

**The Giving Rise of the Ten Kinds of Mind
of the Bodhisattva**

**The Discourse on the
Ten Wholesome Ways of Action**

For Free Distribution

十善業道經

附卷首

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OF THE BODHISATTVA**

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**THE DISCOURSE ON THE
TEN WHOLESOME WAYS OF ACTION**

Translated from the Chinese

By

Saddhaloka Bhikkhu

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HOMAGE TO THE ORIGINAL TEACHER
SHAKYAMUNI BUDDHA

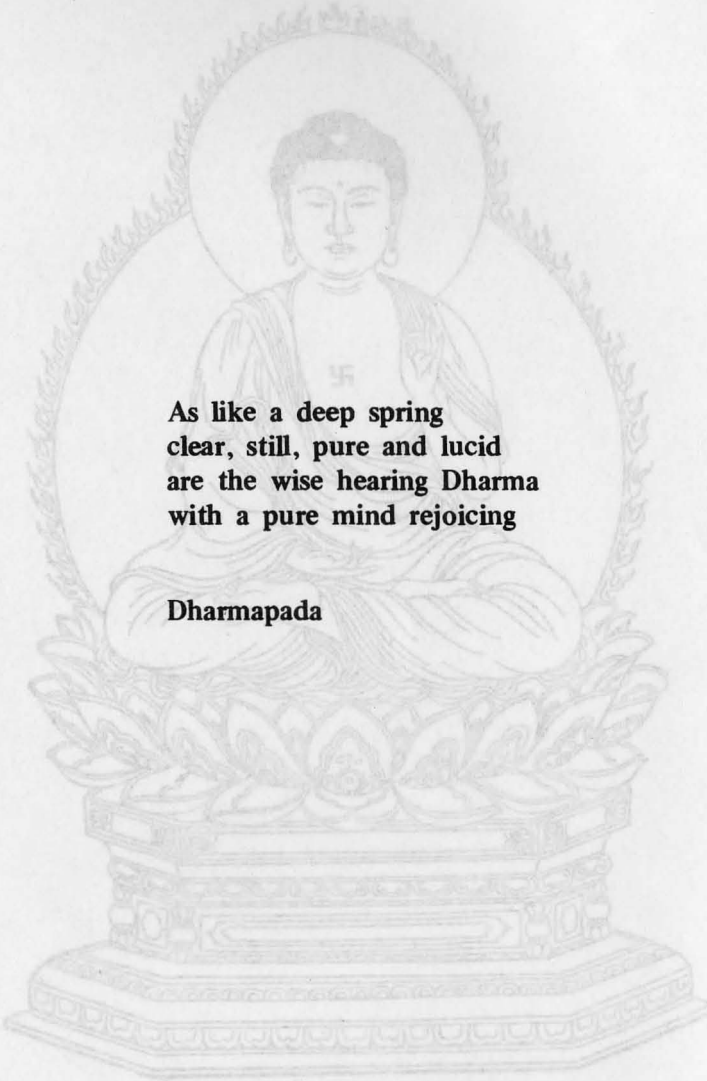


P. Killian
Seattle
19 Nov. 2005

HOMAGE TO THE ORIGINAL TEACHER
SHAKYAMUNI BUDDHA



HOMAGE TO THE ORIGINAL TEACHER
SHAKYAMUNI BUDDHA



**As like a deep spring
clear, still, pure and lucid
are the wise hearing Dharma
with a pure mind rejoicing**

Dharmapada

The Giving Rise of the Ten Kinds of Mind of the Bodhisattva.

“The Buddha addressed Maitreya saying: ‘Maitreya, the ten minds like this cannot be brought forth by any common foolish and unskilful man who is full of defilements. What are the ten?’

Firstly, to give rise to great loving kindness towards all beings with a mind free from injuring and harming.

Secondly, to give rise to great compassion towards all beings with a mind free from harrasing and vexing.

