsiveness are a duality. If there is no response to phenomena, the latter cannot be found anywhere; hence there is neither accepting nor rejecting (of anything), and neither karmic activity nor discrimination; this is initiation into the non-dual Dharma.’ The Bodhisattva Highest virtue said: ‘Impurity and purity are a duality. When the underlying nature of impurity is clearly

perceived, even purity ceases to arise. Hence this cessation (of the idea of purity) is initiation into the non-dual Dharma (Dharma gate of non-duality).' The Bodhisattva Winner of Samadhi by Looking at the Star said: '(External) disturbance and (inner) thinking are a duality; when disturbance subsides, thinking comes to an end and the absence of thought leads to non-dual Dharma.' The Bodhisattva Skillful Eye said: 'Monistic form and formlessness are a duality. If monistic form is realized as (fundamentally) formless, with relinquishment of formlessness in order to achieve impartiality, this is initiation into the non-dual Dharma.' The Bodhisattva Wonderful Arm said: 'The Bodhisattva mind and the Sravaka mind are a duality. If the mind is looked into as void and illusory, there is neither Bodhisattva mind nor sravaka mind; this is initiation into the non-dual Dharma.' The Bodhisattva Pusya said: 'Good and evil are a duality; if neither good nor evil arises so that formlessness is realized to attain Reality, this is initiation into the non-dual Dharma.' The Bodhisattva Simha (Lion) said: 'Weal and woe are a duality; if the underlying nature of woe is understood, woe does not differ from weal. If the diamond (indestructible) wisdom is used to look into this with neither bondage nor liberation (coming into play), this is initiation into the non-dual Dharma.' The Bodhisattva Lion's Fearlessness said: 'The mundane and supra-mundane are a duality. If all things are looked into impartially, neither the mundane nor the supra-mundane will arise, with no differentiation between form and formlessness, this is initiation into the non-dual Dharma.' The Bodhisattva Pure Interpretation said: 'Activity (ju wei) and non-activity (wu wei) are a duality, but if the mind is kept from all mental conditions it will be (void) like space and pure and clean wisdom will be free from all obstructions. This is initiation into the non-dual Dharma.' The Bodhisattva Narayana said: 'The mundane and the supra-mundane are a duality but the underlying nature of the mundane is void (or immaterial) and is but the supra-mundane, which can be neither entered nor left and neither overflows (like the stream of transmigration) nor scatters (like smoke). This is initiation into the non-dual Dharma.' The Bodhisattva Skillful Mind said: 'Samsara and nirvana are a duality. If the underlying nature of samsara is perceived there exists neither birth nor death, neither bondage nor liberation, and neither rise nor fall. Such an understanding is initiation into the non-

dual Dharma.’ The Bodhisattva Direct Insight said: ‘The exhaustible and the inexhaustible are a duality. If all things are looked into exhaustively, both the exhaustible and the inexhaustible cannot be exhausted; and the inexhaustible is identical with the void which is beyond both the exhaustible and the inexhaustible. Such an interpretation is initiation into the non-dual Dharma.’ The Bodhisattva Upholder of Universality said: ‘The ego and non-ego are a duality. Since the ego cannot be found, where can the non-ego be found? He who perceives the real nature of the ego will not give rise to dualities; this is initiation into the non-dual Dharma.’ The Bodhisattva Lightning Perception said: ‘Enlightenment and unenlightenment are a duality, but the underlying nature of non-enlightenment is enlightenment which should also be cast away; if all relativities are discarded and replaced by non-dual impartiality, this is initiation into the non-dual Dharma.’ The Bodhisattva Priyadarsana said: ‘Form (rupa) and voidness are a duality, (but) form is identical with voidness, which does not mean that form wipes out voidness, for the underlying nature of form is void of itself. So are (the other four aggregates) reception (vedana), conception (sanjna), discrimination (samskara) and consciousness (vijñana- in relation to voidness). “Consciousness and voidness are a duality (yet) consciousness is identical with voidness, which does not mean that consciousness wipes out voidness for the underlying nature of voidness is void of itself. A thorough understanding of this is initiation into the non-dual Dharma.’ The Bodhisattva Understanding the Four Elements said: ‘The four elements (earth, water, fire and air) and their voidness are a duality (but) the underlying nature of the four elements is identical with that of voidness. Like the past (before the four elements came into being) and the future (when they scatter away) which are both void, the present (when they appear) is also void. Identical understanding of the underlying nature of all four elements is initiation into the non-dual Dharma.’ The Bodhisattva Deep Thought said: ‘Eyes and form are a duality (but) if the underlying nature of the eye is known with neither desire nor anger nor stupidity in relation to things seen, this is nirvana. “Likewise, the ear and sound, the nose and smell, the tongue and taste, the body and touch, and the mind and ideation are dualities (but) if the underlying nature of the mind is known with neither desire, anger and stupidity in relation to things

(heard, smelt, tasted, touched and thought), this is nirvana. Resting in this state (of nirvana) is initiation into the non-dual Dharma.’ The Bodhisattva Inexhaustible Mind said: ‘Charity-perfection (dana-paramita) and the dedication (parinamana) of its merits towards realizing the all-knowledge (sarvajna) are a duality, (but) the underlying nature of charity is dedication towards the All-knowledge. “Likewise, discipline perfection (sila-paramita), patience-perfection, (ksanti-paramita), zeal-perfection (virya-paramita), meditation-perfection (dhyana-paramita) and wisdom-perfection (prajna-paramita), with dedication to the All-knowledge, are (five) dualities, but their underlying natures are but dedication to the All-knowledge, while realization of their oneness is initiation into the non-dual Dharma.’ The Bodhisattva Profound Wisdom said: ‘Voidness, formlessness and non-activity are (three different gates to liberation, and when each is compared to the other two there are) three dualities, (but) voidness is formless and formlessness is non-active. For when voidness, formlessness and non-activity obtain, there is neither mind, nor intellect nor consciousness, and liberation through either one of these three gates is identical with liberation through all the three. This is initiation into the non-dual Dharma.’ The Bodhisattva Unstirred Sense Organs said: ‘Buddha, Dharma and Sangha are three different treasures and when each is compared to the other two there are three dualities (but) Buddha is identical with Dharma, and Dharma is identical with Sangha. For the three treasures are non-active (wu wei) and are equal to space, with the same equality for all things. The realization of this (equality) is initiation into the non-dual Dharma.’ The Bodhisattva Unimpeded Mind said: ‘Body and its eradication (in nirvana) are a duality but body is identical with nirvana. Why? Because if the underlying nature of body is perceived, no conception of (existing) body and its nirvanic condition will arise, for both are fundamentally non-dual, not being two different things. The absence of alarm and dread when confronting this ultimate state is initiation into the non-dual Dharma.’ The Bodhisattva Superior Virtue said: ‘The three karmas (produced by) body, mouth and mind (are different when each is compared to the other two and make three) dualities (but) their underlying nature is non-active; so non-active body is identical with non-active mouth, which is identical with non-active mind. These three

karmas being non-active, all things are also non-active. Likewise, if wisdom (prajna) is also non-active, this is initiation into the non-dual Dharma.' The Bodhisattva Field of Blessedness said: 'Good conduct, evil conduct and motionlessness are (different and when each is compared to the other two make three) dualities (but) the underlying nature of all three is voidness which is free from good, evil and motionlessness. The non-rising of these three is initiation into the non-dual Dharma.' The Bodhisattva Majestic Blossom said: 'The ego and its objective are a duality, (but) if the underlying nature of the ego is looked into, this duality vanishes. If duality is cast away there will be no consciousness, and freedom from consciousness is initiation into the non-dual Dharma.' The Bodhisattva Treasure of Threefold Potency said: 'Realization implies subject and object which are a duality, but if nothing is regarded as realization, there will be neither grasping nor rejecting, and freedom from grasping and rejecting is initiation into the non-dual Dharma.' The Bodhisattva Moon in Midheaven said: 'Darkness and light are a duality. Where there is neither darkness nor light, this duality is no more. Why? Because in the state of samadhi resulting from the complete extinction of sensation and thought there is neither darkness nor light, while all things disappear. A disinterested entry into this state is initiation into the non-dual Dharma.' The Bodhisattva Ratna Mudra (Precious Symbol) said: 'Joy in nirvana and sadness in samsara are a duality which vanishes when there is no longer joy and sadness. Why? Because where there is bondage, there is also (desire for) liberation, but if fundamentally there is no bondage nor liberation, there will be neither joy nor sadness; this is initiation into the non-dual Dharma.' The Bodhisattva Gem on the Head said: 'Orthodoxy and heterodoxy are a duality, (but) he who dwells in (i.e. realizes) orthodoxy does not discriminate between orthodoxy and heterodoxy. Keeping from these two extremes is initiation into the non-dual Dharma.' The Bodhisattva Joy in Reality said: 'Reality and non-reality are a duality, (but) he who realizes reality does not even perceive it, still less non-reality. Why? Because reality is invisible to the ordinary eyes and appears only to the eye of wisdom. Thus (realization of) the eye of wisdom, which is neither observant nor unobservant, is initiation into the non-dual Dharma.' After the Bodhisattva had spoken, they asked Manjusri for his opinion on the

non-dual Dharma. Manjusri said: 'In my opinion, when all things are no longer within the province of either word or speech, and of either indication or knowledge, and are beyond questions and answers, this is initiation into the non-dual Dharma.' At that time, Manjusri asked Vimalakirti: 'All of us have spoken; please tell us what is the Bodhisattva's initiation into the non-dual Dharma.' Vimalakirti kept silent without saying a word. At that, Manjusri exclaimed: 'Excellent, excellent! Can there be true initiation into the non-dual Dharma until words and speech are no longer written or spoken?' After this initiation into the non-dual Dharma had been expounded, five thousand Bodhisattvas at the meeting were initiated into it thereby, realizing the patient endurance of the uncreate."

In short, Non-duality is the unity of all things. The nature of Non-dual is equality. Under the eye of the Buddha's wisdom, all existing things, animate or inanimate, have the absolute value and so are undifferentiated. In other words, all things are the one and undivided truth. There is no difference from this one to the other. The Non-dual Truth represents No-Self and No-Dharma. The nonduality is the central Mahayana doctrine. The nonduality or non-differentiation of samsara and nirvana. According to the Heart Sutra, Avalokitesvara Bodhisattva says that form is not different from emptiness and emptiness is not different from form. The other aggregates, too, are not different from emptiness, and emptiness is not different from the aggregates. Thus samsara and nirvana, the aggregates and emptiness, phenomena and conditioned, the conditioned and the transcendental are all alternatives that are relative to each other. They have no independent existence. Indeed, because they are relative to each other, they are, each of them, ultimately unreal and empty. Hence the duality of samsara and nirvana is dissolved in the vision of emptiness. Emptiness is the way out of all extremes, even the extremes of samsara and nirvana. In Buddhist Zen, the concept of nonduality usually goes with the concept of emptiness, and they are brought together in a well-known koan. In Bodhidharma's famous interview with Emperor Wu, Wu asked Bodhidharma what merit had been obtained by all Wu's good works of building stupas and places of practice. Bodhidharma replied, 'No merit whatsoever. All empty.' He was referring to the concept that nothing has any value, that everything is empty and without definition. The emperor didn't get it at

all. So he said, 'Who is it that stands before me?' and Bodhidharma said, 'I don't know.' This koan alludes to emptiness and to the intimacy of not knowing, of nonseparation."

## ***Chapter Twenty-Five***

### ***Living & Cultivating In Accordance With Bodhisattvas' Examples in Cultivating On Emptiness Means Traveling on the Journey to Find the Bodhisattva Within***

According to the Astasahasrika Prajnaparamita, nothing real is meant by the word “Bodhisattva,” because a Bodhisattva trains himself in non-attachment to all dharmas. Thus, according to Buddhist teachings, any practitioners who want to make a journey to find the Bodhisattva Within should first live and cultivate with Bodhisattvas' examples in cultivating on emptiness. As stated in the Prajna-paramita Sutra, Sunyata refers to the world of enlightenment, but it is also stated that the world of enlightenment is not separated from the world of delusion. Form or the world of delusion is identical with void or the world of enlightenment; and void is identical with form. Buddhist practitioners should be very careful because according to Buddhism, there is no frontier of separation between Form and Void. Form is identical with Void may be considered as the path that is leading from delusion to enlightenment. While Void is identical with Form is considered as the path descending from enlightenment to delusion. Devout Buddhist should always remember that when the Buddha preached about Sunyata in the Prajna-paramita Sutra, He just wanted to warn His disciples: "Sunyata corresponds to ultimate truth, namely the state in which language has been extinguished; and the meaning of Sunyata signifies all existents relating to our everyday life in which Sunyata is itself an actually established fact."

#### ***I. An Overview and Meanings of “Sunya ” in Buddhism:***

We can interpret “Sunyata” in Buddhism as a kind of space that has the nature of lightness and darkness. This space is the area that appears to our eyes. However, there is another space which is just like a mere negative; an absence of obstructive contact or emptiness. In this chapter, we will only discuss about “Sunyata” with the meaning of

“Mere Negative” or “Emptiness”. Emptiness In negative meanings: Do not or not. Emptiness also means non, i.e., non-duality, non-empty, etc. In the Madhyamaka Sastra, Nagarjuna said: “One who is in harmony with emptiness is in harmony with all things.” According to relative truth all things exist, but in absolute truth nothing is; in absolute truth one sees that all things are devoid of self-nature; however, in relative truth, a perception where there is no self-nature. A table, for example, if you take the table as the object which you put your hand on but search to discover what is actually is among the parts, whether this is it or that is it, then there is not anything that can be found to be it because the table is something that cannot be analytically sought and it cannot be found. If we take the ultimate reality or emptiness of the table as the substratum and search to see if it can be found; then it becomes a conventional truth in terms of itself as the substratum. In relation to the table, its emptiness is an ultimate truth, but in relation to its own reality, i.e., the reality of the reality, it’s a conventional truth. If you continue to develop and maintain the thought of the non-existence of the table, you will gradually be able to ascertain its emptiness. Even if at the beginning the table keeps appearing in your mind, but with the concentration on emptiness, it will disappear. The owing to the observation of the emptiness of the object, when the object reappears, you can be able to maintain the thought that it does not exist in the way that it seems to.

Buddhist practitioners should always remember that the word “emptiness” is different from everyday term. It transcends the usual concepts of emptiness and form. To be empty is not to be non-existent. It is to be devoid of a permanent identity. To avoid confusion, Buddhists often use the term “true emptiness” to refer to things that devoid of a permanent identity. In fact, the meaning of “emptiness” in Buddhism is very profound and sublime and it is rather difficult to recognize because “emptiness” is not only neither something, nor figure, nor sound, nor taste, nor touch, nor dharma, but all sentient beings and phenomena come to existence by the rule of “Causation” or “dependent co-arising.” The Buddha emphasized on “emptiness” as an “elimination” of false thoughts and wrong beliefs. According to Buddhism, “emptiness” should also be known as “no-self” or “anatta.” However, in most of the Buddha’s teachings, He always expounds the

doctrine of “no-self” rather than the theory of “emptiness” because the meaning of “emptiness” is very abstract and difficult to comprehend. According to Culla Sunnata and Mala Sunnata, the Buddha told Ananda that He often dwelt in the liberation of the void. When Ananda requested a clarification, the Buddha explained: “Liberation of the void means liberation through insight that discerns voidness of self.” Indeed, Buddhaghosa confirmed: “In meditation, ‘emptiness’ and ‘no-self’ are inseparable. Contemplation of ‘emptiness’ is nothing but contemplation of ‘no-self’.

The term Emptiness in Buddhism means the unreality of things or all things (phenomena) lack inherent existence, having no essence or permanent aspect whatsoever. All phenomena are empty. All phenomena exist are conditioned and, relative to other factors.” *First, Emptiness of persons:* A person lacks of inherent existence. He or she is a combination of the five aggregates. *Second, Emptiness of phenomena:* Emptiness of phenomena means all phenomena lack of inherent existence, but a combinations of elements, causes and conditions. The term emptiness also means nis, nih, nir, ni, or im, i.e., cloudless, fearless, etc. Emptiness also means non-existent or void (absolute non-existence). Emptiness also means devoid of physical substance. The empty state (the state in which reality is as it is). The immaterial which is empty, or devoid of physical substance (opposed to matter). Emptiness, void. Mahayana Buddhism is popularly identified with Sunyata philosophy: that is right as far as it concerns the denial of substance theory as held by the realistic schools of Buddhism, but we must remember that the Mahayana has its positive side which always goes along with its doctrine of Emptiness. The positive side is known as the doctrine of Suchness or Thusness (Tathata). The Lankavatara Sutra is always careful to balance Sunyata and Tathata, or to insist that when the world is viewed as “sunya,” or empty, it is grasped in its suchness. Naturally, such a doctrine as this goes beyond the logical survey based on our discursive understanding as it belongs to the realm of intuition, which is, to use the Lanka terminology, the realization of supreme wisdom in the inmost consciousness.

According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy, ‘Sunya’ negatively means ‘Void,’ but positively means ‘Relative,’ i.e., ‘devoid of independent reality,’ or ‘devoid of specific

character.’ Thus ‘Sunyata’ is non-entity and at the same time ‘relativity,’ i.e., the entity only as in causal relation. The idea of relativity seems to be strongly presented in the Indian Madhyamika School. In the Chinese Madhyamika School, too, they have the term ‘causal union’ as a synonym of the Middle Path, absence of nature (svabhava-abhava), dharma nature (dharma-svabhava) and void. It is well known that the causal origination is called ‘Sunyata.’ The word ‘void’ is not entirely fitting and is often misleading, yet, if we look for another word, there will be none better. It is, after all, an idea dialectically established. It is nameless (akhyati) and characterless (alaksana). It is simply the negation of an independent reality or negation of specific character. Besides the negation there is nothing else. The Madhyamika system is on that account a negativism, the theory of negation. All things are devoid of independent reality, that is, they are only of relative existence, or relativity in the sense of what is ultimately unreal but phenomenally real.

According to the Sarvastivadins, the doctrine of Void does not disavow the theory of the Chain of Causation, for our worldly existence is of causal combination, nor does it reject the principle of the stream of life (samsara), for it is necessary to explain the state of dynamic becoming. We have seen already that the Realistic School assumes that the three worlds of time are real and so are all dharmas at any instant. The Satyasiddhi School is against this assertion, the nihilistic Satyasiddhi School contends that the present only is real while the past and the future have no entity. The school asserts, as all the other Mahayanistic schools do, the Void of all elements (sarva-dharma-sunyata) as well as the Void of self (pudgala-sunyata). In addition, it recognizes the two-fold truth, the supreme truth and worldly truth. These are chiefly the reasons for which this school had long been treated as Mahayana in China. According to the Chinese, equivalent of ‘Sunyata’ is ‘K’ung,’ which connotes all the necessary phases of meaning. Void in the sense of antithesis of being. Svabhava-sunyata means void in the state of being devoid of specific character. Paramartha-sunyata means void in the highest sense, or transcendental void, i.e., all oppositions synthesized. Atiyanta-sunyata means the absolute void. A Sanskrit root for “Emptiness” is “sunyata”. The Sanskrit word “sunya” is derived from the root “svi,” to swell. Sunya

literally means: “relating to the swollen.” According to Edward Conze in *Buddhism: Its Essence and Development*, in the remote past, our ancestors, with a fine instinct for the dialectical nature of reality, frequently used the same verbal root to denote the two opposite aspects of a situation. They were as distinctly aware of the unity of opposites, as of their opposition.

## ***II. Bodhisattvas & Form Is Emptiness and the Very Emptiness Is Form:***

As mentioned above, Bodhisattvas are enlightening beings, in their self-mastery, wisdom, and compassion Bodhisattvas represent a high stage of Buddhahood, but they are not yet the supreme enlightened, or fully perfected Buddha. In cultivation, for them, Emptiness is not different from the phenomenal world, the phenomenal world is not different from emptiness. If practitioners want to follow in the footsteps of Bodhisattvas, we should try to follow in their examples in cultivation. The Pali scripture (in the point of view of the Pali scriptures) declares six sense-organs, six sense-objects and six consciousnesses as well as five aggregates are Sunyata as “Eye is void of self and anything belonging to self; form is void from self and anything belonging to self; visual consciousness is void of self and anything belonging to self.” Matter is just the immaterial, the immaterial is just matter. In the Heart Sutra, the Buddha told Sariputra: “Sariputra! This phenomenal world or form is emptiness, and emptiness is truly the phenomenal world. Emptiness is not different from the phenomenal world, the phenomenal world is not different from emptiness. What is the phenomenal world that is emptiness, what is emptiness that is the phenomenal world.” The Hrdaya Sutra expands this concept by emphasis that “Rupa does not differ from Sunya”, or “Sunya does not differ from rupa” and “Sunya of all things is not created, not annihilated, not impure, not pure, not increasing, and not decreasing.” It means that because rupa must have no nature of its own, it is produced by causes or depend on anything else, so rupa is sunyata or identical with void. Therefore, the perceived object, the perceiving subject and knowledge are mutually interdependent. The reality of one is dependent upon others; if one is false, the others must be false. The perceiving subject and knowledge of the external object

must also be false. So what one perceives within or without is illusory. Therefore, there is nothing, creation and annihilation, pure and impure, increase and decrease and so on. However, in reality, we cannot say a thing to be either real or unreal at the same time. Here, Sunyata must be defined as Pratityasamutpada. There is the intimate connection that exists between causality and sunyata. The one presupposes the other; the two are inseparably connected. Sunyata is the logical consequence of the Buddha's view of causality and effect. In the point of view of the Mahayana scriptures, Sunyata is the central theme of the Mahayana philosophical system. This term has been used in the Prajnaparamita system to denote a stage where all viewpoints with regard to the real nature of mundane world are totally rejected. In other words, we may say that to have a viewpoint is to cling to a position and there can be various types of positions with regard to the real nature of things as Saddharma-Pundarika expressed: "Knowing that phenomena have no constant fixed nature, that the seeds of Buddhahood sprout through causation." Matter is just the immaterial, the immaterial is just matter (form is emptiness and the very emptiness is form). In the Heart Sutra, the Buddha told Sariputra: "Sariputra! This phenomenal world or form is emptiness, and emptiness is truly the phenomenal world. Emptiness is not different from the phenomenal world, the phenomenal world is not different from emptiness. What is the phenomenal world that is emptiness, what is emptiness that is the phenomenal world." According to Zen Master Seng-Tsan in Faith in Mind, abiding nowhere, yet everywhere. Ten directions are right before you. The smallest is the same as the largest in the realm where delusion is cut off. The largest is the same as the smallest, no boundaries are visible. Existence is precisely emptiness and emptiness is precisely existence. If it is not like this, you should not preserve it. According to Zen Master Seung Sahn in The Compass of Zen, the Heart Sutra teaches that "form is emptiness, and emptiness is form." Many people don't know what this means, even some long-time students of meditation. But there is a very easy way to see this in our everyday lives. For example, here is a wooden chair. It is brown. It is solid and heavy. It looks like it could last a long time. You sit in the chair, and it holds up your weight. You can place things on it. But then you light the chair on fire, and leave. When you come back later, the chair is no longer there! This thing that

seemed so solid and strong and real is now a pile of cinder and ash which the wind blows around. This example shows how the chair is empty; it is not a permanent abiding things. It is always changing. It has no independent existence. Over a long or short time, the chair will eventually change and become something other than what it appears. So this brown chair is complete emptiness. But though it always has the quality of emptiness, this emptiness is form: you can sit in the chair, and it will still hold you up. "Form is emptiness, and emptiness is form."

In short, as stated in the Prajna-paramita Sutra, Sunyata refers to the world of enlightenment, but it is also stated that the world of enlightenment is not separated from the world of delusion. Form or the world of delusion is identical with void or the world of enlightenment; and void is identical with form. Buddhist practitioners should be very careful because according to Buddhism, there is no frontier of separation between Form and Void. Form is identical with Void may be considered as the path that is leading from delusion to enlightenment. While Void is identical with Form is considered as the path descending from enlightenment to delusion. Devout Buddhist should always remember that when the Buddha preached about Sunyata in the Prajna-paramita Sutra, He just wanted to warn His disciples: "Sunyata corresponds to ultimate truth, namely the state in which language has been extinguished; and the meaning of Sunyata signifies all existents relating to our everyday life in which Sunyata is itself an actually established fact."

### ***III. Following in Bodhisattvas' Examples in Cultivating On Emptiness:***

Contemplation of all things as void or immaterial. Buddhist practitioner should always try to follow in Bodhisattvas' examples in cultivating on Emptiness, always practice meditation on the emptiness of all things. Contemplation the nature of emptiness in the assembly of the five aggregates: bodily form, feeling, perception, mind functionings, and consciousnesses. Pass from considering one aggregate to another. See that all transform, are impermanent and without self. The assembly of the five aggregates is like the assembly of all phenomena: all obey the law of interdependence. Their coming

together and disbanding from one another resembles the gathering and vanishing of clouds around the peaks of mountains. We should practice the contemplation on Emptiness so that we will have the ability to neither cling to nor reject the five aggregates. To contemplate on emptiness to know that like and dislike are only phenomena which belong the assemblage of the five aggregates. To contemplate on emptiness so that we are able to see clearly that the five aggregates are without self and are empty, but that they are also wondrous, wondrous as is each phenomenon in the universe, wondrous as the life which is present everywhere. To contemplate on emptiness so that we are able to see that the five aggregates do not really undergo creation and destruction for they themselves are ultimate reality. By this contemplation we can see that impermanence is a concept, non-self is a concept, and emptiness is also a concept, so that we will not become imprisoned in the concepts of impermanence, non-self, and emptiness. We will see that emptiness is also empty, and that the ultimate reality of emptiness is no different from the ultimate reality of the five aggregates.

In meditation on true emptiness, practitioners let go habitual ways of thinking about being and non-being by realizing that these concepts were formed by incorrectly perceiving things as independent and permanent. Practitioners see the entire universe in interwoven and interdependent relations in all things. When we look at a chair, we see the wood, but we fail to observe the tree, the forest, the carpenter, or our own mind. When we meditate on it, we can see the entire universe in all its inter-woven and interdependent relations in the chair. The presence of the wood reveals the presence of the tree. The presence of the leaf reveals the presence of the sun. Meditator can see the one in the many, and the many in the one. Even before they see the chair, they can see its presence in the heart of living reality. The chair is not separate. It exists only in its interdependent relations with everything else in the universe. It is because all other things are. If it is not, then all other things are not either. Every time we use the word “chair” or the concept “chair” forms in our mind, reality severed in half. There is “chair” and there is everything which is “not chair.” This kind of separation is both violent and absurd. The sword of conceptualization functions this way because we do not realize that the chair is made

entirely from non-chair elements. Since all non-chair elements are present in the chair, how can we separate them? An awakened individual vividly sees the non-chair elements when looking at the chair, and realizes that the chair has no boundaries, no beginning, and no end. To deny existence of anything is to deny the presence of the whole universe. In other words, to deny the existence of a chair is to deny the presence of the whole universe. A chair which exists cannot become non-existent, even if we chop it up into small pieces or burn it. If we could succeed in destroying one chair, we could destroy the entire universe. The concept of “beginning and end” is closely linked with the concept of “being and non-being.” For example, from what moment in time can we say that a particular bicycle has come into existence and from what moment is it no longer existent? If we say that it begins to exist the moment the last part is assembled, does that mean we cannot say, “This bicycle needs just one more part,” the prior moment? And when it is broken and cannot be ridden, why do we call it “a broken bicycle?” If we meditate on the moment the bicycle is and the moment it is no longer, we will notice that the bicycle cannot be placed in the categories “being and non-being” or “beginning and end.”

Zen master Hakuin used to tell a story regarding the period when he was a young student, traveling around to see Zen teachers and meditating on emptiness, by which Zen followers seek to clear their minds of subjective imaginings in preparation for perception of objective truth. On one occasion, Hakuin was traveling in the company of two other Buddhist monks. One of them asked Hakuin to carry his baggage for him, pleading weakness and fatigue from illness. The young Hakuin readily assented, taking his mind off the extra load by plunging even more deeply into his contemplation of emptiness. Observing Hakuin's youth and zeal, the other monk decided to take a load off his own shoulders as well. Claiming illness like the first, he asked Hakuin to carry his baggage too. In the spirit of Buddhist service, Hakuin took up the third load and continued on his way, immersing himself in emptiness more intently than ever. Eventually the three monks reached a point where they could go on only by boat, so they boarded a ferry at the nearest landing. Completely exhausted by now, Hakuin collapsed into a heap and fell sound asleep. When he awoke, the young seeker was momentarily disoriented. It appeared that they

had just docked, but he had no memory of the trip. Noticing a foul odor, he looked around and saw that everyone was green in the face and covered with vomit. And they were looking at him very strangely. It turned out that the ferry boat had run into a squall in the course of its passage and had been tossed about so violently that everyone, including the boatman himself, had become uncontrollably seasick. Only the young Zen student Hakuin, so exhausted from carrying the baggage of his two companions that he slept right through the storm, had not been affected at all. This, related Zen master Hakuin, was how he had first realized through his own experience that the principle that hidden virtue is manifestly rewarded is actually true.

## *Chapter Twenty-Six*

### *Living & Cultivating In Accordance With Bodhisattvas' Practices Means Traveling on the Journey to Find the Bodhisattva Within*

According to the ideal of Bodhisattvas in the Mahayana Buddhism, the beginning of the bodhisattva's career is marked by the dawning of the "mind of awakening" (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemma, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: "Above to seek bodhi, below to save (transform) beings." This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, "perfections" (Paramita): generosity, ethics, patience, effort, concentration, and wisdom, and so on. This is the way of living and cultivating of practitioners who are traveling on the journey to find the Bodhisattva Within.

***An Overview of Bodhisattva's Practices:*** Bodhisattva practice (Bodhisattva's practising) according to the tradition of Northern Buddhism. A Bodhisattva must achieve the following Bodhisattva's practices: to vow to devote the mind to bodhi (bodhicita), to practise the four immeasurables, to practise the six Paramitas, and to practise the four all-embracing virtues. According to the Vimalakirti Sutra, Bodhisattvas are those who were well known for having achieved all the perfections that lead to the great wisdom. They had received

instructions from many Buddhas and formed a Dharma-protecting citadel. By upholding the right Dharma, they could fearlessly give the lion's roar to teach sentient beings; so their names were heard in the ten directions. They were not invited but came to the assembly to spread the teaching on the Three Treasures to transmit it in perpetuity. They had overcome all demons and defeated heresies; and their six faculties, karmas of deeds, words and thoughts were pure and clean; being free from the (five) hindrances and the (ten) bonds. They had realized serenity of mind and had achieved unimpeded liberation. They had achieved right concentration and mental stability, thereby acquiring the uninterrupted power of speech. They had achieved all the (six) paramitas: charity (dana), discipline (sila), patience (ksanti), devotion (virya), serenity (dhyana) and wisdom (prajna), as well as the expedient method (upaya) of teaching which completely benefit self and others. However, to them these realizations did not mean any gain whatsoever for themselves, so that they were in line with the patient endurance of the uncreate (anutpattika-dharma-ksanti). They were able to turn the wheel of the Law that never turns back. Being able to interpret the (underlying nature of) phenomena, they knew very well the roots (propensities) of all living beings; they surpassed them all and realized fearlessness. They had cultivated their minds by means of merits and wisdom with which they embellished their physical features which were unsurpassable, thus giving up all earthly adornments. Their towering reputation exceeded the height of Mount Sumeru. Their profound faith in the uncreated was unbreakable like a diamond. Their treasures of the Dharma illuminated all lands and rained down nectar. Their speeches were profound and unsurpassable. They entered deep into all (worldly) causes, but cut off all heretical views for they were already free from all dualities and had rooted out all (previous) habits. They were fearless and gave the lion's roar to proclaim the Dharma, their voices being like thunder. They could not be gauged for they were beyond all measures. They had amassed all treasures of the Dharma and acted like (skillful) seafaring pilots. They were well versed in the profound meanings of all Dharmas. They knew very well the mental states of all living beings and their comings and goings (within the realms of existence). They had reached the state near the unsurpassed sovereign wisdom of all Buddhas, having acquired the ten

fearless powers (dasabala) giving complete knowledge and the eighteen different characteristics (of a Buddha as compared with Bodhisattvas (avenikadharma). Although they were free from (rebirth in) evil existences, they appeared in five mortal realms as royal physicians to cure all ailments, prescribing the right medicine in each individual case, thereby winning countless merits to embellish countless Buddha lands. Each living being derived great benefit from seeing and hearing them, for their deeds were not in vain. Thus they had achieved all excellent merits.

***According to the Flower Adornment Sutra, Chapter 21 (Ten Practices), there are ten kinds of practices, which are expounded by the Buddhas of past, present and future:*** the practice of giving joy, beneficial practice, practice of nonopposition, practice of indomitability, practice of nonconfusion, practice of good manifestation, practice of nonattachment, practice of that which is difficult to attain, practice of good teachings, and practice of truth.

***According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of action of Great Enlightening Beings:*** Enlightening Beings who abide by these can achieve the action of Buddhas that has no coming or going. *First*, hearing the Teaching, out of fondness for truth. *Second*, expounding the Teaching to benefit sentient beings. *Third*, getting rid of covetousness, anger, delusion, and fear, by taming their own minds. *Fourth*, action in the realm of desire, to teach beings in that realm. *Fifth*, concentration in the realm of form and formlessness, to foster quick return to noncontamination. *Sixth*, aiming for the meaning of the Teaching, to quickly attain wisdom. *Seventh*, action in the realm of life, to freely edify sentient beings. *Eighth*, action in all Buddha-lands, honoring all Buddhas. *Ninth*, nirvanic action, not cutting off the continuity of birth and death. *Tenth*, fulfilling all qualities of Buddhahood without giving up application of the principles of Enlightening Beings.

***According to the Buddha in The Flower Adornment Sutra, Chapter 38, Great Enlightening Beings have ten kinds of practice which help them attain the practice of the unexcelled knowledge and wisdom of Buddhas:*** *The first practice* is the practice dealing with all sentient beings, to develop them all to maturity. *The second practice* is the practice seeking all truths, to learn them all. *The third practice* is the practice of all roots of goodness, to cause them all

to grow. *The fourth practice* is the practice of all concentration, to be single-minded, without distraction. *The fifth practice* is the practice of all knowledge, to know everything. *The sixth practice* is the practice of all cultivations, to be able to cultivate them all. *The seventh practice* is the practice dealing with all Buddha-lands, to adorn them all. *The eighth practice* is the practice dealing with all good companions, respecting and supporting them. *The ninth practice* is the practice dealing with all Buddhas, honoring and serving them. *The tenth practice* is the practice of all supernatural powers, to be able to transform anywhere, anytime to help sentient beings. ***Also According to the Avatamsaka Sutra, Great Bodhisattvas Have Ten Qualities:*** *First*, their meritorious deeds are of universal character and illuminating. *Second*, their attainment of the Samadhi is full of the light of knowledge which is derived from walking the path of righteousness. *Third*, they are able to produce the great ocean of merit. *Fourth*, they are never tired of amassing all kinds of purities. *Fifth*, they ever ready to associate with good friends and attend upon them with reverence. *Sixth*, they are not accumulators of wealth and never hesitate to give up their lives for a good cause. *Seventh*, they are free from the spirit of arrogance and like the great earth treat others impartially. *Eighth*, their hearts being filled with love and compassion; they are always thinking of the welfare of others. *Ninth*, they are always friendly disposed towards all beings in various paths of existence. *Tenth*, they are ever desirous of being admitted into the community of Buddhas. ***According to the Lotus Sutra, there are ten practices of respects of Samantabhadra Bodhisattva:*** *First*, worship and respect all Buddhas. *Second*, praise the Thus Come Ones. *Third*, make abundant offerings. *Fourth*, repent misdeeds and hindrances. *Fifth*, rejoice at others' merits and virtues. *Sixth*, request the Buddha to turn the Dharma Wheel. *Seventh*, request the Buddha to remain in the world. *Eighth*, follow the teachings of the Buddha at all times. *Ninth*, accommodate and benefit all sentient beings. *Tenth*, transfer merits and virtues universally. ***Ten principles of Universally Good which Enlightening Beings have according to the Flower Adornment Sutra, Chapter 38:*** *First*, vowing to live through all future ages. *Second*, vowing to serve and honor all Buddhas of the future. *Third*, vowing to settle all sentient beings in the practice of Universally Good Enlightening Beings. *Fourth*, vowing to

accumulate all roots of goodness. *Fifth*, vowing to enter all ways of transcendence. *Sixth*, vowing to fulfill all practices of Enlightening Beings. *Seventh*, vowing to adorn all worlds. *Eighth*, vowing to be born in all Buddha-lands. *Ninth*, vowing to carefully examine all things. *Tenth*, vowing to attain supreme enlightenment in all Buddha-lands.

***In the Surangama Sutra, the Buddha reminded Ananda about the ten necessary activities, or practices of a Bodhisattva:*** *The first practice is the conduct of happiness:* The practice of joyful service, or giving joy. The Buddha told Ananda: “Ananda! After these good men have become sons of the Buddha, they are replete with the limitlessly many wonderful virtues of the Thus Come Ones, and they comply and accord with beings throughout the ten directions. This is called the conduct of happiness.” *The second practice is the conduct of benefitting:* The practice of beneficial service, or beneficial practice. The Buddha told Ananda: “Being well able to accommodate all living beings is called the conduct of benefitting.” *The third practice is the conduct of non-opposition:* The practice of never resenting, or non-opposition. The Buddha told Ananda: “Enlightening oneself and enlightening others without putting forth any resistance is called the conduct of non-opposition.” *The fourth practice is the conduct of endlessness:* The practice of indomitability, or without limit in helping others. The Buddha told Ananda: “To undergo birth in various forms continuously to the bounds of the future, equally throughout the three periods of time and pervading the ten directions is called the conduct of endlessness.” *The fifth practice is the conduct of freedom from deluded confusion:* The practice of nonconfusion. The Buddha told Ananda: “When everything is equally in accord, one never makes mistakes among the various dharma doors. This is called the conduct of freedom from deluded confusion.” *The sixth practice is the conduct of wholesome manifestation:* The practice of good manifestation, or appearing in any form at will to save sentient beings. The Buddha told Ananda: “Then within what is identical, myriad differences appear; the characteristics of every difference are seen, one and all, in identity. This is called the conduct of wholesome manifestation.” *The seventh practice is the conduct of non-attachment:* The practice of nonattachment, or unimpeded practice. The Buddha told Ananda: “This continues until it includes all the dust motes that fill up empty space

throughout the ten directions. In each and every mote of dust there appear the worlds of the ten directions. And yet the appearance of worlds do not interfere with one another. This is called the conduct of non-attachment.” *The eighth practice is the conduct of veneration:* The practice of exalting the paramitas amongst all beings, or the practice of that which is difficult to attain. The Buddha told Ananda: “Everything that appears before one is the foremost paramita. This is called the conduct of veneration.” *The ninth practice is the conduct of wholesome Dharma:* The practice of good teaching, or perfecting the Buddha-law by complete virtue. The Buddha told Ananda: “With such perfect fusion, one can model oneself after all the Buddhas of the ten directions. This is called the conduct of wholesome dharma.” *The tenth practice is the conduct of true actuality:* The practice of truth, or manifest in all things the pure, final and true reality. The Buddha told Ananda: “To then be pure and without outflows in each and every way is the primary truth, which is unconditioned, the essence of the nature. This is called the conduct of true actuality.”

***According to the Lotus Sutra, There Are Ten Practices of Respects of Samantabhadra Bodhisattva:*** *First*, worship and respect all Buddhas. *Second*, praise the Thus Come Ones. *Third*, make abundant offerings. *Fourth*, repent misdeeds and hindrances. *Fifth*, rejoice at others’ merits and virtues. *Sixth*, request the Buddha to turn the Dharma Wheel. *Seventh*, request the Buddha to remain in the world. *Eighth*, follow the teachings of the Buddha at all times. *Ninth*, accommodate and benefit all sentient beings. *Tenth*, transfer merits and virtues universally. ***Ten Principles of Universally Good Which Enlightening Beings Have According to the Flower Adornment Sutra, Chapter 38:*** *First*, vowing to live through all future ages. *Second*, vowing to serve and honor all Buddhas of the future. *Third*, vowing to settle all sentient beings in the practice of Universally Good Enlightening Beings. *Fourth*, vowing to accumulate all roots of goodness. *Fifth*, vowing to enter all ways of transcendence. *Sixth*, vowing to fulfill all practices of Enlightening Beings. *Seventh*, vowing to adorn all worlds. *Eighth*, vowing to be born in all Buddha-lands. *Ninth*, vowing to carefully examine all things. *Tenth*, vowing to attain supreme enlightenment in all Buddha-lands.

***Besides, According to the Lotus Sutra, There Are Four Bodhisattvas' Pleasant Practices:*** *First, Pleasant Practice of the Body:* To attain a happy contentment by proper direction of the deeds of the body. The Buddha taught the pleasant practice of the body by dividing it into two parts, a Bodhisattva's spheres of action and of intimacy. A Bodhisattva's sphere of action means his fundamental attitude as the basis of his personal behavior. A Bodhisattva is patient, gentle, and agreeable, and is neither hasty nor overbearing, his mind is always unperturbed. Unlike ordinary people, he is not conceited or boastful about his own good works. He must see all things in their reality. He never take a partial view of things. He acts toward all people with the same compassion and never making show of it. The Buddha teaches a Bodhisattva's sphere of intimacy by dividing it into ten areas: First, a Bodhisattva is not intimate with men of high position and influence in order to gain some benefit, nor does he compromise his preaching of the Law to them through excessive familiarity with them. Second, a Bodhisattva is not intimate with heretics, composers of worldly literature or poetry, nor with those who chase for worldly life, nor with those who don't care about life. Thus, a Bodhisattva must always be on the "Middle Way," not adversely affected by the impurity of the above mentioned people. Third, a Bodhisattva does not resort to brutal sports, such as boxing and wrestling, nor the various juggling performances of dancers and others. Fourth, a Bodhisattva does not consort personally with those who kill creatures to make a living, such as butchers, fishermen, and hunters, and does not develop a callous attitude toward engaging in cruel conduct. Fifth, a Bodhisattva does not consort with monks and nuns who seek peace and happiness for themselves and don't care about other people, and who satisfy with their own personal isolation from earthly existence. Moreover, he does not become infected by their selfish ideas, nor develop a tendency to compromise with them in listening to the laws preached by them. If they come to him to hear the Law, he takes the opportunity to preach it, expect nothing in return. Sixth, when he preaches the Law to women, he does not display an appearance capable of arousing passionate thoughts, and he maintains a correct mental attitude with great strictness. Seventh, he does not become friendly with any hermaphrodite. This means that he needs to take a very prudent attitude when he teaches such a deformed person. Eighth, he does not enter the homes of others alone. If for some reason he must do so, then he thinks single-mindedly of the Buddha. This is the Buddha's admonition to the Bodhisattva to go everywhere together with the Buddha. Ninth, if he preaches the Law to lay women, he does not display his teeth in smile nor let his breast be seen. Tenth, he takes no pleasure in keeping young pupils and children by his side. On the contrary, the Buddha

admonishes the Bodhisattva ever to prefer meditation and seclusion and also to cultivate and control his mind.