Thirdly, not to spare one’s life with regard to all the true Dharmas of the Buddha with a mind of rejoicing in protecting them.

Fourthly, to develop supreme endurance regarding all dharmas with a mind free from clinging and grasping.

Fifthly, not to be covetous for gain, support and respect with a mind that esteems the pure bliss of mind.

Sixthly, to search for Buddha wisdom at all times with a mind free from forgetfulness and negligence.

Seventhly, to be towards all beings reverential and respectful with a mind free from contempt and disdain.

Eighthly, not to hold worldly discussions but give rise to a determined mind regarding the factors of illumination.

Ninthly, to plant all good roots with a pure mind that is not adulterated and stained.

Tenthly, to give up and discard all the characteristics as regards all the Tathāgatas giving rise to a mind of continuous recollection (of them).

Maitreya, this is called the giving rise of the ten kinds of mind of the Bodhisattva. It is because out of this mind that one will obtain rebirth in the World of Highest Bliss of Amithāba Buddha. If a man regarding these ten kinds of mind follows them and achieves one pointedness of mind. If he were to have a longing to be reborn in that Buddha world and would not obtain birth there, this would be an impossibility’ ”

From

the ĀRYA ADHYĀŚAYA SAÑCODANA NĀMA MAHĀYĀNA SŪTRA
OF THE MAHĀRATNAKŪTA-SŪTRA
TAISHŌ TRIPITAKA NO. 310

Translated from the Chinese by Saddhāloka Bhikkhu

十善業道經

The Discourse on the Ten Wholesome Ways of Action.
Translated by Imperial Command by the Tripiṭakācārya
Sikshānanda from Khotan during the T'ang Dynasty.

Thus have I heard. At one time, the Buddha stayed in the palace of the Dragon King of the Ocean together with an assembly of eight thousand great Bhikshus and thirty-two thousand Bodhisattvas and Mahāsattvas altogether. At that time the World-Honoured-One told the Dragon King saying:

'Because all beings have different consciousness and thoughts, they perform too different actions and as a consequence there is the turning around in all the different courses of existence (1). Oh Dragon King, do you see the variety of shapes and appearances in this meeting and in the great ocean, are they not different from one another.

Thus among all of them there is none which is not made by the mind, whether it is brought about by wholesome or unwholesome bodily, verbal and mental actions, and yet the mind is formless it cannot be grasped or perceived, but it is the unreal accumulation and arising of all dharmas (2) which are ultimately without owner, without I and mine. Although that which is manifested by each (being) according to its actions is not the same, there is nevertheless really no creator in these (actions). Therefore all dharmas are inconceivable and inexpressible, their own nature is phantom like. The wise ones knowing this ought to cultivate wholesome actions. Through this the aggregates (3) sense-bases (4) and elements (5) that will be given rise to, will all be upright and those who will see them will not grow tired of them.

Oh Dragon King, when you behold the body of the Buddha born from a hundred thousand of Kotis (6) of merit, with all the marks adorned, the splendour of its radiance covering the whole of the great assembly, even if there were in immeasurable Kotis of Ishvara and Brahma devas (7) they all would not come again into appearance. Those who look with reverence at the Tathāgata's body how can they but not be dazzled. You again behold all these great Bodhisattvas of marvellous appearance, dignified and pure. All this comes into being entirely through the merit of cultivating wholesome actions. Again all the powerful ones like the eight classes of devas and dragons, and suchlike (8) they also come into being because of the merits of wholesome actions.

Now all beings in the great ocean are of coarse and mean shapes and appearances, they all whether small or large performed unwholesome bodily, verbal and mental actions out of all kinds of thoughts from their own minds. Thus it is that each being receives its own result according to its action.

You ought to practise and to study constantly in this way, and also to bring beings to a thorough understanding of cause and effect and to the practice of wholesome actions. In this you must have unshakable right view and you must not fall again into the views of annihilation and eternity (9). As to the fields of merit (10) you rejoice in them, respect them and support them because of this you will also be respected and supported by men and devas.

Oh Dragon King you must know that the Bodhisattva has one method (11) which enables him to cut off all sufferings of all evil destinies (12). What kind of method is this? It is constantly, day and night, to recollect, to reflect on and to contemplate on the wholesome dharmas so as to

cause the wholesome dharmas to increase from thought-moment to thought-moment, without allowing the least unwholesome thought to mingle in. This will then enable you to cut off all evil forever, to bring the wholesome dharmas to completion and to be constantly near all the Buddhas, Bodhisattvas and other holy communities. Speaking about wholesome dharmas, the bodies of men and devas, the Illumination of the Shrāvakas (13), the Illumination of the Pratyekas (14) and the Highest Illumination, they are all accomplished depending on these dharmas which are to be considered as fundamental. Therefore they are called wholesome dharmas. These dharmas are the ten wholesome ways of action. What are these ten? They are the ability to give up forever killing, stealing, wrong conduct (15), lying, slandering, harsh language, frivolous speech, lust, hate and wrong views.

Oh Dragon King, if one gives up taking life then one will accomplish ten ways of being free from vexations. What are the ten?

- (i) One gives universally to all beings without fear.
- (ii) One always has a heart of great compassion towards all beings.
- (iii) All habitual tendencies of hate in oneself will be cut off forever.
- (iv) One's body is always free from illness.
- (v) One's life is long.
- (vi) One is constantly protected by non-human-beings.
- (vii) One is always without bad dreams, one sleeps and wakes happily.
- (viii) The entanglement of enmity is eradicated and one is free from all hatred.
- (ix) One is free from the dread of evil destinies.
- (x) When one's life comes to an end one will be born as a deva.

These are the ten. If one is one who is able to turn-towards the Highest Perfect Illumination, one will later at the time one becomes Buddha attain to the ability peculiar to the Buddhas, to live as long as one wishes.

Again, oh Dragon King, if one gives up stealing then one will attain to ten kinds of dharmas which can protect one's confidence. What are the ten?

- (I) One's wealth will increase and accumulate and cannot be scattered or destroyed by Kings, robbers, floods, fires and careless sons.
- (II) One is thought of with fondness by many people.
- (III) People do not take advantage of one.
- (IV) Everywhere one is praised.
- (V) One is above the worry, that one oneself could be injured.
- (VI) One's good name spreads.
- (VII) One is without fear in public.
- (VIII) One is endowed with wealth, long life, strength, peace, happiness and skill in speech, without deficiencies.
- (IX) One always thinks of giving.
- (X) At the end of one's life one will be born as a deva.

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the realization of the purified great illumination wisdom.

Again the Dragon King, if one gives up wrong conduct one will attain to four kinds of dharmas which are praised by the wise. What are the four?

- (I) All one's faculties (16) are tuned and adjusted.
- (II) One is free from turmoil and excitement.
- (III) One is praised and extolled by the world.
- (IV) One's wife cannot be encroached upon by anybody.

These are the four. If one is one who is able to turn towards the Highest Perfect Illumination one will later at the time one becomes Buddha, attain the mastersign of the Buddha, of a concealed organ.

Again, oh Dragon King, if one gives up lying then one will attain to the eight dharmas which are praised by the devas. What are the eight?

- (I) One's mouth is always pure and has the fragrance of a blue lotus flower (17).
- (II) One is trusted and obeyed by all the world.
- (III) What one says is true and one is loved by men and devas.
- (IV) One always comforts beings with loving words.
- (V) One attains to excellent bliss of mind and one's actions, speech and thoughts are pure.
- (VI) One's speech is faultless and one's mind is always joyful.
- (VII) One's words are respected and are followed by men and devas.
- (VIII) One's wisdom is extraordinary and cannot be subdued.

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the true speech of the Tathāgata.

Again, oh Dragon King, if one gives up slandering one will then attain to five kinds of incorruptible dharmas. What are the five?