*Second, Pleasant Practice of the Mouth of a Bodhisattva:* According to the Lotus Sutra, the Buddha gave instructions to all Bodhisattvas on Pleasant practice of the mouth as follows: “First, a Bodhisattva takes no pleasure in telling of the errors of other people or of the sutras; second, he does not despise other preachers; third, he does not speak of the good and evil, the merits and demerits of other people, nor does he single out any Sravakas or Pratyeka-buddhas by name, nor does he broadcast their errors and sins; fourth, in the same way, he do not praise their virtues, nor does he beget a jealous mind. If he maintains a cheerful and open mind in this way, those who hear the teaching will offer him no opposition. To those who ask difficult questions, he does not answer with the law of the small vehicle but only with the Great vehicle, and he explains the Law to them so that they may obtain perfect knowledge.” *Third, Pleasant Practice of the Mind of a Bodhisattva:* According to the Lotus Sutra, the Buddha gave eight advices to all Bodhisattvas as follows: “*First*, a Bodhisattva does not harbor an envious or deceitful mind. *Second*, he does not slight or abuse other learners of the Buddha-way even if they are beginners, nor does he seek out their excesses and shortcomings. *Third*, if there are people who seek the Bodhisattva-way, he does not distress them, causing them to feel doubt and regret, nor does he say discouraging things to them. *Fourth*, he should not indulge in discussions about the laws or engage in dispute but should devote himself to cultivation of the practice to save all living beings. *Fifth*, he should think of saving all living beings from the sufferings through his great compassion. *Sixth*, he should think of the Buddhas as benevolent fathers. *Seventh*, he should always think of the Bodhisattvas as his great teachers. *Eighth*, he should preach the Law equally to all living beings.” *Fourth, Pleasant Practice of the Vow of a Bodhisattva:* According to the Lotus Sutra, the Buddha gave instructions to all Bodhisattvas on Pleasant practice of the vow as follows: “The pleasant practice of the vow means to have a spirit of great compassion. A Bodhisattva should beget a spirit of great charity toward both laymen and monks, and should have a spirit of great compassion for those who are not yet Bodhisattvas but are satisfied with their selfish idea of saving only themselves. He also should decide that, though those people have not inquired for, nor believed in, nor understood the Buddha’s teaching in this sutra, when he has attained Perfect Enlightenment through his transcendental powers and powers of wisdom he will lead them to abide in this Law.”

## ***Chapter Twenty-Seven***

### ***Living & Cultivating In Accordance With Bodhisattvas' Vows Means Traveling on the Journey to Find the Bodhisattva Within***

#### ***I. An Overview of Bodhisattvas' Vows in Buddhism:***

The fundamental vow of a Mahayana Bodhisattva to save all sentient beings from delusion. According to The Studies in The Lankavatara Sutra, written by Zen Master D.T. Suzuki, according to his transcendental insight into the truth of things, the Bodhisattva knows that it is beyond all eradicates and not at all subject to any form of description, but his heart full of compassion and love for all beings who are unable to step out of the dualistic whirlpools of “becoming” or not becoming,” he directs his vows towards their salvation and emancipation. His own heart is free from such attachments as are ordinarily cherished by the unemancipated, but that which feels persists, for his insight has not destroyed this, and hence his Purvapanidhana, his Upayakausalya, his Nirmanakaya. Yet all that he does for the maturity of all beings in response to their needs, is like the moon reflection in water, showing himself in all forms and appearances he preaches to them on the Dharma. His activity is what is in Mahayana phraseology called “Anabhogacarya,” deeds that are effortless, effectless, and purposeless. When the Bodhisattva enters upon the first stage called Joy or Pramudita, in the career of his spiritual discipline, he makes the following solemn vows, ten in number, which, flowing out of his most earnest determined will, are as all-inclusive as the whole universe, extending to the extremity of space itself, reaching the end of time, exhausting all the number of kalpas or ages, and functioning uninterruptedly as long as there is the appearance of a Buddha.

#### ***II. Living & Cultivating In Accordance With Bodhisattvas' Vows Means Traveling on the Journey to Find the Bodhisattva Within:***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider the vows are their family motto. In other words, besides examining ourselves so that we are able to know who we are, to know our body and mind by simply watching, and so on; we, practitioners should also try to cultivate some typical methods of Bodhisattvas' ways of cultivation, especially living and cultivating in accordance with Bodhisattvas' Vows.

***Living & Cultivating In Accordance With Four Magnanimous Vows:*** The magnanimous Vows mean the four universal vows of a Buddha or Bodhisattva (four magnanimous Vows or four all-encompassing vows). The four great vows are basically a Mahayana reinterpretation of the Four Holy Truths. In addition to ending one's own suffering, one vows to end the suffering of all living beings. In addition to eliminating one's own afflictions, one vows to end the inexhaustible afflictions of all living beings. In addition to learning only the single Dharma-door necessary for one's own enlightenment, one vows to learn all the Dharma-doors, so that one can teach all living beings appropriately. Rather than being satisfied with reaching the stage of the Arhat, one vows to become a Buddha. However, it is not enough just to recite the vows. You have to return the light and think them over: The vows say that I will save countless number of beings. Have I done so? If I have, it should still be the same as if I had not saved them. Why? It is said that the Thus Come One saves all living beings, and yet not a single living being has been saved. This means that even though you have saved quite a few numbers of living beings, but do not attach to the mark of saving living beings. According to the Mahayana, the four great magnanimous vows, that are part of the Bodhisattva vow as they recited three times successively in a Zen monastery after ending the practice of sitting meditation. These vows are also recited at the end of any Buddhist ceremonies. *First, Vow to save all living beings without limits:* Sentient beings are numberless (countless), I vow to save them all. According to the Sixth Patriarch Hui-Neng Sutra, good knowing advisors, did all of you not just say, "I

vow to take across the limitless beings? What does it mean? You should remember that it is not Hui-Neng who takes them across. Good Knowing Advisors, the ‘living beings’ within your mind are deviant and confused thoughts, deceitful and false thoughts, unwholesome thoughts, jealous thoughts, vicious thoughts: and these thoughts are ‘living beings’ The self-nature of each one of them must take itself across. That is true crossing over. What is meant by ‘the self-nature taking across?’ It is to take across by means of right views the living beings of deviant views, affliction, and delusion within your own mind. Once you have right views, use Prajna Wisdom to destroy the living beings of delusion, confusion, and falsehood. Each one takes itself across. Enlightenment takes confusion across, wisdom takes delusion across, goodness takes evil across. Such crossing over is a true crossing. *Second, Vow to put an end to all passions and delusions, though innumerable:* Afflictions (annoyances) are inexhaustible (endless), I vow to end (cut) them all. Also according to the Sixth Patriarch Hui-Neng Sutra, ‘I vow to cut off the inexhaustible afflictions.’ That is to use the Prajna Wisdom of your own self-nature to cast out the vain and false thoughts in your mind. *Third, Vow to study and learn all methods and means without end:* Schools and traditions are manifold, I vow to study them all. The teachings of Dharma are boundless, I vow to learn them all. Also according to the Sixth Patriarch Hui-Neng Sutra, ‘I vow to study the immeasurable Dharma-door.’ You must see your own nature and always practice the right Dharma. That is true study. *Fourth, Vow to become perfect in the supreme Buddha-law:* The Buddha-Way (Truth) is supreme (unsurpassed), I vow to complete (realize) it. Also according to the Sixth Patriarch Hui-Neng Sutra, ‘I vow to realize the supreme Buddha Way,’ and with humble mind to always practice the true and proper. Separate yourself from both confusion and enlightenment, and always give rise to Prajna. When you cast out the true and the false, you see your nature and realize the Buddha-way at the very moment it is spoken of. Always be mindful; cultivate the Dharma that possesses the power of this vow.”

***Living & Cultivating In Accordance With Ten Bodhisattvas’***

**Vows:** According to The Studies in The Lankavatara Sutra, written by Zen Master D.T. Suzuki, a Bodhisattva has ten original vows: *The first vow:* To honour and serve all the Buddhas, one and all without a single

exception. *The second vow:* To work for the preservation and perpetuation of the teaching of all the Buddhas. *The third vow:* To be present at the appearance of each Buddha, wherever and whenever it may be. *The fourth vow:* To practice the proper conduct of Bodhisattvahood which is wide and measureless, imperishable and free from impurities, and to extend the Virtues of Perfection (paramitas) towards all beings. *The fifth vow:* To induce all beings in the most comprehensive sense of the term to turn to the teaching of the Buddhas so that they may find their final abode of peace in the wisdom of the all-wise ones. *The sixth vow:* To have an inner perception of the universe, wide and inexhaustible, in all its possible multitudinousness. *The seventh vow:* To realize the most closely interpenetrating relationship of each and all, of all and each, and to make everyland of beings immaculate as a Buddha-land. *The eighth vow:* To be united with all the Bodhisattvas in oneness of intention, to become intimately acquainted with the dignity, understanding, and psychic condition of the Tathagatas, so that the Bodhisattva can enter any society of beings and accomplish the Mahayana which is beyond thought. *The ninth vow:* To evolve the never-receding wheel whereby to carry out his work of universal salvation, by making himself like unto the great lord of medicine or wish-fulfilling gem. *The tenth vow:* To realize the great supreme enlightenment in all the worlds, by going through the stages of Buddhahood, and fulfilling the wishes of all beings with one voice, and while showing himself to be in Nirvana, not to cease from practicing the objects of Bodhisattvahood.

***Living & Cultivating In Accordance With Ten Principles of Universally Good of Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten principles of Universally Good which Enlightening Beings have. *First*, vowing to live through all future ages. *Second*, vowing to serve and honor all Buddhas of the future. *Third*, vowing to settle all sentient beings in the practice of Universally Good Enlightening Beings. *Fourth*, vowing to accumulate all roots of goodness. *Fifth*, vowing to enter all ways of transcendence. *Sixth*, vowing to fulfill all practices of Enlightening Beings. *Seventh*, vowing to adorn all worlds. *Eighth*, vowing to be born in all Buddha-lands. *Ninth*, vowing to carefully examine all things. *Tenth*, vowing to attain supreme enlightenment in all Buddha-lands.

***Living & Cultivating In Accordance With Ten Pure Vows of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 18, there are ten pure vows of Enlightening Beings: *First*, vow to develop living beings to maturity, without wearying. *Second*, vow to fully practice all virtues and purify all worlds. *Third*, vow to serve the enlightened, always engendering honor and respect. *Fourth*, vow to keep and protect the true teaching, not begrudging their lives. *Fifth*, vow to observe with wisdom and enter the lands of the Buddhas. *Sixth*, vow to be of the same essence as all Enlightening Beings. *Seventh*, vow to enter the door of realization of Thusness and comprehend all things. *Eighth*, vow that those who see them will develop faith and all be benefited. *Ninth*, vow to stay in the world forever by spiritual power. *Tenth*, vow to fulfill the practice of Universal Good and master the knowledge of all particulars and all ways of liberation.

***Living & Cultivating In Accordance With Ten Kinds of Unimpeded Function Relating to Vows of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unimpeded function relating to vows of Great Enlightening Beings: *First*, make the vows of all Enlightening Beings their own vows. *Second*, manifest themselves attaining enlightenment by the power of the vow of attaining of enlightenment of all Buddhas. *Third*, attain supreme perfect enlightenment themselves in accordance with the sentient beings they are teaching. *Fourth*, never end their great vows, throughout all eons, without bounds. *Fifth*, detaching from the body of discriminating consciousness and not clinging to the body of knowledge, they manifest all bodies by free will. *Sixth*, give up their own bodies to fulfill the aspirations of others. *Seventh*, edify all sentient beings without giving up their great vows. *Eighth*, cultivate the deeds of Enlightening Beings in all ages, yet their great vows never end. *Ninth*, manifest the attainment of true enlightenment in a minute point (a pore), pervade all Buddha-lands by the power of vowing, and show this to each and every sentient beings in untold worlds. *Tenth*, explain a phrase of teaching, throughout all universes, raising great clouds of true teaching, flashing the lightning of liberation, booming the thunder of truth, showering the rain of elixir of immortality, fulfilling all sentient beings by the power of great vows.

***Living & Cultivating In Accordance With Ten Inexhaustible Vows (Dasanishthapada (skt):*** Ten Inexhaustible Vows to be made by the Bodhisattva at the Stage of Joy. The vows are called “inexhaustible” because their objectives are of such nature. Because all the ten worlds will never come to an end, and as long as they continue to exist, the Bodhisattva will never put forward his great vows with energy and determination. *The first world* is the world of beings. *The second world* is this world. *The third world* is the space. *Fourth*, the world where Dharma prevails. *The fifth world* is the Nirvana-world. *The sixth world* is the world where the Buddha is born. *The Seventh world* is the world of Tathagata-knowledge. *The eighth world* is the world as the object of thought. *Ninth*, the world as the object of Buddha-knowledge. *The tenth world* is the world where this worldly life, the Dharma and the Buddha-knowledge are evolved.

***Living & Cultivating In Accordance With Ten Principles (abiding) Which Help Enlightening Beings to Fulfill Their Great Vows:*** According to the Flower Adornment Sutra, Chapter 18, there are ten principles (abiding) which help Enlightening Beings to fulfill their great vows. When Enlightening Beings fulfill these vows, they will attain ten inexhaustible treasures. *First*, never wearying in mind. *Second*, preparing great adornments. *Third*, remembering the superlative will power of enlightening beings. *Fourth*, when hearing about the Buddha-lands, vowing to be born in them all. *Fifth*, keep their profound determination everlasting. *Sixth*, vowing to develop all living beings fully. *Seventh*, staying through all ages without considering it troublesome. *Eighth*, accepting all suffering without aversion. *Ninth*, having no craving or attachment to any pleasures. *Tenth*, always diligently protecting the unexcelled teaching.

## ***Chapter Twenty-Eight***

### ***Living & Cultivating In Accordance With the Spirit of Bodhisattvas' Bhumis & the Spirit of Ten Stages of Spiritual Accomplishment Means Traveling on the Journey to Find the Bodhisattva Within***

According to Buddhist teachings, a Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemma, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In order to be able to achieve these, practitioners who are traveling on the journey to find the Bodhisattva Within must go through ten stages (ten Bodhisattva-bhumi), grading the upward course of the Bodhisattva's spiritual development, which culminates in the realization of Buddhahood. "Bhumi" is a Sanskrit term referring to stages of development of a Bodhisattva. Each succeeding level represents a further stage of spiritual accomplishment and is accompanied by progressively greater power and wisdom. In Mahayana, there are ten levels through which Bodhisattvas progress on their way to the attainment of buddhahood. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider the Bhumis are their residence.

#### ***I. An Overview of Living & Cultivating In Accordance With the Spirit of Bodhisattvas' Bhumis:***

***Bodhisattvas' Bhumis of Mahayana Buddhism:*** "Bhumi" is a Sanskrit term referring to stages of development of a Bodhisattva. Each

succeeding level represents a further stage of spiritual accomplishment and is accompanied by progressively greater power and wisdom. In Mahayana, there are ten levels through which Bodhisattvas progress on their way to the attainment of buddhahood: 1) very joyous (pramudita) or land of joy, which is attained when a bodhisattva first directly perceives emptiness (sunyata), and which is simultaneous with the path of seeing (darsanamarga); bodhisattvas on this level develop the perfection (paramita) of generosity (dana); 2) the “stainless” (vimala) or land of purity, during which bodhisattvas ripen the perfection of ethics (sila) and overcome all tendencies to engage in negative actions; 3) the “luminous” (prabhakari) or land of radiance, when bodhisattvas cultivate the perfection of patience (ksanti); 4) the “radiant” (arcismati) or balzing land, when they work at the perfection of effort (virya); 5) the “difficult to cultivate” (sudurjaya) or land of extreme difficult to conquer, during which they ripen the perfection of concentration (dhyana); 6) the “manifest” (abhimuki) or land in view of wisdom, on which they develop the perfection of wisdom (prajna); 7) the “gone afar” (duramgama) or far-reaching land, the stage of perfecting “skill in mean” (upaya-kausalya, the ability skillfully to adapt their teachings to any audience); 8) the “immovable” (acala) or immovable land, during which they work at the perfection of aspiration (pranidhana), from this point onward they are incapable of backsliding and will inevitably progress steadily toward buddhahood; 9) the “good intelligence” samdhumati) or land of good thoughts, the level on which they advance the perfection of power (bala) and fully comprehend all doctrines; 10) the “cloud of doctrine” (dharma-megha) or land of dharma clouds, during which they eliminate the subtlest traces of remaining affliction and cultivate the perfection of knowledge (jnana) and finally attain Buddhahood. Generally speaking, the “ten stages” of the development of a bodhisattva into a Buddha include Dry or unfertilized stage of wisdom (Unfertilized by Buddha-truth or Worldly wisdom), the embryo-stage of the nature of Buddha-truth, the stage of patient endurances, the stage of freedom from wrong views, the stage of freedom from the first six of nine delusions in practice, the stage of freedom from the remaining worldly desires, the stage of complete discrimination in regard to wrong views and thoughts (the stage of an arhat), Pratyekabuddhahood, Bodhisattvahood, and Buddhahood.

According to the Flower Adornment Sutra (Avatamsaka Sutra), there are ten stages or characteristics of a Buddha. The Ten Stages of the Bodhisattva, originally found in the Dasa-bhumi Sutra of the Avatamsaka School, are simply namesakes for ordinary people who have no experience in the Path of No Learning (asaiksa-marga).

***Ten Stages of Development of a Bodhisattva into a Buddha in the Surangama Sutra:*** The ten stages of a Mahayana Bodhisattva development or ten Mahayanistic stages are said to have been profounded in order to distinguish the position of the Bodhisattva from those of the Hinayanistic sravaka and pratyeka-buddha. *The first stage is the land of joy*, or ground of happiness or delight (Paramudita). The first stage of Joy (or utmost joy) at having overcome the former difficulties, realizing a partial aspect of the truth, and now entering on the path to Buddhahood and enlightenment. In this stage, the Bodhisattva attains the holy nature for the first time and reaches the highest pleasure, having been removed from all errors of Life-View (darsana-marga) and having fully realized the twofold sunyata: pudgala and dharma. In this stage, a Bodhisattva feels delight because he is able to pass from the narrow ideal of personal Nirvana to the higher ideal of emancipation all sentient beings from the suffering of ignorance. In the Surangama Sutra, book Eight, the Buddha told Ananda: “Ananda, these good men have successfully penetrated through to great Bodhi. Their enlightenment is entirely like the Thus Come One’s. They have fathomed the state of Buddhahood. This is called the ground of happiness.” *The second stage is the land of purity*, or ground of leaving filth, or land of freedom from defilement (Vimala). Negatively speaking, Vimala means ‘freedom from defilement;’ positively speaking, Vimala means ‘purity of heart.’ This is the stage of purity, perfect of discipline, and freedom from all possible defilement through practices of dhyana and samadhi. The stage of purity in which a bodhisattva overcomes all passions and impurity. In this stage, the Bodhisattva reaches the perfection of discipline (sila) and becomes utterly taintless with regard to morality. In the Surangama Sutra, book Eight, the Buddha told Anana: “The differences enter into identity; the identity is destroyed. This is called the ground of leaving filth.” *The third stage is the land of radiance*, or ground of emitting light (Prabhakari). The stage of further

enlightenment where Bodhisattva's insight penetrates into the impermanence of all things, or where he gains insight into impermanence (anitya) of existence and develops the virtue of patience (kshanti) in bearing difficulties and in actively helping all sentient beings. In this stage of the emission of light, after having attained the deepest introspective insight, the Bodhisattva radiates the light of wisdom, gets the perfection of forbearance (ksanti) and becomes free from the errors of Life-Culture (bhavana-marga). According to the Surangama Sutra, book Eight, the Buddha told Ananda: "At the point of ultimate purity, brightness comes forth. This is called the ground of emitting light." *The fourth stage is the blazing land*, or the ground of blazing wisdom (Archishmati). Archishmati is the stage in which the Bodhisattva practices passionlessness and detachment and burns the twin coverings of defilement and ignorance. This is the stage of glowing or flaming wisdom where Bodhisattva attains the perfection of bravery or effort (virya), thereby increasing the power of insight more and more. He is able to burn away earthly desires as well as remaining false conceptions, develops wisdom and perfects the thirty-seven requisites of enlightenment. In the Surangama Sutra, book Eight, the Buddha told Ananda: "When the brightness becomes ultimate, enlightenment is full. This is called the ground of blazing wisdom." *The fifth stage is the land extremely difficult to conquer*, or the ground of invincibility (Sudurjaya). The stage of mastery of utmost or final difficulties, or illusions of darkness, or ignorance. In this stage, the bodhisattva develops the spirit of sameness and absorbs himself in meditation, gets the perfection of meditative concentration, in order to achieve an intuitive grasp of the truth, to understand the four noble truths, to clear away doubt and uncertainty, to know what is proper and what is not. During this stage Bodhisattva continues to work on the perfection of the thirty-seven requisites of enlightenment. In the Surangama Sutra, book Eight, the Buddha told Ananda: "No identity or difference can be attained. This is called the ground of invincibility." *The sixth stage is the land in view of wisdom*, or the ground of manifestation (Abhimukhi). In this stage, the Bodhisattva attains the perfection of wisdom or insight (prajna), recognizes that all dharmas are free from characteristics origins, and without distinction between existence and nonexistence. In this stage, the Bodhisattva stands face

to face with Reality. He realizes the sameness of all phenomena. Thus, the sign of supreme wisdom begins to appear; owing to the perfection of the virtue of wisdom and comprehension of nothingness, bodhisattva can enter nirvana; however, also retains equanimity as to purity and impurity, so he still vow to come back to the world to save beings. This is the stage of the open way of wisdom above definitions of impurity and purity. According to the Surangama Sutra, book Eight, the Buddha told Ananda: “With unconditioned true suchness, the nature is spotless, and brightness is revealed. This is called the ground of manifestation.” *The seventh stage is the far-reaching land*, or the ground of travelling far (Duramgama). The stage of proceeding afar, or far-going, which is the position farthest removed the selfish state of the two Vehicles. He is getting above ideas of self, gaining knowledge and skillful means which enable him to exercise great mercy to all beings by helping them proceed the way to enlightenment. After passing through this stage, the Bodhisattva rises above the states of the Two Vehicles, and it's impossible to fall back to lower levels. In this stage, the Bodhisattva acquires the knowledge that enable him to adopt ant means for his work of salvation. He has won Nirvana, but without entering it, for he is busily engaged for the emancipation of other sentient beings. In the Surangama Sutra, book Eight, the Buddha told Ananda: “Coming to the farthest limits of true suchness is called the ground of traveling far.” *The eighth stage is the immovable land (Acala)*: The immovable land (the stage of immovability), or the ground of immovability. When the Bodhisattva reaches here, he experiences the anutpattika-dharma-ksanti or the acquiescence in the unoriginatedness of all phenomena. He knows in detail the evolution and involution of the universe. In this stage, he gets rid of discrimination and has a thorough understanding of the nature of existence, realizing why it is like maya, etc., how discrimination starts from our inmate longing to see existence divided into subject and object, and how the mind and what belongs to it are stirred up; he would then practice all that pertains to the life of a good Buddhist, leading to the path of truth all those who have not yet come to it. This is the Bodhisattva's nirvana which is not extinction. In this stage, the Bodhisattva completes the perfection of vow (pranidhana) and abiding in the view of “No Characteristic” (alaksana), wanders freely according to any opportunity. In this stage, the Bodhisattva

dwells firmly in the truth of the Middle Way; he reaches the stage of attainment of calm unperturbedness where he no longer be disturbed by anything. He gains the ability to transfer his merit to other beings and renounce the accumulation of further karmic treasures. In the Surangama Sutra, book Eight, the Buddha told Ananda: “The single mind of true suchness is called the ground of immovability.” *The ninth stage is the land of good thoughts*, or the ground of good wisdom (Sadhumi). In this stage, the Bodhisattva acquires comprehensive knowledge, unfathomable by ordinary human intelligence. He knows the desires and thoughts of men and is able to teach them according to their capacities. This is the stage of wisdom of the Bodhisattva is complete (all-penetrating wisdom). In this stage he possesses the finest discriminatory wisdom, six supernatural powers, four certainties, eight liberations, all dharanis. He knows the nature of all dharmas and expound them without problems (without restriction). He also knows when, where and how to save other sentient beings. In this stage, the Bodhisattva preaches everywhere discriminating between those who are to be saved and those who are not. According to the Surangama Sutra, book Eight, the Buddha told Ananda: “Bringing forth the function of true suchness is called the ground of good wisdom. Ananda! All Bodhisattvas at this point and beyond have reached the effortless way in their cultivation. Their merit and virtue are perfected, and so all the previous positions are also called the level of cultivation.” *The tenth stage is the land of dharma clouds*, or the ground of the Dharma cloud (Dharmamegha). The stage of attaining to the fertilizing powers of the Law-cloud (the Cloud of Teaching). Bodhisattva has realized all understanding and immeasurable virtue. The dharmakaya of the bodhisattva is fully developed. In this stage, the Bodhisattva benefits all sentient beings with the Law just as a cloud sends down rain impartially on all things. His Buddhahood is confirmed by all Buddhas. In this he acquires perfection of contemplation, knows the mystery of existence, and is consecrated as perfect. In fact, this is the stage of the Buddha who is represented by such a Bodhisattva (he attains Buddhahood). In this stage, the Bodhisattva is able to preach the Dharma to all the world equally, just as the rainclouds pour down heavy rains during drought. Then, with a wonderful cloud of

compassionate protection one covers the sea of Nirvana. This is called the ground of the Dharma cloud.”

**Ten Sravaka Stages:** According to Buddhist traditions, there are ten stages for a hearer. *First*, the stage of initiation as a disciple by taking (receiving) the three refuges in the Buddha, Dharma and Sangha and observing the basic five commandments. *Second*, the stage of belief or faith-root. *Third*, the stage of belief in the four noble truths. *Fourth*, the stage of an ordinary disciple who observe the five basic contemplations. *Fifth*, the stage of those who pursue the three studies (Listening, Reflecting, and Cultivating). *Sixth*, the stage of seeing the true way. *Seventh*, the stage of a definite stream-winner and assure nirvana (Srota-apanna). *Eighth*, the stage of only one more rebirth (Sakrdagamin). *Ninth*, the stage of no-return (no rebirth). *Tenth*, the stage of an arhat (Arhatship). **Besides, there are ten stages of the pratyekabuddha:** *First*, the stage of perfect asceticism. *Second*, the stage of mastery of the twelve links of causation. *Third*, the stage of the four noble truths. *Fourth*, the stage of deeper knowledge. *Fifth*, the stage of the eightfold noble path. *Sixth*, the stage of the three realms. *Seventh*, the stage of the nirvana. *Eighth*, the stage of the six supernatural powers. *Ninth*, the stage of arrival at the intuitive state. *Tenth*, the stage of mastery of the remaining influences of former habits.

**Ten Stages of the Yogacara School:** Probably in the fourth century A.D., Asanga, one of the leading figures of the Indian Buddhist Yogacara tradition, wrote a Sanskrit treatise named “Yogacara-Bhumi Sastra”. It outlines the path to Buddhahood followed by the Bodhisattva and describes the practices pertaining to the path. It is the fifteenth section of his voluminous Levels of Yogic Practice (Yogacara-bhumi). Asanga describes ten Bodhisattva-bhumi, grading the upward course of the Bodhisattva’s spiritual development, which culminates in the realization of Buddhahood. The work is said to have been dictated to him in or from the Tusita heaven by Maitreya, about the doctrine of the Yogacara or Vijnanavada. The sastra was translated into Chinese by Hsuan-Tsang, is the foundation text of this school. Treatise on the Stages of the Yogachara. This is the fundamental work of the Yogachara School, which the author might have been either Asanga or Maitreyanatha. Later in the 5<sup>th</sup> century AD Dharmatrata and Buddhasena

based on the Bodhisattva-bhumi Sastra to compose the Yogacharabhumi-Sutra on the methods of meditation for the Hinayana. The sutra was translated into Chinese by Buddhahadra. The sutra was divided into five parts. First, the seventeen stages presenting the progression on the path to enlightenment with the help of the Yogachara teaching, this is the most important part. Second, interpretations of these stages. Third, explanation of these sutras from which the Yogachara doctrine of the stages draws support. Fourth, classifications contained in these sutras. Fifth, topics from the Buddhist canon (sutra, Vinaya-pitaka, Abhidharma). The Yogacara-Bhumi Sastra itself outlines the path to Buddhahood followed by the Bodhisattva and describes the practices pertaining to the path. It is the fifteenth section of his voluminous Levels of Yogic Practice. There are ten Bodhisattva-bhumi, grading the upward course of the Bodhisattva's spiritual development, which culminates in the realization of Buddhahood. *The first stage is the stage of joy* in which one rejoices at realizing a partial aspect of the truth; and having overcome the former difficulties and now entering on the path to Buddhahood. *The second stage is the stage of purity* in which one is free from all defilements, or freedom from all possible defilements and afflictions. *The third is the stage of further enlightenment:* In the stage of the emission of light, one radiates the light of wisdom. *The fourth is the stage of glowing wisdom* in which the flame of wisdom burns away earthly desires. *The fifth is the stage of mastery of utmost or final difficulties:* The stage of overcoming final illusions of darkness. *The sixth is the stage of the open way of wisdom above definitions of impurity and purity:* The stage of the sign of supreme wisdom in which supreme wisdom appears. *The seventh is the stage of proceeding afar,* getting above ideas of self in order to help others. In the stage of progression, one rises above the state of two Vehicles. *The eighth is the stage of attainment of calm unperturbedness:* In this stage of immobility, one dwell firmly in the truth of the Middle Way. *The ninth is the stage of the finest discriminatory wisdom, knowing where and how to save:* In the stage of all penetrating wisdom, one preaches the Law freely and without restriction. *The tenth is the stage of attaining to the fertilizing powers of the Law-cloud:* In the stage of the Cloud of Teaching, one benefits all sentient beings with the Law (Dharma).

## ***II.A Summary of Living & Cultivating In Accordance With the Spirit of Ten Stages of Spiritual Accomplishment (Ten Grounds of a Bodhisattva):***

As mentioned above, if we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their

guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider the Bhumis are their residence.

***Ten Peerless States in the Flower Adornment Sutra:*** According to the Flower Adornment Sutra, Chapter 38, there are ten peerless states (of Great Enlightening Beings) which no listeners or individual illuminates can equal. Enlightening Beings who abide by these can attain the peerless state of supremely great knowledge and all qualities of Buddhahood. *First*, though see absolute truth, they do not grasp it as their realization because all their vows are not yet fulfilled. *Second*, plant all good roots of goodness, equal to all realities, yet do not have the slightest attachment to them. *Third*, cultivating the practices of Enlightening Beings, know they are like phantoms because all things are still and void, yet they have no doubt about the way of Buddhahood. *Fourth*, though free from the false ideas of the world, still are able to focus their attention and carry out the deeds of Enlightening Beings for innumerable eons, fulfill their great undertakings, and never give rise a feeling of weariness therein. *Fifth*, do not grasp anything because the essence of all things is void, yet they do not experience nirvana because the path of omniscience is not yet fulfilled. *Sixth*, know that all periods of time are not periods of time, yet they innumerate periods of time. *Seventh*, know nothing creates anything, yet they do not give up making the way in search of Buddhahood. *Eighth*, know that the realms of desire, form, and formless are only mind, and the past, present and future are only mind, yet they know perfectly well that mind has no measure and no bounds. *Ninth*, carry out enlightening actions for untold eons for sentient beings one and all, wishing to settle them in the state of omniscience, and yet they never tire or get fed up. *Tenth*, though their cultivation of practice is completely fulfilled, still do not realize Enlightenment, because they reflect, ‘What I do is basically for sentient beings, so I should remain in birth-and-death and help them by expedient means, to settle them on the supreme path of enlightenment?’

***Ten Grounds in the Surangama Sutra:*** In the Surangama Sutra, book Eight, the Buddha reminded Ananda about the Ten Grounds or the ten stages (periods) in Bodhisattva-wisdom as follows: “Ananda, *the first stage is the purposive stage*: The mind set upon Buddhahood or the mind that dwells of bringing forth the resolve. These good people use honest expedients to bring forth those ten minds of faith. When the essence of these minds becomes dazzling, and the ten functions interconnect, then a single mind is perfectly accomplished. This is called the dwelling of bringing forth the resolve. *The second stage is the clear understanding and mental control*: The dwelling of the ground of regulation. From within this mind light comes forth like pure crystal, which reveals pure gold inside. Treading upon the previous wonderful

mind as a ground is called the dwelling of the ground of regulation. *The third stage is the unhampered liberty in every direction:* Dwelling of cultivation. When the mind-ground connects with wisdom, both become bright and comprehensive. Traversing the ten directions then without obstruction. This is called the dwelling of cultivation. *The fourth stage is the acquiring the Tathagata nature:* Seed or dwelling of noble birth. When their conduct is the same as the Buddhas' and they take on the demeanor of a Buddha, then, like the intermediate skandha body searching for a father and mother, they penetrate the darkness with a hidden trust and enter the lineage of the Thus Come One. This is called the dwelling of noble birth. *The fifth stage is the perfect adaptability and resemblance in self-development and development of others or dwelling with endowment with skill-in-means.* Since they ride in the womb of the way and will themselves become enlightened heirs, their human features are in no way deficient. This is called the dwelling of endowment with skill-in-means. *The sixth stage is the whole mind becoming Buddha-like:* Dwelling of the rectification of the mind. With a physical appearance like that of a Buddha and a mind that is the same as well, they are said to be dwelling in the rectification of the mind. *The seventh stage is the non-retrogression:* Perfect unity and constant progress or dwelling of irreversibility. United in body and mind, they easily grow and mature day by day. In this stage, Bodhisattvas realize serenity of mind and also achieve unimpeded liberation. This is called the dwelling of irreversibility. *The eighth stage is the as a Buddha-son now:* The stage of youth in Buddhahood or dwelling of pure youth. With the efficacious appearance of ten bodies, which are simultaneously perfected, they are said to be at the dwelling of a pure youth. *The ninth stage is the as prince of the law or dwelling of a Dharma Prince:* Completely developed, they leave the womb and become sons of the Buddha. This is called the dwelling of a Dharma Prince. *The tenth stage is the Baptism as the summit of attainment of the conception of Buddhahood or dwelling anointing the crown of the head.* Reaching the fullness of adulthood, they are like the chosen prince to whom the great king of a country turns over the affairs of state. When this Kshatriya King's eldest is ceremoniously anointed on the crown of the head, he has reached what is called the dwelling of anointing the crown of the head."

## ***Chapter Twenty-Nine***

### ***In the Journey to Find the Bodhisattva Within, Practitioners Always Consider Good-Knowing Advisors As Their Instructors***

#### ***I. An Overview of Good-Knowing Advisors in Buddhism:***

In Buddhism, Dharma Friends or Good Knowing Advisors mean anyone (Buddha, Bodhisattva, wise person, virtuous friends and even an evil being) who can help the practitioner progress along the path to Enlightenment. Good is kind and virtuous, Friend is a person who is worthy of giving others advice, Knowledgeable means having a broad and proper understanding of the truths, Awakened means no longer mesmerized by destinies of life. Thus, Good Knowledgeable (knowing) Friend or Advisor is a good person who has certain degree of knowledge of Buddhism and has the ability to benefit himself and others. A Good Knowledgeable (knowing) Friend is a friend in virtue, or a teacher who exemplifies the virtuous life and helps and inspires other to live a virtuous life too. A good friend who has a good and deep knowledge of the Buddha's teaching and who is currently practicing the law. Someone with knowledge, wisdom and experience in Buddha's teaching and practicing. A wise counsel, spiritual guide, or honest and pure friend in cultivation. The Buddha talked about being a Good Knowing Advisor in Buddhism as follows: "When speaking of the good knowledgeable advisors, this is referring to the Buddhas, Bodhisattvas, Sound Hearers, Pratyeka-Buddhas, as well as those who have faith in the doctrine and sutras of Buddhism. The good knowledgeable advisors are those capable of teaching sentient beings to abandon the ten evils or ten unwholesome deeds, and to cultivate the ten wholesome deeds. Moreover, the good knowledgeable advisors' speech is true to the dharma and their actions are genuine and consistent with their speech. Thus, not only do they not kill living creatures, they also tell others not to kill living things; not only will they have the proper view, they also will use that proper view to teach others. The good knowledgeable advisors always have the dharma of goodness, meaning whatever actions they may undertake, they do not seek for their own happiness, but for the happiness of all sentient

beings. They do not speak of others' mistakes, but speak of virtues and goodness. There are many advantages and benefits to being close to the good knowledgeable advisors, just as from the first to the fifteenth lunar calendar, the moon will gradually become larger, brighter and more complete. Similarly, the good knowledgeable advisors are able to help and influence the learners of the Way to abandon gradually the various unwholesome dharma and to increase greatly wholesome dharma.

In the Dharmapada Sutra, the Buddha did show us that the Fragrance of Dharmapada always widely spreads all over Good-Knowing Advisors' steps on the Path of cultivation of enlightenment and emancipation, and He taught: Should you see an intelligent man who points out faults and blames what is blame-worthy, you should associate with such a wise person. It should be better, not worse for you to associate such a person (Dharmapada 76). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Irrigators guide the water to where they want, fletchers bend the arrows, carpenters control their timber, and the wise control or master themselves (80). As a solid rock is not shaken by the wind; likewise, the wise are not moved by praise or blame (81). Water in a deep lake is clear and still; similarly, on hearing the Buddha teachings, the wise become extremely serene and peaceful (82). Good people give up all attachments, they don't talk about sensual craving. The wise show neither elation nor depression; therefore, they are not affected by happiness or sorrow (83). Neither for the sake of oneself, nor for the sake of another, a wise man does nothing wrong; he desires not son, wealth, or kingdom by doing wrong; he seeks his own success not by unjust means, then he is good, wise and righteous (84). Few are among men who crosses and reaches the other shore; the rest of mankind only run about the bank (85). Those who preach and act according to the teachings, are those who are crossing the realm of passions which is so hard to cross, and those who will reach the other shore (86). A wise man should abandon the way of woeful states and follows the bright way. He should go from his home to the homeless state and live in accordance with the rules for Sramanas (87). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (88). Those whose minds are well-trained and well-perfected in the seven factors of enlightenment, who give up of grasping, abandon defiled minds, and eradicate all afflictions. They are shining ones and have completely liberated and attained Nirvana even in

this world (89). If you get a prudent and good companion who is pure, wise and overcoming all dangers to walk with, let nothing hold you back. Let find delight and instruction in his companion (Dharmapada 328). If you do not get a prudent and good companion who is pure, wise and overcoming all dangers to walk with; then like a king who has renounced a conquered kingdom, you should walk alone as an elephant does in the elephant forest (Dharmapada 329). It is better to live alone than to be fellowship with the ignorant (the fool). To live alone doing no evil, just like an elephant roaming in the elephant forest (Dharmapada (330).”

***II. In the Journey to Find the Bodhisattva Within, Practitioners Always Consider Good-Knowing Advisors As Their Instructors & Closely Associate With Them In Order to Create More Strength in Cultivation:***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider good friends are their instructors.

***In the Journey to Find the Bodhisattva Within, Practitioners Try Not to Closely Associate With Evil Friends In Order to Avoid Wasting the Energy & Time in Cultivation:*** Evil people are coarse people who are always overwhelmed by anger and lacking loving-kindness that they cannot appreciate the difference between wholesome and unwholesome activities. They do not know the benefit or appropriateness of paying respect to persons worthy of respect, nor of learning about the Dharma, nor of actually cultivating. They may be hot-tempered, easily victimized by by anger and aversion. Their lives may be filled with rough and distasteful activities. What is the use of making friends with such people? On the contrary, good people have a deep considerateness and loving care for other beings. The warmth and love of their hearts is manifested in actions and speech. Refined people like these carry out their relationships with other people in sweet speech, beneficial action, and sharing a common aim. They always vow to give whatever they can give to benefit other people.

In short, in cultivation whoever try not to associate closely with evil friends will surely avoid wasting the energy and time in the advancement on the path. In the Dharmapada Sutra, the Buddha Taught: “If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada

61). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). He who companies with fools grieves for a long time. To be with the foolish is ever painful as with an enemy. To associate with the wise is ever happy like meeting with kinsfolk (Dharmapada 207)."

***In the Journey to Find the Bodhisattva Within, Practitioners Try Closely to Associate With Good-Knowing Advisors to Create More Strength in Cultivation:*** As above mentioned, Dharma Friends or Good-knowing advisors are anyone (Buddha, Bodhisattva, wise person, virtuous friends and even an evil being) who can help the practitioner progress along the path to Enlightenment. Good is kind and virtuous, Friend is a person who is worthy of giving others advice, Knowledgeable means having a broad and proper understanding of the truths, Awakened means no longer mesmerized by destinies of life. Thus, Good Knowledgeable (knowing) Friend or Advisor is a good person who has certain degree of knowledge of Buddhism and has the ability to benefit himself and others. A Good Knowledgeable (knowing) Friend is a friend in virtue, or a teacher who exemplifies the virtuous life and helps and inspires other to live a virtuous life too. A good friend who has a good and deep knowledge of the Buddha's teaching and who is currently practicing the law. Someone with knowledge, wisdom and experience in Buddha's teaching and practicing. A wise counsel, spiritual guide, or honest and pure friend in cultivation. The Buddha talked about being a Good Knowing Advisor in Buddhism as follows: "When speaking of the good knowledgeable advisors, this is referring to the Buddhas, Bodhisattvas, Sound Hearers, Pratyeka-Buddhas, as well as those who have faith in the doctrine and sutras of Buddhism. The good knowledgeable advisors are those capable of teaching sentient beings to abandon the ten evils or ten unwholesome deeds, and to cultivate the ten wholesome deeds. Moreover, the good knowledgeable advisors' speech is true to the dharma and their actions are genuine and consistent with their speech. Thus, not only do they not kill living creatures, they also tell others not to kill living things; not only will they have the proper view, they also will use that proper view to teach others. The good knowledgeable advisors always have the dharma of goodness, meaning whatever actions they may undertake, they do not seek for their own happiness, but for the happiness of all sentient beings. They do not speak of others' mistakes, but speak of virtues and goodness. There are many advantages and benefits to being close to the good knowledgeable advisors, just as from the first to the fifteenth lunar calendar, the moon will gradually

become larger, brighter and more complete. Similarly, the good knowledgeable advisors are able to help and influence the learners of the Way to abandon gradually the various unwholesome dharma and to increase greatly wholesome dharma.

There are three types of good spiritual advisors: Teaching Spiritual Advisor is someone conversant with the Dharma and experienced in cultivation. The retreat members can have him follow their progress, guiding them throughout the retreat, or they can simply seek guidance before and after the retreat. When several persons hold a retreat together, they should ask a spiritual advisor to lead the retreat and give a daily fifteen-to-thirty-minute inspirational talk. Caretaking Spiritual Advisor refers to one or several persons assisting with outside daily chores such as preparing meals or cleaning up, so that on retreat can cultivate peacefully without distraction. Such persons are called "Retreat assistant." Common Practice Spiritual Advisor are persons who practice the same method as the individual(s) on retreat. They keep an eye on one another, encouraging and urging each other on. These cultivators can either be participants in the same retreat or cultivators living nearby. In addition to keeping an eye out and urging the practitioners on, they can exchange ideas or experiences for the common good. This concept has been captured in a proverb: "Rice should be eaten with soup, practice should be conducted with friends."

Nowadays, in order to have a right cultivation, Buddhist practitioners should be guided by a good advisor, who has a thorough understanding of the sutras and many years experience in meditation. This is one of the five necessary conditions for any Zen practitioners. If a Zen practitioner does not meet these five conditions, he is very easily subject to get harm from demon. According to the Kalyana-mitra Sutra, the Buddha taught, "Nowadays, if one wishes to find kind friends and virtuous teachers to learn and to be close to them, they may find these people in the shining examples in old books. Otherwise, if one searches among the living, it would be extraordinary hard to find a single person." They also reminded us five things about good-knowing advisor as follows: Nowadays, in 1,000 people, there is one good person. In a thousand good people, there is one person who knows religion. In one thousand people who know religion, there is one person who has enough faith to practice religion. In one thousand people who practice religion, there is one person who cultivates in a genuine and honest manner. Thus, out of four thousand people, we would find only four good people.

Thus, the Buddha always encouraged his disciples to listen to Good Knowing Advisors without any doubt. Once we call someone our Good Knowing Advisors, we should truly listen to their advice. If Good Knowing Advisors say that cultivation requires arduous effort, we should truly believe

it. If we believe completely, we will surely be able to understand the mind and see the nature, return to the origin and go back to the source. Devout Buddhists should always listen to the instructions of a Good Knowing Advisor. If he tells us to recite the Buddha's name, we should follow the instructions and recite. If he tells us not to be distracted, then we should not be distracted. This is the essential secret of cultivation that we can benefit from our Good Knowing Advisors. In other words, in cultivation whoever try to associate closely with good-knowing advisors will surely have more strength on the path. The power derived from associating closely with good-knowing advisors enables Buddhist practitioners, if not yet attain enlightenment and emancipation, but if practicing good deeds still can be reborn among men, and or to be born among devas.