- (I) All one's faculties (16) are tuned and adjusted.
- (II) One is free from turmoil and excitement.
- (III) One is praised and extolled by the world.
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These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the true speech of the Tathāgata.

Again, oh Dragon King, if one gives up slandering one will then attain to five kinds of incorruptible dharmas. What are the five?

- (I) One attains to an incorruptible body because no harm can be done to one.
- (II) One gets an incorruptible family because no one can destroy it.
- (III) One attains to incorruptible confidence because this is in line with one's own actions.
- (IV) One attains to an incorruptible spiritual life because what one cultivates is firmly grounded.
- (V) One gets incorruptible spiritual friends because one does not mislead or delude anybody.

These are the five. If one is one who is able to turn-towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, get a holy retinue which cannot be corrupted by any Māra (18) or heretic.

Again, oh Dragon King, if one gives up harsh language then one will attain to the accomplishment of eight kinds of pure actions. What are the eight?

- (I) One's speech is meaningful and reasonable.
- (II) All what one says is profitable.
- (III) One's words are bound to be truthful.
- (IV) One's language is beautiful and marveilous.
- (V) One's words are accepted (by others)
- (VI) One's words are trusted.
- (VII) One's words cannot be ridiculed.
- (VIII) All one's words are being loved and enjoyed (by others).

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, be endowed with the perfect characteristic of the Brahma voice of the Tathāgata.

Again, oh Dragon King, if one gives up frivolous speech then one will attain to the accomplishment of the three certainties. What are the three?

- (I) One is certain to be loved by the wise.
- (II) One is certain to be able to answer questions with wisdom and according to reality.
- (III) One is certain to have the most excellent dignity and virtue among men and devas and one is without falsehood.

These are the three. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the Tathāgata's (ability) to predict everything, none (of the predictions) are ever in vain.

Again, oh Dragon King, if one gives up lust, then one will attain to the accomplishment of the five kinds of freedom. What are the five?

- (I) Freedom of bodily, verbal and mental actions because one's six faculties are perfect.
- (II) Freedom as regards property because all enemies and robbers cannot rob one.
- (III) Freedom with regard to merit because whatever one wishes one will be provided with.
- (IV) Freedom of being in the position of a King, because precious, rare and marvellous things will be reverently offered to one.
- (V) The things one will get will surpass in excellency by a hundred times that what one is looking for, because in times by-gone one was neither stingy nor envious.

These are the five. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, be especially revered in all

the three realms (19) all (the beings of the three realms) will all respectfully make offerings to one.

Again, oh Dragon King, if one gives up hatred then one will attain to eight kinds of dharmas of joy of mind. What are the eight?

- (I) One's mind is free from (the want) to injure and to annoy (others).
- (II) One's mind is free from hatred.
- (III) One's mind is free from (the desire) to dispute and to argue.
- (IV) One's mind is gentle and upright.
- (V) One has attained to the mind of loving kindness of a saint.
- (VI) One is of a mind that always acts beneficially giving peace to beings.
- (VII) One's bodily appearance is dignified and one is respected by all.
- (VIII) Because one is kind and forbearing, one will be born soon in the Brahma World.

These are the eight. If one is one who is able to turn towards to the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the mind of the Buddha that is free from obstacles. People will not become tired of looking at him.

Again Oh Dragon King, if one gives up wrong views, one will attain to the accomplishment of ten meritorious dharmas. What are the ten?

- (1) One attains to genuinely good bliss of mind and one gets genuinely good companions.
- (II) One has deep confidence in (the law of) cause and effect and one would rather lose one's life than do evil.

- (III) One takes refuge in the Buddha only and not in devas or others.
- (IV) One is of a straight mind and right views, and leaves behind the net of doubts about good and evil fortune.
- (V) One will not be born again in an evil course of existence but will always be born as a man or deva.
- (VI) Immeasurable blessings and wisdom will increase sublimely from turn to turn.
- (VII) One will forever leave the wrong path and tread the holy path (20)
- (VIII) The view of a personality (21) will not arise (in one) and one gives up all evil actions.
- (IX) One will abide in unobstructed understanding.
- (X) One will not fall into any difficult conditions (22).

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, realize quickly all Buddhadharmas (23) and accomplish the mastery of the higher spiritual powers (24)."

At that time the World Honoured One further told the Dragon King saying:

"If there is a Bodhisattva who is able to give up killing and harming, and practises giving, following these wholesome actions at the time he treads the path, he will therefore always be rich in wealth, without anybody being able to rob him. He will have a long life and not die untimely, and he will not be injured by any robbers or enemies.

Because he gives up taking what is not given and practises giving, he will always be rich in wealth without

there being anybody who can rob him. He will be most excelling beyond comparison (in this respect), and will be able to collect completely all the store of Buddha-dharmas (25).

Because he gives up the impure way of living and practises giving, he will always be rich in wealth without anybody being able to rob him. His family will be virtuous and obedient. There will be nobody who can look at his mother, wife and daughter with a lustful mind.

Because he gives up false speech and practises giving, he will always be rich in wealth without anybody being able to rob him. Giving up all slandering he takes up the true Dharma. That which he does according to his vows will certainly bear fruit.

Because he gives up speech that causes dissension and practises giving, he will always be rich in wealth without anybody being able to rob him. His family will be harmonious and they (all the members of the family) have the same aspirations and joys in common and will never unreasonably dispute (with one another).

Because he gives up coarse evil speech and practises giving, he will always be rich in wealth without anybody being able to rob him. At all gatherings people joyfully accept him as their teacher. His words will be received with trust without opposition.

Because he gives up meaningless speech and practises giving, he will always be rich in wealth without anybody being able to rob him. His words are not spoken in vain, but are received with respect by all people. He is able and skilled in solving doubts and uncertainties.

Because he gives up the greedy mind and practises giving, he is always rich in wealth without anybody being able to rob him. All he has he gives (to others) with

kindness. His confidence is firm and his understanding well grounded. He is endowed with great authority and strength.

Because he gives up the angry mind and practises giving he is always rich in wealth without anybody being able to rob him. He quickly accomplishes by himself the wisdom of the mind that is free from obstruction. All his faculties are well dignified and all those who see him respect and love him.

Because he gives up the perverted mind and practises giving, he is always rich in wealth without anybody being able to rob him. He is always born in a family which is possessed of right views, reverence and confidence. He sees the Buddha, hears the Dharma and supports the Community of Monks. He never forgets or loses the great Illumination Mind (cf. NOTE 11)

These are the great benefits obtained by a Great Being (*MAHASĀTTVA*), who at the time he cultivates the Bodhisattva path, practises the ten wholesome actions and adorns them with giving.

Thus, oh Dragon King, I am summarising. Because one adorns the practice of the ten wholesome ways of action with morality, the meaning and benefit (26) of all the Buddha-dharma can arise and the great vows are brought to completion (27).

Because one adorns (the practice of the ten wholesome ways of action) with patience, one attains to the perfect voice of the Buddha and all the marks will be lovely.

Because one adorns (this practice) with effort, one is able to destroy the Māra enemy (cf. NOTE 18) and enter into the store of Buddha-dharmas (28).

Because one adorns (this practice) with meditation, therefore mindfulness, wisdom, shame, conscientiousness and calm will arise.

Because one adorns (this practice) with wisdom one is able to cut off wrong views arising from discrimination.
(29)

Because one adorns (this practice) with loving kindness no (thought of) anger or harming will arise in oneself towards any being.

Because one adorns (this practice) with compassion, one will have sympathy towards all beings and will never get weary of and indifferent to them.

Because one adorns (this practice) with sympathetic joy, one's mind when seeing somebody cultivating the good will be free from envy and jealousy.

Because one adorns (this practice) with serenity, one will not have a mind that is either attached to favourable circumstances or that resents adverse circumstances (30).