***In the Journey to Find the Bodhisattva Within, Practitioners Should Always Try to Associate With Dharma Friends or Good-Knowing Advisors and Stay Away From Evil Bands & Evil Friends:*** To associate with good-knowing advisors is still not enough, practitioners should also try to stay away from evil friends. Evil friends are coarse people, who are always overwhelmed by anger and lacking loving-kindness that they cannot appreciate the difference between wholesome and unwholesome activities. They do not know the benefit or appropriateness of paying respect to persons worthy of respect, nor of learning about the Dharma, nor of actually cultivating. They may be hot-tempered, easily victimized by by anger and aversion. Their lives may be filled with rough and distasteful activities. What is the use of making friends with such people? On the contrary, good people have a deep considerateness and loving care for other beings. The warmth and love of their hearts is manifested in actions and speech. Refined people like these carry out their relationships with other people in sweet speech, beneficial action, and sharing a common aim. They always vow to give whatever they can give to benefit other people.

In the Dharmapada Sutra, the Buddha Taught: "If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). He who companies with fools grieves for a long time. To be with the foolish is ever painful as with an enemy. To associate with the wise is ever happy like meeting with kinsfolk (Dharmapada 207)."

## *Chapter Thirty*

### *In the Journey to Find the Bodhisattva Within, Practitioners Always Consider Bodhicitta As Their Home*

#### *I. Summaries of Bodhicitta:*

In Buddhism, Bodhicitta, or the ‘Thought of Enlightenment’ is an important concept in both Theravada and Mahayana Buddhism. Though not directly mentioned, the idea is explicit in the Theravada Buddhism. It was in Mahayana, however, that the Bodhicitta concept developed along both ethical and metaphysical lines and this development is found in Vajrayana too, wherein it also came to be regarded as a state of ‘great bliss’. In Mahayana it developed along with pantheistic lines, for it was held that Bodhicitta is latent in all beings and that it is merely a manifestation of the Dharmakaya, or Bhutatathata in the human heart. Though the term Bodhicitta does not occur in Pali, this concept is found in Pali canonical literature where, for example, we are told how Gautama after renouncing household life resolved to strive to put an end to all the sufferings. It is this comprehension that came to be known as the Enlightenment, and Gautama came to be known as the Enlightened One, the Buddha. Bodhi Mind, or the altruistic mind of enlightenment is a mind which wishes to achieve attainment of enlightenment for self, spontaneously achieve enlightenment for all other sentient beings. The spirit of Enlightenment, the aspiration to achieve it, the Mind set on Enlightenment. Bodhicitta is defined as the altruistic intention to become fully enlightened for the benefit of all sentient beings. The attainment of enlightenment is necessary for not only in order to be capable of benefitting others, but also for the perfection of our own nature. Bodhi mind is the gateway to Enlightenment and attainment of Buddha. An intrinsic wisdom or the inherently enlightened heart-mind, or the aspiration toward perfect enlightenment. The Buddha taught: “All sentient beings are perfectly equal in that they all possess the Buddha nature. This means that we all have the Bodhi seed or the seed

of kindness of a Buddha, and the compassion of a Buddha towards all living beings, and therefore the potential for enlightenment and for perfection lies in each one of us. “Bodhicitta” is a Sanskrit term means “Mind of Awakening.” In Mahayan Buddhism, this refers to Bodhisattva’s aspiration to attain Buddhahood in order to benefit other sentient beings (the aspiration of a bodhisattva for supreme enlightenment for the welfare of all). Therefore, the mind for or of Bodhi (the Mind of Enlightenment, the awakened or enlightened mind) is the mind that perceives the real behind the seeming, believes in moral consequences, and that all have the Buddha-nature, and aims at Buddhahood. The spirit of enlightenment, the aspiration to achieve it, the mind set on Enlightenment. It involves two parallel aspects. First, the determination to achieve Buddhahood (above is to seek Bodhi). Second, the aspiration to rescue all sentient beings (below is to save or transform all beings). Mind of enlightenment, mind of love, mind of deepest request to realize oneself and work for the well-being of all. The mind of enlightenment or the aspiration of a Bodhisattva for supreme enlightenment for the welfare of all sentient beings. It is often divided into two aspects: 1) the intention to become awakened; and 2) acting on the intention by pursuing the path to awakening (Bodhi). According to Zen Master Suzuki in the Outlines of Mahayana Buddhism, Bodhicitta is the most important characteristic of Bodhisattva, thus on the basis of Nagarjuna’s Discourse on the Transcendentality of the Bodhicitta, he gives a detailed description of Bodhicitta. First, the Bodhicitta is free from all determinations, the five skandhas, the twelve ayatanas, and the eighteen dhatus. It is not particular, but universal. Second, love is the essence of the Bodhicitta, therefore, all Bodhisattvas find their reason of being in this. Third, the Bodhicitta abides in the heart of sameness (samata) creates individual means of salvation (upaya). Fourth, evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be

grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant. There are two kinds of Bodhi-mind. The first kind of Bodhi-mind is the mind that vows to take the four universal vows of a Buddha or a Bodhisattva to be one's own original vows to save all sentient beings. The second kind of Bodhi-mind is the mind that has a perfect understanding of the ultimate reality; therefore, start out a vow "Above to seek bodhi, below to save beings." This is also the supreme bodhi-mind. There are three kinds of Bodhi-mind. According to Most Venerable Thích Thiên Tâm in *The Pure Land Buddhism in Theory and Practice*, exchanging the virtues of Buddha Recitation for the petty merits and blessings of this world is certainly not consonant with the intentions of the Buddhas. Therefore, practitioners should recite the name of Amitabha Buddha for the purpose of escaping the cycle of Birth and Death. However, if we were to practice Buddha Recitation for the sake of our own salvation alone, we would only fulfill a small part of the Buddhas' intentions. What, then, is the ultimate intention of the Buddhas? The ultimate intention of the Buddhas is for all sentient beings to escape the cycle of Birth and Death and to become enlightened, as they are. Thus, those who recite Amitabha Buddha's name should develop the Bodhi-Mind or the Aspiration for Supreme Enlightenment. The word "Bodhi" means "enlightened." There are three main stages of Enlightenment. First, the enlightenment of sravakas or Hearers. Second, the enlightenment of Pratyeka-buddhas or the Self-Awakened. Third, the enlightenment of Buddhas. What Pure Land practitioners who develop the Bodhi Mind are seeking is precisely the Enlightenment of the Buddhas. This stage of Buddhahood is the highest, transcending those of the Sravakas and Pratyeka Buddhas, and is therefore called Supreme Enlightenment or Supreme Bodhi. This Supreme Bodhi Mind contains two principal seeds, compassion and wisdom, from which emanates the great undertaking of rescuing oneself and all other sentient beings. There are also three other kinds of Bodhi-mind. The first kind of Bodhi-mind is the mind to act out one's vows to save all living beings. To start out for bodhi-mind to act out one's vows to save all living beings (all beings possess Tathagata-garbha nature and can become a Buddha; therefore, vow to save them all). The second kind of Bodhi-mind is the Bodhi-

mind which is beyond description, and which surpasses mere earthly ideas. The third kind of Bodhi-mind is the Samadhi-bodhi mind. A state of enlightenment in which the mind is free from distraction, free from unclean hindrances, absorbed in intense, purposeless concentration, thereby entering a state of inner serenity. Bodhi is the highest state of Samadhi in which the mind is awakened and illuminated. The term “Bodhi” is derived from the Sanskrit root “Budh,” meaning “knowledge,” “Understanding,” or “Perfect wisdom.” A term that is often translated as “enlightenment” by Western translators, but which literally means “Awakening.” Like the term BUDDHA, it is derived from the Sanskrit root buddh, “to wake up,” and in Buddhism it indicates that a person has “awakened” from the sleep of ignorance in which most beings spend their lives. According to Buddhist legend, the Buddha attained bodhi in the town of BODHGAYA while sitting in meditation under the Bodhi Tree or Bodhi-Vrksa. According to the Avatamsaka Sutra, Bodhi (enlightenment) belongs to living beings. Without living beings, no Bodhisattva could achieve Supreme, Perfect Enlightenment. The word ‘Bodhi’ also means ‘Perfect Wisdom’ or ‘Transcendental Wisdom,’ or ‘Supreme Enlightenment.’ Bodhi is the state of truth or the spiritual condition of a Buddha or Bodhisattva. The cause of Bodhi is Prajna (wisdom) and Karuna (compassion). According to the Hinayana, bodhi is equated with the perfection of insight into and realization of the four noble truths, which means the cessation of suffering. According to the Mahayana, bodhi is mainly understood as enlightened wisdom. According to the Avatamsaka Sutra, the Buddha taught: “Good Buddhists! In Bodhisattvas arise the Bodhi-mind, the mind of great compassion, for the salvation of all beings; the mind of great kindness, for the unity with all beings; the mind of happiness, to stop the mass misery of all beings; the altruistic mind, to repulse all that is not good; the mind of mercy, to protect from all fears; the unobstructed mind, to get rid of all obstacles; the broad mind, to pervade all universes; the infinite mind, to pervade all spaces; the undefiled mind, to manifest the vision of all Buddhas; the purified mind, to penetrate all knowledge of past, present and future; the mind of knowledge, to remove all obstructive knowledge and enter the ocean of all-knowing knowledge. Just as someone in water is in no danger from fire, the Bodhisattva who is soaked in the virtue of the

aspiration for enlightenment or Bodhi mind, is in no danger from the fire of knowledge of individual liberation. Just as a diamond, even if cracked, relieves poverty, in the same way the diamond of the Bodhi mind, even if split, relieves the poverty of the mundane whirl. Just as a person who takes the elixir of life lives for a long time and does not grow weak, the Bodhisattva who uses the elixir of the Bodhi mind goes around the mundane whirl for countless eons without becoming exhausted and without being stained by the ills of the mundane whirl. The Avatamsaka Sutra also says: “To neglect the Bodhi Mind when practicing good deeds is the action of demons.” This teaching is very true indeed. For example, if someone begins walking without knowing the destination or goal of his journey, isn’t his trip bound to be circuitous, tiring and useless? It is the same for the cultivator. If he expends a great deal of effort but forgets the goal of attaining Buddhahood to benefit himself and others, all his efforts will merely bring merits in the human and celestial realms. In the end he will still be deluded and revolved in the cycle of Birth and Death, undergoing immense suffering. If this is not the action of demons, what, then, is it? For this reason, developing the Supreme Bodhi Mind to benefit oneself and others should be recognized as a crucial step. A Bodhisattva’s Bodhi mind vows not only to destroy the lust of himself, but also to destroy the lust for all other sentient beings. A Bodhisattva who makes the Bodhi mind always vows to be the rain of food and drink to clear away the pain of thirst and hunger during the aeon of famine (to change himself into food and drink to clear away human beings’ famine). That person always vows to be a good doctor, good medicine, or a good nurse for all sick people until everyone in the world is healed. That person always vows to become an inexhaustible treasure for those who are poor and destitute. For the benefiting of all sentient beings, the person with Bodhi mind is willing to give up his virtue, materials, enjoyments, and even his body without any sense of fatigue, regret, or withdrawal. That person always believes that Nirvana is nothing else but a total giving up of everything (giving up does not mean throwing away or discarding, but it means to give out for the benefit of all sentient beings). In daily life, that person always stays calm even though he may get killed, abused or beaten by others. That person always vows to be a protector for those who need protection, a

guide for all travellers on the way, a bridge or a boat for those who wish to cross a river, a lamp for those who need light in a dark night. The Mahavairocana Sutra says: “The Bodhi Mind is the cause - Great Compassion is the root - Skillful means are the ultimate.” For example, if a person is to travel far, he should first determine the goal of the trip, then understand its purpose, and lastly, choose such expedient means of locomotion as automobiles, ships, or planes to set out on his journey. It is the same for the cultivator. He should first take Supreme Enlightenment as his ultimate goal, and the compassionate mind which benefits himself and others as the purpose of his cultivation, and then, depending on his references and capacities, choose a method, Zen, Pure Land or Esoterism, as an expedient for practice. Expedients, or skillful means, refer, in a broader sense, to flexible wisdom adapted to circumstances, the application of all actions and practices, whether favorable or unfavorable, to the practice of the Bodhisattva Way. For this reason, the Bodhi Mind is the goal that the cultivator should clearly understand before he sets out to practice.

## ***II. Ten Characters of Bodhicitta:***

The Mahavairocana Sutra says: “The Bodhi Mind is the cause - Great Compassion is the root - Skillful means are the ultimate.” For example, if a person is to travel far, he should first determine the goal of the trip, then understand its purpose, and lastly, choose such expedient means of locomotion as automobiles, ships, or planes to set out on his journey. It is the same for the cultivator. He should first take Supreme Enlightenment as his ultimate goal, and the compassionate mind which benefits himself and others as the purpose of his cultivation, and then, depending on his references and capacities, choose a method, Zen, Pure Land or Esoterism, as an expedient for practice. Expedients, or skillful means, refer, in a broader sense, to flexible wisdom adapted to circumstances, the application of all actions and practices, whether favorable or unfavorable, to the practice of the Bodhisattva Way. For this reason, the Bodhi Mind is the goal that the cultivator should clearly understand before he sets out to practice. Evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim

Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant. There are ten characteristics of the Bodhicitta: First, Bodhicitta rises from a great compassionate heart. Without the compassionate heart there will be no Buddhism. This emphasis on Mahakaruna is characteristic of the Mahayana. We can say that the whole panorama of its teachings revolves on this pivot. The philosophy of Interpenetration so pictorially depicted in the Avatamsaka Sutra is in fact no more than the outburst of this life-energy. As long as we tarry on the plane of intellection, such Buddhist doctrines as Emptiness (*sunyata*), Egolessness (*anatmya*), etc., may sound so abstract and devoid of spiritual force as not to excite anyone to fanatic enthusiasm. Thus main point is to remember that all the Buddhist teachings are the outcome of a warm heart cherished towards all sentient beings and not of a cold intellect which tries to unveil the secrets of existence by logic. That is to say, Buddhism is personal experience and not impersonal philosophy. Second, raising of the Bodhicitta is not an event of one day. The raising of the Bodhicitta requires a long preparation, not of one life but of many lives. The Citta will remain dormant in those souls where there is no stock of merit ever accumulated. Moral merit must be stored up in order to germinate later into the great overshadowing tree of the Bodhicitta. The doctrine of karma may not be a very scientific statement of facts, but all Buddhists, Mahayana and Hinayana, believe in its working in the moral realm of our lives. Broadly stated, as long as we are all historical beings we cannot escape the karma that preceded us, whatever this may mean. Whenever there is the notion of time, there is a continuity of karma. When this is admitted, the Bodhicitta could not grow from the soil where no nourishing stock of goodness had ever been secured. Third, Bodhicitta comes out of a stock of good merit. If the Bodhicitta comes out of a stock of merit, it cannot fail to be productive of all the good things that belong to the Buddhas and Bodhisattvas and other great beings. At the same time it must also be the great crusher of

evils, for nothing can withstand the terrible blow inflicted by the thunderbolt of the Citta-Indra. Fourth, the awakening of the Bodhicitta which takes place in the depths of one's being, is a great religious event. The intrinsic nobility of the Bodhicitta can never be defamed even when it is found among defilements of every description, whether they belong to knowledge or deeds or passions. The great ocean of transmigration drowns every body that goes into it. Especially the philosophers, who are satisfied with interpretations and not with facts themselves, are utterly unable to extricate themselves from the bondage of birth and death, because they never cut asunder (riêng ra) the invisible tie of karma and knowledge that securely keeps them down to the earth of dualities because of their intellectualism. Fifth, Bodhicitta is beyond the assault of Mara the Evil One. In Buddhism, Mara represents the principle of dualism. It is he who is always looking for his chance to throw himself against the solid stronghold of Prajna and Karuna. Before the awakening of the Bodhicitta the soul is inclined towards the dualism of being and non-being, and is thus necessarily outside the pale of the sustaining power of all Buddhas, Bodhisattvas, and good friends. The awakening, however, marks a decisive turning-away from the old line of thought. The Bodhisattva has now an open highway before him, which is well guarded by the moral influence of all his good protectors. He walks on straightway, his footsteps are firm, and the Evil One has no chance to tempt him away from his steady progress towards perfect enlightenment. Sixth, when the Bodhicitta is aroused, the Bodhisattva's hold on all-knowledge is definite and firm. The Bodhicitta means the awakening of the desire for supreme enlightenment which was attained by the Buddha, enabling him to become the leader of the religious movement known as Buddhism. Supreme enlightenment is no other than all-knowledge, sarvajnata, to which reference is constantly made in all the Mahayana texts. All-knowledge is what constitutes the essence of Buddhahood. It does not mean that the Buddha knows every individual thing, but that he has grasped the fundamental principle of existence and that he has penetrated deep down into the center of his own being. Seventh, the rise of Bodhicitta marks the beginning of the career of a Bodhisattva. Before the rise of the Bodhicitta, the idea of a Bodhisattva was no more than an abstraction. We are perhaps all Bodhisattvas, but the

notion has not been brought home to our consciousness, the image has not been vivid enough to make us feel and live the fact. The Citta is aroused and the fact becomes a personal event. The Bodhicitta is now quivering with life. The Bodhisattva and the Bodhicitta are inseparable; where the one is there the other is. The Citta indeed is the key that opens all the secret doors of Buddhism. Eighth, the Bodhicitta is the first stage of the Bodhisattva's life of devotion and vow. In the Avatamsaka Sutra, the chief object of Sudhana's quest consists in finding out what is the Bodhisattva's life of devotion and vow. It was through Maitreya that the young Buddhist pilgrim came to realize within himself all that he had been searching for among the various teachers, philosophers, gods, etc. The final confirmation comes from Samantabhadra, but without Maitreya's instruction in the Bodhicitta and its admission into the Tower of Vairocana, Sudhana could not expect to start really on his career of Bodhisattvahood. The life of devotion and vows which stamps a Buddhist as Mahayanist and not as Hinayanist is impossible without first arousing the Bodhicitta. Ninth, the characteristic of Bodhisattvahood born of the Bodhicitta is that He never knows what exhaustion means. The Avatamsaka Sutra describes the Bodhisattva as one who never becomes tired of living a life of devotion in order to benefit all beings spiritually as well as materially. His life lasts till the end of the world spatially and temporally. If he cannot finish his work in one life or in many lives, he is ready to be reborn a countless number of times when time itself comes to an end. Nor is his field of action confined to this world of ours. As there are innumerable worlds filling up an infinite expanse of space, he will manifest himself there, until he can reach every being that has any value at all to be delivered from ignorance and egotism. Tenth, the notion of Bodhicitta is one of the most important marks which label the Mahayana as distinct from the Hinayana. The exclusiveness of the monastic organization is a death to Buddhism. As long as this system rules, Buddhism limits its usefulness to a specific group of ascetics. Nor is this the last word one can say about the Hinayana; the weightiest objection is that it stops the growth of the spiritual germ nursed in the depths of every sentient being, which consists in the arousing of the Bodhicitta. The Citta has its desire never to be nipped by the cold frost of intellectual enlightenment. This desire is too deep-seated, and the

enlightenment itself must yield to its dictates. The Bodhisattva's untiring activities are the outcome of this desire, and this is what keeps the spirit of the Mahayana very much alive.

***III. Practitioners Develop Bodhi Resolve In the Journey to Find the Bodhisattva Within Means to Make up Their Mind to Return to Their Real Home:***

***Bodhi Resolve:*** To vow to devote the mind to bodhi, or to awake the thought of enlightenment, or to bring forth the Bodhi resolve means to generate a true intention in our mind to become enlightened. This is the starting point of the Path to enlightenment. For Buddhist practitioners who are in the journey to find the Bodhisattva Within, this also means to make up their mind to return to their real home. This intention is a seed that can grow into a Buddha. Develop Bodhicitta means develop a supreme motivation to cultivation to achieve full enlightenment or Buddhahood in order to be of the most benefit to others. Only owing to the Bodhicitta we are able to dedicate ourselves to working for the happiness of all beings. The dedicated attitude of Bodhicitta is the powerful energy capable of transforming our mind fully and completely. Ten reasons to cause sentient beings to develop Bodhi Mind. According to Great Master Sua-Sen, the eleventh Patriarch of the Thirteen Patriarchs of Pureland Buddhism, there are ten reasons that cause sentient beings to develop Bodhi Mind. Buddhas from their initial aspiration to their attainment of Buddhahood, never lose the determination for perfect enlightenment. Great Enlightened Beings take the determination for enlightenment as a reliance, as they never forget it. This is one of the ten kinds of reliance of Great Enlightening Beings. According to The Flower Adornment Sutra, chapter 38 (Detachment from the World), the Great Enlightening Being Universally Good told Universal Wisdom that Offsprings of Buddha, Great Enlightening Beings have ten kinds of reliance which help them be able to obtain abodes of the unexcelled great knowledge of Buddhas. Sincere and devoted Buddhists should make up their minds to cultivate themselves and to vow "above to seek Bodhi, below to save sentient beings." There are ten qualities that should be cultivated by an aspirant to awaken the Bodhicitta: gather friends, worship the Buddha, acquire roots of merit, search the good laws, remain ever

compassionate, bear all suffering that befall him, remain kind, compassionate and honest, remain even-minded, rejoice in Mahayana with faith, search the Buddha-wisdom. According to the Bodhicittotapadasutra-Sastra, there are four qualities that should be cultivated by an aspirant to awaken the Bodhicitta: reflecting on the Buddha, reflecting on the impurity of the body, being compassionate towards beings, searching after the highest fruit. According to the Sutra In Forty-Two Sections, Chapter 36, the Buddha said: “It is difficult for one to leave the evil paths and become a human being. It is difficult to become a male human being. It is difficult to have the six organs complete and perfect. It is difficult for one to be born in the central country. It is difficult to be born at the time of a Buddha. It is still difficult to encounter the Way. It is difficult to bring forth faith. It is difficult to resolve one’s mind on Bodhi. It is difficult to be without cultivation and without attainment.” The Buddha and Bodhisattvas broadly explained the virtue of Bodhi Mind in The Avatamsaka Sutra: “The principal door to the Way is development of the Bodhi Mind. The principal criterion of practice is the making of vows.” If we do not develop the broad and lofty Bodhi Mind and do not make firm and strong vows, we will remain as we are now, in the wasteland of Birth and Death for countless eons to come. Even if we were to cultivate during that period, we would find it difficult to persevere and would only waste our efforts. Therefore, we should realize that in following Buddhism, we should definitely develop the Bodhi Mind without delay. According to Most Venerable Thích Thiện Tâm in the Pure Land Buddhism in Theory and Practice, it is not enough simply to say “I have developed the Bodhis Mind,” or to recite the above verses every day. To really develop the Bodhi Mind, the practitioner should, in his cultivation, meditate on and act in accordance with the essence of the vows. There are cultivators, clergy and lay people alike, who, each day, after reciting the sutras and the Buddha’s name, kneel down to read the transference verses: “I wish to rid myself of the three obstructions and sever afflictions...” However, their actual behavior is different, today they are greedy, tomorrow they become angry and bear grudges, the day after tomorrow it is delusion and laziness, the day after that it is belittling, criticizing and slandering others. The next day they are involved in arguments and disputes, leading to sadness

and resentment on both sides. Under these circumstances, how can they rid themselves of the three obstructions and sever afflictions? In general, most of us merely engage in external forms of cultivation, while paying lip service to “opening the mind.” Thus, the fires of greed, anger and delusion continue to flare up, preventing us from tasting the pure and cool flavor of emancipation as taught by the Buddhas. Therefore, we have to pose the question, “How can we awaken the Bodhi Mind?” Sincere and devoted Buddhists should make up their minds to cultivate themselves and to vow “above to seek Bodhi, below to save sentient beings.” A Bodhisattva’s Bodhi mind vows not only to destroy the lust of himself, but also to destroy the lust for all other sentient beings. A Bodhisattva who makes the Bodhi mind always vows to be the rain of food and drink to clear away the pain of thirst and hunger during the aeon of famine (to change himself into food and drink to clear away human beings’ famine). That person always vows to be a good doctor, good medicine, or a good nurse for all sick people until everyone in the world is healed. That person always vows to become an inexhaustible treasure for those who are poor and destitute. For the benefiting of all sentient beings, the person with Bodhi mind is willing to give up his virtue, materials, enjoyments, and even his body without any sense of fatigue, regret, or withdrawal. That person always believes that Nirvana is nothing else but a total giving up of everything (giving up does not mean throwing away or discarding, but it means to give out for the benefit of all sentient beings). In daily life, that person always stays calm even though he may get killed, abused or beaten by others. That person always vows to be a protector for those who need protection, a guide for all travellers on the way, a bridge or a boat for those who wish to cross a river, a lamp for those who need light in a dark night.

***Eight Ways to Develop Bodhi Resolve:*** To vow to devote the mind to bodhi, or to awake the thought of enlightenment, or to bring forth the Bodhi resolve means to generate a true intention in our mind to become enlightened. This is the starting point of the Path to enlightenment. This intention is a seed that can grow into a Buddha. Develop Bodhicitta means develop a supreme motivation to cultivation to achieve full enlightenment or Buddhahood in order to be of the most benefit to others. Only owing to the Bodhicitta we are able to dedicate

ourselves to working for the happiness of all beings. The dedicated attitude of Bodhicitta is the powerful energy capable of transforming our mind fully and completely. Great Master Hsing An composed the essay titled “Developing the Bodhi Mind” to encourage the fourfold assembly to follow when practicing Buddhism. In it, the Master described eight approaches to developing the Bodhi Mind, depending on sentient beings’ vows: “erroneous, correct, true, false, great, small, imperfect, perfect.” Among the eight ways of developing the Bodhi Mind, we should not follow the “erroneous, false, imperfect, and small” ways. We should instead follow the “true, correct, perfect, and great” ways. Such cultivation is called developing the Bodhi Mind in a proper way. The first Bodhi Resolve with an Erroneous Mind. Some individuals cultivate without meditating on the Self-Nature. They just chase after externals or seek fame and profit, clinging to the fortunate circumstances of the present time, or they seek the fruits of future merits and blessings. In life there are cultivators who cultivate only according to the “Practice form characteristics,” refusing to reflect internally to “Examine the True Nature.” Such development of the Bodhi Mind is called “Erroneous,” or “False.” The above is truly the way the majority of cultivators, lay and clergy, develop their minds in the present day Dharma Ending Age. They are everywhere similar to the abundance of sands of the Ganges. The second Bodhi Resolve with a Correct Mind. Not seeking fame, profit, happiness, merit or blessings, but seeking only Buddhahood, to escape Birth and Death for the benefit of oneself and others. These are cultivators who, above do not pray for luxury, below do not yearn for fame, not allured by the pleasures of the present, do not think of the merits in the future. In contrast, they are only concerned with the matter of life and death, praying to attain the Bodhi Enlightenment fruit. Such development of the Bodhi Mind is called “Correct,” or “Proper.” The above is the way of developing the mind according to true cultivators praying for enlightenment and liberation. With this way of developing the mind and cultivation, it is difficult to find nowadays. In hundreds and thousands of cultivators, it would be fortunate to find just one or two such cultivators. The third Bodhi Resolve with a True Mind. Aiming with each thought to seek Buddhahood “above” and save sentient beings “below,” without fearing the long, arduous Bodhi path or being

discouraged by sentient beings who are difficult to save, with a mind as firm as the resolve to ascend a mountain to its peak. These cultivators who, thought after thought, above pray for Buddhahood; mind after mind, below rescue sentient beings; hearing to become Buddha will take forever, do not become fearful and wish to regress. Such development of the Bodhi Mind is called “true.” The fourth Bodhi Resolve with a False Mind. Not repenting or renouncing our transgressions, appearing pure on the outside while remaining filthy on the inside, formerly full of vigor but now lazy and lax, having good intentions intermingled with the desire for fame and profit, practicing good deeds tainted by defilements. Such development of the Bodhi Mind is called “false.” This is the way the majority of cultivators develop the mind in the Dharma Ending Age. The fifth Bodhi Resolve with a Great Mind. Only when the realm of sentient beings has ceased to exist, would one’s vows come to an end; only when Buddhahood has been realized, would one’s vows be achieved. Such development of the Bodhi Mind is called “great.” Above is the way of developing the mind of those in the rank of Mahayana Great Strength Dharma Body Maha-Bodhisattvas, or Bodhisattva Saintly Masters, who have already attained the “Non-Birth Dharma Tolerance” and have turned the non-retrogressing Dharma Wheel in the ten directions of infinite universes. The sixth Bodhi Resolve with a Small Mind. Viewing the Triple World as a prison and Birth and death as enemies, hoping only for swift self-salvation and being reluctant to help others. Such development of the Bodhi Mind is called “small.” The above is the way of developing the mind for those cultivators who practice Hinayana Buddhism or Lesser Vehicle, Sravaka-Yana and Pratyeka-Buddha-Yana. With this method of developing mind, even though liberation from the cycle of rebirths will be attained, escape from the three worlds, and attain Nirvana. However, the Buddha criticized them as traveling outside the path of conducts and vows of rescuing sentient beings of the Bodhisattvas and Buddhas of Mahayana or Greater Vehicle. The seventh Bodhi Resolve with an Imperfect Mind. Viewing sentient beings and Buddhahood as outside the Self-Nature while vowing to save sentient beings and achieve Buddhahood; engaging in cultivation while the mind is always discriminating. Such development of the Bodhi Mind is called “imperfected” or “biased.” The above way of developing the mind is

false, belonging to those who cultivated achievements still leave them trapped in the three worlds of the cycle of rebirths, and they will not find true liberation and enlightenment. These people only cultivate to ascend to higher Heavens of Form and Formlessness because they have not penetrated fully the theory of “outside the mind there is no dharma, outside the dharma there is no mind.” The eighth Bodhi Resolve with a Perfect Mind. Knowing that sentient beings and Buddhahood are the Self-Nature while vowing to save sentient beings and achieve Buddhahood; cultivating virtues without seeing oneself cultivating, saving sentient beings without seeing anyone being saved. These people use that mind of emptiness similar to space to make vows as great as space, to cultivate conducts as vast as space, and finally to attain and achieve similar to space, yet do not see the characteristics of “emptiness.” Such development of the Bodhi Mind is called “perfect.” The above is the way of developing the mind of those in the rank of those at the Ten Grounds Maha-Bodhisattvas, those who complete Enlightenment Maha-Bodhisattva, and One-Birth Maha-Bodhisattva. And finally, they attain the Ultimate Enlightenment of Buddhahood with ten designations.

***IV. In the Journey to Find the Bodhisattva Within, Causes of Practitioners' Development of the Will for Enlightenment Because They Wish to Return to Their Real Home:***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider the Bodhicitta is their home. As mentioned above, Development of Bodhicitta means resolve on supreme bodhi and develop a supreme motivation to cultivation to achieve full enlightenment or Buddhahood in order to be of the most benefit to others. Only owing to the Bodhicitta we are able to dedicate ourselves to working for the happiness of all beings. The dedicated attitude of Bodhicitta is the powerful energy capable of transforming our mind fully and completely. In Zen, “arousing the mind of enlightenment” means to resolve to reach supreme enlightenment through actualization of the

Bodhisattva path. An inner attitude made up of great faith and great doubt. **1) *Ten Causes of Great Bodhisattvas' Development of the Will for Enlightenment:*** According to the Flower Adornment Sutra, there are ten kinds of causes of great enlightening beings's development of the will for enlightenment. *First*, Bodhisattvas become determined to reach enlightenment to educate and civilize all sentient beings. *Second*, Bodhisattvas become determined to reach enlightenment to remove the mass of suffering of all sentient beings. *Third*, Bodhisattvas become determined to reach enlightenment to bring complete peace and happiness to all sentient beings. *Fourth*, Bodhisattvas become determined to reach enlightenment to eliminate the delusion of all sentient beings. *Fifth*, Bodhisattvas become determined to reach enlightenment to bestow enlightened knowledge on all sentient beings. *Sixth*, Bodhisattvas become determined to reach enlightenment to honor and respect all Buddhas. *Seventh*, Bodhisattvas become determined to reach enlightenment to follow the guidance of the Buddhas and please them. *Eighth*, Bodhisattvas become determined to reach enlightenment to see the marks and embellishments of the physical embodiments of all Buddhas. *Ninth*, Bodhisattvas become determined to reach enlightenment to comprehend the vast knowledge and wisdom of all Buddhas. *Tenth*, Bodhisattvas become determined to reach enlightenment to manifest the powers and fearlessnesses of the Buddhas. According to the Vimalakirti, Chapter Tenth, Vimalakirti said: "As you have said, the Bodhisattvas of this world have strong compassion and their lifelong works of salvation for all living beings surpass those done in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten excellent deeds which are not required in other pure lands. First, using charity (dana) to succour the poor. Second, using precept-keeping (sila) to help those who have broken the commandments. Third, using patient endurance (ksanti) to subdue their anger. Fourth, using zeal and devotion (virya) to cure their remissness. Fifth, using serenity (dhyana) to stop their confused thoughts. Sixth, using wisdom (prajna) to wipe out ignorance. Seventh, putting an end to the eight distressful conditions for those suffering from them. Eighth, teaching Mahayana to those who cling to Hinayana. Ninth, using cultivation of good roots for those in want of merits. Tenth,

using the four Bodhisattva winning devices for the purpose of leading all living beings to their goals (in Bodhisattva development).

**2) Other Ten Causes of Great Bodhisattvas' Development of the Bodhi Resolve:** According to The Flower Adornment Sutra, chapter 38 (Detachment from the World), the Great Enlightening Being Universally Good told Universal Wisdom that Offsprings of Buddha, Great Enlightening Beings have ten kinds of reliance which help them be able to obtain abodes of the unexcelled great knowledge of Buddhas. Sincere and devoted Buddhists should make up their minds to cultivate themselves and to vow "above to seek Bodhi, below to save sentient beings." There are ten qualities that should be cultivated by an aspirant to awaken the Bodhicitta: gather friends, worship the Buddha, acquire roots of merit, search the good laws, remain ever compassionate, bear all suffering that befall him, remain kind, compassionate and honest, remain even-minded, rejoice in Mahayana with faith, search the Buddha-wisdom. The Buddha and Bodhisattvas broadly explained the virtue of Bodhi Mind in The Avatamsaka Sutra: "The principal door to the Way is development of the Bodhi Mind. The principal criterion of practice is the making of vows." If we do not develop the broad and lofty Bodhi Mind and do not make firm and strong vows, we will remain as we are now, in the wasteland of Birth and Death for countless eons to come. Even if we were to cultivate during that period, we would find it difficult to persevere and would only waste our efforts. Therefore, we should realize that in following Buddhism, we should definitely develop the Bodhi Mind without delay. Also in the Avatamsaka Sutra, evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant and the ten characteristics of the Bodhicitta (Essays in Zen Zen Buddhism, vol. III). *First*, the Bodhicitta rises from

a great compassionate heart. Without the compassionate heart there will be no Buddhism. This emphasis on Mahakaruna is characteristic of the Mahayana. We can say that the whole panorama of its teachings revolves on this pivot. The philosophy of Interpenetration so pictorially depicted in the Avatamsaka Sutra is in fact no more than the outburst of this life-energy. As long as we tarry on the plane of intellection, such Buddhist doctrines as Emptiness (sunyata), Egolessness (anatmya), etc., may sound so abstract and devoid of spiritual force as not to excite anyone to fanatic enthusiasm. Thus main point is to remember that all the Buddhist teachings are the outcome of a warm heart cherished towards all sentient beings and not of a cold intellect which tries to unveil the secrets of existence by logic. That is to say, Buddhism is personal experience and not impersonal philosophy. *Second*, the raising of the Bodhicitta is not an event of one day. The raising of the Bodhicitta requires a long preparation, not of one life but of many lives. The Citta will remain dormant in those souls where there is no stock of merit ever accumulated. Moral merit must be stored up in order to germinate later into the great overshadowing tree of the Bodhicitta. The doctrine of karma may not be a very scientific statement of facts, but all Buddhists, Mahayana and Hinayana, believe in its working in the moral realm of our lives. Broadly stated, as long as we are all historical beings we cannot escape the karma that preceded us, whatever this may mean. Whenever there is the notion of time, there is a continuity of karma. When this is admitted, the Bodhicitta could not grow from the soil where no nourishing stock of goodness had ever been secured. *Third*, Bodhicitta comes out of a stock of good merit. If the Bodhicitta comes out of a stock of merit, it cannot fail to be productive of all the good things that belong to the Buddhas and Bodhisattvas and other great beings. At the same time it must also be the great crusher of evils, for nothing can withstand the terrible blow inflicted by the thunderbolt of the Citta-Indra. *Fourth*, the awakening of the Bodhicitta which takes place in the depths of one's being, is a great religious event. The intrinsic nobility of the Bodhicitta can never be defamed even when it is found among defilements of every description, whether they belong to knowledge or deeds or passions. The great ocean of transmigration drowns every body that goes into it. Especially the philosophers, who are satisfied with interpretations and

not with facts themselves, are utterly unable to extricate themselves from the bondage of birth and death, because they never cut asunder the invisible tie of karma and knowledge that securely keeps them down to the earth of dualities because of their intellectualism. *Fifth*, Bodhicitta is beyond the assault of Mara the Evil One. In Buddhism, Mara represents the principle of dualism. It is he who is always looking for his chance to throw himself against the solid stronghold of Prajna and Karuna. Before the awakening of the Bodhicitta the soul is inclined towards the dualism of being and non-being, and is thus necessarily outside the pale of the sustaining power of all Buddhas, Bodhisattvas, and good friends. The awakening, however, marks a decisive turning-away from the old line of thought. The Bodhisattva has now an open highway before him, which is well guarded by the moral influence of all his good protectors. He walks on straightway, his footsteps are firm, and the Evil One has no chance to tempt him away from his steady progress towards perfect enlightenment. *Sixth*, when the Bodhicitta is aroused, the Bodhisattva's hold on all-knowledge is definite and firm. The Bodhicitta means the awakening of the desire for supreme enlightenment which was attained by the Buddha, enabling him to become the leader of the religious movement known as Buddhism. Supreme enlightenment is no other than all-knowledge, sarvajnata, to which reference is constantly made in all the Mahayana texts. All-knowledge is what constitutes the essence of Buddhahood. It does not mean that the Buddha knows every individual thing, but that he has grasped the fundamental principle of existence and that he has penetrated deep down into the center of his own being. *Seventh*, the rise of Bodhicitta marks the beginning of the career of a Bodhisattva. Before the rise of the Bodhicitta, the idea of a Bodhisattva was no more than an abstraction. We are perhaps all Bodhisattvas, but the notion has not been brought home to our consciousness, the image has not been vivid enough to make us feel and live the fact. The Citta is aroused and the fact becomes a personal event. The Bodhicitta is now quivering with life. The Bodhisattva and the Bodhicitta are inseparable; where the one is there the other is. The Citta indeed is the key that opens all the secret doors of Buddhism. *Eighth*, the Bodhicitta is the first stage of the Bodhisattva's life of devotion and vow. In the Avatamsaka Sutra, the chief object of Sudhana's quest consists in

finding out what is the Bodhisattva's life of devotion and vow. It was through Maitreya that the young Buddhist pilgrim came to realize within himself all that he had been searching for among the various teachers, philosophers, gods, etc. The final confirmation comes from Samantabhadra, but without Maitreya's instruction in the Bodhicitta and is admission into the Tower of Vairocana, Sudhana could not expect to start really on his career of Bodhisattvahood. The life of devotion and vows which stamps a Buddhist as Mahayanist and not as Hinayanist is impossible without first arousing the Bodhicitta. *Ninth*, the characteristic of Bodhisattvahood born of the Bodhicitta is that He never know what exhaustion means. The Avatamsaka Sutra describes the Bodhisattva as one who never becomes tired of living a life of devotion in order to benefit all beings spiritually as well as materially. His life lasts till the end of the world spatially and temporarily. If he cannot finish his work in one life or in many lives, he is ready to be reborn a countless number of times when time itself comes to an end. Nor is his field of action confined to this world of ours. As there are innumerable worlds filling up an infinite expanse of space, he will manifest himself there, until he can reach every being that has any value at all to be delivered from ignorance and egotism. *Tenth*, the notion of Bodhicitta is one of the most important marks which label the Mahayana as distinct from the Hinayana. The exclusiveness of the monastic organization is a death to Buddhism. As long as this system rules, Buddhism limits its usefulness to a specific group of ascetics. Nor is this the last word one can say about the Hinayana; the weightiest objection is that it stops the growth of the spiritual germ nursed in the depths of every sentient being, which consists in the arousing of the Bodhicitta. The Citta has its desire never to be nipped by the cold frost of intellectual enlightenment. This desire is too deep-seated, and the enlightenment itself must yield to its dictates. The Bodhisattva's untiring activities are the outcome of this desire, and this is what keeps the spirit of the Mahayana very much alive.

## ***Chapter Thirty-One***

### ***Living & Cultivating Accordance With the Spirit of Entering the Buddha Path Means Traveling on the Journey to Find the Bodhisattva Within***

The beginning of the bodhisattva's career is marked by the dawning of the "mind of awakening" (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemma, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: "Above to seek bodhi, below to save (transform) beings." This is one of the great vows of a Bodhisattva. Then, practitioners who are traveling on the journey to find the Bodhisattva Within must live and cultivate in accordance with the spirit of entering the Buddha Path, that is to say to pursue the goal of Buddhahood by progressively cultivating the six, sometimes ten, "perfections" (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. In short, according to Buddhist teachings, any practitioners who want to make a journey to find the Bodhisattva Within should first live and cultivate in accordance with the spirit of entering the Buddha Path.

To understand and attain the cores of Buddhist teachings thoroughly. In Buddhism, Bodhisattvas who understand and attain the cores of Buddhist teachings thoroughly have the ability to transform all

beings by developing their Buddha-nature and causing them to obtain enlightenment. According to the Vimalakirti Sutra, Chapter Eight, Manjusri asked Vimalakirti: “How does a Bodhisattva enter the Buddha path?” Vimalakirti replied: “If a Bodhisattva treads the wrong ways (without discrimination), he enters the Buddha path.” Manjusri asked: “What do you mean by a Bodhisattva treading the wrong ways?” Vimalakirti replied: “(In his work of salvation) if a Bodhisattva is free from irritation and anger while appearing in the fivefold uninterrupted hell; is free from the stain of sins while appearing in (other) hells; is free from ignorance, arrogance and pride while appearing in the world of animals; is adorned with full merits while appearing in the world of hungry ghosts; does not show his superiority while appearing in the (heavenly) worlds of form and beyond form; is immune from defilements while appearing in the world of desire; is free from anger while appearing as if he were resentful; uses wisdom to control his mind while appearing to be stupid; appears as if he were greedy but gives away all his outer (i.e. money and worldly) and inner (i.e. bodily) possessions without the least regret for his own life; appears as if he broke the prohibitions while delighting in pure living and being apprehensive of committing even a minor fault; appears as if he were filled with hatred while always abiding in compassionate patience; appears as if he were remiss while diligently practicing all meritorious virtues; appears as if he were disturbed while always remaining in the state of serenity; appears as if he were ignorant while possessing both mundane and supramundane wisdoms; appears as if he delighted in flattering and falsehood while he excels in expedient methods in conformity with straightforwardness as taught in the sutras; shows arrogance and pride while he is as humble as a bridge; appears as if he were tormented by troubles while his mind remains pure and clean; appears in the realm of demons while defeating heterodox doctrines to conform with the Buddha wisdom; appears in the realm of sravakas where he expounds the unheard of supreme Dharma; appears in the realm of pratyeka-buddhas where he converts living beings in fulfillment of great compassion; appears amongst the poor but extends to them his precious hand whose merits are inexhaustible; appears amongst the crippled and disabled with his own body adorned with the excellent physical marks (of the Buddha); appears amongst the lower

classes but grows the seed of the Buddha nature with all relevant merits; appears amongst the emaciated and ugly showing his strong body to the admiration of them all; appears as an old and ill man but is actually free from all ailments with no fear of death; appears as having all the necessities of life but always sees into impermanence and is free from greed; appears to have wives, concubines and maids but always keeps away from the morass of the five desires; appears amongst the dull-witted and stammerers to help them win the power of speech derived from the perfect control of mind; appears amongst heretics to teach orthodoxy and deliver all living beings; enters all worlds of existence to help them uproot the causes leading thereto; and appears as if entering nirvana but without cutting off birth and death; Manjusri, this Bodhisattva can tread heterodox ways because he has access to the Buddha path.”

Vimalakirti then asked Manjusri: “What are the seeds of the Tathagata?” Manjusri replied: “Body is seed of the Tathagata, ignorance and craving are its (two) seeds; desire, hate and stupidity its (three) seeds; the four inverted views its (four) seeds; the five covers (or screens) its (five) seeds; the six organs of sense its (six) seeds; the seven abodes of consciousness its (seven) seeds; the eight heterodox views its (eight) seeds; the nine causes of klesa (troubles and their causes) its (nine) seeds; the ten evils its (ten) seeds. To sum up, all the sixty-two heterodox views and all sorts of klesa are the seeds of Buddhahood. Vimalakirti asked Manjusri: “Why is it so?” Manjusri replied: “Because he who perceives the inactive (wu wei) state and enters its right (nirvanic) position, is incapable of advancing further to achieve supreme enlightenment (anuttara-samyak-sambodhi). For instance, high ground does not produce the lotus, which grows only in marshy land. Likewise, those perceiving nirvana and entering its right position, will not develop into Buddhahood, whereas living beings in the mire of klesa can eventually develop the Buddha Dharma. This is also like seeds scattered in the void, which do not grow, but if they are planted in manured fields they will yield good harvests. Thus, those entering the right position (of nirvana) do not develop the Buddha Dharma, whereas those whose view of the ego is as great as (Mount) Sumeru may (because of the misery of life) eventually set their minds on the quest of supreme enlightenment, thereby developing the

Buddha Dharma. “Therefore, we should know that all sorts of klesa are the seeds of the Tathagata. This is like one who does not plunge into the ocean will never find the priceless pearl. Likewise, a man who does not enter the ocean of klesa will never win the gem of all-knowledge (sarvajna).”

At that time, Mahakasyapa exclaimed: “Excellent, Manjusri, excellent, your sayings are most gratifying. As you have said, those suffering from klesa are the seeds of the Tathagata. So we are no longer capable of developing a mind set on enlightenment. Even those committing the five deadly sins can eventually set their minds on the quest of the Buddha Dharma but we are unable to do so, like persons whose defective organs prevent them from enjoying the five objects of the senses. Likewise, the sravakas who have cut off all bonds (of transmigration) are no longer interested in the Buddha Dharma and will never want to realize it. Therefore, Manjusri, the worldly man still reacts (favourably) to the Buddha Dharma whereas the sravaka does not. Why? Because when the worldly man hears about the Buddha Dharma, he can set his mind on the quest of the supreme path, thereby preserving for ever the Three Treasures (of Buddha, Dharma and Sangha), whereas the sravaka, even if he passes his lifetime listening to the Dharma and witnessing the fearlessness of the Buddha, etc., will never dream of the supreme way.”

A Bodhisattva called Universal Manifestation, who was present asked Vimalakirti: “Who are your parents, wife and children, relatives and kinsmen, official and private friends, and where are your pages and maids, elephants and horse carts?” In reply Vimalakirti chanted the following: “Wisdom-perfection is a Bodhisattva’s Mother, his father is expedient method, For the teachers of all living beings come, Only from these two (upaya and prajna). His wife is joy in Dharma’s law; Kindness and pity are his daughters; His sons morality and truthfulness; Absolute voidness his quiet abode. Passions are his disciples Whom he transforms at will. Bodhipaksita dharma are his friends. Helping him to win supreme enlightenment. All other perfections are his companions. The four winning methods are his courtesans, hymns, chants and intonations of Dharma are his melodies. Complete control over passions is his domain, passionlessness is his grove. The (seven) grades of bodhi are the flowers bearing the fruit of wisdom’s liberation. The

pool of eightfold liberation holds calm water, which is clear and full. The seven blossoms of purity are well arranged to bathe this undefiled (Bohdisattva) man. Whose five supernatural powers are walking elephants and horses while the Mahayana is his vehicle, which controlled by the one mind, rolls through the eight noble paths. (Thirty-two) distinctive marks dignify his body; while (eighty) excellences add to it their grace. Shamefulness is his raiment, and deep mind his coiffure. The seven riches that he owns are his assets which, used to teach others, earn more dividends. Dedicating all merits (to Buddhahood), his practice of the Dharma has received wins far greater profit. The four dhyanas are his meditation bed, which from pure living originates. Much learning increases wisdom announcing self-awakening. His broth is the flavour of release. The precepts are his perfumed. Salve and pure mind is his bath. By killing the culprit klesa is his boldness unsurpassed. By defeating the four demons, he plants his triumphant banner as a bodhimandala. Though he knows there is neither birth nor death, he is reborn to show himself to all, appearing in many countries. Like the sun seen by everyone. When making offerings to countless Buddhas in the ten directions, he does not discriminate between himself and them.

Although He knows that Buddha lands are void like living beings. He goes on practicing the Pure Land (Dharma) to teach and convert men. In their kinds, features, voices and bearing, this fearless Bodhisattva can appear the same as they. He, knows the mischief demons, do but appears as one of them. Using wise expedient means to look like them at will. Or he appears old, ill and dying to make living beings realize that all things are but illusion, to free them from all handicaps. Or he shows the aeon's end with fire destroying heaven and earth, so that those clinging to permanence realize the impermanence of things. Then countless living beings call on this Bodhisattva, inviting Him to their homes to convert them to the Buddha path. In heterodox books, spells, skills, magic, arts and talents, he appears to be an expert to help and benefit (all) living beings. Appearing in their midst, he joins the Sangha in order to release them from defilement, to prevent their slipping into heresy. Then, is he seen as the sun, moon or heaven as Brahma or the lord of (all) the world. At times, as earth or water or as the wind and fire. When they fall ill or epidemics rage, he prepares

medicinal herbs for them to take to cure their illness or infection. When famine prevails, he makes food and drink to save them from thirst and hunger, before teaching them the Dharma. In times of war, he teaches kindness mercy to convert living beings, so that they can live in peace. When armies line up for battle, he gives equal strength to both. With his authority and power, he forces them to be reconciled and live in harmony. To all countries where there are hells, he comes unexpectedly to relieve their sufferings. Wherever animals devour one another, he appears among them urging them to do good. Seeming to have the five desires, he is always meditating to upset the demons and prevent their mischief. Like that thing most rare, a lotus blossoming in a scorching fire, he meditates amidst desires, which also is a thing most rare. Or, he appears as a prostitute to entice those, who to lust is a given. First, using temptation to hook them, he then leads them to the Buddha wisdom. He appears as a district magistrate, or as a chief of the caste of traders, a state preceptor or high official to protect living beings. To the poor and destitute, he appears with boundless purse to advise and guide them until they develop the bodhi mind. To the proud and arrogant, he appears as powerful to overcome their vanity until they tread the path supreme. Then he comes to comfort people who are cowards, first he makes them fearless, then urges them to seek the truth. Or he appears without desires and acts, like a seer with five spiritual powers to convert living beings by teaching them morality, patience and mercy. To those needing support and help, he may appear as a servant to please and induce them to grow the Tao mind. Providing them with all they need to enter on the Buddha path; thus using expedient methods to supply them with all their needs. Then as with boundless truth, his deeds are also endless; with his wisdom that has no limit, he frees countless living beings. If all the Buddhas were to spend countless aeons in praising his merits, they could never count them fully. Who, after hearing this Dharma, develops not the bodhi mind, can only be a worthless man without wisdom.”

## *Chapter Thirty-Two*

### *Living & Cultivating In Accordance With the Spirit of the Six Paramitas Means Traveling on the Journey to Find the Bodhisattva Within*

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider paramitas are the Prajna Boat which conveys them to another shore of Enlightenment. Practitioners who are traveling on the journey to find the Bodhisattva Within must pursue the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom, and so on, for paramitas are the Prajna Boat which conveys practitioners to another shore of Enlightenment. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha.

According to the Bodhisattva-Vehicle, the Sanskrit language, Paramita means crossing-over. In *The Lankavatara Sutra*, the Buddha gave three kinds of Paramitas or methods of perfection: The Paramitas of people in general relating to this world, Paramitas of Sravakas and Pratyeka-buddhas relating to the future life for themselves, Paramitas of the supreme one of bodhisattvas, relating to the future life for all. According to Theravadan Buddhism, there are ten perfections: charity, moral conduct, patience, correct energy, contemplation, knowledge, investigation or choosing of the law, strength, use of expedient or proper means, and vow for Bodhicitta and helpfulness. However, in Mahayana Buddhism, six Paramitas mean the six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six

virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. Devout Buddhists always know that the Six Paramitas are the basic methods of cultivation for a Buddhist, but we do not try to practice them. To meet anyone at anywhere we always talk about the Six Perfections, but when the situation comes, we do not want to practice giving, we do not keep the precepts, we cannot tolerate any circumstances, we are not vigorous, we do not set aside time to practice meditation, and as a result, we can not use real wisdom to conduct our daily activities. So, what is the use of the cultivation of outside appearance? There are people who do not want to give out a cent; on the contrary, they demand others to give to them, the more the better. They always want to gain the advantage and not take a loss. We all know that holding precepts means keeping the precepts that the Buddha taught, but when states come, we break the precepts instead of keeping them. Although we all know that patience can take us to the other shore, but when we meet a difficult situation, we can never be patient. Everyone wants to be vigorous, but only vigorous in worldly businesses, not in cultivation. We all know that we should meditate to concentrate our mind so that wisdom can manifest, but we only talk and never practice. For these reasons, the Buddha taught the Six Perfections: giving means to give wealth or Buddhadharma to others, holding precepts means to keep the precepts that the Buddha taught and to refrain from wrong-doings, patience means to patiently endure the things that do not turn out the way we wish them to, vigor means to be vigorous in cultivation, meditation means to concentrate our mind until there are no more idle thoughts, and wisdom enables us to reach the other shore and end birth and death. There are six things which enable a Bodhisattva to keep perfectly the six paramitas: First, worshipful offerings. Second, to study and practice the moral duties. Third, pity, pitying thought for the happiness of all creatures. The Buddha died at 80 instead of 100. He left 20 years of his own happiness to his disciples, and also the Tripitaka for universal salvation. Fourth, zeal in goodness. Fifth, stay in isolation. Sixth, delight in the law. Six

Paramitas are six kinds of practices by which Bodhisattvas reach enlightenment. According to the Sanskrit language, Paramita means crossing-over. Six Paramitas mean the six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment: charity (dana-paramita), discipline (sila-paramita), patience (ksanti-paramita), devotion (viry-paramita), meditation (dhyana-paramita), and wisdom (prajna-paramita).

***Partitioners of Mahayana Buddhism Cultivate Six Paramitas:*** As detailed explanations in previous chapters, according to the Sanskrit language, Paramita means the accumulated force of purity within the mind. Each time our mind is free of greed, hatred and delusion, it has a certain purifying force in the flow of consciousness. On our path of cultivation, especially practicing of meditation, we need a continuous flow of consciousness so that we can cross-over the samsara world. For Buddhist practitioners, when there is a great accumulation of the factors of non-greed, non-hatred, and non-delusion, the “Paramita” become forceful and result in all kinds of happiness including the highest happiness of enlightenment. The six paramitas are six things that ferry one beyond the sea of birth and death. In addition, the Six Paramitas are also the doctrine of saving all living beings. The six paramitas are also sometimes called the cardinal virtues of a Bodhisattva. Six Paramitas mean the six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. The cultivation of Paramita is popular for both Mahayana and Theravada Buddhism. However, while in Theravada

Buddhism, practitioners usually cultivate ten paramitas, in Mahayana Buddhism, practitioners cultivate six paramitas.

*Cultivation on Charity:* Charity or giving, is to give away for the benefit and welfare of all beings anything and everything one is capable of giving: not only material goods, but knowledge, worldly as well as religious or spiritual (or knowledge belonging to the Dharma, the ultimate truth). The Bodhisattvas were all ready to give up even their lives to save others. Giving of material goods, that is, to give others money or goods. In this world, there is no one who is unable to perform some form of giving. No matter how impoverished one is, he should be able to give alms to those who are worst off than he or to support a public work with however small a donation, if he has the will to do so. Even if there is someone who absolutely cannot afford to do so, he can be useful to others and to society by offering his services. Giving of law means to teach others rightly. A person who has knowledge or wisdom in some field should be able to teach others or guide them even if he has no money or is physically handicapped. Even a person of humble circumstances can perform giving of the Law. To speak of his own experience in order to benefit others can be his giving of the Law. Giving of fearlessness means to remove the anxieties or sufferings of others through one's own effort. To comfort others in order to help them overcome their difficult time can be considered as "giving of fearlessness." Charity does not merely mean to give away what one has in abundance, but it involves even the giving-up of one's whole being for a cause. Charity, or giving, including the bestowing of the truth and courage giving on others. Giving Paramita is used to destroy greed, selfishness, and stinginess. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider dana (charity) is our wet nurse.

*Cultivation on Observing Precepts:* Keeping precepts teaches us that we cannot truly save others unless we remove our own cankers by living a moral and upright life. However, we must not think that we cannot guide others just because we are not perfect ourselves. Keeping

precepts is also a good example for others to follow, this is another form of helping others. Sila-paramita or pure observance of precepts (keeping the commandments, upholding the precepts, the path of keeping precepts, or moral conduct, etc) is the practicing of all the Buddhist precepts, or all the virtuous deeds that are conducive to the moral welfare of oneself and that of others. Maintaining Precept Paramita is used to destroy violating precepts and degrading the Buddha-Dharma. For practitioners, the precepts have an even more profound meaning because they free our minds of remorse and anxiety. Practitioners should always remember that guilt about past actions is not very helpful; it only keeps our minds more agitated. Practitioners should try to establish basic purity of action in the present moment for it can help our minds become tranquil and one-pointed easier. Therefore, the foundation in morality becomes the basis of spiritual development for practitioners. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism, Book III*, among twenty parents and relatives, Bodhisattvas consider sila (morality) is their supporter.

*Cultivation on Patience:* Endurance is one of the most important qualities in nowadays society. Sakyamuni Buddha was endowed with all the virtues and became the Buddha through his constant practice. No matter what biography of Sakyamuni Buddha we read or which of the sutras, we find that nowhere is it recorded that the Buddha ever became angry. However severely he was persecuted and however coldly his disciples turned against him and departed from him, he was always sympathetic and compassionate. As Buddhists, we should always remember that: “No action that makes Sakyamuni Buddha more disappointed than when we become angry about something and we reproach others or when we blame others for our own wrongs.” In short, if we are able to practice the “endurance” of the Bodhisattvas, we cease to become angry or reproachful toward others, or toward anything in the universe. We are apt to complain about the weather when it rains or when it shines, and to grumble about the dust when we have a day with fine weather. However, when through “endurance” we attain a calm and untroubled mind, we become thankful for both the

rain and the sun. Then our minds become free from changes in our circumstances. “Patience,” really means patiently, or rather with equanimity, to go through deeds of humiliation. Or as Confucius says, “The superior man would cherish no ill-feeling even when his work or merit is not recognized by others.” No Buddhist devotees would feel humiliated when they were not fully appreciated, no, even when they were unjustly ignored. They would also go on patiently under all unfavorable conditions. Patience-paramita or humility is sometimes rendered patience, but humility is more to the point. Rather than merely enduring all sorts of ills of the body, it is the feeling of unworthiness, limitlessness, and sinfulness. In other words, humility or patience, or forbearance under insult of other beings as well hot and cold weather. Tolerance Paramita is used to destroy anger and hatred. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider ksanti (patience) is their decoration.

*Cultivation on Right Effort:* “Making right efforts.” means to proceed straight toward an important target without being distracted by trivial things. We cannot say we are assiduous when our ideas and conduct are impure, even if we devoted ourselves to the study and practice of the Buddha’s teachings. Even when we devote ourselves to study and practice, we sometimes do not meet with good results or may even obtain adverse effects, or we may be hindered in our religious practice by others. But such matters are like waves rippling on the surface of the ocean; they are only phantoms, which will disappear when the wind dies down. Therefore, once we have determined to practice the bodhisattva-way, we should advance single-mindedly toward our destination without turning aside. This is “making right efforts.” Devotion or Striving means a constant application of oneself to the promotion of good. The Mahayanists’ life is one of utmost strenuousness not only in this life, but in the lives to come, and the lives to come may have no end. Virya also means energy or zeal (earnestness, diligence, vigour, the path of endeavor) and progress in practicing the other five paramitas. Vigor Paramita is used to destroy

laziness and procrastination. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider virya (strenuousness or energy) is their nurse.

*Cultivation on Concentration:* “Meditation,” “dhyana” in Sanskrit and “Zenjo” in Japanese. “Zen” means “a quiet mind” or “an unbending spirit,” and “jo” indicates the state of having a calm, unagitated mind. It is important for us not only to devote ourselves to the practice of the Buddha’s teachings but also to view things thoroughly with a calm mind and to think them over well. Then we can see the true aspect of all things and discover the right way to cope with them. Dhyana is retaining one’s tranquil state of mind in any circumstance, unfavorable as well as favorable, and not being at all disturbed or frustrated even when adverse situations present themselves one after another. This requires a great deal of training. Dhyana means meditation, not in the sense of meditating on a moral maxim or a philosophical saying, but the disciplining of oneself in tranquillization. In other words, Dhyana (meditation, contemplation, quiet thoughts, abstraction, serenity) means the path of concentration of mind to stop the scattered mind. Meditation Paramita is used to destroy chaos and drowsiness. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider dhyana (meditation) is their cleaner.

*Cultivation on Wisdom:* Wisdom means the right way of seeing things and the power of discerning the true aspects of all things. Wisdom is the ability both to discern the differences among all things and to see the truth common to them. In short, wisdom is the ability to realize that anybody can become a Buddha. The Buddha’s teachings stress that we cannot discern all things in the world correctly until we are completely endowed with the ability to know both distinction and equality. We cannot save others without having wisdom, because even though we want to do good to others but we don’t have adequate

knowledge on what should be done and what should not be done, we may end up doing some harm to others. There is no corresponding English word for prajna, in fact, no European word, for it, for European people have no experience specifically equivalent to prajna. Prajna is the experience a man has when he feels in its most fundamental sense the infinite totality of things, that is, psychologically speaking, when the finite ego, breaking its hard crust, refers itself to the infinite which envelops everything that is finite and limited and therefore transitory. We may take this experience as being somewhat akin to a totalistic intuition of something that transcends all our particularized, specified experiences. In Buddhism, Prajna (the path of wisdom) means transcendental knowledge. This is what constitutes enlightenment; it is an intuition into the power to discern reality or truth, or into the ultimate truth of things, by gaining which one is released from the bondage of existence, and becomes master of one's self. Wisdom Paramita is used to destroy ignorance and stupidity. In short, wisdom is the culmination of the spiritual path for Buddhist practitioners. However, we must start from the practice of generosity, moral restraint, and the development of concentration. From that base of purity comes penetrating insight into the nature of the mind and body. By being perfectly aware in the moment, all that has been accumulated in our minds begins to surface. All the thoughts and emotions, all the ill will, greed and desire, all the lust and attachment in our minds begins to be brought to the conscious level. And through the practice of mindfulness, of not clinging, not condemning, not identifying with anything, the mind becomes lighter and free. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism, Book III*, among twenty parents and relatives, Bodhisattvas consider to arrive at the full knowledge of Tathagatahood forms the foundation of their pure family relationship.

## ***Chapter Thirty-Three***

### ***Living & Cultivating In Accordance With the Spirit of the Thirty Seven Aids to Enlightenment Means Traveling on the Journey to Find the Bodhisattva Within***

#### ***I. An Overview of Thirty Seven Aids to Enlightenment:***

Thirty Seven Aids to Enlightenment mean thirty seven conditions leading to bodhi or Buddhahood. According to Zen master Dogen in the "Shobogenzo", the thirty-seven conditions favorable to enlightenment are the enlightened eyes, ears, the nostrils, the skin, flesh, bones, marrow, hands, feet, and face of the Buddhas and patriarchs. Moreover, enlightenment is the actualization of 1,369 (37x37) conditions. Practice zazen continually, and drop off body and mind. This is to say, each condition contains all other conditions. This means that there are innumerable conditions. Again, this is the life of each of us, moment after moment. Being impermanent, being devoid of self, life goes in this way, moment after moment, six-and-a-half billion times a day; this is what is happening. Zen master Dogen says, "Realize this and you will be liberated, you will realize the unsurpassable Way, the life of the Buddha, the real wisdom." The very ancient teaching is this vivid dynamic life of the Buddhas and ancestors, which is no other than the life of each of us.

#### ***II. Living & Cultivating In Accordance With the Spirit of the Thirty Seven Aids to Enlightenment Means Traveling on the Journey to Find the Bodhisattva Within:***

On the journey to find the Bodhisattva Within, practitioners should turn within and take all factors of enlightenment as their companions. All the holy ones have turned within and sought in the self, and by this went beyond all doubt. To turn within means all the twenty-four hours and in every situation, to pierce one by one through the layers covering the self, deeper and deeper, to place that cannot be described. It is when thinking comes to an end and making distinctions ceases, when

wrong views and ideas disappear of themselves without having to be driven forth, when without being sought the true action and true impulse appear of themselves. It is when one can know what is the truth of the heart. If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Bodhisattvas consider all factors of enlightenment (thirty seven aids to enlightenment) are their companions.

***The Seven Bodhi Shares:*** The Buddha always told His disciples: “All of the factors of enlightenment bring extraordinary benefits. Once fully developed, they have the power to bring samsaric suffering to an end.” This means that the perpetual, cyclical birth and death of beings who are composed of mental and physical phenomena can come to a complete stop. Besides, these factors of enlightenment also have the capacity to pulverize mara’s armies, the destructive inner forces which keep us bound on the wheel of suffering and rebirth. The Buddha and enlightened ones develop the factors of enlightenment and are thus able to transcend all three realms of sensual pleasures, realm of subtle forms and formless realms. When fully developed, these factors of enlightenment bring practitioners to attain the peace and joy of Nirvana. In this they are comparable to strong and effective medicine. They confer the strength of mind necessary to withstand the ups and downs of life. Moreover, they often cause physical and mental illnesses. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are seven Limbs (factors) of Enlightenment, or the seven Bodhi shares. Practicing the seven awakening states will result in the following achievements: Elimination of evil; development of virtue; feeling of cheerfulness versus suffering; final enlightenment. Cultivators can not become enlightened by merely gazing into the sky or just look down on earth. Cultivators can not obtain the way by simply reading books or studying the scriptures, nor by thinking, nor by wishing for becoming Buddha. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are seven Limbs (factors) of Enlightenment, or the seven Bodhi shares. They are necessary conditions or prerequisites which cause enlightenment to arise.

Practicing the seven awakening states will result in the following achievements: Elimination of evil; development of virtue; feeling of cheerfulness versus suffering; final enlightenment. The word “Bojjhanga” is a Pali term for “factors of enlightenment.” It is made up of “Bodhi,” which means enlightenment or an enlightened person, and “anga,” is a causative factor. Thus a “bojjhanga” is a causative factor of an enlightened being, or a cause for enlightenment. A second sense of the word “Bojjhanga” is based on alternative meanings of its two Pali roots. Thus the alternative meaning of bodhi is the knowledge that comprehends or sees the Four Noble Truths, and the Eightfold Noble Path. Sometimes, seven factors of enlightenment are known as ‘sambojjhanga’. The prefix ‘sam’ means ‘full’ or ‘complete’; however, the prefix does not change the meaning of the seven factors of enlightenment. All practitioners come to understand the Four Noble Truths to some extent, but according to Buddhism, true comprehension of them requires a particular, transforming moment of consciousness, known as path consciousness. This is one of the culminating insights of meditation practice for it includes the experience of Nirvana. Once a practitioner has experienced this, he or she is deeply knows the Four Noble Truths, and thus is considered to contain the “bojjhangas” inside him or herself. Such a person is called noble. Thus, “Bojjhangas” or enlightenment factors also are parts or qualities of a noble person. The seven factors of enlightenment include Selection of the proper dharma, Constant effort, Cheerfulness or high spirits, Peaceful mind, Remembrance of the Dharma, Concentration ability, and Non-attachment ability. Zen practitioners can find each one of the seven factors of enlightenment in all phases of meditation practices. Zen practitioners should always remember the Buddha’s reminder: “If the four foundations of mindfulness are practiced persistently and repeatedly, the seven factors of enlightenment will be automatically and fully developed.” Thus, the Buddha Himself emphasized the relationships between Zen and the Seven Factors of Enlightenment very clearly. However, one does not become enlightened by merely gazing into the sky or looking around on the earth. One does not enlightened by reading or studying the scriptures, nor by thinking, nor by wishing for enlightened state to burst into one’s mind. There are certain necessary conditions or prerequisites which cause

enlightenment to arise. How can one develop these factors in himself or herself? By means of cultivation of precepts, meditation, and wisdom. *First, Selection of the Proper Dharma:* Discrimination of true or false, or keen investigation of phenomena (dharma). It is the sharp analytical knowledge of understanding the true nature of all constituent things, animate or inanimate, human or divine. It is seeing things in their proper perspective. Only through meditation we can see all component things in their fundamental elements, right down to their ultimates. Through keen meditation and investigation, one understands that all compounded things pass through the inconceivably rapid moments of arising, reaching a peak and ceasing, just as a river in flood sweeps to climax and fades away; the whole universe is constantly changing, not remaining the same for two consecutive moments; all things in fact are subject to conditions, causes and effects; what is impermanent and not lasting producing painful or sorrow fruit; there doesn't exist a so-called permanent and everlasting soul or self; the true nature of the three characteristics, or laws of transiency, sorrow, and non-self. *Second, Constant effort:* Energy, zeal or undeflected progress. It is a mental property and the sixth limb of the Noble Eightfold Path, there called right effort. Effort is the energy expended to direct the mind persistently, continuously in meditation, and toward the object of observation. Zen practitioners should have courageous efforts in meditation practices. The Buddha has not proclaimed himself a saviour willing and able to take upon himself the evil of all sentient beings. He is only a Path-Revealer. Each one of us must put forth the necessary effort and work out his own deliverance with heedfulness. He cannot walk for anyone on this path. Thus he advised that each Buddhist should be sincerely zealous, strong and firm in the purpose of reaching the final aim. He also advised: "Be islands unto yourselves, be your own refuge." Thus did the Master exhort his followers to acquire self-reliance. A follower of the Buddha should not under any circumstances relinquish hope and effort; for the Buddha was one who never gave up courage and effort even as a bodhisattva. Zen practitioners should be patient and accept difficulties and challenges during practicing meditation; should leave behind habits and hobbies of ordinary life; and should try their best to practice meditation continually. One of the most difficult things for Zen practitioners is the

wandering mind, it never wants to stay on the object you want to observe, but rather wandering around and around all day long. In our body, any time we cross our legs to practice meditation, we are likely to experience some level of pain in our body. Sometimes, we decide to try to sit still for an hour with our legs crossed, but only after ten minutes, we feel numb in our feet and stiff in our neck, and so on, and so on. Zen practitioners need courageous effort to face difficulties and challenges. Once we develop our courageous effort, the mind gains strength to bear with pain in a patient and courageous way. Effort has the power to freshen the mind and keep it strong in any difficult circumstances. Zen practitioners should always have the effort and energy to cultivate the following four things: effort to initiate virtues not yet arisen; effort to consolidate, increase, and not deteriorate virtues already arisen; effort not to initiate sins not yet arisen; effort to eliminate sins already arisen. In The Dhammapada Sutta, sentence 280, the Buddha taught: “The idler who does not strive, who, though, young and strong, is full of sloth, who is weak in resolution and thought, that lazy and idle man will never find the way to wisdom, the way to enlightenment and deliverance.” *Third, Cheerfulness or high spirits:* Rapture means joy, happiness, or delight; but a special characteristic of Rapture is that it can pervade associated mental states, making them delight and happy and bringing a sense of deep satisfaction. “Piti” is a mental property, and is a quality which deeply influences both the body and mind. A man lacking in this quality cannot advance along the path to enlightenment. In him there will always arise sullen indifference to the Dharma, an aversion to the practice of meditation, and morbid manifestations. Zen practitioners should always remember that Rapture only develops when the mind is relatively clean of afflictions. In order for us to be clean of afflictions, we have no other choices but to be mindful from moment to moment so that concentration arises and the afflictions are eliminated. Therefore, we must be developing Rapture through mindfulness continuously, whether when we are walking, standing, lying down, sitting, or doing other tasks. To practice “piti” or joy, Buddhist cultivators should always remember that happiness is a matter of the mind and it should never be sought in external and material things, though they may be instrumental in any way. Only those who possess the quality of contentment can experience real

happiness. Buddhist cultivators should always remember that there is a vast difference between pleasure and happiness. Pleasure, or pleasant feeling, is something very momentary and fleeting. Pleasant feeling may be an indicative sign of suffering, for what we hug in great glee this moment, may turn to be a source of suffering the next moment. Seeing a form, hearing a sound, perceiving an odour, tasting a flavour, feeling some tangible thing, cognizing an idea, we are usually moved, and from those sense objects and mental objects, we experience a certain degree of pleasure. However, they are all temporary; they are only a passing show of phenomena. Real happiness or rapture does not come through grasping or clinging to things, animate or inanimate, but from giving up. The Buddha left behind his glorious palace, beautiful wife, good son, as well as kingdom authority, and became a homeless monk. Eventually he attained enlightenment and deliverance, do we have any other choices if we wish to attain enlightenment and deliverance? *Fourth, Peaceful mind:* Peaceful mind means ease, tranquility, riddance of all grossness or weight of body or mind so that they may be light, free and at ease. Many people's minds are always in a state of agitation all the time. Their minds wandering here and there non-stop. When the mind is scattered, it is difficult for us to control our actions. On the contrary, we begin to act according to whims and fancies without considering properly whether an action is wholesome or not. There are two kinds of tranquility: the calm of the body means the calm of all mental properties rather than the only physical body. In other words, calm of the aggregates of form, feeling, perception, and the volitional activities or conformations; the calm of the mind, or the calm of the aggregate of consciousness. A man who cultivates calm of the mind does not get upset, confused or excited when confronted with the eight vicissitudes (8 winds or influences) of the world. He is able to understand the rise and fall (come into being and pass away), as well as the momentary fragility of all things. It is hard to tranquilize the mind. It trembles and it is unsteady, difficult to guard and hold back. In the Dhammapada, from sentence 33 to 36, the Buddha taught: "The mind quivers like a fish just taken from its watery home and thrown on the dry ground. It wanders at will." Calmness is not weakness. Only a person of culture is able to present the calm attitude at all times. It is not so difficult to be calm under favourable circumstances, but it is

indeed difficult for a Buddhist to remain calm in the midst of unfavourable circumstances. Only the calm mind can help the aspirant to achieve enlightenment and deliverance. *Fifth, Remembrance of the Dharma:* Mindfulness, relinquishment, or power of remembering the various states passed through in contemplation. It is the instrument most efficacious in self-mastery. Besides, ‘Sati’ also means the power of observation, and the function of mindfulness is to keep the object always in view, neither forgetting it nor allowing it to disappear out of our contemplation. Remembrance of the Dharma includes meditation and full realization on the impurity of the body, when mindfulness is present, the object of observation will be noted without forgetfulness; contemplation of feeling or understanding that feeling is suffering; contemplation of mind, and Contemplation of thought; and contemplation of the no-self of mental objects. A person cannot be heedful unless he is fully controlling all his actions, whether they are mental, verbal or physical at every moment of his walking life. In other words, he must zealously observe all commandments required of him. In the Digha Nikaya Sutra, the Buddha’s final admonition to his disciples before entering the Nirvana: “Transient are all component things. Work out your deliverance with mindfulness.” Venerable Saripura also advised everybody with his last words: “Strive on with mindfulness to obtain your deliverance.” In the Anguttara Nikaya Sutra, the Buddha taught: “Monks, I know not of any other single thing of such power to cause the arising of good thoughts if not yet arisen, or to cause the waning of evil thoughts if already arisen, as heedfulness. In him who is heedful, good thoughts not yet arisen, do arise, and evil thoughts, if arisen, do wane.” *Sixth, Concentration ability:* Concentration has the ability to keep the mind in Stability, concentration; or power to keep the mind in a given realm undiverted. Concentration is a mental factor which lands on the object of observation. Concentration also pricks into, penetrates into, and stays in the object of observation. The nature of concentration is nondispersal, nondissipation, and nonscatteredness. A mind of concentration is a mind that sticks with the object of observation, sinks into it, and remains still and calm in it. During practicing of meditation, Zen practitioners should stick their mind to the object of observation or contemplate directly mental or physical phenomena without resorting

to the thinking process at all. Although the moment of samadhi is momentary, such samadhi can arise from moment to moment without breaks in between if we try to practice continuously. Besides, concentration also has the ability to collect the mind together. It can keep all other mental factors in a group so that they do not scatter or disperse. Thus, the mind remains firmly embedded in the object. It is only the tranquilized mind that can easily concentrate on a subject of meditation. Once the mind is quiet and still, wisdom will arise and we can see things as they really are. Therefore, concentration is the most proximate cause for the unfolding of wisdom. The unified mind brings the five hindrances under subjugation (sensual desire, anger, stiffness and torpor, agitation and worry, and doubt hindrances), for step by step, wisdom will penetrate into more and more profound levels of truth. At that time, Zen practitioners will see clearly the natures of impermanence, suffering, and absence of self of all things, and therefore, no hindrance can dominate us anymore. Many are the impediments that confront a meditator, an aspirant for enlightenment, especially the five hindrances that hinder concentrative thoughts, and obstruct the way to deliverance. Concentration is the intensified steadiness of the mind comparable to an unflickering flame of a lamp in a windless place. Concentration has the ability to maintain the mind and the mental properties in a state of balance. It is concentration that fixes the mind aright and causes it to be unmoved; dispels passions and not only helps the mind undisturbed, but also helps bring purity and placidity of mind. One who is intent to practice “concentration” should always zealously observe Buddhist commandments, for it is virtue that nourishes mental life, and make it coherent and calm. *Seventh, Non-attachment ability:* Equanimity means complete abandonment, detachment, or indifferent to all disturbances of the sub-conscious or ecstatic mind. The Sanskrit word ‘Upeksha’ means equanimity, calmness, unbiased, unprejudice, and so on. In Zen, a mind of complete abandonment is a mind that remains unbiased and calm when confronting difficulties and challenges. A mind of equanimity is a state of balancing of energy, and it can be achieved in daily cultivation. According to The Abhidharma, “equanimity” means neutrality. It is mental equipoise and not hedonic indifference. Equanimity is the result of a calm concentrative mind. According to the Buddha, the best way to

bring about equanimity is wise attention and continuous mindfulness. Once a mind of equanimity is developed, one moment of equanimity causes a succeeding moment of equanimity to arise, and so on. In our nowadays violent society, amidst the welter of experience, gain and loss, good repute and ill-repute, praise and blame, happiness and suffering, a man with the mind of equanimity will never waver. Zen practitioners have the mind of equanimity which understands that there is no one to own anything. In Dharmapada, sentence 83, the Buddha taught: “Truly the good give up longing for everything. The good sages not with thoughts of craving. Touched by happiness or by pain, the wise show neither elation nor depression.” A man who has reached perfect neutrality through the cultivation of equanimity, always avoids the following four wrong paths: the path of greed, hate, cowardice, and delusion. A man who has reached perfect neutrality through cultivation of equanimity, always has his serene neutrality which enables him to see all beings impartially.

***Four Right Efforts:*** Four right (great) efforts are right exertions of four kinds of restrain, or four essentials to be practiced vigilantly. *First*, endeavor to start performing good deeds. Effort to initiate virtues not yet arisen, or bringing forth goodness not yet brought forth, or bringing good into existence, or to produce merit, or to induce the doing of good deeds). Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to produce unarisen wholesome mental states. *Second*, endeavor to perform more good deeds, or effort to consolidate, increase, and not deteriorate virtues already arisen (developing goodness that has already arisen (develop existing good, or to increase merit when it was already produced, or to encourage the growth and continuance of good deeds that have already started). Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. *Third*, endeavor to prevent evil from forming, or effort not to initiate sins not yet arisen, or preventing evil that hasn’t arisen from arising (to prevent any evil from starting or arising, or to prevent demerit from arising). Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states.

*Fourth*, endeavor to eliminate already-formed evil, or effort to eliminate sins already arisen (putting an end to existing evil, or to abandon demerit when it arises, or to remove any evil as soon as it starts). Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to overcome evil unwholesome mental states that have arisen.

***Four Sufficiencies:*** The Four Sufficiencies or Roads to Fulfillment that the Buddha taught His disciples to equip them with the necessities for them to be successful in their cultivation. The Buddha called them 'Four Sufficiencies' for they are different roads that lead us onward. They are four different qualities of character, each reflecting a different strength of our personality. Zen practitioners should recognize which of them is our own particular strength, then we can develop what need be cultivated. One of the greatest challenges of Zen practitioners is achieving the aim of emancipation, and bringing the liberating qualities of the mind to dissolve in each moment of our life in the present. The path of our mindfulness must be continuing from moment to moment and must be right here in this very life. First, Sufficiency of Desire: Desire to develop magic, strong aspiration or will (intensive longing). We nourish a strong desire to practice meditation in our daily life. When we possess this quality, we will sense that nothing can finally impede us in our cultivation. Furthermore, when we possess this quality, we feel that we will not be satisfied until we have realized our goal. This is a desire to cultivate, a powerful aspiration that leads us to success. Here a monk develops CONCENTRATION OF INTENTION accompanied by effort of the will power. Second, Sufficiency of concentration: Endeavor to remember to practice correct dharmas (intense concentration or thoughts, intense concentration). Memory or intense holding on to the position reached, or the love for the truth that keeps our mind continually absorbed in the practice. Endeavor to remember to practice correct dharmas has great purity of consciousness and is extremely ardent. Endeavor to remember to practice correct dharmas becomes a path to understanding when it fills our minds. Here a monk develops concentration of consciousness accompanied by effort of the thought power. Once we possess 'Endeavor to remember to practice correct dharmas', we continually reflect on Dharma and practice it; nothing else seems equally important. Third, Sufficiency of

energy: Intensified effort, or effort to realize magic, vigor or exertion. This is the quality of energy. Zen practitioners who possess this quality do not only remain undaunted by the effort required, but also find inspiration in the challenge. Here a monk develops concentration of energy accompanied by strenuous efforts. In fact, the Buddha was a typical example for this quality. Viriya is the energy expended to direct the mind persistently, continuously toward cultivation. Even ordinary people who are hardworking and industrious have the capacity to be heroic in whatever they do. Zen practitioners who are endowed with courageous effort will be bold in going forward, unafraid of the difficulties we may encounter in the path of cultivation. The special characteristics of “Viriya” is an enduring patience in the face of suffering or difficulty. Viriya is the ability to see to the end no matter what, even if one has to grit one’s teeth. Zen practitioners need courageous effort, with its characteristic of forbearance in the face of difficulty. If we raise our energy level, the mind will gain enough strength to bear with challenges. Besides, viriya has the power to freshen the mind and keep it robust, even in difficult circumstances. There are two ways that help increase our energy level: To increase viriya by ourselves, and to seek out the inspiration from spiritual friends. Before His awakening, when He was still seeking the truth, He made this determination: “If the end is attainable by human effort, I will not rest or relax until it is attained. Let only my skin and sinews and bones remain, let my flesh and blood dry up. I will not stop the course of my effort until I win that which may be won by human ability, human effort, and human exertion.” Fourth, Sufficiency of contemplation: Meditation on one subject means an intense contemplation (meditation on one subject, intense contemplation or meditation, investigation, or the state of dhyana). Some people have a strong interest in understanding the deepest and most profound aspects of the dharmas. They are not satisfied to know just the surface of things. Here a monk develops concentration of investigation accompanied by effort of deep thinking, for this kind of mind contemplates the immensity of samsara, the circle of birth and death, the immensity of planes of existence, and the implications in our lives in this world. Practitioners cultivate the reflective knowledge into the

rapid arising and passing away of phenomena, then we will have an intuitive insight of impermanence, suffering and no-self.

**The Five Faculties:** According to the Sangiti Sutta in the Long Discourses of the Buddha, there are five roots or faculties (indriyani). These are the five roots that give rise to other wholesome dhammas. The five sense-organs can be entrances to the hells; at the same time, they can be some of the most important entrances to the great enlightenment; for with them, we create karmas and sins, but also with them, we can practise the right way. *First, Virtue of Belief (Sraddhendriya-skt) (Saddha-p):* Faith or Sense of belief in the Triple Gem and the Four Noble Truths. Sraddhendriya also means the mind of faith. Faith in a religion, unlike intellectual learning, does not enable a believer to have the power to save others as well as himself if he understands it only in theory. When he believes from the depths of his heart, his belief produces power. His faith cannot be said to be true until he attains such a mental state. *Second, Virtue of Active Vigor (Viriyendriya-skt):* Energy (vigor) or Sense of endeavor or vigor to cultivate good deeds. The spirit endeavoring purely and incessantly. Faith alone is not enough. Our religious lives cannot be true unless we maintain our faith purely and constantly endeavor so that our religious spirit does not weaken or lose its power. *Third, Virtue of Mindfulness (Smrtindriya-skt):* Memory or Mindfulness or Sense of memory or right memory. The mind that always focuses upon the Buddha. Practically speaking, of course, it is impossible for us to completely forget the Buddha for even a moment. When a student devotes himself to his studies or when an adult is entirely absorbed in his work, he must concentrate on one object. Doing so accords with the way to Buddhahood. While devoting ourselves to a particular object, we reflect, “I am caused to live by the Buddha.” When we complete a difficult task we feel relieved, we thank the Buddha, saying, “How lucky I am! I am protected by the Buddha.” When an evil thought flashes across our mind or we suddenly feel angry, we instantly examine ourselves, thinking, “Is this the way to Buddhahood?” The mind that thus keeps the Buddha in mind at all times is “sense of memory.” *Fourth, Concentration (Samadhindriya-skt):* Sense of meditation or Visionary meditation, samadhi, or virtue of concentration. The sense of meditation implies a determined mind.

Once we have faith in a religion, we are never agitated by anything, whatever may happen. We bear patiently all persecution and temptation, and we continue to believe only in one religion. We must constantly maintain such firm determination, never becoming discouraged. We cannot be said to be real people with a religious faith unless we have such a mental attitude. Fifth, Virtue of wisdom or awareness (Prajñendriya-skt): Sense of wisdom or thinking of the truth. The wisdom that people of religion must maintain. This is not a self-centered wisdom but the true wisdom that we obtain when we perfectly free ourselves from ego and illusion. So long as we have this wisdom, we will not take the wrong way. We can say the same thing of our belief in religion itself, not to mention in our daily lives. If we are attached to a selfish, small desire, we are apt to stray toward a mistaken religion. However, earnestly we may believe in it, endeavoring to practice its teaching, keeping it in mind, and devoting ourselves to it, we cannot be saved because of its basically wrong teaching, and we sink farther and farther into the world of illusion. There are many instances around us of people following such a course. Although “sense of wisdom” is mentioned as the last of the five organs leading man to good conduct, it should be the first in the order in which we enter a religious life.