Because one adorns (this practice) with the four ways of helping (31) (others), one will always be diligent in helping and teaching all beings.

Because one adorns (this practice) with the foundations of mindfulness, one will be able to be skilfull in the practice of the contemplation of the four foundations of mindfulness.

Because one adorns (this practice) with the (four) right efforts, one will be able to cut off and remove entirely all unwholesome dharmas.

Because one adorns (this practice) with the (four) roads to power, one's body and mind will always be calm

and at ease.

Because one adorns (this practice) with the five faculties, deep confidence will be firmly established, there will be unremitting effort, one is always free from confusion and from delusion, one is at peace and well balanced, and all the defilements will be cut off.

Because one adorns (this practice) with the (five) powers, all enmity will be entirely destroyed and one cannot be harmed.

Because one adorns (this practice) with the (seven) factors of illumination, one will always well awake to all dharmas.

Because one adorns (this practice) with the Noble (eightfold) Path, (cf. NOTE 20) one will attain to perfect wisdom which will always be present before oneself (32).

Because one adorns (this practice) with calm meditation, one is able to wash away all the bonds and (latent) tendencies (33).

Because one adorns (this practice) with insight meditation, one is able to know the self nature of all dharmas according to reality (34).

Because one adorns (this practice) with the means, one will quickly attain to the fulfilment of the conditioned and unconditioned happiness (35).

Oh Dragon King, you should know that these ten wholesome actions can lead up to the completion of the Ten Powers (of the Tathāgata) (36), of the (Four Kinds of) Fearlessness, of the Eighteen Dharmas that distinguish (the Buddha) and of all Buddha-dharmas. You should therefore practise and train with diligence.

Oh, Dragon King it is like the towns and villages, they all depend on the great ground where they stand. All the

herbs, grasses, flowers, trees and woods also depend on the ground for their growth. With these ten wholesome ways of action it is the same. All men and devas are established (in their human-and deva-nature) depending on them. The illumination of all the Shrāvakas, of all the Pratyekas (cf. NOTE 43 and 14), the way of the Bodhisattva, all Buddha-dharmas they all are attained and come to fruition due to these ten wholesome great grounds. After the Buddha had spoken this discourse, the Dragon King of the Ocean, together with the great assembly, all the devas, asuras (cf. NOTE 1) and so on, all rejoiced greatly, received it with confidence and put it reverently into practice.

TAISHŌ TRIPITAKA EDITION NO. 600

Translated from the Chinese by Saddhāloka Bhikkhu

NOTES:

(1) The different courses of existence are six:

- 1) The hellish realms (地獄 in Pali NIRAYA)
- 2) The realm of the hungry ghosts (餓鬼 in Pali PETA)
- 3) The realm of animals (畜生 in Pali TIRACCHĀNA)
- 4) The realm of the titans (阿修羅 in Pali ASURA)
- 5) The human realm (人 in Pali MANUSSA)
- 6) The realm of radiant beings (天 in Pali DEVA)

The first four are lower realms of consciousness while the last two realms include higher planes of consciousness.

(2) The accumulation and arising of all dharmas (諸法集起) is a definition of the mind (心 Pali CITTA), which especially refers to the Spheres, or Store of Consciousness (阿賴耶識 ĀLAYA VIJÑĀNA in SANSKRIT) in which there are the seeds (or potentiality) of all the dharmas stored and from this store consciousness all dharmas are arising. (一切現行法於此識薰 (其種子之義爲集由此一切現行法之義爲起) (佛學大辭典)

(3) The aggregates are five, in Chinese they are called (五蘊 in Pali PAÑCAKKHANDHA), they are:

- | | |
|---|---------------------------------|
| 1) Form or Matter (色 in Pali RŪPA) — — — Matter (色 -RŪPA) | } (Body)身
— — Mind (名 -NĀMA) |
| 2) Feeling (受 in Pali VEDANĀ) | |
| 3) Perception (想 in Pali SAÑÑĀ) | |
| 4) Formations (行 in Pali SANKHĀRA) | |
| 5) Consciousness (識 in Pali VINNĀNA) | |