***The Five Powers:*** The five powers or faculties for any cultivator or the powers of five spiritual faculties which are developed through strengthening the five roots. Thus in Buddhism, power or ability is always used as the sense organs to discern the truth. In Mahayana Buddhism, it is the eighth “perfection” (paramita) of the tenfold list of perfections that a Bodhisattva cultivates on the path to Buddhahood. It is developed on the eighth bodhisattva level (bhumi). Besides, there is also a tenfold list of qualities that in both Theravada Buddhism and Mahayana are said to be unique to fully awakened Buddhas (Samyak-Sambuddha): 1) power of knowledge of what is possible and what is impossible or the power to distinguish right from wrong (sthanasthana-jnana-bala); power of knowledge of retributions of actions or the power of knowing karmic retributions throughout the three periods of time (karma-vipaka-jnana-bala); 3) power of knowledge of the concentrations, eight stages of liberations, meditative absorptions, and attainments (dhyana-vimoksa-samadhi-samapatti-jnana-bala); 4) power

of knowledge of the relative qualities of beings or the power of complete knowledge of the powers and faculties of all beings (indrya-parapara-jnana-bala); 5) power of knowledge of the various intentions of beings or the power of complete knowledge of the desires or moral direction of every being (nanadhimukti-jnana-bala); 6) power of knowledge of the various states of beings or the power of knowing the states of others (nanadhatu-jnana-bala); 7) power of knowledge of the ways in which beings go everywhere within cyclic existence and nirvana (sarvatragamini-pratipajjnana-bala); 8) power of knowledge of former abodes (purva-nivasa-jnana-bala); 9) power of knowledge of death and rebirth (cyutyu-papada-jnana-bala); 10) power of knowledge that the defilements have been extinguished (asrava-jnana-bala). The five powers include the power of Faith or force of belief which precludes all false belief; power of Zeal or force of active vigor which leads to overcoming all obstacles; power of Memory, or mindfulness, or force of mindfulness which is achieved through meditation; power of Meditation (Dhyana) or force of concentration which leads to eliminate all passions and desires; and power of Wisdom (awareness) or force of wisdom which rests on insight into the four noble truths and leads to the knowledge that liberates.

**Four Kinds of Mindfulness:** Four meditations, or four foundations of Mindfulness, or four objects on which memory or thought should dwell. Four types of Buddhist meditation for eradicating illusions and attaining enlightenment. Hinayana calls these practices ‘basis of action’ (kammathana) which is one of the modes of analytical meditation. Some forty such meditations are given in the Visuddha-Magga: four ‘measureless meditations, ten impurities, four formless states, ten universals, ten remembrances, one sign, and one mental reflex. First, meditation and full realization on the impurity of the body: Due to illusions, most of us think that our body is more valuable than any thing else. So it needs be provided with better foods and expensive clothes. Therefore, the ‘struggle for life’ has come into play. Life is no longer a peaceful place, but a battle field with greed, hatred, envy, arrogance, doubt, wrong views, killing, stealing, sexual misconduct, lying. Evil karma is gradually formed as a result. Earnest Buddhists should view the body (eye, ear, skin, hair, nose, tongue, mouth, anus, etc) is unclean (Quán thân bất tịnh) which covered with a bag of skin,

inside are flesh, fat, bone, blood, mucus and waste matters of which no one wishes to touch. The body itself, if not being washed frequently with fragrant water and soap, no one wants to stay close to it. In addition, it is prone to decay minute after minute, second after second. If we stop breathing, what is the body called if not a corpse? During the first day, its color is changing. A few days later, it becomes bluish and produces offensive odor. At this time, even if that disintegrated body once was the most beautiful woman or a handsome man, no one wants to be close to it. Earnest Buddhist should always contemplate that the body is unclean. This contemplation is designed to cure greed, attachment, selfishness, and arrogance. Also, when people realize that they are physically and biologically the same, they would easily understand, tolerate and compassionate among themselves and others. The discrimination against the aging, people with disabilities, and the other race would be diminished. As we see above, through contemplation we see that our body is not clean. It is viewed as a skinned bag containing dirty trash that will soon be disintegrated. Therefore, we must not become attached to it. The nature of our bodies and minds are impure which is neither holy nor beautiful. From psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic. Objectively speaking, if we examine the constituents of our bodies from the hair, blood, pus, excrement, urine, intestines, liver, and stomach, etc., they are dwelling places for many bacteria. Many diseases are awaiting for the opportunity to develop. In fact, our bodies are impure and subject to decay. The body as an abode of mindfulness. Contemplation of the impurity of the body, or to contemplate the body as impure. Mindfulness of the body as impure and utterly filthy (consider the body is impure). This negates the idea of "Purity.". Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. Second, meditation and full realization on the evils of sensations: No matter they are painful, joyous, or indifferent sensations. To view all the feelings are painful. There are three kinds of feelings: pleasures, pain and neutral ones; however, according to Buddha's teaching, all feelings are painful because they are impermanent, transcient, ungraspable, and therefore, they are unreal, illusive and deceptive. Furthermore, when you accept

something from others, naturally, you have to do something else for them in return. It might cost you more than what you have accepted. However, we can easily refuse material things, but the hardest thing to escape is our own feelings. Feeling is a form of acceptance that most of us could easily be trapped. It is very subtle, but its effect is so destructible. We usually feel whatever conveyed to us by the six senses. For example, hearing someone bad-mouth on us, we feel angry at once. Seeing something profitable, we readily feel greedy. After all, if we don't cultivate, greed and angry are two uncontrollable agents which dominate and overwhelm our daily activities. To contemplate all the feelings are painful will gradually assist us to keep the feelings under control as well as to purify our mind; and as a result, provide us the joy and peace. We experience good and bad feelings from our five senses. But good feelings never last long; and sooner or later they will disappear. Only bad feelings remain from which we will suffer. Nothing in the universe can exist independently or permanently. All things including bodies of human beings are composed of four elements: earth, water, fire, and air. When there is a harmonious relationship among these four elements, there is peace. When the four elements are not in harmony, there is suffering. Feelings as an abode of mindfulness, or to contemplate all feelings or sensations lead to suffering, or mindfulness of feeling as the cause of suffering. Sensation or consciousness as always resulting in suffering (receiving is self-binding, consider feelings or the senses as a source of suffering). This negates the idea of "Joy." Here a monk abides contemplating feelings as feelings, ardent, clearly aware and mindful, having put aside hankering. According to the Satipatthanasutta, contemplation of feelings or sensations means to be mindful of our feeling, including pleasant, unpleasant and indifferent or neutral. When experiencing a pleasant feeling we should know that it is a pleasant feeling because we are mindful of the feeling. The same with regard to all other feelings. We try to experience each feeling as it really is. Generally, we are depressed when we are experiencing unpleasant feelings and are elated by pleasant feelings. Contemplation of feelings or sensations will help us to experience all feelings with a detached outlook, with equanimity and avoid becoming a slave to sensations. Through the contemplation of feelings, we also learn to realize that there is only a

feeling, a sensation. That feeling or sensation itself is not lasting and there is no permanent entity or “self” that feels. According to the Satipatthana Sutta in the Majjhima Nikaya, the Buddha taught “How, Bhikkhus, does a Bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a Bhikkhu understands: ‘I feel a pleasant feeling;’ when feeling a painful feeling, he understands: ‘I feel a painful feeling;’ when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling;’ when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling;’ when feeling a worldly painful feeling, he understands: ‘I feel a worldly painful feeling;’ when feeling an unworldly painful feeling, he understands: ‘I feel an unworldly painful feeling;’ when feeling a worldly neither-painful-nor-pleasant feeling, he understands: ‘I feel a worldly neither-painful-nor-pleasant feeling;’ when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: ‘I feel an unworldly neither-painful-nor-pleasant feeling.’ In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their arising factors, or he abides contemplating in feelings their vanishing factors, or he abides contemplating in feelings both their arising and vanishing factors. Or else, mindfulness that ‘there is feeling’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And, he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating feelings as feelings.” Cultivation on the Sensations means meditation and full realization on the evils of sensations, no matter they are painful, joyous, or indifferent sensations. We experience good and bad feelings from our five senses. But good feelings never last long; and sooner or later they will disappear. Only bad feelings remain from which we will suffer. Nothing in the universe can exist independently or permanently. All things including bodies of human beings are composed of four elements: earth, water, fire, and air. When there is a harmonious relationship among these four elements, there is peace. When the four elements are not in harmony,

there is suffering. Feelings as an abode of mindfulness, or to contemplate all feelings or sensations lead to suffering, or mindfulness of feeling as the cause of suffering. Sensation or consciousness as always resulting in suffering (receiving is self-binding. Consider feelings or the senses as a source of suffering). This negates the idea of “Joy.” Here a monk abides contemplating feelings as feelings, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. Third, meditation and full realization on the evanescence or impermanence of mind and thoughts: Also called contemplating the impermanence of the thought. To view the mind is transcient or impermanent. Most people think that their mind is not changed; therefore, they attach to whatever they think. They believe that what they think reflects the truth. Probably some of them would discover that their mind is changing, but they refuse to accept it. Buddhist practitioners should always contemplate their wholesome and unwholesome minds, they are all subject to rising and destroying. They have no real entity. In sitting meditation, one will have the chance to recognize the facts that the mind keeps jumping in a fast speed as pictures on a movie screen. The body, therefore, always feels restless and eager to react on the thinking pulses. That is why people are rarely calm down or experiencing true happiness. Earnest Buddhists should always remember that the mind does not have any “real entity” to itself. It changes from second to second. That’s why the Buddha viewed the mind of an ordinary person is like a swinging monkey, the wind, lightning or a drop of morning dew. This contemplation helps the practitioners see that everything is changed so that the practitioners will have the ability to eliminate attachment to what they think. Impermanence is the key nature of all things. From moment to moment, all things in this universe, including human’s bodies and minds are in constant transformation. Everything passes through a period of birth, maturity, transformation and destruction. Mind as an abode of mindfulness, or mindfulness of the mind as impermanent, or to contemplate the mind as impermanent. Ordinary mind is impermanent, merely one sensation after another (mind is everchanging, consider the mind to be a constant state of flux). This negates the idea of “Permanence.” Here a monk abides contemplating mind as mind, ardent, clearly aware and mindful, having put aside

hankering and fretting for the world. However, on what mind do we have to contemplate? According to the Siksasamuccaya Sutra, the Buddha taught: “Cultivator searches all around for this thought. But what thought? Is it the passionate, hateful or confused one? Or is it the past, future, or present one? The past one no longer exists, the future one has not yet arrived, and the present one has no stability. In the Satipatthana Sutta in the Majjhima Nikaya, the Buddha taught: “For thought, Kasyapa, cannot be apprehended, inside, or outside, or in between. For thought is immaterial, invisible, nonresisting, inconceivable, unsupported, and non-residing. Thought has never been seen by any of the Buddhas, nor do they see it, nor will they see it. And what the Buddhas never see, how can that be observable process, except in the sense that dharmas proceed by the way of mistaken perception? Thought is like a magical illusion; by an imagination of what is actually unreal it takes hold of a manifold variety of rebirths. A thought is like the stream of a river, without any staying power; as soon as it is produced it breaks up and disappears. A thought is like a flame of a lamp, and it proceeds through causes and conditions. A thought is like lightning, it breaks up in a moment and does not stay on... Searching thought all around, cultivator does not see it in the skandhas, or in the elements, or in the sense-fields. Unable to see thought, he seeks to find the trend of thought, and asks himself: “Whence is the genesis of thought?” And it occurs to him that “where is an object, there thought arises.” Is then the thought one thing and the object another? No, what is the object that is just the thought. If the object were one thing and the thought another, then there would be a double state of thought. So the object itself is just thought. Can then thought review thought? No, thought cannot review thought. As the blade of a sword cannot cut itself, so can a thought not see itself. Moreover, vexed and pressed hard on all sides, thought proceeds, without any staying power, like a monkey or like the wind. It ranges far, bodiless, easily changing, agitated by the objects of sense, with the six sense-fields for its sphere, connected with one thing after another. The stability of thought, its one-pointedness, its immobility, its undistraughtness, its one-pointed calm, its nondistractedness, that is on the other hand called mindfulness as to thought. In short, the contemplation of mind speaks to us of the importance of following and studying our

own mind, of being aware of arising thoughts in our mind, including lust, hatred, and delusion which are the root causes of all wrong doing. In the contemplation of mind, we know through mindfulness both the wholesome and unwholesome states of mind. We see them without attachment or aversion. This will help us understand the real function of our mind. Therefore, those who practice contemplation of mind constantly will be able to learn how to control the mind. Contemplation of mind also helps us realize that the so-called “mind” is only an ever-changing process consisting of changing mental factors and that there is no abiding entity called “ego” or “self.” According to the Satipatthana Sutta in the Majjhima Nikaya, the Buddha taught: “Bhikkhus, does a Bhikkhu abide contemplating mind as mind? Here a Bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind. In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else, he abides contemplating in mind its arising factors, or he abides contemplating in mind its vanishing factors, or he abides contemplating in mind both its arising and vanishing factors. Or else mindfulness that ‘there is mind’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind as mind.” Fourth, contemplation of mental objects: “Contemplation of mind-objects” means meditation and full realization on the transiency selflessness of all elements (contemplating that all the dhammas are without their own nature). The contemplation of

mental objects or mind contents means to be mindful on all essential dharmas. The contemplation of mental objects is not mere thinking or deliberation, it goes with mindfulness in discerning mind objects as when they arise and cease. For example, when there is a sense desire arising, we immediately know that a sense desire is arising in us; when a sense desire is present, we immediately know that a sense desire is present in us; when a sense desire is ceasing, we immediately know that a sense desire is ceasing. In other words, when there is sense desire in us, or when sense desire is absent, we immediately know or be mindful that there is sense desire or no sense desire in us. We should always be mindful with the same regard to the other hindrances, as well as the five aggregates of clinging (body or material form, feelings, perception, mental formation, and consciousness). We should also be mindful with the six internal and six external sense-bases. Through the contemplation of mental factors on the six internal and external sense-bases, we know well the eye, the visible form and the fetter that arises dependent on both the eye and the form. We also know well the ear, sounds, and related fetters; the nose, smells and related fetters; the tongue and tastes; the body and tactile objects; the mind and mind objects, and know well the fetter arising dependent on both. We also know the ceasing of the fetter. Similarly, we discern the seven factors of enlightenment, and the Four Noble Truths, and so on. Thus we live mindfully investigating and understanding the mental objects. We live independent, clinging to nothing in the world. Our life is totally free from any attachments. Zen practitioners must contemplate to see that everything is without-self and has no real nature. Everything in the world, either physical or mental, is dependent upon each other to function or survive. They are not free from one another or free to act on their own, on their own will. They do not have a "self." They are not capable of being self-existent. A human body is composed of billions of cells that depend on one another; one cell dies will effect so many other cells. Similarly, a house, a car, a road, a mountain, or a river all are compounded, not being self-existent. Everything, therefore, is a combination of other things. For instance, without nutritious foods, water, and fresh air, this body will certainly be reduced to a skeleton and eventually disintegrated. Thus the Buddha taught: "All existents are selfless, empty, and impermanent."

Practitioners who always contemplate ‘the dharma is without-self,’ they should become more humble and likable. In fact, everything has no real nature, they are only a combination of the four elements, and each element is empty and without a self of itself, thus everything is without a self. Dharmas (real things and phenomena) as an abode of mindfulness, or mindfulness of dharmas as dependent, without self-entity, or to contemplate all things as being dependent, without self-nature or self-identity. All phenomena lack self-nature. There is no such thing as an ego. Things in general as being dependent and without a nature of their own (things are composed and egoless, consider everything in the world as being a consequence of causes and conditions and that nothing remains unchanged forever). This negates the idea of “Personality.” Here a monk abides contemplating non-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

According to Majjhima Nikaya and Digha Nikaya, the Buddha taught: “Bhiksus! Whoever should be able to develop these Four Foundations of mindfulness for seven years, one of these two fruits may be expected by him: ‘either Arahantship in this life or the state of Non-returning in the future. Bhiksus! Let alone 7 years. Should anyone be able to develop these Four Foundations of mindfulness for six years, five years, four years, three years, two years, one year... then one of the two above mentioned fruits may also be expected by him. Bhiksus! Let alone one year. Should anyone be able to develop these Four Foundations of mindfulness for seven months, six months... half a month, then one of the two above mentioned fruits may also be expected by him. Bhiksus! Let alone half a month. Should anyone be able to develop these Four Foundations of mindfulness for a week, then one of the two above mentioned fruits may also be expected by him. This is the only way, Bhiksus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for winning the right path, for realizing Nirvana, namely, the Four Foundations of mindfulness.”

***The Eightfold Noble Path:*** The Noble Eightfold Path is the fourth Noble Truth in the Four Noble Truths that can help us prevent problems or deal with any problems we may come across in our daily life. This is the path that leads to the end of sufferings and afflictions. If

we follow it, we are on the way to less suffering and more happiness. The eight right (correct) ways. The path leading to release from suffering, the goal of the third in the four noble truths. These are eight in the 37 bodhi ways to enlightenment. Practicing the Noble Eight-fold Path can bring about real advantages such as improvement of personal conditions. It is due to the elimination of all evil thoughts, words, and actions that we may commit in our daily life, and to the continuing practice of charitable work; improvement of living conditions. If everyone practiced this noble path, the world we are living now would be devoid of all miseries and sufferings caused by hatred, struggle, and war between men and men, countries and countries, or peoples and peoples. Peace would reign forever on earth; attainment of enlightenment or Bodhi Awareness. The Noble Eight-fold Path is the first basic condition for attaining Bodhi Consciousness that is untarnished while Alaya Consciousness is still defiled. The eightfold noble path consists in right view, right thinking, right speech, right action, right living, right endeavor, right memory, and right meditation. The term “Correct” in Buddhism means any thinking or action that does not cause troubles, afflictions and sufferings for oneself and others; on the contrary, this thinking or action will bring to oneself or others peace, mindfulness and happiness. *Right view* means to abandon a self-centered way of looking at things and to have a right view of the Buddha, that is “Nothing has its own self; everything exists due to temporary combination. If this exists, the other exists; if this ceases to exist, the other is in no way to be able to exist.” *Right thinking* means not to include toward a self-centered attitude toward things but to think of things rightly. Right view teaches us to abandon the three evils of the mind such as covetousness, resentment, and evil-mindedness; and to think of things rightly, with as generous a mind as the Buddha: not to have greedy mind (covetousness) or not to think only of one’s own gain; not to have the angry mind (resentment) or not to get angry when things do not turn out as one wishes; not to have the evil mind (evil-mindedness). *Right speech* teaches us to use right words in our daily lives and to avoid the four evils of the mouth such as not to lie (to use false language), not to speak with a double tongue, not to commit ill-speaking, and not to use improper language (careless language). *Right action* means daily conduct in accordance with the precepts of the

Buddha. It is to say one must refrain from the three evils of the body that hinder right action such as needless killing, stealing, and committing adultery or other sexual misconduct. *Right living* means to gain food, clothing, shelter, and other necessities of life in a right way. Right living teaches us not to earn our livelihood through work that makes trouble for others or through a career useless to society, but to live on a justifiable income that we can obtain through right work and a vocation useful to others. *Right endeavor* means to engage constantly in right conduct without being idle or deviating from the right way, avoid such wrongs as the three evils of the mind, the evils of the mouth, and the three evils of the body. *Right memory* means to practice with a right mind as the Buddha did, that is, we must address ourselves to all things in the universe with a fair and right mind. And finally, *right meditation* means not to be agitated by any change of external circumstances. Buddhists, especially, Zen practitioners should always remember the Buddha's teachings on the Eightfold Noble Path in the Dharmapada Sutra as follows: The best of paths is the Eightfold Path. The best of truths are the Four Noble Truths. Non-attachment is the best of states. The best of men is he who has eyes to see (Dharmapada 273). This is the only way. There is no other way that leads to the purity of vision. You follow this way, Mara is helpless before it (Dharmapada 274). Entering upon that path, you will end your suffering. The way was taught by me when I understood the removal of thorns (arrows of grief) (Dharmapada 275). Be watchful of speech, control the mind, do not let the body do any evil. Let purify these three ways of action and achieve the path realized by the sages (Dharmapada 281).

## ***Chapter Thirty-Four***

### ***On the Journey to Find the Bodhisattva Within Meditation Is A Stream That Cleans all Kinds of Defilement of Both the Body & Mind***

#### ***I. Summaries of Meditation and Contemplation In Buddhist Teachings:***

***An Outline of Meditation and Contemplation In Buddhist Teachings:*** When looking into the origins of Zen, we find that the real founder of Zen is none other than the Buddha himself. Through the practice of inward meditation the Buddha attained Supreme Enlightenment and thereby became the Awakened One, the Lord of Wisdom and Compassion. In Buddhism, there are many methods of cultivation, and meditation is one of the major and most important methods in Buddhism. According to the Buddhist History, our Honorable Gautama Buddha reached the Ultimate Spiritual Perfection after many days of meditation under the Bodhi Tree. The Buddha taught more than 25 centuries ago that by practicing Zen we seek to turn within and discover our true nature. We do not look above, we do not look below, we do not look to the east or west or north or south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. To this day, we, Buddhist followers still worship Him in a position of deep meditation. Thus, we can not take Zen out of Buddhism. According to Zen Master Thich Thien An in “Zen Philosophy, Zen Practice”, some people believe that Zen Buddhism is a religious phenomenon peculiar to Japan. This is especially the case with many Western world who first learned about Zen through the work of the great Japanese scholar D.T. Suzuki. But while Zen may truly be the flower of Japanese civilization, the Zen school of Buddhism has not been confined to Japan but has flourished in other countries as well. Zen is traced to a teaching the Buddha gave by silently holding a golden lotus. The general audience was perplexed, but the disciple Mahakasyapa understood the significance and smiled subtly. The implication of this is that the essence of the Dharma is

beyond words. In Zen, that essence is transmitted from teacher to disciple in sudden moments, breakthroughs of understanding. The meaning Mahakasyapa understood was passed down in a lineage of 28 Indian Patriarchs to Bodhidharma. Bodhidharma, an Indian meditation master, strongly adhered to the Lankavatara Sutra, a Yogacara text. He went to China around 470 A.D., and began the Zen tradition there. It spread to Korea and Vietnam, and in the 12<sup>th</sup> century became popular in Japan. Zen is a Japanese word, in Chinese is Ch'an, in Vietnamese is Thiền, in Sanskrit is "Dhyana" which means meditative concentration. There are a number of different Zen lineages in China, Japan and Vietnam, each of it has its own practices and histories, but all see themselves as belonging to a tradition that began with Sakyamuni Buddha. Zen histories claim that the lineage began when the Buddha passed on the essence of his awakened mind to his disciple Kasyapa, who in turn transmitted to his successor. The process continued through a series of twenty-eight Indian patriarchs to Bodhidharma, who transmitted it to China. All the early Indian missionaries and Chinese monks were meditation masters. Meditation was one of many practices the Buddha gave instruction in, ethics, generosity, patience, and wisdom were others, and the Ch'an tradition arose from some practitioners' wish to make meditation their focal point. An underlying principle in Zen is that all beings have Buddha nature, the seed of intrinsic Buddhahood. Some Zen masters express this by saying all beings are already Buddhas, but their minds are clouded over by disturbing attitudes and obscurations. Their job, then, is to perceive this Buddha nature and let it shine forth without hindrance. Because the fundamental requirement for Buddhahood, Buddha nature, is already within everyone, Zen stresses attaining enlightenment in this very lifetime. Zen masters do not teach about rebirth and karma in depth, although they accept them. According to Zen, there is no need to avoid the world by seeking nirvana elsewhere. This is because first, all beings have Buddha-nature already, and second, when they realize emptiness, they will see that cyclic existence and nirvana are not different. Zen is accurately aware of the limitations of language, and gears its practice to transcend it. When we practice meditation we seek to turn to within and to discover our true nature. We do not look above, we do not look below, we do not look to the east or to the west, or to

the north, or to the south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. Experience is stressed, not mere intellectual learning. Thus, associating with an experienced teacher is important. The Zen teacher's duty is to bring the students back to the reality existing in the present moment whenever their fanciful minds get involved in conceptual wanderings.

In English, Zen is the Japanese pronunciation of the Chinese word "Ch'an" which in turn is the Chinese pronunciation of the Sanskrit technical term Dhyana, meaning meditation. The distinctive characteristic of the Buddha's practice at the time of his enlightenment was his inner search. For this reason, many people believe that they meditate to become a Buddha. Yes, they're right. The final goal of any Buddhist is becoming a Buddha; however, meditation itself will not turn any beings to a Buddha. Zen is the method of meditation and contemplation, the method of keeping the mind calm and quiet, the method of self-realization to discover that the Buddha-nature is nothing other than the true nature. However, the contemplative traditions of Buddhism are not simple like that. What distinguishes Buddhism from the contemplative traditions of other religions is the fact that, for Buddhism, meditation by itself is not enough. We might say that, for Buddhism, meditation is like sharpening a knife. We sharpen a knife for a purpose, let's say, in order to cut something easily. Similarly, by means of meditation, we sharpen the mind for a definite purpose, in the case of cultivation in Buddhism, the purpose is wisdom. The wisdom that's able us to eliminate ignorance and to cut off sufferings and afflictions. Before the moment of 'Enlightenment', the Buddha practiced the inward way for forty-nine days until suddenly He experienced enlightenment and became the Buddha. By turning inward upon Himself, he discovered His true nature, or Buddha-nature. This is the ultimate aim of Zen. Zen in Buddhism differs from meditation in other religions. Most other religions place a supreme God above man and then ask that man should pray to God and worship Him, implying that reality is to be sought externally. While Zen in Buddhism holds that reality is to be gotten hold of, not externally, but inwardly. According to Buddhism, every living being has within himself the Buddha-nature, and to become a Buddha is simply to turn inward to discover this Buddha-nature. This Buddha-nature is always present

within, and eternally shining. It is like the sun and the moon. The sun and the moon continually shine and give forth light, but when the clouds cover them, we cannot see the sunlight or the moonlight. The goal of any Zen practitioner is to eliminate the clouds, for when the clouds fly away, we can see the light again. In the same way, human beings always have within ourselves the Buddha-nature, but when our desires, attachments and afflictions cover it up, it does not appear. In Buddhism, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions. Therefore, sincere Buddhists should always remember that meditation is only a means, one of the best means to obtain wisdom in Buddhism. Furthermore, owing to obtaining the wisdom, one can see right from wrong and be able to avoid the extremes of indulgence in pleasures of senses and tormenting the body.

***Purposes of Meditation Practices:*** Yes, the ultimate aim of Buddhist meditation is to gain full enlightenment, self-mastery and complete mental health or Nirvana through the conquest of mental defilements. However, apart from this ultimate aim there are other advantages and benefits that can be derived through meditation. It can inspire us to discover our own intelligence, richness and natural dignity. Meditation can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquility. It is a creative process which aims at converting the chaotic feelings and unwholesome thoughts into mental harmony and purity. If by meditation is meant mental discipline or mind culture, it goes without saying that all should cultivate meditation irrespective of sex, color, creed or any other division. Modern society is in danger of being swamped by distractions and temptation which can only be controlled if we undertake the difficult task of steadily training our minds. All of us should wake up to the fact that we need to work with our life, we need to practice Zen. We have to see through the mirage that there is an "I" that is separating from our "Original Nature". Our cultivation is to close

the gap. Only in that instant when we and the object become one can we see what our life is.

Perhaps everyone of us finds life difficult, perplexing, and oppressive. Even when everything goes well for some time, we still worry that it probably will not keep on that way. This is the very reason for all of us to practice Zen. Speaking of Zen, why do we have to practice Zen? We often hear about 'Samadhi', that is a 'Ch'an' method of meditation to pacify the mind. When the mind is pacified, it is unperturbed, and we attain the one-pointedness of mind. The purpose of Zen is to dissolve our accumulated 'thought-mass'. What is finally left in us is just the real self and eventually we enter into the world of the selfless. And if we do not stop there, if we do not think about this realm or cling to it, we will continue in our practice until we become one with the Absolute. Then, is Zen method different from any other methods in Buddhism? While reciting the sutra, reading the mantras, and practicing Buddha Recitation, we are sitting still and fixing our mind in reciting the sutra, reading the mantras, and practicing Buddha Recitation. Thus, when practicing reciting the sutra, reading the mantras, and practicing Buddha Recitation, we may have accomplished controlling the body, speech and mind if we want to stop our mind from wandering about. In the same manner, when practicing meditation, may also have accomplished controlling the body, speech and mind if we want to stop our mind from wandering about. It is really difficult to control the mind; however, if we can halt our body and speech still, we earn some merits. If we want to get the highest level of all merits, we have to control our mind. The main purpose of a Zen practitioner is the search for truth, the search for awakening. On our journey, if we move one step, we are one step closer to the truth, one step closer to awakening. The Buddha is the Awakened, so learning the Buddha's teachings is learning about his methods of awakening. Thus, on the way to enlightenment, the more we move forward, the closer we come to awakening.

Meditation and contemplation means practice to obtain the seeing which goes beyond what is ordinary, clear vision. It is not surface seeing or skimming, not seeing mere appearance, but seeing things as they really are. This means seeing everything in terms of the three characteristics, the signs of all phenomenal existence: impermanence,

suffering, and egolessness. It is this insight meditation, with calm concentration of mind as its basis, that enables the practitioner to purge his mind of all defilements, to remove ego-illusion, to see reality, and to experience Nirvana. The ultimate purpose of meditation is to eradicate mental impurities from our mind altogether. Before that stage, there are benefits of tranquillity, peace of mind and the ability to accept things as they come. Meditation helps us to see things as they truly are, not as they appear to be. Things appear to be permanent, desirable and substantial, but actually they are not. When we practice meditation, we will see for ourselves the arising and disappearing of mental and physical phenomena. And we will have a clearer comprehension of what is going on in our mind and body. We will be able to accept things as they come to us with less agitation and deal with situations in a more positive way. Yes, the ultimate aim of Buddhist meditation is to gain full enlightenment, self-mastery and complete mental health or Nirvana through the conquest of mental defilements. However, apart from this ultimate aim there are other advantages and benefits that can be derived through meditation. It can inspire us to discover our own intelligence, richness and natural dignity. Meditation can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquility. It is a creative process which aims at converting the chaotic feelings and unwholesome thoughts into mental harmony and purity. Therefore, if we wait until we sit down and compose ourselves to practice meditation for a couple of hours, then what happens to the other hours of our day? Saying that sitting meditation is Zen, we really destroy the true concept of Zen. If we know how to practice meditation, we will certainly make good use of our whole day. In order for us to do this, we should devote our day to Zen while accomplishing our daily tasks.

***Benefits of Meditation Practices In Buddhist Cultivation:*** We see the values that emerge from the Buddha's life such as loving-kindness and compassion and prajna wisdom... From where did the Buddha attain these qualifications? If these qualifications are not the result of His practice of meditation, then we have nothing else to say. Beside the ultimate benefit of emancipation, nowadays people recognize that meditation has wide-range benefits. Meditation can help us to think more clearly and improve our energy so that we can work more

effectively. Meditation can also help us to relax and create a distance from stressful situations so that we remain more in control and less overwhelmed by negative emotions. Besides, meditation can help us to understand ourselves and to accept situations. Above all, we will see right away upfront benefits when we practice meditation, such as the improvement of our physical health, or the improvement of our quality of life and making us happier and more relaxed.

Since mental impurities are almost always with us, we need meditation and contemplation almost all of the time. There is no fixed time for the practice of meditation. Morning, during the day, before bed ... anytime is the time for meditation. And meditation may be practiced at any age. Meditation is for the cure of diseases of the mind in the form of mental defilements like greed, hatred, delusion, etc. We all have these mental diseases almost all the time. In order to at least control them we need meditation and contemplation. So meditation is for all people. Furthermore, there is nothing which can be called particularly Buddhist in meditation and contemplation. There is no element of religion. It is a scientific investigation and examination of ourselves. We just observe closely every thing that comes to us and is happening to us in our body and mind at the present moment. According to Bhikkhu Piyananda in *The Gems of Buddhism Wisdom*, meditation practices have many benefits. Meditation helps achieving a complete and deep realization of what it means to be a Buddha and how to reach Buddhahood. It is to see one's Nature, comprehend the True Nature of things, the Truth. However, only after becoming a Buddha can one be said to have truly attained Supreme Enlightenment. Practicing meditation can help practitioners eradicate dullness and bring about wisdom. Besides, meditation also brings about health, happiness, and optimism. If you are a busy person, meditation practices can help you to get rid of tension and to find some relaxation. If you are a worried person, meditation practices can help to calm and help you to find either permanent or temporary peace. If you are a person who has endless problems, meditation practices can help you to develop courage and strength to face and overcome problems. If you lack self-confidence, meditation practices can help you gain the self-confidence you need. This self-confidence is the secret of success. If you have fear in your heart, meditation practices can help you

understand the real nature of the objects that are making you afraid, then you can overcome the fear in your mind. If you are always dissatisfied with everything; nothing in life seems to be satisfactory; meditation practices will give you the chance to develop and maintain some inner satisfaction. If you are sceptical and disinterested in religion, meditation practices can help you go beyond your own scepticism and to see some practical value in religious guidance. If you are frustrated and heart-broken due to lack of understanding of the nature of life and the world, meditation practices will truly guide and help you understand that you are disturbed by unnecessary things. If you are a rich man, meditation practices can help you realize the true nature of your wealth and how to make use of your wealth for your own happiness as well as for others. If you are a poor man, meditation practices can help you have some contentment and not to harbour jealousy towards those who have more than you. If you are a young man at the cross-roads of your life, and do not know which way to turn, meditation practices will help you understand which is the road for you to travel to reach your proper goal. If you are an elderly man who is fed-up with life, meditation practices will bring you to a deeper understanding of life; this understanding in turn will relieve you from the pains of life and will increase the joy of living. If you are hot-tempered, meditation practices can help you develop the strength to overcome these weaknesses of anger, hatred and resentment. If you are jealous, meditation practices can help you understand the danger of your jealousy. If you are a slave to your five senses, meditation practices can help you learn how to become the master of your sense-desires. If you are addicted to wine, tobacco, or drugs, meditation practices can help you realize how to overcome the dangerous habits which have enslaved you. If you are an ignorant person, meditation practices will give you a chance to cultivate some knowledge that will be useful and beneficial both to you and to your friends and family. If you are a weak-minded person, meditation practices can help strengthen your mind to develop your will-power in order to overcome your weaknesses. If you are a wise person, meditation practices will take you to supreme enlightenment. Then you will see things as they are, and not as they appear to be.

***II. On the Journey to Find the Bodhisattva Within Meditation Is  
A Stream That Cleans all Kinds of Defilement of Both the  
Body & Mind In Daily Activities:***

***Bodhisattvas' Practicing of Meditation in Daily Activities:*** In daily activities, Bodhisattvas practice meditation so that they do not detest anything in whatever world he may enter, for he knows (prajña) that all things are like reflected images. They are not defiled in whatever path they may walk, for they know that all is a transformation. They feel no fatigue whatever in their endeavor to mature all beings, for they know that there is nothing to be designated as an ego-soul. They are never tired of receiving all beings, for they are essentially love and compassion. They have no fear in going through all kalpas, for they understand (adhimukta) that birth-and-death and all the skandhas are like a vision. They do not destroy any path of existence, for they know that all the Dhatus and Ayatanas are the Dharmadhatu. They have no perverted view of the paths, for they know that all thoughts are like a mirage. They are not defiled even when they are in the realm of evil beings, for they know that all bodies are mere appearances. They are never enticed by any of the evil passions, for they have become a perfect master over things revealed. They go anywhere with perfect freedom, for they had full control over all appearances. They understand the great principle of Buddha-nature in all living beings. All living beings basically have Buddha-nature and can become Buddha. This is the great principle of the identity of all beings in principle with the Buddha. In principle, every one of us is a Buddha. For example, the conducts of Bodhisattva Never Disparaging is one typical example. His particular merit is that he respects every one. He spends his life wandering round the earth, approaching all kinds of people, whether he knew them or not to bow to them, he always says: "I would never dare disparage you, because you are all certain to attain Buddhahood." He never feels bad when people abuse or insult him because of his statement. But he continues unperturbed because he considers that all these people observe the course of duty of Bodhisattvas and are to become Buddhas.

***Intellectual Bodhisattva Through Practicing of Meditation:*** If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand who are parents and relatives of

this Bodhisattva, and then rightly follow their guidance. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, among twenty parents and relatives, Buddhist practitioners consider dhyana (meditation) is their cleaner of their body and mind so they can attain the real wisdom, and that real wisdom will accompany them until they can find the Bodhisattva Within. A Bodhisattva must practice meditation to attain the wisdom; at the same time, he must practice all paramitas for at least four asankheyas before he can achieve Anuttara Samyak Sambodhi. Intellectual Bodhisattvas are less devotional and more energetic. One person is seldom, if ever, possesses these three characteristics. Intellectual Bodhisattvas concentrate more on the development of wisdom and on the practice of meditation than on observation of external forms of homage. They are always guided by reason and accept nothing on blind belief. They make no self-surrender, and are not slaves either to a book or to an individual. They prefer lonely meditation. With their silent but powerful thought of peace radiating from their solitary retreat they render moral help to suffering humanity. Intellectual Bodhisattvas can attain Buddhahood within a short period, Devotional Bodhisattvas take longer time, and Energetic Bodhisattvas take longer still. Besides, those who have followed the Bodhisattva path for a long time and attained the Tolerance of Non-Birth or insight into the non-origination of phenomena. These Bodhisattvas can vow to be reborn in this evil realm to rescue sentient beings without fear of being drown in the sea of Birth and Death with sentient beings. The *Perfection of Wisdom Treatise* states: "Take the case of the person who watches a relative drowning in the river, a person, more intelligent and resourceful, hurries off to fetch a boat and sails to rescue his relative. Thus both persons escape drowning. This is similar to the case of a Bodhisattva who has attained Tolerance of Non-Birth, has adequate skills and means to save sentient beings."

## ***Chapter Thirty-Five***

### ***Traveling on the Journey to Find the Bodhisattva Within Simply Means to Seek A Pure Self-Nature In This Very Life***

#### ***I. Practitioners Who Are Traveling on the Journey to Find the Bodhisattva Within Should Follow Bodhisattvas' Journey of Seeking Purity:***

##### ***There Are Ten Pure Vows of Great Enlightening Beings:***

According to the Flower Adornment Sutra, Chapter 18, there are ten pure vows of Enlightening Beings. Vow to develop living beings to maturity, without wearying. Vow to fully practice all virtues and purify all worlds. Vow to serve the enlightened, always engendering honor and respect. Vow to keep and protect the true teaching, not begrudging their lives. Vow to observe with wisdom and enter the lands of the Buddhas. Vow to be of the same essence as all Enlightening Beings. Vow to enter the door of realization of Thusness and comprehend all things. Vow that those who see them will develop faith and all be benefited. Vow to stay in the world forever by spiritual power. Vow to fulfill the practice of Universal Good and master the knowledge of all particulars and all ways of liberation.

***According to the Flower Adornment Sutra, Chapter 18, There Are Ten Kinds of Purity Enlightening Beings Attain When They Persist in Nonindulgence:*** *First*, acting in accord with what they say. *Second*, consummation of attention and discernment. *Third*, abiding in deep concentration without torpor or agitation. *Fourth*, gladly seeking Buddha-teachings without flagging. *Fifth*, contemplating the teaching heard according to reason, fully developing skillfully flexible knowledge. *Sixth*, entering deep meditation and attaining psychic powers of Buddhas. *Seventh*, their minds are equanimous, without sense of high or low status. *Eighth*, in regard to superior, middling, and inferior types of beings, their minds are unobstructed and like the earth, they benefit all equally. *Ninth*, if they see any beings who have even once made the determination for enlightenment, they honor and serve

them as teachers. *Tenth*, they always respect, serve, and support their preceptors and tutors, and all Enlightening Beings, wise friends and teachers. ***According to the Flower Adornment Sutra, Chapter 36, There Are Ten Kinds of Purity:*** When Great Enlightening Beings are living by ten principles, they are able to embody ten kinds of purity. *First*, purity of comprehension of the most profound truth. *Second*, purity of association with good associates. *Third*, purity of preserving the Buddha teachings. *Fourth*, purity of comprehension of the realm of space. *Fifth*, purity of profound penetration of the realm of reality. *Sixth*, purity of observation of infinite minds. *Seventh*, purity of having the same roots of goodness as all Enlightening Beings. *Eighth*, purity of observation of past, present and future. *Ninth*, purity of nonattachment to the various ages. *Tenth*, purity of practice of all Buddha Dharmas of all Enlightening Beings. ***Also According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Purity Attained by Great Enlightening Beings Who Arouse Ten Kinds of Spirit:*** *First*, purity of profound determination, reaching the ultimate end without corruption. *Second*, purity of physical embodiment, appearing according to need. *Third*, purity of voice, comprehending all speech. *Fourth*, purity of intellectual powers, skillfully explaining boundless Buddha teachings. *Fifth*, purity of wisdom, getting rid of the darkness of all delusion. *Sixth*, purity of taking on birth, being imbued with the power of freedom of Enlightening Beings. *Seventh*, purity of company, having fully developed the roots of goodness of sentient beings they worked with the past. *Eighth*, purity of rewards, having removed all obstructions caused by past actions. *Ninth*, purity of great vows, being one in essence with all Enlightening Beings. *Tenth*, purity of practices, riding the vehicle of Universal Good to emancipation. There are also other ten kinds of purity attained by great Enlightening Beings: purity of determination, purity of cutting through doubts, purity of detachment from views, purity of perspective, purity of the quest for omniscience, purity of intellectual powers, purity of fearlessness, purity of living by the knowledge of all Enlightening Beings, purity of accepting all the guidelines of behavior of Enlightening Beings, purity of full development of the felicitous characteristics, pure qualities, and all fundamental virtues of unexcelled enlightenment.

***According to the Flower Adornment Sutra, There Are Ten Kinds of Pure Benevolence of Great Enlightening Beings:*** Enlightening beings who abide by these can attain the supreme, vast, pure benevolence of Buddhas. *First*, impartial pure benevolence, caring for all sentient beings without discrimination. *Second*, helpful pure benevolence, bringing happiness by whatever they do. *Third*, pure benevolence taking care of people in the same way as oneself, ultimately bringing about emancipation from birth and death. *Fourth*, pure benevolence not abandoning the world, the mind always focused on accumulating roots of goodness. *Fifth*, pure benevolence able to bring liberation, causing all sentient beings to annihilate all afflictions. *Sixth*, pure benevolence generating enlightenment, inspiring all sentient beings to seek omniscience. *Seventh*, pure benevolence unobstructed by the world, radiating great light illuminating everywhere equally. *Eighth*, pure benevolence filling space, reaching everywhere to save sentient beings. *Ninth*, pure benevolence focused on truth, realizing the truth of Thusness. *Tenth*, pure benevolence without object, entering enlightening beings's detachment from life.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Compassion of Great Enlightening Beings:*** Enlightening Beings who abide by these attain the supremely great compassion of Buddhas. *First*, pure compassion without companion, as they make their determination independently. *Second*, tireless pure compassion, not considering it troublesome to endure pain on behalf of all sentient beings. *Third*, pure compassion taking on birth in difficult situations, for the purpose of liberating sentient beings. *Fourth*, pure compassion taking on birth on pleasant conditions, to show impermanence. *Fifth*, pure compassion for the sake of wrongly fixated sentient beings, never give up their vow of universal liberation. *Sixth*, pure compassion not clinging to personal pleasure, giving happiness to all sentient beings. *Seventh*, pure compassion not seeking reward, purifying their mind. *Eighth*, pure compassion able to remove delusion by explaining the truth. *The ninth pure compassion:* All Bodhisattvas conceive great compassion for sentient beings because they know all things are in essence pure and have no clinging or irritation; and suffering is experienced because of afflictions of adventitious defilements. This is called essential purity, as they explain to them the

principle of undefiled pure light. *The tenth pure compassion:* All Bodhisattvas know that all phenomena are like the tracks of birds in the sky. They also know that sentient beings' eyes are clouded by delusion and they cannot clearly realize this. Observing this, Enlightening Beings conceive great compassion, called true knowledge, which teaches sentient beings nirvana.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Joy of Great Enlightening Beings:*** Enlightening Beings who abide by these can attain the supremely great pure joy of Buddhas. *First*, the pure joy of aspiring to enlightenment. *Second*, the pure joy of relinquishing all possessions. *Third*, the pure joy of not rejecting undisciplined sentient beings but teaching them and maturing them. *Fourth*, the pure joy of being able to tolerate evil-doing sentient beings and vowing to save and liberate them. *Fifth*, the pure joy of giving one's life in search of truth, without regret. *Sixth*, the pure joy of giving up sensual pleasures and always taking pleasure in truth. *Seventh*, the pure joy of including sentient beings to give up material pleasures and always take pleasure in truth. *Eighth*, the pure joy of cosmic equanimity tirelessly honoring and serving all Buddhas they see. *Ninth*, the pure joy of teaching all sentient beings to enjoy meditations, liberations and concentrations, and freely enter and emerge from them. *The tenth pure joy* includes gladly carrying out all austere practices that accord with the way of Enlightening Beings and realizing the tranquil, imperturbable supreme calmness and wisdom of the sages.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Equanimity of Enlightening Beings:*** Enlightening beings who abide by these can attain the supremely pure equanimity of Buddhas. *First*, not becoming emotionally attached to sentient beings who honor and support them. *Second*, not being angered at sentient beings who slight and revile them. *Third*, always being in the world, but not being affected by the vicissitudes (greed, hatred, anger, pride, wrong views, killing, stealing, adultery, etc) of worldly things. *Fourth*, instructing sentient beings who are fit for the Teaching at the appropriate times, while not conceiving aversion for sentient beings who are not fit for the Teaching. *Fifth*, not seeking the states of learning or nonlearning of the two lesser vehicles. *Sixth*, always being

aloof from all desires that are conducive to afflictions. *Seventh*, not praising the two lesser vehicles' aversion to birth and death. *The eight pure equanimity* includes avoiding worldly talks, talk that is not nirvana, talk that is not dispassionate, talk that is not according to truth, talk that disturbs others, talk of individual salvation, and talks that obstruct the Path of enlightening beings. *The ninth pure equanimity* includes waiting for the appropriate times to teach sentient beings whose faculties are mature and have developed mindfulness and precise awareness, but do not yet know the supreme truth and waiting for the appropriate times to teach sentient beings whom the enlightening being has already instructed in the past, but who cannot be tamed until the enlightening being reaches Buddhahood. *The tenth pure equanimity* includes not considering people as higher or lower, being free from grasping and rejection, being aloof from all kinds of discriminatory notions, always being rightly concentrated by penetrating truth and attaining tolerance.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Giving of Great Enlightening Beings:*** Enlightening Beings who abide by these ten principles can accomplish the supreme, pure, magnanimous giving of Buddhas. Pure charity in which the giver expects no return, nor fame, nor blessing in this world, but only desire to sow Nirvana-seed, one of the two kinds of charity. *First*, impartial giving, not discriminating among sentient beings. *Second*, giving according to wishes, satisfying others. *Third*, unconfused giving, causing benefit to be gained. *Fourth*, giving appropriately, knowing superior, mediocre, and inferior. *Fifth*, giving without dwelling, not seeking reward. *Sixth*, open giving, without clinging attachment. *Seventh*, total giving, being ultimately pure. *Eighth*, giving dedicated to enlightenment, transcended the created and the uncreated. *Ninth*, giving teach to sentient beings, never abandoning them, even to the site of enlightenment. *Tenth*, giving with its three spheres pure, observing the giver, receiver, and gift with right awareness, as being like space.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Discipline of Great Enlightening Beings:*** Enlightening Beings who abide by these can attain the supreme flawless pure discipline of Buddhas. *First*, pure discipline of the body,

guarding themselves from evil deeds. *Second*, pure discipline of speech, getting rid of faults of speech. *Third*, pure discipline of mind, forever getting rid of greed, hatred, and false views. *Fourth*, pure discipline of not destroying any subjects of study, being honorable leaders among people. *Fifth*, pure discipline of preserving the aspiration for enlightenment, not liking the lesser vehicles of individual salvation. *Sixth*, pure discipline of preserving the regulations of the Buddha, greatly fearing even minor offenses. *Seventh*, pure discipline of secret protection, skillfully drawing out undisciplined sentient beings. *Eighth*, pure discipline of not doing any evil, vowing to practice all virtuous principles. *Ninth*, pure discipline of detachment all views of existence, having no attachment to precepts. *Tenth*, pure discipline of protecting all sentient beings, activating great compassion.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Tolerance of Great Enlightening Beings:*** Enlightening Beings who abide by these can attain all Buddhas' supreme tolerance of truth, understanding without depending on another. *First*, pure tolerance calmly enduring slander and vilification, to protect sentient beings. *Second*, pure tolerance calmly enduring weapons, to protect self and others. *Third*, pure tolerance not arousing anger and viciousness, the mind being unshakable. *Fourth*, pure tolerance not attacking the low, being magnanimous when above. *Fifth*, pure tolerance saving all who come for refuge, giving up one's own life. *Sixth*, pure tolerance free from conceit, not slighting the uncultivated. *Seventh*, pure tolerance not becoming angered at injury, because of observation of illusoriness. *Eighth*, pure tolerance not revenging offenses, because of not seeing self and other. *Ninth*, pure tolerance not following afflictions, being detached from all objects. *Tenth*, pure tolerance knowing all things have no origin, in accord with the true knowledge of Enlightening Beings, entering the realm of universal knowledge without depending on the instruction of another.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Energy of Great Enlightening Beings:*** Enlightening Beings who abide by these can attain the supreme great energy of Buddhas. *First*, the physical energy, which includes attending Buddhas, enlightening beings, teachers, and elders, honoring fields of blessings, and never retreating. *The second pure energy* is the pure verbal energy,

which includes extensively explaining to others whatever teachings they learn without wearying, and praising the virtues of Buddhahood without wearying. *Third*, pure mental energy, able to enter and exit the following without cease: kindness, compassion, joy, equanimity, meditation, liberations and concentrations. *The fourth pure energy* is the pure energy of honesty, which includes being free from deceptiveness, flattery, deviousness, and dishonesty and not regressing in any efforts. *The fifth pure energy* is the pure energy of determination on increasing progress which includes always intent on seeking higher and higher knowledge and aspiring to embody all good and pure qualities. *The sixth pure energy* is the un wasteful pure energy, which includes embodying charity, morality, tolerance, learning, and diligence and continuing to practice these unceasingly until enlightenment. *Seventh*, pure energy conquering all demons, able to extirpate greed, hatred, delusion, false views, and all other bonds and veils of afflictions. *The eighth pure energy* is the pure energy of fully developing the light of knowledge, which includes being carefully observant in all actions, consummating them all, preventing later regret, and attaining all the unique qualities of Buddhahood. *The ninth pure energy* is the pure energy without coming or going, which includes attaining true knowledge, entering the door of the realm of reality, body, speech and mind all impartial, understanding forms are formless and having no attachments. *The tenth pure energy* is the pure energy developing the light of Teaching which includes transcending all stages, attaining the coronation of Buddhas, with uncontaminated body manifesting the appearances of death and birth, leaving home and attaining enlightenment, teaching and passing away, fulfilling such tasks of Universal Good.

***According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Meditation of Great Enlightening Beings:*** Enlightening Beings who abide by these can attain the supreme pure meditation of Buddhas. *First*, pure meditation always gladly leaving home, giving up all possessions. *Second*, pure meditation finding genuine good companions, to teach the right way. *Third*, pure meditation living in the forest enduring wind and rain and so on, being detached from self and possessions. *Fourth*, pure meditation leaving clamorous sentient beings, always enjoying tranquil silence. *Fifth*, pure

meditation with harmonious mental activity, guarding the senses. *Sixth*, pure meditation with wind and cognition silent, impervious to all sounds and nettles of meditational concentration. *The seventh pure meditation* includes being aware of the methods of the Path of enlightenment and contemplating them all and actually realizing them. *The eighth pure meditation* includes pure meditation detached from clinging to its experiences, and neither grasping nor rejecting the realm of desire. *The ninth pure meditation* includes being awakening psychic knowledge and knowing the faculties and natures of all sentient beings. *The tenth pure meditation* includes freedom of action, entering into the concentration of Buddhas, and knowing there is no self.

***Also According to the Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Pure Wisdom of Great Enlightening Beings:*** Enlightening beings who abide by these can attain the unobstructed great wisdom of Buddhas. *First*, pure wisdom knowing all causes, not denying consequences. *Second*, pure wisdom knowing all conditions, not ignoring combination. *Third*, pure wisdom knowing nonannihilation and nonpermanence, comprehending interdependent origination truly. *Fourth*, pure wisdom extracting all views, neither grasping nor rejecting characteristics of sentient beings. *Fifth*, pure wisdom observing the mental activities of all sentient beings, knowing they are illusory. *Sixth*, Pure wisdom with vast intellectual power, distinguishing all truths and being unhindered in dialogue. *Seventh*, pure wisdom unknowable to demons, false teachers, or followers of the vehicles of individual salvation, deeply penetrating the knowledge of all Buddha. *The eighth pure wisdom* includes seeing the subtle reality body of all Buddhas, seeing the essential purity of all sentient beings, seeing that all phenomena are quiescent, seeing that all lands are the same as space, and knowing all characteristics without impediment. *The ninth Pure wisdom* includes all powers of mental command, analytic abilities, liberative means are ways of transcendence; fostering the attainment of all supreme knowledge. *The tenth pure wisdom* includes instantly uniting with adamant knowledge, comprehending the equality of all things, and attaining the most honorable knowledge of all things.

***According to the Flower Adornment Sutra, Chapter 33, There Are Ten Kinds of Ultimate Purity of all Buddhas:*** *First*, all Buddhas' past great vows are ultimately pure. *Second*, the religious conduct

maintained by all Buddhas is ultimately pure. Third, all Buddhas' separation from the confusion of worldly beings is ultimately pure. *Fourth*, all Buddhas' adorned lands are ultimately pure. *Fifth*, all Buddhas' followings are ultimately pure. *Sixth*, all Buddhas' families are ultimately pure. *Seventh*, all Buddhas' physical characteristics and refinements are ultimately pure. *Eighth*, the nondefilement of the reality-body of all Buddhas is ultimately pure. *Ninth*, all Buddhas' omniscient knowledge, without obstruction, is ultimately pure. *Tenth*, all Buddhas' liberation, freedom, accomplishment of their tasks, and arrival at completion are ultimately pure.

## ***II. Traveling on the Journey to Find the Bodhisattva Within Simply Also Means to Seek A Pure Self-Nature In This Very Life:***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know that no matter what we wish, want or do not want, we must once return to the purity of our self-nature. Naturally pure Self-Nature means the citta, pure in its original essence, gives itself up to the influence of the secondary evil passions, Manas, etc., and the ego. This is the primordial perfection Buddha-nature that is immanent in all beings and does not need to be "attained." This perfection is always present; however, that is obscured by delusion in everyman's consciousness. According to the Awakening of Faith, this is the self-existing fundamental pure mind (Immutable mind corpus, or mind-nature). In Buddhism, a self-nature; another expression for the Buddha-nature that is immanent in everything existing and that is experienced in self-realization. Original nature, contrasted to supreme spirit or purusha. Original nature is always pure in its original essence. Self-nature, that which constitutes the essential nature of a thing. In the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati, the nature of existence is not as it is discriminated by the ignorant." Things in the phenomenal world are transient, momentary, and without duration; hence they have no self-nature. Also according to The Lankavatara Sutra, there are seven types of self-nature. In the Zen School, the nature of the original nature is always pure in its original essence. The self-nature is originally pure in itself, neither produced nor destroyed, originally complete in itself, originally without

movement, and can produce the ten thousand dharmas. According to the Platform Sutra, the First Chapter, when the Fifth Patriarch explained the Diamond Sutra for Hui-Neng, 'One should produce a thought that is nowhere supported,' Hui Neng experienced the great enlightenment and he knew that all the ten thousand dharmas are not separate from the self-nature. He said to the Patriarch:

'How unexpected!

The self-nature is originally pure in itself.

How unexpected!

The self-nature is originally neither produced nor destroyed.

How unexpected!

The self-nature is originally complete in itself.

How unexpected!

The self-nature is originally without movement.

How unexpected!

The self-nature can produce the ten thousand dharmas.'

According to The Dharma Jewel Platform Sutra, the Sixth Patriarch taught: The worldly person's nature is basically clear and pure, and the ten thousand dharmas are produced from it. The thought of evil produces evil actions and the thought of good produces good actions. Thus all dharmas exist within self-nature. This is like the sky which is always clear, and the sun and moon which are always bright, so that if they are obscured by floating clouds it is bright above the clouds and dark below them. But if the wind suddenly blows and scatters the clouds, there is brightness above and below, and the myriad forms appear. The worldly person's nature constantly drifts like those clouds in the sky. Good Knowing Advisors, intelligence is like the sun and wisdom is like the moon. Intelligence and wisdom are constantly bright, but if you are attached to external states, the floating clouds of false thought cover the self-nature so that it cannot shine. If you meet a Good Knowing Advisor, if you listen to the true and right Dharma and destroy your own confusion and falseness, then inside and out there will be penetrating brightness, and within the self-nature all the ten thousand dharmas will appear. According to Buddhist teachings, traveling on the journey to find a Bodhisattva Within also means to seek a pure Self-nature in this very life.

## *Chapter Thirty-Six*

### *Simultaneous Cultivations of Blessings & Wisdom: The Right Journey to Find the Bodhisattva Within*

#### *I. An Overview of Blessedness & Virtues:*

**Blessedness:** Practices of blessing are various practices in cultivation for a Buddhist such as practicing charity, distributing free sutras, building temples and stupas, keeping vegetarian diet and precepts, etc. However, the mind is not able to focus on a single individual practice and it is difficult to achieve one-pointedness of mind. Thus, it is difficult to be reborn in the Pure Land. Sincere Buddhists should always remember that we must create our own blessings. If we cultivate blessings, we will obtain blessings; if we cultivate wisdom, we will obtain wisdom. However, to cultivate both blessings and wisdom is even better. Blessings come from ourselves. If we perform good deeds, we will have blessings. On the contrary, if we commit evil deeds, we will not have blessings. Buddhists should make demands on ourselves, not to make demands on others and seek outside appearances. Ancient Virtues taught: “Calamities and blessings are not fixed; we bring them upon ourselves,” or “Sickness enters through the mouth; calamities come out of the mouth”. We are beset with calamities on all sides, careless talking may very well be the cause. We may momentarily enjoy all kinds of good tasty foods such as steak, chicken, and seafood, but in the long run, these foods may cause us a lot of deadly diseases because nowadays animal flesh contains a lot of poisons from their chemical foods that help make them grow faster to be ready for selling in the market. However, Buddhist practitioners should always remember that in cultivation, a deed is considered to be totally pure when it is done without any thought of reward, whether worldly or divine. It is called ‘deed of no merit’. For no merit is sought, it is a deed of immeasurable merit, of infinite merit. For a deed to be great, it is not necessary that it be grandiose. What is important is the motive behind the deed and not the magnitude of the deed itself. If the motive is pure, then the deed is pure; if the motive is impure, then, no matter how big the deed is, it is still impure. Perhaps

this is why, when Emperor Liang Wu-Ti asked Bodhidharma how much merit he had acquired for promoting Buddhism in large-scale way, and Bodhidharma replied ‘No merit at all’.

“Punya” is the result of the voluntary performance of virtuous actions, also means field of merit, or field of happiness. Merit, karmic merit gained through giving alms, performing worship and religious services, reciting sutras, praying, and so on, which is said to assure a better life in the future. Accumulating merit is a major factor in the spiritual effort of a Buddhist layperson. Mahayana Buddhism teaches that accumulated merit should serve the enlightenmen of all beings by being transferred to others. The commitment to transfer a part of one’s accumulated merit to others is a significant aspect of the Bodhisattva vow. Perfection in this is achieved in the eighth stage of a Bodhisattva’s development. However, in Theravada countries, making merit is a central focus of the religious lives of laypeople, who are generally thought to be incapable of attaining the higher levels of meditative practice or Nirvana. In early Buddhism, it appears that it was assumed that merit is non-transferable, but in Mahayana the doctrine of “transference of merit” became widespread, and is said to be one of the key virtues of a Bodhisattva, who willingly gives away the karmic benefits of his or her good works for the benefit of others. All good deeds, or the blessing arising from good deeds. The karmic result of unselfish action either mental or physical. The blessing wealth, intelligence of human beings and celestial realms; therefore, they are temporary and subject to birth and death. Various practices for a Buddhist such as practicing charity, distributing free sutras, building temples and stupas, keeping vegetarian diet and precepts, etc. However, the mind is not able to focus on a single individual practice and it is difficult to achieve one-pointedness of mind. Thus, it is difficult to be reborn in the Pure Land.

**Virtues:** Virtue is practicing what is good like decreasing greed, anger and ignorance. Virtue is to improve oneself, which will help transcend birth and death and lead to Buddhahood. In the Samyutta Nikaya Sutta, the Buddha mentioned about eleven virtues that would conduce towards the well-being of women both in this world and in the next. Merit is the good quality in us which ensures future benefits to us, material or spiritual. It is not difficult to perceive that to desire merit, to

hoard, store, and accumulate merit, does, however meritorious it may be, imply a considerable degree of self-seeking. It has always been the tactics of the Buddhists to weaken the possessive instincts of the spiritually less-endowed members of the community by withdrawing them from such objects as wealth and family, and directing them instead towards one aim and object, i.e. the acquisition of merit. But that, of course, is good enough only on a fairly low spiritual level. At higher stages one will have to turn also against this form of possessiveness, one will have to be willing to give up one's store of merit for the sake of the happiness of others. The Mahayana drew this conclusion and expected its followers to endow other beings with their own merit, or, as the Scriptures put it, 'to turn over, or dedicate, their merit to the enlightenment of all beings.' "Through the merit derived from all our good deeds We wish to appease the suffering of all creatures, to be the medicine, the physician, and the nurse of the sick as long as there is sickness. Through rains of food and drink We wish to extinguish the fire of hunger and thirst. We wish to be an exhaustible treasure to the poor, a servant who furnishes them with all they lack. Our life, and all our re-birth, all our possessions, all the merit that We have acquired or will acquire, all that We abandon without hope of any gain for ourselves in order that the salvation of all beings might be promoted." According to Buddhism, "Virtue" is fundamental (the root), while "Wealth" is incidental. Virtuous conduct is the foundation of a person, while wealth is only an insignificant thing. Virtuous conduct begins in small places. Sincere Buddhists should not think a good deed is too small and fail to do it, then idly sit still waiting around for a big good deed. As a matter of fact, there is no such small or big good deed. A mountain is an accumulation of specks of dust. Although each speck is tiny, many specks piled up can form a big mountain. Similarly, virtuous deeds may be small, yet when many are accumulated, they will form a mountain of virtue. In addition, virtue will help transcend birth and death and lead to Buddhahood.

In the Lotus Sutra, chapter 19, the Buddha taught about the merit of the eye as follows: "That a good son or good daughter, with the natural pure eyes received at birth from his or her parents (it means that they already brought with them from previous lives the merit of the eyes), will see whatever exists within and without the three thousand-great-

thousandfold world, mountains, forests, rivers, and seas, down to the Avici hell and up to the Summit of Existence, and also see all the living beings in it, as well as see and know in detail all their karma-cause and rebirth states of retribution. Even though they have not yet attained divine vision of heavenly beings, they are still capable of discerning the real state of all things, they can receive the power to do so while living in the Saha world because they have pure eyes unclouded with mental illusion. To put it more plainly, they can do so because their minds become so pure that they are devoid of selfishness, so that they view things unswayed by prejudice or subjectivity. They can see things correctly as they truly are, because they always maintain calm minds and are not swayed by impulse. Remember a thing is not reflected as it is in water boiling over a fire. A thing is not mirrored as it is on the surface of water hidden by plants. A thing is not reflected as it is on the surface of water running in waves stirred up the wind.” The Buddha teaches us very clearly that we cannot view the real state of things until we are free from the mental illusion caused by selfishness and passion.

Regarding the Merit of the Ear, the Buddha teaches that any good son or good daughter who has improved in the five practices of the preacher will be able to hear all words and sounds with his natural ears. A person who has attained a serene mind through cultivation in accordance with the Buddha’s teachings can grasp the subtle shifting of things through their sounds. With a serene ear, one can grasp distinctly the movements of nature just by hearing the sounds of crackling fire, of murmuring water, and of whistling wind. When such a person hears the sounds of nature, he can enjoy them as much as if he were listening to beautiful music. However, the most important thing for you to remember in cultivation for the merit of the ear is that a person can listen without being under their control and he will hear without harm to his organ of hearing. It is to say even if he hears the sounds of beautiful music he is not attached to them. He may be fond of music for a short time, but he has no permanent attachment to it, nor is lulled into forgetting other important matters. An ordinary person hears the sounds of worry, of suffering, and of grief on one side and the sounds of dispute and quarrels on the other, he will be thrown into confusion, but a sincere and devout practitioner of the Buddha’s teachings will not be

overwhelmed; he will dwell calmly amid the noise and will be able to hear these sounds with serenity.

According to the Kayagatasati-Sutta in the Middle Length Discourses of the Buddha, cultivation of mindfulness of the body means when walking, a person understands that he is walking; when standing, he understands that he is standing; when sitting, he understands that he is sitting; when lying, he understands that he is lying. He understands accordingly however his body is disposed. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned. That is how a person develops mindfulness of the body. One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises. One becomes a conqueror of fear and dread, and fear and dread do not conquer oneself; one abides overcoming fear and dread whenever they arise. One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. One obtains at will, without trouble or difficulty, the four jhanas that constitute the higher mind and provide a pleasant abiding here and now. One wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world. One understands the minds of other beings, of other persons, having encompassed them with one's own mind. He understands the mind of other beings, of other persons, having encompassed them with his own mind. He understands a mind affected by lust as affected by lust and a mind unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by

delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted mind; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated. One recollects one's manifold past lives, that is, one birth, two births..., a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion. "There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here. Thus with their aspects and particulars one recollects one's manifold past lives. With the divine eye, which is purified and surpasses the human. One sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions. By realizing for oneself with direct knowledge, one here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

King Liang-Wu-Ti asked Bodhidharma: "All my life I have built temples, given sanction to the Sangha, practiced giving, and arranged vegetarian feasts. What merit and virtue have I gained?" Bodhidharma said, "There was actually no merit and virtue." Buddhist practitioners should always remember that whatever is in the stream of births and deaths. Even conditioned merits and virtues lead to rebirth within samsara. We have been swimming in the stream of outflows for so many aeons, now if we wish to get out of it, we have no choice but swimming against that stream. To be without outflows is like a bottle that does not leak. For human beings, people without outflows means they are devoided of all bad habits and faults. They are not greedy for wealth, sex, fame, or profit. However, sincere Buddhists should not misunderstand the differences between "greed" and "necessities".

Remember, eating, drinking, sleeping, and resting, etc will become outflows only if we overindulge in them. Sincere Buddhists should only eat, drink, sleep, and rest moderately so that we can maintain our health for cultivation, that's enough. On the other hand, when we eat, we eat too much, or we try to select only delicious dishes for our meal, then we will have an outflow.

In the Dharma Jewel Platform Sutra, the Sixth Patriarch emphasized that all acts from king Liang-Wu-Ti actually had no merit and virtue. Emperor Wu of Liang's mind was wrong; he did not know the right Dharma. Building temples and giving sanction to the Sangha, practicing giving and arranging vegetarian feasts is called 'seeking blessings.' Do not mistake blessings for merit and virtue. Merit and virtue are in the Dharma body, not in the cultivation of blessings." The Master further said, "Seeing your own nature is merit, and equanimity is virtue. To be unobstructed in every thought, constantly seeing the true, real, wonderful function of your original nature is called merit and virtue. Inner humility is merit and the outer practice of reverence is virtue. Your self-nature establishing the ten thousand dharmas is merit and the mind-substance separate from thought is virtue. Not being separate from the self-nature is merit, and the correct use of the undefiled self-nature is virtue. If you seek the merit and virtue of the Dharma body, simply act according to these principles, for this is true merit and virtue. Those who cultivate merit in their thoughts, do not slight others but always respect them. Those who slight others and do not cut off the 'me and mine' are without merit. The vain and unreal self-nature is without virtue, because of the 'me and mine,' because of the greatness of the 'self,' and because of the constant slighting of others. Good Knowing Advisors, continuity of thought is merit; the mind practicing equality and directness is virtue. Self-cultivation of one's nature is merit and self-cultivation of the body is virtue. Good Knowing Advisors, merit and virtue should be seen within one's own nature, not sought through giving and making offerings. That is the difference between blessings and merit and virtue. Emperor Wu did not know the true principle. Our Patriarch was not in error."

Buddhist practitioners should always remember that merit is what one establishes by benefitting others, while virtue is what one practices to improve oneself such as decreasing greed, anger and ignorance.

Both merit and virtue should be cultivated side by side. These two terms are sometimes used interchangeably. However, there is a crucial difference. Merits are the blessings (wealth, intelligence, etc) of the human and celestial realms; therefore, they are temporary and subject to birth and death. Virtue, on the other hand, transcend birth and death and lead to Buddhahood. The same action of giving charity can lead to either Merit or Virtue. If you give charity with the mind to obtain mundane rewards, you will get Merit; however, if you give charity with the mind to decrease greed, you will obtain virtue. Merit is what one established by benefitting others, while virtue is what one practices to improve oneself such as decreasing greed, anger, and ignorance. Both merit and virtue should be cultivated side by side. These two terms are sometimes used interchangeably. However, there is a crucial difference. Merits are the blessings (wealth, intelligence, etc) of the human and celestial realms; therefore, they are temporary and subject to birth and death. Virtue, on the other hand, transcend birth and death and lead to Buddhahood. The same action of giving charity with the mind to obtain mundane rewards, you will get merit; however, if you give charity with the mind to decrease greed and stingy, you will obtain virtue. Merit is obtained from doing the Buddha work, while virtue gained from one's own practice and cultivation. If a person can sit stillness for the briefest time, he creates merit and virtue which will never disappear. Someone may say, 'I will not create any more external merit and virtue; I am going to have only inner merit and virtue.' It is totally wrong to think that way. A sincere Buddhist should cultivate both kinds of merit and virtue. When your merit and virtue are perfected and your blessings and wisdom are complete, you will be known as the 'Doubly-Perfected Honored One.' Any Buddhist would want to amass merit and virtue, but not be attached to the process. People who cultivate the Way should act as if nothing is being done. We should sweep away all dharmas, should go beyond all attachment to views. A sincere Buddhist should not say, "I have this particular spiritual skill," or "I have some cultivation." It is wrong to say "I have such and such a state," or "I have such and such psychic power." Even if we have such attainment, it is still unreal and not to be believed. Do not be taken in. Faith in strange and miraculous abilities and psychic powers will keep us from realizing genuine proper concentration. We

should realize that proper concentration does not come from outside, but is born instead from within our own nature. We achieve proper concentration by introspection and reflection, by seeking within ourselves. According to the Buddha, the practice of generosity, morality, patience, and energy will result in the accumulation of merit, manifested in the form dimension; while the practice of energy, meditation and wisdom will result in the accumulation of knowledge, manifested in the truth dimension (formless).

In the Dharmapada Sutra, the Buddha taught: “The scent of flowers does not blow against the wind, nor does the fragrance of sandalwood and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction (Dharmapada 54). Of little account is the fragrance of sandal-wood, lotus, jasmine; above all these kinds of fragrance, the fragrance of virtue is by far the best (Dharmapada 55). Of little account is the fragrance of sandal; the fragrance of the virtuous rises up to the gods as the highest (Dharmapada 56). Mara never finds the path of those who are virtuous, careful in living and freed by right knowledge (Dharmapada 57).”

## ***II. Cultivation of Blessedness:***

In Buddhism, cultivate merits, sundry practices or practices of blessing means cultivate to gather merits includes various practices for a Buddhist such as practicing charity, distributing free sutras, building temples and stupas, keeping vegetarian diet and precepts, etc. However, the mind is not able to focus on a single individual practice and it is difficult to achieve one-pointedness of mind. Practices of blessing are various practices in cultivation for a Buddhist such as practicing charity, distributing free sutras, building temples and stupas, keeping vegetarian diet and precepts, etc. Sincere Buddhists should always remember that we must create our own blessings. If we cultivate blessings, we will obtain blessings; if we cultivate wisdom, we will obtain wisdom. However, to cultivate both blessings and wisdom is even better. Blessings come from ourselves. If we perform good deeds, we will have blessings. On the contrary, if we commit evil deeds, we will not have blessings. Buddhists should make demands on ourselves, not to make demands on others and seek outside

appearances. Ancient Virtues taught: “Calamities and blessings are not fixed; we bring them upon ourselves,” or “Sickness enters through the mouth; calamities come out of the mouth”. We are beset with calamities on all sides, careless talking may very well be the cause. We may momentarily enjoy all kinds of good tasty foods such as steak, chicken, and seafood, but in the long run, these foods may cause us a lot of deadly diseases because nowadays animal flesh contains a lot of poisons from their chemical foods that help make them grow faster to be ready for selling in the market. However, Zen practitioners should always remember that in Zen, a deed is considered to be totally pure when it is done without any thought of reward, whether worldly or divine. It is called ‘deed of no merit’. For no merit is sought, it is a deed of immeasurable merit, of infinite merit. For a deed to be great, it is not necessary that it be grandiose. What is important is the motive behind the deed and not the magnitude of the deed itself. If the motive is pure, then the deed is pure; if the motive is impure, then, no matter how big the deed is, it is still impure. Perhaps this is why, when Emperor Liang Wu-Ti asked Bodhidharma how much merit he had acquired for promoting Buddhism in large-scale way, and Bodhidharma replied ‘No merit at all’.

“Punya” is the result of the voluntary performance of virtuous actions, also means field of merit, or field of happiness. Merit, karmic merit gained through giving alms, performing worship and religious services, reciting sutras, praying, and so on, which is said to assure a better life in the future. Accumulating merit is a major factor in the spiritual effort of a Buddhist layperson. Mahayana Buddhism teaches that accumulated merit should serve the enlightenmen of all beings by being transferred to others. The commitment to transfer a part of one’s accumulated merit to others is a significant aspect of the Bodhisattva vow. Perfection in this is achieved in the eighth stage of a Bodhisattva’s development. However, in Theravada countries, making merit is a central focus of the religious lives of laypeople, who are generally thought to be incapable of attaining the higher levels of meditative practice or Nirvana. In early Buddhism, it appears that it was assumed that merit is non-transferable, but in Mahayana the doctrine of “transference of merit” became widespread, and is said to be one of the key virtues of a Bodhisattva, who willingly gives away

the karmic benefits of his or her good works for the benefit of others. All good deeds, or the blessing arising from good deeds. The karmic result of unselfish action either mental or physical. The blessing wealth, intelligence of human beings and celestial realms; therefore, they are temporary and subject to birth and death. Various practices for a Buddhist such as practicing charity, distributing free sutras, building temples and stupas, keeping vegetarian diet and precepts, etc. Devout Buddhists should always remember that the law of cause and effect or the relation between cause and effect in the sense of the Buddhist law of “Karma” is inconceivable. The law of causation (reality itself as cause and effect in momentary operation). Every action which is a cause will have a result or an effect. Likewise every resultant action or effect has its cause. The law of cause and effect is a fundamental concept within Buddhism governing all situations. The Moral Causation in Buddhism means that a deed, good or bad, or indifferent, brings its own result on the doer. Good people are happy and bad ones unhappy. But in most cases “happiness” is understood not in its moral or spiritual sense but in the sense of material prosperity, social position, or political influence. For instance, kingship is considered the reward of one’s having faithfully practiced the ten deeds of goodness. If one meets a tragic death, he is thought to have committed something bad in his past lives even when he might have spent a blameless life in the present one.

In Buddhism, the term “field of blessing” is used just as a field where crops can be grown. People who grow offerings to those who deserve them will harvest blessing results accordingly. Sincere Buddhists should always cultivate the Field of Blessing by offerings to Buddha, His Dharma, and the Sangha. The field of blessedness or the field for cultivation of happiness, meritorious or other deeds, i.e. any sphere of kindness, charity, or virtue. Someone who is worthy of offerings. Just as a field can yield crops, so people will obtain blessed karmic results if they make offerings to one who deserves them. According to Buddhism, Buddhas, Bodhisattvas, Arhats and all sentient beings, whether friends or foes, are fields of merits for the cultivator because they provide him with an opportunity to cultivate merits and virtues. Filial piety toward one’s parents and support them, serve and respect one’s teachers and the elderly, maintain a compassionate heart,

abstain from doing harm, and keep the ten commandments. One of the four fields for cultivating happiness (blessing). The Buddha taught: “Children should pay special attention to their parents. As parents age, it is inevitable that their bodies will gradually weaken and deteriorate in a variety of ways, making them increasingly susceptible to physical illnesses that can affect every organ in their system. This is natural and there is no escape. Even though, children have no forceful obligation to care for their aged and sick parents, and aged parents have to depend on their children’s goodwill. Zen practitioners should take good care of their parents piously, and practitioners should always remember that there is no better institution to care for the aged parents other than the family itself.” Beside the filial piety toward one’s parents and support them, Zen practitioners should take refuge in the Triratna, and should always serve and respect teachers and the elderly, maintain a compassionate heart, abstain from doing harm, and keep the ten commandments.

### ***III. Cultivations of Wisdom:***

According to Buddhist legendary, in Buddhist teachings, there are eighty-four thousand dharma-doors. Eighty-four thousand is a symbolic number which represents a countless number of the Buddha Dharma-door. Although talking about numerous dharma doors, all of them concentrate only on two matters. First, cultivation of blessing to accumulate merits; and the second matter is the cultivation of wisdom to accumulate virtues. In the limitation of this chapter, we only discuss about the cultivation of wisdom. The real wisdom is not something we can attain externally, only because most of us have become confused through general misconceptions and therefore, are unable to realize this potential wisdom. If we can eliminate this confusion, we will realize this intrinsic part of our nature. This is the main purpose of cultivation in Buddhism. The ultimate goal in cultivating is the complete enlightenment. Practitioners should always remember that the Buddha’s teachings: “All things arise from the mind.” Therefore, when the mind is pure, everything else is pure. Devout Buddhists should always remember that Buddhist religion is the path of returning to self (looking inward), the goal of its education must be inward and not outward for appearances and matters. As mentioned above, the main

causes of sufferings and afflictions are greed, anger, hatred, ignorance, pride, doubt, wrong views, killing, stealing, sexual misconduct, lying, and so on... and the ultimate goal of Buddhism is to help sentient beings, especially human beings, to observe and practice discipline, meditation, and wisdom so that we can eliminate these troubles so that if we are not able to become a Buddha, at least we can become a real Buddhist who has a peaceful, mindful and happy life.

The Buddha taught his disciples numerous methods to practice to help the mind remain calm and unaffected in all situations, not giving rise to any wandering and discriminating thoughts or attachments so practitioners can recover their own original nature. Cultivation of wisdom means nothing profound but correcting our previous erroneous thoughts, speech, and acts. In cultivating to attain wisdom, observing precepts and practicing meditation play an extremely important role because observing precepts will help practitioners not to commit wrong-doings, while practicing meditation will help practitioners attain a pure mind. Fundamental wisdom which is inherent in every man and which can manifest itself only after the veil of ignorance, which screens it, has been transformed by means of self-cultivation as taught by the Buddha. According to the Buddha, wisdom is extremely important for it can be commensurate with enlightenment itself. It is wisdom that finally opens the door to freedom, and wisdom that removes ignorance, the fundamental cause of suffering. It is said that while one may sever the branches of a tree and even cut down its trunk, but if the root is not removed, the tree will grow again. Similarly, although one may remove attachment by means of renunciation, and aversion by means of love and compassion, as long as ignorance is not removed by means of wisdom, attachment and aversion will sooner or later arise again. As for the Buddha, immediately after witnessing the unhappy incident involving the worm and the bird at the plowing ceremony, the prince sat under a nearby rose-apple tree and began to contemplate. This is a very early experience of meditation of the Buddha. Later, when he renounced the world and went forth to seek the ultimate truth, one of the first disciplines he developed was that of meditation. Thus, the Buddha himself always stressed that meditation is the only way to help us to achieve wisdom.

In Buddhism, wisdom is of the highest importance; for purification comes through wisdom, through understanding. But the Buddha never praised mere intellect. According to him, knowledge should go hand in hand with purity of heart, with moral excellence (*vijja-caranasampanna-p*). Wisdom gained by understanding and development of the qualities of mind and heart is wisdom par excellence (*bhavanamaya panna-p*). It is saving knowledge, and not mere speculation, logic or specious reasoning. Thus, it is clear that Buddhism is neither mere love of, nor inducing the search after wisdom, nor devotion, though they have their significance and bearing on mankind, but an encouragement of a practical application of the teaching that leads the follower to dispassion, enlightenment and final deliverance.

For Buddhist practitioners, to begin to cultivate wisdom means to start our own inner struggle. Zen Master Philip Kapleau wrote in *The Three Pillars of Zen*: "Zazen that leads to Self-realization is neither idle reverie nor vacant inaction but an intense inner struggle to gain control over the mind and then to use it, like a silent missile, to penetrate the barrier of the five senses and the discursive intellect (that is, the sixth sense). It demands energy, determination and courage. Yasutani-roshi (Zen master Hakuun Yasutani 1885-1973) calls it 'a battle between the opposing forces of delusion and bodhi.' This state of mind has been vividly described in these words, said to have been uttered by the Buddha as he sat beneath the Bo tree making his supreme effort, and often quoted in the zendo during sesshin: 'Though only my skin, sinews, and bones remain and my blood and flesh dry up and wither away, yet never from this seat will I stir until I have attained full enlightenment.' The drive toward enlightenment is powered on the one hand by a painful felt inner bondage, a frustration with life, a fear of death, or both; and on the other by the conviction that through awakening one can gain liberation. But it is in zazen that the body-mind's force and vigor are enlarged and mobilized for the breakthrough into this new world of freedom."

The Buddha often taught his disciples that all sentient beings possess a Buddha's wisdom or original nature which has abilities to know the past, present and future. These are our original abilities. Unfortunately, they are covered and hidden by our delusion. Delusion

occurs when the mind is not still, while an enlightened one remains unaffected. It should be noted that when our six senses encounter the environment, our mind moves, giving rise to wandering thoughts. The resulting wisdom, or training in wisdom. Even though wisdom involves cause and effect. Those who cultivated and planted good roots in their past lives would have a better wisdom. However, in this very life, if you want to get rid of greed, anger, and ignorance, you have no choice but cultivating discipline and samadhi so that you can obtain wisdom paramita. With wisdom paramita, you can destroy these thieves and terminate all afflictions. Wisdom is one of the three studies in Buddhism. The other two are precepts and meditation. According to Bhikkhu Piyadassi Mahathera in *The Spectrum of Buddhism*, high concentration is the means to the acquisition of wisdom or insight.

#### ***IV. The Spirit of Bodhisattvas' Cultivation: Simultaneous Cultivations of Blessings & Wisdom:***

In Buddhist cultivations, there are several different dharma doors, but there are only two ways of cultivation: Cultivation of merits and cultivation of wisdom. Cultivate to gather merits (practices of blessing or sundry practices) includes various practices for a Buddhist such as practicing charity, distributing free sutras, building temples and stupas, keeping vegetarian diet and precepts, etc. Merit is the result of the voluntary performance of virtuous actions, also means field of merit, or field of happiness. All good deeds, or the blessing arising from good deeds. The karmic result of unselfish action either mental or physical. The blessing wealth, intelligence of human beings and celestial realms; therefore, they are temporary and subject to birth and death. Merit is the quality in us which ensures future benefits to us, material or spiritual. It is not difficult to perceive that to desire merit, to hoard, store, and accumulate merit, does, however meritorious it may be, imply a considerable degree of self-seeking. It has always been the tactics of the Buddhists to weaken the possessive instincts of the spiritually less-endowed members of the community by withdrawing them from such objects as wealth and family, and directing them instead towards one aim and object, i.e. the acquisition of merit. But that, of course, is good enough only on a fairly low spiritual level. At higher stages one will have to turn also against this form of

possessiveness, one will have to be willing to give up one's store of merit for the sake of the happiness of others. The Mahayana drew this conclusion and expected its followers to endow other beings with their own merit, or, as the Scriptures put it, 'to turn over, or dedicate, their merit to the enlightenment of all beings.' "Through the merit derived from all my good deeds I wish to appease the suffering of all creatures, to be the medicine, the physician, and the nurse of the sick as long as there is sickness. Through rains of food and drink I wish to extinguish the fire of hunger and thirst. I wish to be an exhaustible treasure to the poor, a servant who furnishes them with all they lack. My life, and all my re-birth, all my possessions, all the merit that I have acquired or will acquire, all that I abandon without hope of any gain for myself in order that the salvation of all beings might be promoted."

Truly speaking, owing to the practice of wisdom, practitioners will attain a number of virtues that contribute a considerable part in the process of going beyond the six paths of the samsara. Virtue is practicing what is good like decreasing greed, anger and ignorance. Virtue is to improve oneself, which will help transcend birth and death and lead to Buddhahood. Merit is what one established by benefitting others, while virtue is what one practices to improve oneself such as decreasing greed, anger, and ignorance. Both merit and virtue should be cultivated side by side. These two terms are sometimes used interchangeably. However, there is a crucial difference. Merits are the blessings (wealth, intelligence, etc) of the human and celestial realms; therefore, they are temporary and subject to birth and death. Virtue, on the other hand, transcend birth and death and lead to Buddhahood. The same action of giving charity with the mind to obtain mundane rewards, you will get merit; however, if you give charity with the mind to decrease greed and stingy, you will obtain virtue. While blessing (merit) is obtained from doing the Buddha work, while virtue gained from one's own practice and cultivation. If a person can sit stillness for the briefest time, he creates merit and virtue which will never disappear. Someone may say, 'I will not create any more external merit and virtue; I am going to have only inner merit and virtue.' It is totally wrong to think that way. A sincere Buddhist should cultivate both kinds of merit and virtue. When your merit and virtue are perfected and your blessings and wisdom are complete, you will be

known as the 'Doubly-Perfected Honored One.' According to the Platform Sutra, Chapter Three, the Master told Magistrate Wei, "Emperor Wu of Liang's mind was wrong; he did not know the right Dharma. Building temples and giving sanction to the Sangha, practicing giving and arranging vegetarian feasts is called 'seeking blessings.' Do not mistake blessings for merit and virtue. Merit and virtue are in the Dharma body, not in the cultivation of blessings." The Master further said, "Seeing your own nature is merit, and equanimity is virtue. To be unobstructed in every thought, constantly seeing the true, real, wonderful function of your original nature is called merit and virtue. Inner humility is merit and the outer practice of reverence is virtue. Your self-nature establishing the ten thousand dharmas is merit and the mind-substance separate from thought is virtue. Not being separate from the self-nature is merit, and the correct use of the undefiled self-nature is virtue. If you seek the merit and virtue of the Dharma body, simply act according to these principles, for this is true merit and virtue. Those who cultivate merit in their thoughts, do not slight others but always respect them. Those who slight others and do not cut off the 'me and mine' are without merit. The vain and unreal self-nature is without virtue, because of the 'me and mine,' because of the greatness of the 'self,' and because of the constant slighting of others. Good Knowing Advisors, continuity of thought is merit; the mind practicing equality and directness is virtue. Self-cultivation of one's nature is merit and self-cultivation of the body is virtue. Good Knowing Advisors, merit and virtue should be seen within one's own nature, not sought through giving and making offerings. That is the difference between blessings and merit and virtue."