These Five Aggregates make up the human being and can be divided into mind and matter as above. The first is form, matter or corporeality and refers to the four primary elements (earth, water, fire, air) and their combination which is the body. The second is the feelings, that means our impressions through the senses and the mind, which are either painful, pleasant or neutral. The third one is perception, that is the ability to single something out, to mark it and recognise it in the light of previous experience. The fourth one is the formations, that is our reaction conditioned by previous experience towards objects perceived through the senses and through the mind. It is also called volition because it is our attitude conditioned through previous experience of acceptance, rejection or of ignoring. The fifth one is consciousness which is the ability to perceive, and to become conscious of anything.

(4) The sense-bases including the mind are twelve, that is six inner ones and six outer ones. These are the six senses and their objects:

六
根

- | | |
|-----------------------------|---|
| 1) Eye (眼 in Pali CAKKHU) | 1) Visible Object (Form 色 in Pali RŪPA) |
| 2) Ear (耳 in Pali SOTA) | 2) Audible Object (Sound 聲 in Pali SADDĀ) |
| 3) Nose (鼻 in Pali GHĀNA) | 3) Olfactory Object (Smell 香 in Pali GANDHA) |
| 4) Tongue (舌 in Pali JIVHĀ) | 4) Gustative Object (Taste 味 in Pali RASA) |
| 5) Body (身 in Pali KĀYA) | 5) Tactile Object (Bodily Touch 觸 in Pali PHOṬṬHABBA) |
| 6) Mind (意 in Pali MĀNO) | 6) Mental Object (DHAMMA 法) |

六
境

(5) The elements here refers to the eighteen elements, namely the six sense organs (六門) or also (六根) in the sense of sense faculties, (compare note (4)), secondly the six objects, these are the (六境) (compare note (4)) and the six consciousnesses (in Pali VINÑANA)

六
識

- | |
|-------------------------|
| 1) Eye Consciousness |
| 2) Ear Consciousness |
| 3) Nose Consciousness |
| 4) Tongue Consciousness |
| 5) Body Consciousness |
| 6) Mind Consciousness |

(6) A KOTI (億) is a term denoting spacial and temporal dimensions of 10,000,000

(7) ISHVARA and BRAHMA DEVAS. A deva is a radiant being from more purified and refined realms than the one of ordinary human consciousness.

A) The realm of the ISHVARA DEVA or the god of freedom, another name is (他化自在天 PARANIMMITA-VASHAVARTIN) in Sanskrit (in Pali PARANIMMITA VASAVATTI), translated this would be "heavenly beings with the power over the production of others." (NYĀṆAṬĪLOKA's Buddhist Dictionary), NĀGĀRJUNA says in his commentary to the MAHĀPRAJÑĀ-PĀRAMITĀ SŪTRA: "Those devas snatch away that which is created by others and enjoy themselves with it, therefore they are called the devas who can freely dispose of others creations" (MAHĀPRAJÑĀPĀRAMITĀ SHĀSTRA) (此天奪他所化而娛樂故言他化自在)(大智度論) This realm of consciousness is the last one, the highest one of the realm of desire. (see NOTE 19)

B) The BRAHMA DEVAS are in the first realm of the world of form (see NOTE 19), their realm consists of three realms and corresponds to the plane of the first absorption (第一禪定 in Pali PATHAMA JHĀNA). They are the (梵衆天 BRAHMA-PARISAJJA in Pali) Retinue of Brahma, the (梵輔天 BRAHMA PUROHITA in Pali) the Assistants of BRAHMA and the (大梵天 or MAHĀ BRAHMĀNO in Pali) Great Brahma.