According to Buddhist teachings, the root or organ of wisdom or sense of wisdom is one of the five organs. The wisdom that people of religion must maintain. This is not a self-centered wisdom but the true wisdom that we obtain when we perfectly free ourselves from ego and illusion. So long as we have this wisdom, we will not take the wrong way. We can say the same thing of our belief in religion itself, not to mention in our daily lives. If we don't cultivate with our wisdom, we will surely be attached to selfish, small desires. Eventually, we are apt to stray toward a mistaken religion. However, earnestly we may believe in it, endeavoring to practice its teaching, keeping it in mind,

and devoting ourselves to it, we cannot be saved because of its basically wrong teaching, and we sink farther and farther into the world of illusion. There are many instances around us of people following such a course. Although “sense of wisdom” is mentioned as the last of the five organs leading man to good conduct, it should be the first in the order in which we enter a religious life.

For any Buddhist practitioners, Wisdom and Concentration play an extremely important role on the path of cultivation. Meditation and wisdom, two of the six paramitas; likened to the two hands, the left meditation, the right wisdom. According to the Platform Sutra, Chapter Four, the Sixth, Patriarch instructed the assembly: “Good Knowing Advisors, this Dharma-door of mine has concentration and wisdom as its foundation. Great assembly, do not be confused and say that concentration and wisdom are different. Concentration and wisdom are one substance, not two. Concentration is the substance of wisdom, and wisdom is the function of concentration. Where there is wisdom, concentration is in the wisdom. Where there is concentration, wisdom is in the concentration. If you understand this principle, you understand the balanced study of concentration and wisdom. Students of the Way, do not say that first there is concentration, which produces wisdom, or that first there is wisdom, which produces concentration: do not say that the two are different. To hold this view implies a duality of dharma. If your speech is good, but your mind is not, then concentration and wisdom are useless because they are not equal. If mind and speech are both good, the inner and outer are alike, and concentration and wisdom are equal. Self-enlightenment, cultivation, and practice are not a matter for debate. If you debate which comes first, then you are similar to a confused man who does not cut off ideas of victory and defeat, but magnifies the notion of self and dharmas, and does not disassociate himself from the four marks. Good Knowing Advisors, what are concentration and wisdom like? They are like a lamp and its light. With the lamp, there is light. Without the lamp, there is darkness. The lamp is the substance of the light and the light is the function of the lamp. Although there are two names, there is one fundamental substance. The dharma of concentration and wisdom is also thus.”

Devout Buddhists should always remember that hinderers or barriers caused by passions and delusion which aid rebirth and hinder

to arising of wisdom. Owing to the practice of all knowledge, the practice of the unexcelled knowledge and wisdom of Buddhas, nothing that we don't know. Besides, owing to the practice of wisdom, practitioners will attain the wisdom eye that sees all things as unreal. With the wisdom-eye, a Bodhisattva takes in at a glance all the wonders and inconceivabilities of the spiritual realm to its deepest abyss. This also means to discern the entity of things and their real state. This, in a sense, a philosophical way of looking at things. A person with the eye of wisdom can observe things that are invisible to the average person and can perceive matters that are beyond imagination. He realizes that all things in this world are always changing and there is nothing existing in a fixed form. That is to say all things are impermanent, nothing in the universe is an isolated existence, having no relation to other things; everything exists in relationship with everything else like the meshes of a net, nothing has an ego. At the same time, practitioners will attain the force of wisdom or the ability to maintain clear wisdom or the power of wisdom (awareness) which rests on insight into the four noble truths and leads to the knowledge that liberates.

The goal of practicing of meditation is to attain wisdom. True wisdom arises from purity of mind. The real wisdom is not attained from reading and studying sutras or books; the wisdom we attain from reading and studying is only worldly knowledge and not true wisdom. Besides, practitioners who cultivate wisdom should always be clear and not be deluded on the law of cause and effect. Buddhist ancients often said: "Bodhisattvas fear (are afraid of) causes; living beings fear effects (results or consequences)." As a matter of fact, all those who cultivate wisdom know that both cause and effect are closely related as they co-exist mutually. Everything in this world is subject to the law of cause and effect. Everything is empty and impermanent, but the law of cause and effect never changes. Because Bodhisattvas, those who cultivate wisdom, are afraid of bad consequences in the future, not only they avoid planting evil-causes or evil karma in the present, but they also diligently cultivate to gradually diminish their karmic obstructions; at the same time to accumulate their virtues and merits, and ultimately to attain Buddhahood. However, sentient beings complete constantly to gather evil-causes; therefore, they must suffer evil effect. When

ending the effect of their actions, they are not remorseful or willing to repent. Not only do they blame Heaven and other people, but they continue to create more evil karma in opposition and retaliation. Therefore, enemies and vengeance will continue to exist forever in this vicious cycle. From the beginningless time, due to our lack of wisdom, we perceive and behave foolishly, and thus suffer afflictions and sufferings. According to Buddhism, there are consequences, either good or bad, to our thoughts, words and actions. Some people believe that reasons that cause sufferings and afflictions come from external environments and conditions, but to Buddhism, these reasons lie within everyone of us. Devout Buddhists should always remember that sufferings and afflictions caused by ignorance, while the source of happiness and Nirvana is wisdom. For this reason, we must cultivate to transform these sufferings and afflictions into peace, mindfulness, happiness, and final goal of Nirvana. If we want to change direction away from greed, anger, delusion, arrogance, doubt, wrong views, killing, stealing, sexual misconducts, lying... the only way to achieve our goal is to attain a real wisdom. For with the real wisdom we can overcome the above mentioned ten evil robbers. The, our lives will become more pure and peaceful.

In Buddhism, Prajna is often interchanged with wisdom. Wisdom means knowledge, the science of the phenomenal, while prajna more generally to principles or morals. Wisdom is described as the understanding of the Four Noble Truths, the understanding of interdependent origination, and the like. The attainment of wisdom is the ability of transformation of these doctrinal items from mere objects of intellectual knowledge into real, personal experience. In other words, according to Buddhism, wisdom is the ability to change our knowledge of the four Noble Truths and the like from mere sutra learning into actual, living truth. To attain wisdom, we must first cultivate good conduct, then cultivate mental development. It should be noted that reading and understanding the meaning of a sutra doesn't mean attaining wisdom. Wisdom means reading, understanding, and transforming doctrinal items from sutras into real, personal experience. Wisdom gives us the ability of "seeing the truth" or "seeing things as they really are" because the attainment of wisdom is not an intellectual or academic exercise, it is understanding or seeing these truths directly.

In Buddhism, wisdom is the highest virtue of all. It is usual to translate the Sanskrit term “Prajna” (pali-Panna) by “wisdom,” and that is not positively inaccurate. When we are dealing with the Buddhist tradition, however, we must always bear in mind that there Wisdom is taken in a special sense that is truly unique in the history of human thought. “Wisdom” is understood by Buddhists as the methodical contemplation of ‘Dharmas.’ This is clearly shown by Buddhaghosa’s formal and academic definition of the term: “Wisdom has the characteristic of penetrating into dharmas as they are themselves. It has the function of destroying the darkness of delusion which covers the own-being of dharmas. It has the manifestation of not being deluded. Because of the statement: ‘He who is concentrated knows, sees what really is,’ concentration is its direct and proximate cause.” Wisdom is a weapon of enlightening beings, dissolving all ignorance and afflictions. Enlightening Beings who abide by these can annihilate the afflictions, bondage, and compulsion accumulated by all sentient beings in the long night of ignorance. In short, practitioners who cultivate merits alongside wisdom will realize how this body of liberties and endowments is found but once, is difficult to obtain, and is easily lost; and partake of its essence, make it worthwhile, undistracted by the meaningless affairs of this life. Practitioners who cultivate merits alongside wisdom will always enthusiastically practice avoiding negative actions and always cultivate to accumulate virtues and finally reach the complete emancipation.

The Buddha taught that the ultimate perfect wisdom is innate. The Flower Adornment Sutra taught: “Every being possesses the same wisdom and virtuous capabilities as Buddhas.” However, why do we have not this wisdom now? It is because of wandering thoughts and attachments. Now we try to cultivate in order to restore that innate wisdom. If we have the real wisdom, our thoughts, speech and behavior will be correct; how can we suffer where there are no ill consequences to suffer from? Of course, what kind of life do we have if we don't want to say a life of peace, mindfulness and happiness? Buddhist teachings show us that with a real wisdom, people can change lives of afflictions and sufferings into ones of peace, mindfulness and happiness. In summary, cultivation in Buddhism means to restore lives of wisdom,

restore the ultimate and complete wisdom that the Buddha once did more than twenty-six centuries ago.

Finally, in Buddhist cultivations, merits and wisdom are two feet of a practitioner who is walking toward the Buddha-Land. If lack just one, that person immediately becomes disabled and will never be able to reach the Buddha-Land. As a matter of fact, according to Buddhist teachings, without purity of conduct there will be no calm equipoise of thought. In other words, if we don't cultivate merits in our own body, our mind will wander around without the calm equipoise of thought there will be no completion of insight. The completion of insight (prajna) means the perfection of intellect and wisdom, i.e., perfect enlightenment. It is the result of self-creation and the ideal of the self-creating life. The code of conduct set forth by the Buddha is not a set of mere negative prohibitions, but an affirmation of doing good, a career paved with good intentions for the welfare of happiness of mankind. These moral principles aim at making society secure by promoting unity, harmony and mutual understanding among people. Devout Buddhists should always remember that Buddhist religion is the path of returning to self (looking inward), the goal of its education must be inward and not outward for appearances and matters. As mentioned above, the main causes of sufferings and afflictions are greed, anger, hatred, ignorance, pride, doubt, wrong views, killing, stealing, sexual misconduct, lying, and so on... and the ultimate goal of Buddhism is to help sentient beings, especially human beings, to observe and practice discipline, meditation, and wisdom so that we can eliminate these troubles so that if we are not able to become a Buddha, at least we can become a real Buddhist who has a peaceful, mindful and happy life.

## *Chapter Thirty-Seven*

### *On the Journey to Find the Bodhisattva Within, to Arrive at the Full Knowledge of Tathagatahood Forms the Foundation of the Final Enlightenment & Emancipation*

#### *I. An Overview & Meanings of Wisdom In Buddhist Point of View:*

According to Buddhism, wisdom means knowledge of things and realization of truth; the wisdom that is arosen from right perception or knowing of all things; the wisdom that is based on right understanding and right thought. Higher intellect or spiritual wisdom; knowledge of the ultimate truth (reality). Jnana is the essential clarity and unerring sensibility of a mind that no longer clings to concepts of any kind. It is direct and sustained awareness of the truth, for a Bodhisattva, that meaning and existence are found only in the interface between the components of an unstable and constantly shifting web of relationships, which is everyday life, while prajna is the strength of intellectual discrimination elevated to the status of a liberating power, a precision tool capable of slicing through obstructions that take the form of afflictions and attachments to deeply engrained hereditary patterns of thought and action. Jnana is a very flexible term, as it means sometimes ordinary worldly knowledge, knowledge of relativity, which does not penetrate into the truth of existence, but also sometimes transcendental knowledge, in which case being synonymous with Prajna or Arya-jnana. In Indian Buddhism it is commonly held that this results from the attainment of meditative concentration (samadhi), but Hui-Neng taught that the two are identical and that both are inherent in every moment of thought. This notion has subsequently been accepted by most Zen traditions.

In Buddhism, wisdom means decision or judgment as to phenomena or affairs and their principles, of things and their fundamental laws. Prajna is often interchanged with wisdom. Wisdom means knowledge, the science of the phenomenal, while prajna more generally to principles or morals. The difference between Buddhi and Jnana is sometimes difficult to point out definitively, for they both signify worldly relative knowledge as well as transcendental knowledge. While Prajna is distinctly pointing out the transcendental wisdom. The Prajna-paramita-sutra describes “prajna” as

supreme, highest, incomparable, unequalled, unsurpassed. Wisdom or real wisdom. According to the Mahayana Buddhism, only an immediate experienced intuitive wisdom, not intelligence can help man reach enlightenment. Therefore, to achieve prajna is synonymous with to reach enlightenment. One of the two perfections required for Buddhahood. The wisdom which enables us to transcend desire, attachment and anger so that we will be emancipated (not through the mercy of any body, but rather through our own power of will and wisdom) and so that we will not be reborn again and again in "samsara" or transmigration.

Knowing reveals itself in many ways. Knowing can be active whenever there is hearing, seeing, feeling, comparing, remembering, imagining, reflecting, worrying, hoping and so forth. In the Vijñānavādin school of Buddhism, which specialized in the study of "consciousnesses," many more fields of activity were attributed to knowing. For instance, in ālayavijñāna, or "storehouse of consciousness," the fields of activity of knowing are maintaining, conserving, and manifesting." Also according to the Vijñānavādins, all sensation, perception, thought, and knowledge arise from this basic store-house consciousness. Manyāna is one of the ways of knowing based on this consciousness and its function is to grasp onto the object and take it as a "self." Manovijñāna serves as the headquarters for all sensations, perceptions, and thoughts, and makes creation, imagination, as well as dissection of reality possible. Amala is the consciousness that shines like a pure white light on the store-house consciousness. In any phenomena, whether psychological, physiological, or physical, there is dynamic movement, life. We can say that this movement, this life, is the universal manifestation, the most commonly recognized action of knowing. We must not regard "knowing" as something from the outside which comes to breathe life into the universe. It is the life of the universe itself.

According to Buddhism, understanding is not an accumulation of knowledge. To the contrary, it is the result of the struggle to become free of knowledge. Understanding shatters old knowledge to make room for the new that accords better with reality. When Copernicus discovered that the Earth goes around the sun, most of the astronomical knowledge of the time had to be discarded, including the ideas of above and below. Today, physics is struggling valiantly to free itself from the ideas of identity and cause effect that underlie classical science. Science, like the Way, urges us to get rid of all preconceived notions. Understanding, in human, is translated into concepts, thoughts, and words. Understanding is not an aggregate of bits of knowledge. It is a direct and immediate penetration. In the realm of sentiment, it is feeling. In the realm of intellect, it is perception. It is an intuition rather than the culmination of reasoning. Every now and again it is fully present in us, and

we find we cannot express it in words, thoughts, or concepts. “Unable to describe it,” that is our situation at such moments. Insights like this are spoken of in Buddhism as “impossible to reason about, to discuss, or to incorporate into doctrines or systems of thought.” Besides, understanding also means a shield to protect cultivator from the attack of greed, hatred and ignorance. A man often does wrong because of his ignorance or misunderstanding about himself, his desire of gaining happiness, and the way to obtain happiness. Understanding will also help cultivators with the ability to remove all defilements and strengthen their virtues.

Higher intellect or spiritual wisdom; knowledge of the ultimate truth (reality). Jnana is the essential clarity and unerring sensibility of a mind that no longer clings to concepts of any kind. It is direct and sustained awareness of the truth, for a Bodhisattva, that meaning and existence are found only in the interface between the components of an unstable and constantly shifting web of relationships, which is everyday life, while prajna is the strength of intellectual discrimination elevated to the status of a liberating power, a precision tool capable of slicing through obstructions that take the form of afflictions and attachments to deeply engrained hereditary patterns of thought and action. Jnana is a very flexible term, as it means sometimes ordinary worldly knowledge, knowledge of relativity, which does not penetrate into the truth of existence, but also sometimes transcendental knowledge, in which case being synonymous with Prajna or Arya-jnana.

Wisdom is described as the understanding of the Four Noble Truths, the understanding of interdependent origination, and the like. The attainment of wisdom is the ability of transformation of these doctrinal items from mere objects of intellectual knowledge into real, personal experience. In other words, according to Buddhism, wisdom is the ability to change our knowledge of the four Noble Truths and the like from mere sutra learning into actual, living truth. To attain wisdom, we must first cultivate good conduct, then cultivate mental development. It should be noted that reading and understanding the meaning of a sutra doesn’t mean attaining wisdom. Wisdom means reading, understanding, and transforming doctrinal items from sutras into real, personal experience. Wisdom gives us the ability of “seeing the truth” or “seeing things as they really are” because the attainment of wisdom is not an intellectual or academic exercise, it is understanding or seeing these truths directly.

In Buddhism, wisdom is the highest virtue of all. It is usual to translate the Sanskrit term “Prajna” (pali-Panna) by “wisdom,” and that is not positively inaccurate. When we are dealing with the Buddhist tradition, however, we must always bear in mind that there Wisdom is taken in a special sense that is truly unique in the history of human thought. “Wisdom” is understood by

Buddhists as the methodical contemplation of 'Dharmas.' This is clearly shown by Buddhaghosa's formal and academic definition of the term: "Wisdom has the characteristic of penetrating into dharmas as they are themselves. It has the function of destroying the darkness of delusion which covers the own-being of dharmas. It has the manifestation of not being deluded. Because of the statement: 'He who is concentrated knows, sees what really is,' concentration is its direct and proximate cause."

Wisdom understanding that emptiness of inherent existence is the ultimate nature of all phenomena. This specific type of wisdom is the sole means to eliminate our ignorance and other disturbing states. It is also the most powerful tool for purifying negative karmic imprints. In addition, it enables us to benefit others effectively, for we can then teach them how to gain this wisdom themselves. This is also the first key to liberation and enlightenment. In order to be able to obtain this type of wisdom, we must invest all our efforts in cultivating Buddhist laws and practicing Buddhist meditation. Conventional intelligence knowing, logic, science, arts, and so forth. This type of wisdom is from birth; however, the person who possesses this type of wisdom is believed that in previous lives, he or she had already cultivated or practiced so many good deeds.

Fundamental wisdom which is inherent in every man and which can manifest itself only after the veil of ignorance, which screens it, has been transformed by means of self-cultivation as taught by the Buddha. According to the Buddha, wisdom is extremely important for it can be commensurate with enlightenment itself. It is wisdom that finally opens the door to freedom, and wisdom that removes ignorance, the fundamental cause of suffering. It is said that while one may sever the branches of a tree and even cut down its trunk, but if the root is not removed, the tree will grow again. Similarly, although one may remove attachment by means of renunciation, and aversion by means of love and compassion, as long as ignorance is not removed by means of wisdom, attachment and aversion will sooner or later arise again. As for the Buddha, immediately after witnessing the unhappy incident involving the worm and the bird at the plowing ceremony, the prince sat under a nearby rose-apple tree and began to contemplate. This is a very early experience of meditation of the Buddha. Later, when he renounced the world and went forth to seek the ultimate truth, one of the first disciplines he developed was that of meditation. Thus, the Buddha himself always stressed that meditation is the only way to help us to achieve wisdom.

The resulting wisdom, or training in wisdom. Even though wisdom involves cause and effect. Those who cultivated and planted good roots in their past lives would have a better wisdom. However, in this very life, if you want to get rid of greed, anger, and ignorance, you have no choice but

cultivating discipline and samadhi so that you can obtain wisdom paramita. With wisdom paramita, you can destroy these thieves and terminate all afflictions. Wisdom is one of the three studies in Buddhism. The other two are precepts and meditation. According to Bhikkhu Piyadassi Mahathera in *The Spectrum of Buddhism*, high concentration is the means to the acquisition of wisdom or insight. Wisdom consists of right understanding and right thought, the first two factors of the path. This is called the training in wisdom or panna-sikkha. Wisdom helps us get rid of the clouded view of things, and to see life as it really is, that is to see life and things pertaining to life as arising and passing.

According to Buddhism, precepts are rules which keep us from committing offenses. When we are able to refrain from committing offenses, our mind is pure to cultivate meditation in the next step to achieve the power of concentration. The resulting wisdom, or training in wisdom. If you want to get rid of greed, anger, and ignorance, you have no choice but cultivating discipline and samadhi so that you can obtain wisdom paramita. With wisdom paramita, you can destroy these thieves and terminate all afflictions. Wisdom (training in wisdom). In other words, Wisdom or Prajna is the power to penetrate into the nature of one's being, as well as the truth itself thus intuited. Study of principles and solving of doubts. Also according to Bhikkhu Piyadassi Mahathera in *The Spectrum of Buddhism*, high concentration is the means to the acquisition of wisdom or insight. Wisdom consists of right understanding and right thought, the first two factors of the path. This is called the training in wisdom or panna-sikkha. Wisdom helps us get rid of the clouded view of things, and to see life as it really is, that is to see life and things pertaining to life as arising and passing. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, Buddhism lays stress on the Threefold Learning (siksa) of Higher Morality, Higher Thought, and Higher Insight. That is to say, without higher morals one cannot get higher thought and without higher thought one cannot attain higher insight. In other words, morality is often said to lead to samadhi, and samadhi to prajna. Higher thought here comprises the results of both analytical investigation and meditative intuition. Buddhism further instructs the aspirants, when they are qualified, in the Threefold Way (marga) of Life-View, Life-Culture and Realization of Life-Ideal or No-More Learning. These are three stages to be passed through in the study of the Fourfold Truth by the application of the Eightfold Noble Path; in the second stage it is investigated more fully and actualized by the practice of the Seven Branches of Enlightenment, life-culture here again means the results of right meditation; and in the last stage the Truth is fully realized in the Path of No-More-Learning. In other words, without a right view of life

there will be no culture, and without proper culture there will be no realization of life.

In the Dharmapada Sutra, the Buddha taught: “Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (Dharmapada 64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (Dharmapada 72). Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175).”

In summary, in Buddhism, wisdom is of the highest importance; for purification comes through wisdom, through understanding; and wisdom in Buddhism is the key to enlightenment and final liberation. But the Buddha never praised mere intellect. According to him, knowledge should go hand in hand with purity of heart, with moral excellence (*vijja-caranasampanna-p*). Wisdom gained by understanding and development of the qualities of mind and heart is wisdom par excellence (*bhavanamaya panna-p*). It is saving knowledge, and not mere speculation, logic or specious reasoning. Thus, it is clear that Buddhism is neither mere love of, nor inducing the search after wisdom, nor devotion, though they have their significance and bearing on mankind, but an encouragement of a practical application of the teaching that leads the follower to dispassion, enlightenment and final deliverance. Wisdom in Buddhism is also a sole means to eliminate our ignorance and other disturbing attitudes. It is also a tool for purifying negative karmic imprints. Many people say that wisdom is gained from information or knowledge. The Buddha told us the opposite! He taught us that wisdom is already within our self-nature; it does not come from the outside. In the world, there are some very intelligent and wise people, such as scientists and philosophers, etc. However, the Buddha would not recognize their knowledge as the proper Buddhist enlightenment, because they have not severed their afflictions. They still dwell on the rights and wrongs of others, on greed, anger, ignorance and

arrogance. They still harbor wandering discriminatory thoughts and attachments. In other words, their minds are not pure. Without the pure mind, no matter how high the level of realization one reaches, it is still not the proper Buddhist enlightenment. Thus, our first hindrance to enlightenment and liberation is ego, our self-attachment, our own wandering thoughts. Only the wisdom that is based on concentration has the ability to eliminate attachments and ignorance. That is to say the wisdom that arises from a pure mind, not the wisdom that is attained from reading and studying books, for this wisdom is only worldly knowledge, not true wisdom. Thus, the Buddha said: "He who is concentrated knows and sees what really is." According to the Flower Adornment Sutra, all sentient beings possess the same wisdom and virtuous capabilities as the Buddha, but these qualities are unattainable due to wandering thoughts and attachments. Practicing Buddhism will help us rid of wandering, discriminating thoughts and attachments. Thus, we uncover our pure mind, in turn giving rise to true wisdom. Sincere Buddhists should always remember that our innate wisdom and abilities are temporarily lost due to the cloud of ignorance, attachments and wandering discriminatory thoughts, but are not truly or permanently lost. Our goal in Practicing Buddhism is to break through this cloud and achieve enlightenment.

## ***II. Wisdom in the Prajna-Paramita-Sutra:***

The Heart of the Prajna-Paramita-Sutra or Heart Sutra, the shortest of the forty sutras that constitute the Prajnaparamita-sutra. It is one of the most important sutras of Mahayana Buddhism. The sutra is especially emphasized on emptiness (Shunyata). It is recited so frequently in the temple that most Buddhists chant it from memory. One of the most famous sentences in the sutra is "Form is no other than emptiness; emptiness is no other than form," an affirmation that is frequently referred to in Zen. The Prajna-Paramita Heart Sutra literally means "the wisdom that leads to the other shore." The sutra was translated into Chinese by Hsuan-Tsang. The Heart Sutra is one of the smallest sutras, contained in the Vast Prajnaparamita. The full title of this sutra is "Heart of Prajna Paramita Sutra." Probably the most popular sutra in the world today. The Heart Sutra explains the meaning of "Prajna Paramita," the perfection of wisdom that enables one to perceive clearly the emptiness of self and of all phenomena. The Heart Sutra is the heart of the perfection of wisdom; it is also the heart of the entire family of "Prajna Paramita Sutras." According to Zen Master D. T. Suzuki in *Essays in Zen Buddhism*, Volume III, what superficially strikes us most while pursuing the text of the Hridaya or Heart Sutra of the Prajnaparamita is that it is almost nothing else but a series of negations, and that what is known as Emptiness is pure negativism which

ultimately reduces all things into nothingness. The conclusion will then be that the Prajnaparamita or rather its practice consists in negating all things... And at the end of all these negations, there is neither knowledge nor attainment of any sort. Attainment means to be conscious of and be attached to an understanding which is the result of relative reasoning. As there is no attainment of this nature, the mind is entirely free from all obstructions, that is, errors and confusions which arise from intellectualization, and also from the obstruction that are rooted in our cognitive and affective consciousness, such as fears and worries, joys and sorrows, abandonments, and infatuations. When this is realized, Nirvana is reached. Nirvana and enlightenment are one. Thus from the Prajnaparamita arise all the Buddhas of the past, present, and future. The Prajnaparamita is the mother of Buddhahood and Bodhisattvahood, which is reiterated throughout the Prajnaparamita literature. The period of Prajnaparamita-Sutra or Lotus-Sutra was one of the five periods of the Buddha's teachings. The Time of Wisdom mainly teaches the Round Doctrine and yet is linked with the Common and Distinct Doctrines. Therefore, it is not quite perfect or complete. This phase lasted twenty-two years, in which the Buddha expounded a higher level of provisional Mahayana and refuted his disciples' attachment to the distinction between Theravada and Mahayana by teaching the doctrine non-substantiality or emptiness. He taught the teachings of shunyata in the Prajnaparamita-sutra.

### ***III. Four Doors of the Enlightened Knowledge:***

On the journey to find the Bodhisattva Within, before attaining the complete wisdom of enlightenment and emancipation, practitioners should always direct themselves towards four doors of the Buddhas' Enlightened Knowledge. In Buddhism, Buddha is an epithet of those who successfully break the hold of ignorance, liberate themselves from cyclic existence, and teach others the path to liberation. The word "Buddha" derived from the Sanskrit root budh, "to awaken," it refers to someone who attains Nirvana through meditative practice and the cultivation of such qualities as wisdom, patience, and generosity. Such a person will never again be reborn within cyclic existence, as all the cognitive ties that bind ordinary beings to continued rebirth have been severed. Through their meditative practice, buddhas have eliminated all craving, and defilements. The Buddha of the present era is referred to as "Sakyamuni" (Sage of the Sakya). He was born Siddhartha Gautama, a member of the Sakya clan. With Zen practitioners, the problem of emancipation is important, but the still more important one is, "Who or what is the Buddha?" When this is mastered, practitioners have rendered their full services. Buddha's knowledge is the essential clarity and unerring sensibility

of a mind of a Buddha that no longer clings to concepts of any kind. Buddha's knowledge is the Buddha-insight or the Buddha's vision, or the penetrative power of Buddha's wisdom. Buddha's knowledge is also the Perfect knowledge of all things in their every aspect and relationship, past, present and future. Buddha knowledge of of the transmigratory forms of all beings. According to the Lotus Sutra, there are four purposes of the Buddha's appearing, that the Buddha's knowledge might be. The Buddha's Eye, the penetrative power of Buddha's wisdom, the power of an Awakened One who sees the heart of men, realizes their mental state and decides to teach them the Noble Path to Awakening, Nirvana. According to the Majjhima Nikaya, volume 12, this is one of the ten powers with which the Buddha claims to be the leader of all assemblies, roars the lion's roar and sets the Brahma Wheel in motion. Buddha's knowledge is also the Buddha wisdom, no longer associated with afflictions.

Once seeing into the self-nature, one already entering the Buddha's knowledge and returning to the Tathagata's Wisdom. He often told his disciples, "How strange! How strange! Why are sentient beings endowed with the Tathagata's wisdom deluded by ignorance, and do not see and know the Way? I often teach them with the Buddha-Dharma so that they can be free from false (erroneous) thinkings and attachments in themselves, so that they can realize and benefit the peace and bliss of the Tathagata's vast wisdom." He always reminded his disciples: "Practitioners should be able to see phenomenal identity, i.e. the wave is water and water is the wave; or matter is just the immaterial, the immaterial is just matter. When we say, 'see into your self-nature', the seeing is apt to be regarded as mere perceiving, mere knowing, mere statically reflecting on self-nature, which is pure and undefiled, and which retains this quality in all beings as well as in all the Buddhas. Zen practitioners should remember even though we are in the world of light and dust, we are always free from light and dust. When the mind is completely still, it can help us reflect all things impartially and as they are."

According to the Dharma Jewel Platform Sutra, the Sixth Patriarch taught: "Good Knowing Advisors! If you can live among marks and yet be seaprate from it, then you will be confused by neither the internal nor the external. If you awaken to this Dharma, in one moment your mind will open to enlightenment. The knowledge and vision of the Buddha is simply that. The Buddha is enlightenment. There are four divisions: *Opening to the enlightened knowledge and vision; Demonstrating the enlightened knowledge and vision; Awakening to the enlightened knowledge and vision; and Entering the enlightened knowledge and vision.* If you listen to the opening and demonstrating of the Dharma, you can easily awaken and enter. That is the enlightened knowledge and vision, the original true nature becoming manifest.

Be careful not to misinterpret the Sutra by thinking that the opening, demonstrating, awakening, and entering of which it speaks is the Buddha's knowledge and vision and that we have no share in it. To explain it that way would be to slander the Sutra and defame the Buddha. Since he is already a Buddha, perfect in knowledge and vision, what is the use of his opening to it again? You should now believe that the Buddha's knowledge and vision is simply your own mind, for there is no other Buddha. But, because living beings cover their brilliance with greed and with the love or states of defilement, external conditions and inner disturbance make slaves of them. That troubles the World-Honored One to rise from Samadhi, and with various reproaches and expedients, he exhorts living beings to stop and rest, not to seek outside themselves, and to make themselves the same as he is. That is called 'Opening the knowledge and vision of the Buddha.' I, too, am always exhorting all people to open to the knowledge and vision of the Buddha within their own minds. The mind of worldly people are deviant. Confused and deluded, they commit offenses. Their speech may be good, but their minds are evil. They are greedy, hateful, envious, given over to flattery, deceit, and arrogance. They oppress one another and harm living creatures, thus they open not the knowledge and vision of Buddha, but that of living beings. If you can with an upright mind constantly bring forth wisdom, contemplating and illuminating your own mind, and if you can practice the good and refrain from evil, you, yourself will open to the knowledge and vision of the Buddha. In every thought you should open up the knowledge and vision of the Buddha; do not open up to the knowledge and vision of living beings. To be open to the knowledge and vision of the Buddha is transcendental; to be open to the knowledge and vision of living beings is mundane. If you exert yourself in recitation, clinging to it as a meritorious exercise, how does that make you different from a yak who loves his own tail?"

#### ***IV. Taking Insight to Dispel Illusions In the Journey to Find the Bodhisattva Within:***

In daily living and cultivating, on the journey to find the Bodhisattva Within, before attaining the complete wisdom of enlightenment and emancipation, practitioners should always take insight to dispel illusions. Wisdom, one of the eight chief characteristics of 'satori.' In Zen. That there is a quality in mystic experience has been pointed out by James in his Varieties of Religious Experience, and this applies also to the Zen experience known as satori. Another name for satori is 'to see the essence or nature,' which apparently proves that there is 'seeing' or 'perceiving' in satori. That this seeing is of quite a different quality from what is ordinarily designated as

knowledge need not be specifically noticed. Hui-K'o is reported to have made this statement concerning his satori which was confirmed by Bodhidharma himself: "As to my satori, it is not a total annihilation; it is knowledge of the most adequate kind; only it cannot be expressed in words." In this respect, Shen-Hui was more explicit, for he says that "The one character of knowledge is the source of all mysteries." Without this noetic quality satori will lose all its pungency, for it is really the reason of satori itself. It is noteworthy that the knowledge contained in satori is concerned with something universal and at the same time with the individual aspect of existence. When a finger is lifted, the lifting means, from the viewpoint of satori, far more than the act of lifting. Some may call it symbolic, but satori does not point to anything beyond itself, being final as it is. Satori is the knowledge of an individual object and also that of Reality which is, if we may say so, at the back of it.

Master Mohnyin Sayadaw was one of the most outstanding meditation masters in Burmese Buddhism in the modern time. According to the master, meditators should become familiar with the most basic concepts of the Abhidharma before undertaking practice. This prior knowledge will help them direct attention to the true nature of all phenomena in a precise and clear way. The most essential concepts one should understand before meditation are descriptions those ultimate realities that make up our seemingly solid and continuous world. The elements as we perceive them, consciousness, the sense organs and their objects, and the corporeal groups of matter, appear to us as a solid world because of their rapid change. It is by examining the arising and dissolution of these groups and elements and consciousness in the body and the mind that the meditator develops true insight knowledge. As this deepens, he sees all perceivable events as fleeting and unsubstantial, no place to cling or look for happiness. No longer fooled by their nature, no longer clinging, he experiences true liberation. Therefore, meditators should always remember that all physical phenomena are destructible, impersonal, and non-substantial. In the same manner, all mental phenomena are impersonal and non-substantial. The ultimate truths exist in all physical and mental phenomena and can be seen when we examine their functions and properties. However, these truths are hard to see because of our own concepts, because of illusion we have of solidity or permanence in the physical and mental world. And this true knowledge can only be perceived through direct experience in the meditation. A meditator who contemplates the arising and vanishing of phenomena at every posture during the four modes of deportment will eventually realize that the mental and physical phenomena having arisen disappear immediately and the new formations of existence arise in place of the older ones, just as sesame seeds are disintegrated with craking sounds when heated in a frying pan. During the practice of Vipassana at the point

where the practitioner can clearly perceive the arising and vanishing of all phenomena, there arises in him the defilements of insight. These are especially likely to arise in the meditator who has been practicing Vipassana combined with tranquility or concentration meditation. Some of the subtle defilements that arise are attachment to the rapture, tranquility, happiness, energy, awareness, equanimity, and delight that arise in him. These subtle attachments or defilements are overcome when the meditator realizes that none of them are the true path to the cessation of suffering, and that he must relinquish his attachment and simply continue contemplating clearly the process of all phenomena arising and vanishing. So, in practicing the Vipassana meditation according to these instructions, a meditating disciple will find that by paying constant attention to the characteristics of the alterations, displacements, disturbances, modes of changing of body and mind, he is developing his mental faculties in such a way that the deep insight experienced by him will be free from both eternity and annihilation beliefs. His insight will dispel the following illusions: 1) the idea of permanence, 2) the idea of worldly happiness, 3) the idea of ego or fixed personality, 4) the idea of pleasure in lust, 5) greed, 6) becoming, 7) grasping, 8) the idea of compactness or solidity, 9) wrong view about karma formations, 10) the idea of stability, 11) the conditions of becoming, 12) delight, 13) clinging, 14) grasping and adherence to the idea of substance, 15) adherence to delusion regarding the ego and the world, 16) attachment, 17) thoughtlessness, and 18) getting entangled in any aspect of body or mind. These are the fruits of proper Vipassana practice. This truth will lead to escape from old age, sickness, death, and rebirth.

#### ***V. Cultivation of Four Unobstructed Powers of Wisdom in the Journey to Find the Bodhisattva Within:***

Four Unobstructed Powers of Wisdom are four unhindered or unlimited bodhisattva powers of interpretation or reasoning. According to Mahayana Doctrine, there are four unobstructed powers of wisdom. The first unobstructed power of wisdom is the “Understand all the letters of the law (Dharma)”. This is the unobstructed (unlimited) eloquence in Dharma. The second unobstructed power of wisdom is the “Understand deeply the meaning of the law”. This is the unobstructed (unlimited) eloquence in meaning. The third unobstructed power of wisdom is the “Ability to understand the law in any languages”. This is the unobstructed (unlimited) eloquence in phrasing or form of expression. The fourth unobstructed power of wisdom is the “Pleasure in speaking or argument of the law”. This is the unobstructed (unlimited) eloquence in delight or pleasure in speaking or argument.

According to Theravada Doctrine (The Path of Purification). *The First Unobstructed Power of Wisdom Is the "Unobstructed Eloquence in Meaning"*: This is the knowledge about meaning is the discrimination of meaning. Meaning (Attha) is briefly a term for the fruit of a cause (hetu). For in accordance with the cause it is served, arrived at, reached, therefore it is called 'meaning' or 'purpose.' But in particular, the five things should be understood as meaning. The first is anything conditionally produced; the second is Nibanna; the third is the meaning of what is spoken; the fourth is the result; and the fifth is functional consciousness. When anyone reviews that meaning, any knowledge of his, falling within the category concerned with meaning, is the discrimination of meaning. *The Second Unobstructed Power of Wisdom Is the "Unobstructed Eloquence in the Law"*: The knowledge about law is the discrimination of law. Law (Dhamma) is briefly a term for a condition (paccaya). For since a condition necessitates whatever it may be, makes it occur or allows it to happen, it is therefore called law (dhamma). But in particular, the five things should be understood as law. The first is any cause that produces fruit; the second is the Noble Path; the third is what is spoken; the fourth is what is profitable; and the fifth is what is unprofitable. When anyone reviews that law, any knowledge of his, falling within the category concerned with law, is the discrimination of law. *The Third Unobstructed Power of Wisdom Is the "Unobstructed Eloquence in the Language"*: The knowledge about enunciation of language dealing with meaning and law is the discrimination of language. There is the language that is individual essence, the usage that has no exceptions, and deals with that meaning and that law. Any knowledge falling within the category concerned with the enunciation of that, with the speaking, with the utterance of that, concerned with the root-speech of all beings, the Magadhan language that is individual essence, in other words, the language of law (dhamma). This is the individual-essence language, such knowledge is discrimination of language. *The Fourth Unobstructed Power of Wisdom Is the "Unobstructed Eloquence in Intelligence"*: The knowledge about kinds of knowledge is discrimination of perspicuity. When a man is reviewing and makes any of the foregoing kinds of knowledge the object of his knowledge, then any knowledge in him that has knowledge as its object is discrimination of perspicuity, and so is any knowledge about these aforesaid kinds of knowledge, which is concerned with details of their individual domains, functions, and so on.

## ***VI. Cultivation of Four Wisdoms in the Journey to Find the Bodhisattva Within:***

Higher intellect or spiritual wisdom; knowledge of the ultimate truth (reality). Jnana is the essential clarity and unerring sensibility of a mind that no longer clings to concepts of any kind. It is direct and sustained awareness of the truth, for a Bodhisattva, that meaning and existence are found only in the interface between the components of an unstable and constantly shifting web of relationships, which is everyday life, while prajna is the strength of intellectual discrimination elevated to the status of a liberating power, a precision tool capable of slicing through obstructions that take the form of afflictions and attachments to deeply engrained hereditary patterns of thought and action. Jnana is a very flexible term, as it means sometimes ordinary worldly knowledge, knowledge of relativity, which does not penetrate into the truth of existence, but also sometimes transcendental knowledge, in which case being synonymous with Prajna or Arya-jnana. According to the Platform Sutra, Chapter Seven, one day, Chih-T'ung asked the Sixth Patriarch, "May I hear about the meaning of the four wisdoms?" The Master said, "Since you understand the three bodies, you should also understand the four wisdom. Why do you ask again? To speak of the four wisdoms as separate from the three bodies is to have the wisdoms but not the bodies, in which case the wisdom becomes non-wisdom." He then spoke the verse:

"The wisdom of the great, perfect mirror  
 Is your clear, pure nature.  
 The wisdom of equal nature  
 Is the mind without disease.  
 Wonderfully observing wisdom  
 Is seeing without effort.  
 Perfecting wisdom is  
 The same as the perfect mirror.  
 Five, eight, six, seven,  
 Effect and cause both turn;  
 Merely useful names:  
 They are without real nature.  
 If, in the place of turning,  
 Emotion is not kept,  
 You always and forever dwell  
 In Naga concentration.

*First, the Wisdom of the Great, Perfect Mirror Is Your Clear, Pure Nature:*  
 Great Perfect Wisdom is the wisdom of all knowing, perfection, etc. Other enlightened beings such as Pratyek-Buddhas and Sravakas also have wisdom

but their wisdom is infinitely small compared to the "Great Perfect Wisdom". The great ground mirror wisdom, great perfect mirror wisdom or Perfect all-reflecting Buddha-wisdom. Also the great ground mirror wisdom, derived from *alaya-vijnana* (*alaya consciousness*), reflecting all things; corresponds to the earth, and is associated with *Aksobhya* and the east. The great perfect mirror wisdom is the perfect Buddha-wisdom in every being, that as an image may enter into any number of reflectors, so the Buddha can enter into me and I into him.

*Second, the Wisdom of Equal Nature Is the Mind Without Disease:* Evenness as the Buddha's attitude is universal, impartial and equal towards all beings. Impartiality is a weapon of enlightening beings, removing all discrimination. Enlightening Beings who abide by these can annihilate the afflictions, bondage, and compulsion accumulated by all sentient beings in the long night of ignorance. The Buddha's attitude is universal, impartial and equal towards all beings. Equality or the equal and universal characteristics of the one Tathagata. In Buddhism, "equality" refers to the lack of discrimination between things when they are seen from the standpoint of emptiness. The wisdom of Equality or the universal wisdom of *Ratnaketu* is the wisdom of rising above such distinction as I and Thou, thus being rid of the ego idea. Wisdom in regard to all things equally and universally. Depending on this wisdom, one arises the mind of great compassion. According to the Mind-Only Theory, once the mind of equality arises, the four defilements of self-love, self-view, pride and ignorance are extinguished. The wisdom of understanding the equality of all things, cognition of essential identity. Wisdom in regard to all things equally and universally. The wisdom of Equality is the wisdom which derived from *manovijnana* or *mano consciousness*, wisdom in regard to all things equally and universally, corresponds to fire and is associated with *Ratnasambhava* and the south.

*Third, the Wonderfully Observing Wisdom Is Seeing Without Effort:* Subtle contemplation is a marvellous observation, the wonderful contemplation, the wonderful system of the three T'ien-T'ai meditations. The wisdom of subtle contemplation is one of the five wisdoms mentioned in the Shingon texts. The wisdom derived from wisdom of profound insight (*ý thức*), or discrimination, for exposition and doubt-destruction; corresponds to water, and is associated with *Amitabha* and the west. According to the T'ien-T'ai and Shingon, *Amita* is superior over the five Wisdom Buddhas (*Dhyani-Buddhas*), even though he governs the Western Quarter, not the center. Of the five Wisdom Buddhas, *Amitabha* of the West may be identical with the central *Mahavairocana*, the Buddha of homo-cosmic identity. *Amitabha's* original vows, his attainment of Buddhahood of Infinite Light and Life, and his establishment of the Land of Bliss are all fully described in the *Sukhavati* text.

*Fourth, the Perfecting Wisdom Is the Same As the Perfect Mirror:* Wisdom of perfecting the double work of self-welfare and the welfare of others, one of the five wisdoms mentioned in the Shingon texts. The wisdom derived from the five senses (ngũ căn), the wisdom of perfecting the double work of self-welfare and the welfare of others; corresponds to the air and is associated with Amoghasiddhi and Maitreya in the north.

***VII. In Arriving at the Full Knowledge of Tathagatahood for the Final Enlightenment & Emancipation On the Journey to Find the Bodhisattva Within Is to Attain Buddhas' and Bodhisattvas' Wisdoms:***

If we, Buddhist practitioners, want to find the Bodhisattva Within, we must first know and thoroughly understand Bodhisattvas and then rightly follow their guidance in order to attain the complete wisdom for Bodhisattvas consider the full knowledge of Tathagatahood is the foundation of their pure family relationship; and it is also the foundation of the final enlightenment & emancipation. According to Buddhist Scriptures, higher intellect or spiritual wisdom means knowledge of the ultimate truth (reality). Jnana is the essential clarity and unerring sensibility of a mind that no longer clings to concepts of any kind. It is direct and sustained awareness of the truth, for a Bodhisattva, that meaning and existence are found only in the interface between the components of an unstable and constantly shifting web of relationships, which is everyday life, while prajna is the strength of intellectual discrimination elevated to the status of a liberating power, a precision tool capable of slicing through obstructions that take the form of afflictions and attachments to deeply engrained hereditary patterns of thought and action. Jnana is a very flexible term, as it means sometimes ordinary worldly knowledge, knowledge of relativity, which does not penetrate into the truth of existence, but also sometimes transcendental knowledge, in which case being synonymous with Prajna or Arya-jnana. In Indian Buddhism it is commonly held that this results from the attainment of meditative concentration (samadhi), but Hui-Neng taught that the two are identical and that both are inherent in every moment of thought. This notion has subsequently been accepted by most Zen traditions. According to the Maha-Prajna-Paramita Sastra, there are three kinds of wisdom: *First*, Sravaka (thanh văn) and Pratyeka-buddha (Duyên giác) knowledge that all the dharma or laws are void and unreal. *Second*, Bodhisattva-knowledge of all things in their proper discrimination. *Third*, Buddha-knowledge, or perfect knowledge of all things in their every aspect and relationship, past, present and future. There are also three other kinds of knowledges: *First, earthly or ordinary wisdom:* This is normal worldly

knowledge or ideas. *Second, supra-mundane or spiritual wisdom:* This is the wisdom of Sravaka or Pratyeka-buddha. *Third, supreme wisdom of bodhisattvas and Buddhas:* According to the Sangiti Sutta in the Long Discourses, there are three knowledges: pubbenivasanussati-nanam-vijja or knowledge of one's past lives, sattanam-cutupapate-nanam-vijja or knowledge of the decease and rebirth of beings, and asavanam-khaye-nanam-vijja or knowledge of the destruction of the corruption. According to the Shingon Sect, there are five kinds of wisdom: *First*, Dharmadhatu-prakrti-jnana or the wisdom derived from the pure consciousness (amala-vijnana). The wisdom of the embodied nature of dharmadhatu, defined as the six elements, and is associated with Vairocana in the center. *Second*, Adarsana-jnana, the great ground mirror wisdom, derived from alaya-vijnana (alaya consciousness), reflecting all things; corresponds to the earth, and is associated with Aksobhya and the east. *Third*, Samata-jnana, the wisdom which derived from manovijnana or mano consciousness, wisdom in regard to all things equally and universally, corresponds to fire and is associated with Ratnasambhava and the south. *Fourth*, Pratyaveksana-jnana, the wisdom derived from wisdom of profound insight (ý thức), or discrimination, for exposition and doubt-destruction; corresponds to water, and is associated with Amitabha and the west. According to the T'ien-T'ai and Shingon, Amita is superior over the five Wisdom Buddhas (Dhyani-Buddhas), even though he governs the Western Quarter, not the center. Of the five Wisdom Buddhas, Amitabha of the West may be identical with the central Mahavairocana, the Buddha of homo-cosmic identity. Amitabha's original vows, his attainment of Buddhahood of Infinite Light and Life, and his establishment of the Land of Bliss are all fully described in the Sukhavati text. *Fifth*, wisdom of perfecting the double work of self-welfare and the welfare of others. The wisdom derived from the five senses (ngũ căn), the wisdom of perfecting the double work of self-welfare and the welfare of others; corresponds to the air and is associated with Amoghasiddhi and Maitreya in the north. According to the majority of Buddhist schools, there are six kinds of wisdom. First, the wisdom of hearing and apprehending the truth of the middle way. Second, the wisdom of thought. Third, wisdom of observance. Fourth, the wisdom of neither extreme. Fifth, the wisdom of understanding of nirvana. Buddha-wisdom which comprehends nirvana reality and its functioning. Sixth, the wisdom (associated with Buddha-fruit) of making nirvana illuminate all beings. Also, according to the majority of Buddhist schools, there are ten Buddha's powers of understanding or wisdom: perfect understanding of past, present, and future, perfect understanding of Dharma, unimpeded understanding of the whole Buddha realm, unlimited or infinite understanding of Dharma, understanding of Ubiquity, understanding of Universal enlightenment, understanding of

omnipotence or universal control, understanding of omniscience regarding all living beings, understanding of omniscience regarding laws of universal salvation, and understanding of omniscience regarding all Buddha's wisdom. There are also ten powers of a Buddha: the power of knowing (understanding) from awakening to what is and what is not the case, the power of knowing karmic retributions throughout the three periods of time, the wisdom power of knowing all Dhyanas, Liberation, and Samadhis, the wisdom power of knowing all faculties, whether superior or inferior (superiority or baseness of the roots of all living beings), the wisdom power of knowing the various realms, the wisdom power of knowing the various understandings, the wisdom power of knowing where all paths lead, the wisdom power of knowing through the heavenly eye without obstruction, the wisdom power of knowing previous lives without outflows, the wisdom power of knowing from having cut off all habits forever.

According to the Flower Adornment Sutra, Chapter 33, there are *ten kinds of knowledge of all Buddhas*. First, all Buddhas know all things have no aim, yet they can produce knowledge of dedicated undertaking. Second, all Buddhas know all things have no body, yet they can produce knowledge of pure body. Third, all Buddhas know all things are fundamentally nondual, yet they can produce knowledge capable of awareness and understanding. Fourth, all Buddhas know all things have no self and no being, yet they can produce knowledge to civilize beings. Fifth, all Buddhas know all things fundamentally have no marks, yet they can produce knowledge of all marks. Sixth, all Buddhas know all worlds have no becoming or decay, yet they can produce knowledge of becoming and decay. Seventh, all Buddhas know all things have no creation, yet they can produce knowledge of the effect of action. Eighth, all Buddhas know all things have no verbal explanation, yet they can produce knowledge of verbal explanation. Ninth, all Buddhas know all things have no defilement or purity, yet they can produce knowledge of defilement or purity. Tenth, all Buddhas know all things have no birth or extinction, yet they can produce knowledge of birth and extinction. According to The Flower Adornment Sutra, Chapter 36, there are *ten kinds of broad knowledge*. When great enlightening beings persist in the ten kinds of purity, they become imbued with ten kinds of broad knowledge: knowledge of all sentient beings' mental behavior, knowledge of the consequences of actions of all sentient beings, knowledge of all Buddha-teachings, knowledge of the profound, occult import of all Buddha teachings, knowledge of all methods of concentration spells, knowledge of interpretation of all writings, knowledge of the language and speech of all sentient beings, knowledge of manifestation of their bodies in all worlds, knowledge of manifestation of their reflections in all assemblies, and knowledge of embodying omniscience in all realms of beings. According to

The Flower Adornment Sutra, there are *ten kinds of actions of knowledge*. Enlightening Beings who abide by these ten actions of knowledge can attain the supreme action of great knowledge of Buddhas, including all skillful means of liberation. First, believing in consequences of action and not denying causality. Second, not giving up the determination for enlightenment, always remembering the Buddhas. Third, attending the wise (good-knowing advisors), respecting and providing for them, honoring them tirelessly. The fourth action of knowledge includes enjoying the teachings and their meaning tirelessly, getting rid of wrong awareness, and always cultivating true awareness. The fifth action of knowledge states that getting rid of haughtiness toward all sentient beings, thinking of Enlightening Beings as Buddhas, valuing the true Teaching as much as one's own being, honoring The Enlightened as though protecting one's own life, and thinking of practitioners as Buddhas. The sixth action of knowledge includes being free from all that is not good in thought, word, and deed, praising the excellence of sages and saints, and according with enlightenment. The seventh action of knowledge is not denying interdependent origination, getting rid of false views, destroying darkness and attaining light, and illuminating all things. The eighth action of knowledge is acting in accord with the ten kinds of dedication. Thinking of the ways of transcendence as one's mother, thinking of skillful means as one's father, and entering the house of enlightenment with a profound pure mind. Ninth, diligently accumulating all practices that foster enlightenment, such as charity, morality, learning, cessation and contemplation, virtue and wisdom. Tenth, indefatigably cultivating any practices the followings: that is praised by the Buddhas; that can break through the afflictions and conflicts of demons; that can remove all obstructions, veils, shrouds and bonds; that can teach and tame all sentient beings; that can embrace the truth in accord with knowledge and wisdom; that can purify a Buddha-land; and that can generate spiritual capacities and insights. *Ten kinds of oceanic knowledge entering into unexcelled, complete perfect enlightenment* according to the Flower Adornment Sutra, Chapter 38. Enlightening beings who abide by these can attain the ocean of supreme knowledge of Buddhas. First, penetrate all realms of sentient beings. Second, penetrate all worlds without giving rise to arbitrary discriminations. Third, know all realms of space are measureless and immaterial, and enter the network of all different worlds in the ten directions. Fourth, skillfully penetrate phenomena because they know them all: fluidity, nonannihilation, noneternity, infinity, nonbirth, nondestruction, and totality. The fifth oceanic knowledge states that Great Enlightening Beings know the roots of goodness have accumulated, do accumulate, and will accumulate the Buddhas, Enlightening beings, Listeners, Individual Illuminates, and all ordinary people. Great Enlightening Beings also know the roots of goodness

have already accomplished, now being accomplished, and to be accomplished by the Buddhas of all times in perfect enlightenment; the roots of goodness in the teaching and civilizing of all sentient beings by the Buddhas of all times. Knowing all these roots of goodness, Enlightening Beings will do the following: deeply believe in them, approve and aspire to them, and cultivate them tirelessly. The sixth oceanic knowledge states that moment to moment Great Enlightening Beings enter untold eons of the past and know how many Buddhas appear in each eon, no matter how unspeakably many they were they know clearly in each and every eon their congregations, their teaching and training methods, the lifespan of all sentient beings, and how long their doctrine lasted. They also know if there were sentient beings who planted roots of goodness for enlightenment in ages when there were no Buddhas. They also know if there are any sentient beings who will get to see Buddhas in the future when their roots of goodness ripen. They tirelessly examine untold eons of the past. The seventh oceanic knowledge states that Great Enlightening Beings penetrate the ages of the future, examine and distinguish all ages, measureless, boundless; know what ages will have Buddhas and what ages will not. They know how many Buddhas will appear in what ages, what the names of each Buddha will be, and what worlds they will live in? What the names of those worlds will be. How many sentient beings they will liberate. How long they will live. Observe throughout the future, knowing all endlessly, tirelessly. The eighth oceanic knowledge states that Great Enlightening Beings enter the present observe and reflect moment after moment see boundless kinds of worlds in the ten directions, each having Buddhas who have attained, are attaining and will attain supreme enlightenment. As they go to the site of enlightenment, sit under the tree of Enlightenment, conquer the demons, and attain Unexcelled Complete Perfect Enlightenment. When getting up, they go into the city, ascend to the heavens, expound the subtle truth and turn the great wheel of teaching, manifest spiritual powers, tame sentient beings, hand on the teaching of complete enlightenment, give up their lives, and enter final nirvana. After they have entered nirvana, their teachings are collected and preserve them in the worlds, the Buddhas' monuments are adorned and honored in various ways. The Enlightening Beings also see the sentient beings in those worlds encounter the Buddhas' teachings, accept, preserve and repeat them, remember and ponder them, increase in wisdom and understanding. They extend these throughout the ten directions and have no misunderstanding about the Buddhas' teachings, because Great Enlightening Beings know the Buddhas are all like dreams, yet they go to all Buddhas and honor them. At such times Enlightening Beings do not cling to their bodies, yet they utilize their bodies to cultivate. They do not cling to the Buddhas, yet they see the Buddhas and hear the teachings; they do not cling to

the world, yet they enter the world to save sentient beings; they do not cling to the congregation; they do not cling to the preaching; they do not cling to the age, yet they enter all ages tirelessly. The ninth oceanic knowledge states that Great Enlightening Beings honor countless Buddhas in each age, for untold eons, appearing to die in one place and be born in another. They honor the Buddhas, as well as the Enlightening Beings and disciples in their congregations with all kinds of transmundane offerings. After the Buddhas pass away, they honor their relics with unsurpassed offerings, and extensively practice charity. Great Enlightening Beings with an inconceivable mind, a mind not seeking reward, a mind with ultimate determination, a determination to provide benefit. For untold eons, Great Enlightening Beings, for the sake of supreme complete perfect enlightenment, honor the Buddhas, benefit sentient beings, preserve the true teaching, and reveal and expound the true teaching for untold eons. The tenth oceanic knowledge states that Great Enlightening Beings wholeheartedly seek, from all Buddhas, from all Enlightening Beings, from all teachers of truth. The principles expounded by Enlightening Beings; the principles studied by Enlightening Beings; the principles taught by Enlightening Beings; the principle practiced by Enlightening Beings; the methods of purification of Enlightening Beings; the methods of development of Enlightening Beings; the methods of training of Enlightening Beings; the methods of equanimity of Enlightening Beings; the methods of emancipation of Enlightening Beings; and the methods of total mental command of Enlightening Beings. Having obtained these teachings, Great Enlightening Beings absorb and retain them, read and repeat them, analyze and explain them, never tiring of this, causing countless sentient beings to develop all awareness of the Buddha teachings that corresponds to omniscience, to penetrate the characteristics of reality, attain nonregression in respect to Unexcelled, Complete Perfect Enlightenment, and Enlightening beings continue to cultivate this way tirelessly for untold eons. According to the Flower Adornment Sutra, Chapter 38, there are *ten kinds of contemplation of knowledge* of Great Enlightening Beings. Enlightening Beings who abide by these can attain the contemplation of supreme knowledge of Buddhas. First, contemplation of knowledge of skillfully analyzing and explaining all things. Second, knowing all roots of goodness of past, present and future. Third, knowing the practices of all Enlightening Beings, being able to transform freely. Fourth, knowing the meanings of all doctrines. Fifth, knowing the powers of all Buddhas. Sixth, knowing all methods of concentration formulae. Seventh, expounding truth in all words, entering all universes. Eighth, knowing all spaces are inconceivable. Ninth, knowing all ten directions are inconceivable. Tenth, knowing the light of knowledge of all Buddha teachings is unobstructed.

According to the Flower Adornment Sutra, Chapter 38, there are *ten illuminations of knowledge* of Great Enlightening Beings. Enlightening Beings who abide by these can attain the illumination of supreme knowledge of all Buddhas. First, the illumination of knowledge of certain attainment of supreme perfect enlightenment. Second, the illumination of knowledge seeing all Buddhas. Third, the illumination of knowledge of seeing all sentient beings dying in one place and being born in another. Fourth, the illumination of knowledge understanding the doctrines of all scriptures. Fifth, the illumination of knowledge developing the determination of enlightenment through association with the wise and accumulation of roots of goodness. Sixth, the illumination of knowledge showing all Buddhas. Seventh, the illumination of knowledge teaching all sentient beings so they may abide in the state of enlightenment. Eighth, the illumination of knowledge expounding inconceivable great means of access to truth. Ninth, the illumination of knowledge skillfully comprehending the spiritual powers of all Buddhas. Tenth, the illumination of knowledge fulfilling all transcendent ways. This is *ten kinds of treasury of great knowledge* possessed by Enlightening Beings when they first attain the concentration of knowledge of the adornments of Buddhas according to the Flower Adornment Sutra, Chapter 27. First, knowledge illuminating all Buddha-lands. Second, knowledge of the births of all beings. Third, knowledge of how to make magical displays of past, future and present. Fourth, knowledge of all Buddha-bodies. Fifth, knowledge comprehending all Buddha teachings. Sixth, knowledge embracing all pure phenomena. Seventh, knowledge of how to cause all beings to enter the reality body. Eighth, pure knowledge of universal directly perceiving all things. Ninth, knowledge of total freedom reaching the other shore. Tenth, knowledge establishing all universal principles. According to the Flower Adornment Sutra, Chapter 38, there are *ten kinds of skillful analytic knowledge* of Great Enlightening Beings. Enlightening Beings who abide by these can attain supreme knowledge of Buddhas that skillfully distinguishes all things. First, skillful analytic knowledge penetrating all lands. Second, skillful analytic knowledge penetrating all abodes of sentient beings. Third, skillful analytic knowledge penetrating the mental activities of all sentient beings. Fourth, skillful analytic knowledge penetrating the faculties of all sentient beings. Fifth, skillful analytic knowledge penetrating the consequences of all actions of all sentient beings. Sixth, skillful analytic knowledge penetrating the practices of all Buddhist disciples. Seventh, skillful analytic knowledge penetrating the practices of all Individual Illuminates. Eighth, skillful analytic knowledge penetrating the practices of all Enlightening Beings. Ninth, skillful analytic knowledge penetrating the practices of mundane things. Tenth,

skillful analytic knowledge penetrating all principles and attributes of Buddhahood.

*Ten kinds of unimpeded function relating to knowledge* according to the Flower Adornment Sutra, Chapter 38. First, inexhaustible analytic powers. Second, retention of all dharani concentration formulae. Third, ability to know and explain with certainty the faculties of all sentient beings. Fourth, instantly knowing, by unhindered knowledge, the action of the minds of all sentient beings. Fifth, knowing clearly all sentient beings' inclinations, propensities, habits, and afflictions. Giving them remedies in accordance with their ailments. Sixth, In a single moment they are able to enter into the ten powers of Buddhas. Seventh, by unimpeded knowledge they are able to know all ages of past, present, and future and sentient beings therein. Eighth, moment to moment they manifest the attainment of enlightenment, showing it to sentient beings endlessly. Ninth, know the actions of all sentient beings in the thought of one sentient being. Tenth, understand the language of all sentient beings in the words of one sentient being. According to the Flower Adornment Sutra, Chapter 38, there are *ten kinds of pure wisdom* of great enlightening beings. Enlightening beings who abide by these can attain the unobstructed great wisdom of Buddhas. First, pure wisdom knowing all causes, not denying consequences. Second, pure wisdom knowing all conditions, not ignoring combination. Third, pure wisdom knowing nonannihilation and nonpermanence, comprehending interdependent origination truly. Fourth, pure wisdom extracting all views, neither grasping nor rejecting characteristics of sentient beings. Fifth, pure wisdom observing the mental activities of all sentient beings, knowing they are illusory. Sixth, pure wisdom with vast intellectual power, distinguishing all truths and being unhindered in dialogue. Seventh, pure wisdom unknowable to demons, false teachers, or followers of the vehicles of individual salvation, deeply penetrating the knowledge of all Buddha. The eighth pure wisdom states that Great Enlightening Beings see the subtle reality body of all Buddhas; see the essential purity of all sentient beings; see that all phenomena are quiescent; see that all lands are the same as space; and know all characteristics without impediment. The ninth Pure wisdom states that all powers of mental command, analytic abilities, liberative means are ways of transcendence; fostering the attainment of all supreme knowledge. The tenth Pure wisdom states that Great Enlightening Beings instantly unite with adamant knowledge, comprehending the equality of all things, and attaining the most honorable knowledge of all things. *Ten stations of omniscience of all Buddhas* (The Flower Adornment Sutra, Chapter 38). All Buddhas instantly know the minds and mental patterns of all sentient beings of past, present and future. All Buddha instantly know the acts and the resulting consequences of those acts amassed by all sentient beings in the past, present

and future. All Buddhas instantly know the needs of all sentient beings and teach and civilize them by means of correct diagnosis, prescription, and occult influence. The fourth station of omniscience: all Buddhas instantly know the mental characteristics of all sentient beings in the cosmos, manifest the emergence of Buddhas in all places and take those beings into their care by expedient means. All Buddhas instantly manifest expositions of teaching according to the mental inclinations, desires, and understanding of all sentient beings in the cosmos, causing them to become civilized. All Buddhas instantly know the inclinations of the minds of all sentient beings in the cosmos and manifest spiritual powers for them. All Buddhas instantly manifest appearance in all places according to all the sentient beings who may be taught, and explain to them that the embodiment of Buddha is not graspable. All Buddhas instantly reach all places in the cosmos, all sentient beings, and their particular paths. All Buddhas instantly go in response to any beings who think of them, wherever they may be. All Buddhas know the understanding and desires of all sentient beings and manifest immeasurable physical forms for their benefit. According to the Flower Adornment Sutra, Chapter 38, there are *ten kinds of attainment of wisdom* of Great Enlightening Beings. Enlightening Beings who abide by these can attain supreme realizational knowledge of all Buddhas. First, giving freely. Second, deeply understanding all Buddha teachings. Third, entering the boundless knowledge of all Buddhas. Fourth, being able to cut off doubts in all dialogues. Fifth, penetrating the doctrines of the wise. Sixth, deeply understanding the skillful use of words by the Buddhas in all their teachings. Seventh, deeply understanding how planting a few roots of goodness in the company of Buddhas will enable one to fulfill all pure qualities and attain the infinite knowledge of Buddhas. Eighth, accomplishing the inconceivable states of Enlightening Beings. Ninth, being able to visit untold Buddha-lands in one moment of thought. Tenth, awakening to the enlightenment of all Buddhas, entering all realms of reality, hearing and holding the teachings expounded by all Buddhas. According to the Flower Adornment Sutra, Chapter 33, there are *ten kinds of virtues of inexhaustible oceans of knowledge* of the Buddhas. First, the virtue of the inexhaustible ocean of knowledge of the boundless body of reality of all Buddhas. Second, of the infinite Buddha-works of all Buddhas. Third, the virtue of the sphere of the enlightened eye of all Buddhas. Fourth, the virtue of the infinite, inconceivable roots of goodness of all Buddhas. Fifth, the virtue of all Buddhas showering all liberating teachings everywhere. Sixth, the virtue of the various undertakings and practices carried out by all Buddhas in the past. Seventh, the virtue of the eternal performance of Buddha-work by all Buddhas. Eighth, the virtue of all Buddhas extolling the qualities of enlightenment. Ninth, the virtue of Buddha comprehending the mental

patterns of all sentient beings. Tenth, the Buddha's virtue of the unsurpassed adornments of virtue and knowledge of all Buddhas. *Ten ways of generating knowledge* of Great Enlightening Beings according to the Flower Adornment Sutra, Chapter 38. Enlightening Beings who abide by these can comprehend all things. First, they generate knowledge by knowing the understandings of all sentient beings. Second, they generate knowledge by knowing the various distinctions of all Buddha-lands. Third, they generate knowledge by knowing domains of the network of the ten directions. Fourth, they generate knowledge by knowing all worlds, inverted, upright, and so on. Fifth, they generate knowledge by knowing the unity, variety, and universality of all things. Sixth, they generate knowledge by knowing the various physical forms. Seventh, they generate knowledge by knowing the misconceptions and delusions of all worldlings without clinging to them. Eighth, they generate knowledge by knowing that all truths ultimately lead to emancipation by one path. Ninth, they generate knowledge by knowing the spiritual power of the enlightened can enter all universes. Tenth, they generate knowledge by knowing that the seed of enlightenment in all sentient beings, past, present, and future, does not die out. According to the Flower Adornment Sutra, Chapter 36, there are *ten kinds of technical knowledge* of the Buddha teachings. Once Great Enlightening Beings abide in the ten kinds of sublime mind, they acquire ten kinds of technical knowledge of the Buddha teachings. First, technical knowledge of Comprehending the most profound Buddha teaching. Second, technical knowledge of the production of far-reaching Buddha-teachings. Third, technical knowledge of exposition of all kinds of Buddha teachings. Fourth, technical knowledge of realizing the Buddha teaching of equality. Fifth, technical knowledge of understanding the Buddha teaching of differentiation. Sixth, technical knowledge of penetration of the Buddha teaching of adornment. Seventh, technical knowledge of penetrating the Buddha teachings by one means. Eighth, technical knowledge of penetrating the Buddha teachings by innumerable means. Ninth, technical knowledge of nodifference of the boundless Buddha teachings. Tenth, technical knowledge of nonregression in the Buddha teachings by one's own mind and one's own power. *Ten kinds of knowledge of differentiation* of Enlightening Beings mentioned by the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from The World. Enlightening Beings who rest on these principles will attain the Buddha's unexcelled, far-reaching knowledge of differentiation: knowledge of differentiations of sentient beings, knowledge of differentiations of faculties, knowledge of differentiations of consequences of actions, knowledge of differentiations of forms of birth, knowledge of differentiations of worlds, knowledge of differentiations of spheres of reality, knowledge of differentiations of Buddhas, knowledge of differentiations of

phenomena, knowledge of differentiations of time, and knowledge of differentiations of all ways of speaking.

According to the Flower Adornment Sutra, Chapter 38, Great Enlightening Beings have *ten kinds of conscious knowledge*. Enlightening Beings who abide by these can attain the illumination of mastery of all truth, their vows will be fulfilled, they will be instantly able to understand all Buddhas' techniques and attain true enlightenment. First, Conscious knowledge of the infinite differentiations of all worlds. Second, Conscious knowledge of the inconceivability of all realms of sentient beings. Third, Conscious knowledge of all things, each individual being immanent in the variegated manifold, and the variegated manifold being immanent in each individual unit. Fourth, Conscious knowledge of the vastness of all spheres of reality. Fifth, Conscious knowledge of the ultimacy of all realms of space. Sixth, Conscious knowledge of all worlds entering the past. Seventh, Conscious knowledge of all worlds entering the future. Eighth, Conscious knowledge of all worlds entering the present. Ninth, Conscious knowledge of the infinite undertakings and vows of all Buddhas reaching fulfillment in one knowledge. Tenth, Conscious knowledge that the Buddhas of past, present and future all attain emancipation by own and the same practice.

## *Chapter Thirty-Eight*

### *Traveling on the Journey to Find the Bodhisattva Within Also Means A Journey to the Buddha Land In This Very Life*

It should be reminded that the term Buddhaksetra, Buddha realm, land or country is absent from Hinayana. In Mahayana it is spiritual realm acquired by one who reaches perfect enlightenment, where he instructs all beings born there, preparing them for enlightenment. Meanwhile, Bodhisattvas are those whose beings or essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby and who vow to save all sentient beings. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment and advance together to the Buddha-land. According to Buddhist teachings, a journey to find the Bodhisattva Within also means a journey to the Buddha Land in this very life. According to the Vimalakirti Sutra, Chapter One, the Buddha said: “Ratna-rasi, all species of living beings are the Buddha land sought by all Bodhisattvas. Why is it so? Because a Bodhisattva wins the Buddha land, according to the living beings converted by him (to the Dharma); according to the living beings tamed by him; according to the country (where they will be reborn to) realize the Buddha-wisdom and in which they will grow the Bodhisattva root. Why is it so? Because a Bodhisattva wins the pure land solely for the benefit of all living beings. For instance, a man can build palaces and houses on vacant ground without difficulty, but he will fail if he attempts to build them in (empty) space. So, a Bodhisattva, in order to bring living beings to perfection seeks the Buddha land which cannot be sought in (empty) space. All Bodhisattvas in the Buddhaland were well known for having achieved all the perfections that lead to the great wisdom. They had received instructions from many Buddhas and formed a Dharma-protecting citadel. By upholding the right Dharma, they could fearlessly give the lion’s roar to teach sentient beings; so their names were heard in the ten directions. They were not invited but came to the assembly to spread the teaching on the Three Treasures to transmit it in perpetuity. They had overcome all demons and defeated heresies; and their six faculties, karmas of deeds, words and thoughts were pure and clean; being free from the (five) hindrances and the (ten) bonds. They had realized serenity of mind and had achieved unimpeded liberation. They had achieved right

concentration and mental stability, thereby, acquiring the uninterrupted power of speech. They had achieved all the (six) paramitas: charity (dana), discipline (sila), patience (ksanti), devotion (virya), serenity (dhyana) and wisdom (prajna), as well as the expedient method (upaya) of teaching which completely benefit self and others. However, to them, these realizations did not mean any gain whatsoever for themselves, so, that they were in line with the patient endurance of the uncreate (anuttapa-dharma-ksanti). They were able to turn the wheel of the Law that never turns back. Being able to interpret the (underlying nature of) phenomena, they knew very well the roots (propensities) of all living beings; they surpassed them all and realized fearlessness.

Bodhisattvas had cultivated their minds by means of merits and wisdom, with which they embellished their physical features which were unsurpassable, thus, giving up all earthly adornments. Their towering reputation exceeded the height of Mount Sumeru. Their profound faith (in the uncreate) was unbreakable like a diamond. Their treasures of the Dharma illuminated all lands and rained down nectar. Their speeches were profound and unsurpassed. They entered deep into all (worldly) causes but cut off all heretical views, for they were already free from all dualities and had rooted out all (previous) habits. They were fearless and gave the lion's roar to proclaim the Dharma, their voices being like thunder. They could not be gauged, for they were beyond all measures. They had amassed all treasures of the Dharma and acted like (skillful) seafaring pilots. They were well versed in the profound meanings of all Dharmas. They knew very well the mental states of all living beings and their comings and goings (within the realms of existence). They had reached the state near the unsurpassed sovereign wisdom of all Buddhas, having acquired the ten fearless powers (dasabala) giving complete knowledge and the eighteen different characteristics (of a Buddha as compared with Bodhisattvas (avenikadharma). Although they were free from (rebirth in ) evil existences, they appeared in five mortal realms as royal physicians to cure all ailments, prescribing the right medicine in each individual case, thereby, winning countless merits to embellish countless Buddha lands. Each living being derived great benefit from seeing and hearing them, for their deeds were not in vain. Thus, they had achieved all excellent merits.

Bodhisattvas' names were: the Bodhisattva Beholding All Things As Equal, the Bodhisattva Beholding All Things As Unequal, the Bodhisattva Beholding All Things As Equal Yet As Unequal, the Bodhisattva of Sovereign Serenity, the Bodhisattva of Sovereign Dharma, the Bodhisattva of Dharma-aspects, the Bodhisattva of Light, the Bodhisattva of Glorious Light, the Bodhisattva of Great Majesty, the Bodhisattva Store of Treasures, the

Bodhisattva Store of Rhetoric, the Bodhisattva of Precious Hands, the Bodhisattva of Precious Mudra, the Hand Raising Bodhisattva, the Hand Lowering Bodhisattva, the Always Grieved Bodhisattva, the Bodhisattva Root of Joy, the Bodhisattva Prince of Joy, the Bodhisattva Discerner of Sound, the Bodhisattva Womb of Space, the Bodhisattva Holding the Precious Torch, the Bodhisattva of Precious Boldness, the Bodhisattva of Precious Insight, the Bodhisattva of Indra-jala, the Bodhisattva Net of Light, the Bodhisattva of Causeless Contemplation, the Bodhisattva of Accumulated Wisdom, the Bodhisattva Precious Conqueror, the Bodhisattva King of Heavens, the Bodhisattva Destroyer of Demons, the Bodhisattva with Lightning Merits, the Bodhisattva of Sovereign Comfort, the Bodhisattva of Majestic Merits, the Bodhisattva of the Lion's Roar, the Bodhisattva of Thundering Voice, the Bodhisattva with a Voice like Rocks Knocking One Another, the Bodhisattva Fragrant Elephant, the Bodhisattva White Fragrant Elephant, the Bodhisattva of Constant Devotion, the Bodhisattva of Unremitting Care, the Bodhisattva of Wonderful Rebirth, the Bodhisattva Garland, the Bodhisattva Avalokitesvara, the Bodhisattva Mahasthama, the Bodhisattva Brahma-jala, the Bodhisattva of Precious Staff, the Unconquerable Bodhisattva, the Bodhisattva of Majestic Land, the Bodhisattva with a Golden Topknot, the Bodhisattva with a Pearl in His Topknot, the Bodhisattva Maitreya, the Bodhisattva Manjusri and other Bodhisattvas numbering in all thirty-two thousand.

There were also ten thousand Brahma-devas including Mahadeva Sikkhin, coming from the four quarters to hear about the Dharma. There were as well twelve thousand kings of heavens who came from the four quarters to sit in the assembly. There were also other devas of awe-inspiring majesty, dragons, spirits, yaksas, gandharas, asuras, garudas, kin-naras and mahoragas who came to sit in the assembly. Many bhiksus, bhiksunis, upasakas and upasikas also came to the assembly. Thus, surrounded by an incalculable number of people circumambulating to pay their respects, the Buddha was about to expound the Dharma. Like the towering Mount Sumeru emerging from the great ocean. He sat comfortably on the lion throne eclipsing the imposing assembly. A son of an elder (grhapati), called Ratna-rasi, came with five hundred sons of elders, with canopies decorated with the seven gems to pay respect and offer them to Him. By using His transcendental powers, the Buddha transformed all the canopies into a single one which contained the great chiliocosm. With Mount Sumeru and all the concentric ranges around it, great seas, rivers, streams, the sun, the moon, planets and stars, and the palaces of devas, dragons, and holy spirits appeared in the precious canopy, which also covered all the Buddhas who were expounding the Dharma in the ten directions.

All those present, who witnessed the Buddha's supernatural powers, praised the rare occurrence which they had never seen before, brought their palms together and gazed at Him without pausing for an instant. Thereupon, Ratna-rasi chanted the following gatha of praise:

"I salute Him whose eyes are broad like the green Lotus,  
 Whose mind is unchanging and serene,  
 Who has accumulated countless pure deeds  
 That lead all beings to the extinction of mortality.  
 I have seen the great saint use His transcendental powers  
 to create in the ten directions countless lands  
 in which Buddhas still proclaim the Dharma;  
 all this has the assembly seen and heard.  
 The power of your Dharma surpasses all beings  
 and bestows on them the wealth of the Law.  
 With great skill your discernment all while unmoved in Reality.  
 You are from all phenomena released;  
 Hence, to the King of Dharma, I bow down.  
 You preached neither is nor is not for all things by causes created.  
 There is neither self nor doing nor thing done,  
 but good or evil karma is infallible.  
 Under the Bodhi tree You conquered Mara,  
 obtained Ambrosia, realized Nirvana and won Bodhi.  
 From mind, thought and feeling are You free,  
 Thereby, overcoming heresies,  
 Turning thrice in the chiliocosm the wheel of the Law  
 That is pure and clean at heart.  
 To this gods and men who were saved attested,  
 Thus, the Three Treasures appeared in the saha world  
 To save living beings with this profound Dharma which,  
 when applied, fails never to Nirvana lead.  
 You are the king physician  
 Who destroys old age, illness and death.  
 So your unfathomable Dharma of boundless merits, I salute.  
 While like Mount Sumeru you are unmoved  
 by both praise and censure.  
 Your compassion is extended to both good and evil men,  
 Like space thy mind remains impartial.  
 Does not anyone revere this human Buddha  
 after hearing about Him?  
 I have offered Him a small canopy,  
 which encloses the great chiliocosm with palaces of gods,

dragons and spirits, Gandharas, yaksas and others such as well.  
 As all kings in this world.  
 With mercy He used His 'ten powers' to make this change.  
 The witnesses praise the Buddha.  
 I bow to the most Honoured One in the three realms.  
 The whole assembly (now) take refuge in the King of The Law.  
 Those gazing at Him are filled with joy,  
 each seeing the Bhagavat before him;  
 This one of His eighteen characteristics.  
 When he proclaims the Dharma with unchanging voice,  
 All beings understand according to their natures  
 Saying the Bhagavat speaks their own languages;  
 This one of His eighteen characteristics.  
 When He expounds the Dharma in one voice,  
 They understand according to their versions  
 deriving great benefit from what they have gathered;  
 This is one more of His eighteen characteristics.  
 When He expounds the Dharma in one voice,  
 Some are filled with fear, others are joyful,  
 Some hate it while others are from doubts relieved;  
 This is one of His eighteen characteristics.  
 I bow to the Possessor of 'ten powers',  
 I bow to Him who has achieved fearlessness  
 acquiring all eighteen characteristics;  
 I bow to Him who guides others like a pilot.  
 I bow to Him who has untied all bonds;  
 I bow to Him who has reached the other shore;  
 I bow to Him who can all worlds deliver;  
 I bow to Him who from birth and death is free.  
 Who knows how living beings come and go  
 and penetrates all things to win His freedom,  
 Who is skillful in nirvanic deeds, cannot be soiled like the lotus.  
 Who plumbs the depths of everything without hindrance.  
 I bow to Him, who like space, relies on nothing.

After chanting the gatha, Ratna-rasi said to the Buddha: "World Honoured One, these five hundred sons of elders have set their minds on seeking supreme enlightenments (anuttara-samyak-sambodhi); they all wish to know how to win the pure and clean land of the Buddha. Will the World Honoured One teach us the Bodhisattva deeds that leads to the realization of the Pure Land?" The Buddha said: "Excellent, Ratna-rasi, it is good that you can ask on behalf of these Bodhisattvas about deeds that lead to the realization of the

Buddha's Pure Land. Listen carefully and ponder over all what I now tell you." At that time, Ratna-rasi and the five hundred sons of elders listened attentively to His instruction. The Buddha said: "Ratna-rasi, all species of living beings are the Buddha land sought by all Bodhisattvas. Why is it so? Because a Bodhisattva wins the Buddha land, according to the living beings converted by him (to the Dharma); according to the living beings tamed by him; according to the country (where they will be reborn to) realize the Buddha-wisdom and in which they will grow the Bodhisattva root. Why is it so? Because a Bodhisattva wins the pure land solely for the benefit of all living beings. For instance, a man can build palaces and houses on vacant ground without difficulty, but he will fail if he attempts to build them in (empty) space. So, a Bodhisattva, in order to bring living beings to perfection seeks the Buddha land which cannot be sought in (empty) space.

"Ratna-rasi, you should know that: a) The straightforward mind is the Bodhisattva's pure land, for when he realizes Buddhahood, beings who do not flatter will be reborn in his land. b) The profound mind is the Bodhisattva's pure land, for when he realizes Buddhahood, living beings who have accumulated all merits will be reborn there. c) The Mahayana (Bodhi) mind is the Bodhisattva's pure land, for when he attains Buddhahood all living beings seeking Mahayana will be reborn there. d) Charity (dana) is the Bodhisattva's pure land, for when he attains Buddhahood, living beings who can give away (to charity) will be reborn there. e) Discipline (sila) is the Bodhisattva's pure land, for when he realizes Buddhahood, living beings who have kept the ten prohibitions will be reborn there. f) Patience (ksanti) is the Bodhisattva's pure land, for when he attains Buddhahood, living beings endowed with the thirty-two excellent physical marks will be reborn there. g) Devotion (viryā) is the Bodhisattva's pure land, for when he attains Buddhahood, living beings who are diligent in their performance of meritorious deeds will be reborn there. h) Serenity (dhyana) is the Bodhisattva's pure land, for when he attains Buddhahood, living beings whose minds are disciplined and unstirred will be reborn there. i) Wisdom (prajna) is the Bodhisattva's pure land, for when he attains Buddhahood, living beings who have realized samadhi will be reborn there. j) The four boundless minds (catvari apramanani) are the Bodhisattva's pure land, for when he attains Buddhahood, living beings who have practiced and perfected the four infinities: kindness, compassion, joy and indifference, will be reborn there. k) The four persuasive actions (catuh-samgraha-vastu) are the Bodhisattva's pure land, for when he attains Buddhahood, living beings who have benefited from his helpful persuasion will be reborn there. l) The expedient methods (upaya) of teaching the absolute truth are the Bodhisattva's pure land, for when he attains Buddhahood, living beings conversant with upaya will be reborn there. m) The thirty-seven contributory

states to enlightenment (bodhipaksika-dharma) are the Bodhisattva's pure land, for when he attains Buddhahood, living beings who have successfully practised the four states of mindfulness (smṛtyu-paśthana), the four proper lines of exertion (samyakpra-hana), the four steps towards supramundane powers (rddhipada), the five spiritual faculties (panca indriyani), the five transcendental powers (panca balani), the seven degrees of enlightenment (sapta bodhyanga) and the eightfold noble path (asta-marga) will be reborn in his land. n) Dedication (of one's merits to the salvation of others) is the Bodhisattva's pure land, for when he attains Buddhahood, his land will be adorned with all kinds of meritorious virtues. o) Preaching the ending of the eight sad conditions is the Buddhahood his land will be free from these evil states. p) To keep the precepts while refraining from criticizing those who do not is the Bodhisattva's pure land, for when he attains Buddhahood, his country will be free from people who break the commandments. q) The ten good deeds are the Bodhisattva's pure land, for when he attains Buddhahood, he will not die young, he will be wealthy, he will live purely, his words are true, his speech is gentle, his encourage will not desert him because of his gift of conciliation, his talk is profitable to others and living beings free from envy and anger and holding right views will be reborn in his land.

So, Ratna-rasi, because of his straightforward mind, a Bodhisattva can act straightforwardly; because of his straightforward deeds, he realizes the profound mind; because of his profound mind his thoughts are kept under control; because of his controlled thoughts, his acts accord with the Dharma (he has heard); because of his deeds in accord with the Dharma, he can dedicate his merits to the benefit of others; because of this dedication, he can make use of expedient methods (upaya); because of his expedient methods, he can bring living beings to perfection; because he can bring them to perfection, his Buddha land is pure; because of his pure Buddha land, his preaching of the Dharma is pure; because of his pure preaching, his wisdom is pure; because of his pure wisdom, his mind is pure, and because of his pure mind, all his merits are pure. Therefore, Ratna-rasi, if a Bodhisattva wants to win the pure land, he should purify his mind and because of his pure mind, the Buddha land is pure."

As Sariputra was fascinated by the Buddha's awe-inspiring majesty, he thought: "If the Buddha land is pure, because of the Bodhisattva's pure mind, is it because the mind of the World Honoured One was not pure when He was still in the Bodhisattva stage, that this Buddha land (i.e. this world) is so unclean (as we see it now)?" The Buddha knew of his thought and said to Sariputra: "Are the sun and the moon not clean when a blind man does not see their cleanliness?" Sariputra said: "World Honoured One, this is the fault of the blind man and not that of the sun and the moon." The Buddha said:

“Sariputra, because of their (spiritual) blindness, living beings do not see the imposing majesty of the Tathagata’s pure land; this is not the fault of the Tathagata. Sariputra, this land of mine is pure but you do not see its purity.” Thereupon, Brahma with a tuft of hair on his head (resembling a conch) said to Sariputra: “Don’t think this Buddha land is impure. Why? Because I see that the land of Sakyamuni Buddha is pure and clean, like a heavenly palace.” Sariputra said: “I see that this world is full of hills, mountains, pits, thorns, stones and earth, which are all unclean.” Brahma said: “Because your mind is up and down and disagrees with the Buddha-wisdom, you see that this land is unclean. Sariputra, because a Bodhisattva is impartial towards all living beings and his profound mind is pure and clean in accord with the Buddha Dharma, he can see that this Buddha land is (also) pure and clean.” At that time, the Buddha pressed the toes of His (right ) foot on the ground and the world was suddenly adorned with hundreds and thousands of rare and precious gems of the great chiliocosm, like the precious Majestic Buddha’s pure land adorned with countless precious merits, which the assembly praised as never seen before; in addition each person present found himself seated on a precious lotus throne.

The Buddha said to Sariputra: “Look at the majestic purity of this Buddha land of mine.” Sariputra said: “World Honoured One, I have never seen and heard of this Buddha land in its majestic purity.” The Buddha said: “This Buddha land of mine is always pure, but appears filthy so that I can lead people of inferior spirituality to their salvation. This is like the food of devas which takes various colours according to the merits of each individual eater. So, Sariputra, the man whose mind is pure sees this world in its majestic purity.” When this Buddha land (i.e. the world) appeared in its majestic purity, the five hundred sons of elders, who came with Ratna-rasi, realized the patient endurance of the uncreate (anuttapa-dharma-ksanti), and eighty-four thousand people developed their minds set on Supreme Enlightenment (anuttara-samyak-sambodhi). The Buddha then stopped pressing His toes on the ground and the world returned to its previous (filthy) condition. Thirty-two thousand devas and men aspiring to the sravaka stage understood the impermanence of all phenomena, kept from earthly impurities and achieved the Dharma-eye (which sees the truth of the four noble truths); eight thousand bhiksus kept from phenomena and succeeded in putting an end to the stream of transmigration (thus realizing arhatship).

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