(8) The eight classes of devas and dragons, and such like. (天龍八部) They are:

- 1) The DEVAS (Radiant ones) 天
- 2) The NĀGAS (Dragons) 龍
- 3) The YAKSHAS (Demons) 夜叉
- 4) The GANDHARVAS (Celestial Musicians) 乾闥婆
- 5) The ASURAS (Titans) 阿修羅
- 6) The GARUDAS (Golden Winged Bird Spirits) 迦樓羅
- 7) The KINNARAS (Celestial Musicians) 緊那羅
- 8) The MAHORAGAS (Great Python Like Beings) 摩睺羅伽

(9) The views of annihilation and eternity (斷見 or UCCHE-DADITṬHI in Pali and 常見 or SASSATA-DITṬHI in Pali).

"One must cultivate wholesome actions with right view, understanding the law of cause and effect thoroughly and not be moved by or inclined towards wrong views. Wrong views are the two views of annihilation and of eternity. A person who has the view of annihilation has no faith in the law of action and its result (業果 in Pali KAMMA-VIPĀKA). He thinks that once a man dies all is finished therefore he commits recklessly evil since he does not fear the result that is to follow. The one with a view of eternity considers all things and events in the world as fixed. Thus a man will be born again and again from generation to generation as a man and an ox and a horse will be born again and again as an ox and a horse and the performance of wholesome or of evil actions has no bearing on the pain or pleasure this body is undergoing. This is so because there is no understanding of the true meaning of the law of cause and effect. If one wants to cultivate exclusively wholesome actions without falling into wrong views, then one must contemplate on the body as being impermanent, contemplate on the mind as being without owner and contemplate on the dharmas as being mirages (幻). According to the mind actions are performed and according to the actions retribution is received. This then is the true characteristic of a clear understanding of the law of cause and effect."

This is from a commentary to this discourse by the venerable T'ai-Hsü (太虛大師全書, 第二編 五一佛說十善業道經講要). He was one of the great teachers in modern times in China.

In the Buddhist teaching very much emphasis is laid on right or perfect understanding and on the getting rid of wrong views and mere opinions. Right or Perfect understanding is the first step of the Holy Eightfold Path (八聖道 ARIYA AṬṬHANGIKA MAGGA in Pali) (see NOTE 20). The third Patriarch of the Ch'an School (禪宗 ZEN-SHU in Japanese) says in his wonderful poem on 'Trust in the Heart'. "You need not search for truth, you must only stop having views." (不用求真, 惟須息見) (信心銘 by 僧璨).

(10) The fields of merit (福田, in Pali PUNÑAKHETTA)

"Fields of merit are the fields where merits can be planted. There are three kinds of these:

1) *The field of reverence, that is the Buddhas, Bodhistsvas, teachers and elders and so on, these ought to be revered and blessings will be obtained.*

2) *The field of gratitude, that is one's father and mother and those who have been kind to one, to these one ought to show filial respect and blessings will be obtained.*

3) *The field of compassion, that is to assist and to help with compassion and sympathy to beings which are suffering and troubled and blessings will be obtained.*

In these three fields of merit, one can rejoice and offer support, then one will be able to obtain the joyful fruit of being respected and supported by men and devas." (Ven. T'ai-Hsu's commentary on this discourse. cf. NOTE 9).

(11) "The Bodhisattva has one method which enables him to cut off all sufferings of all evil destinies." (菩薩有一法能斷一切諸惡道苦) The reader is reminded that this means constant work to bring all the wholesome dharmas to completion and fruition, this task requires the whole being. There are three ways of developing the Illumination Mind (菩提心 BODHICITTA in Pali) according to the Flowergarland discourse (華嚴經 or AVATĀMSAKA SŪTRA in SANSKRIT). They are:

1) The straight mind (直心) which is the development of wisdom, that is to be rightly recollecting and to be aware of the fundamental suchness (眞如法 in Pali BHŪTATATHATĀ DHAMMA).

The Avatamsaka Sūtra (華嚴經) says: "Because the Tathāgatas of the ten directions have one way in common, they go beyond life and death, this is all due to the straight mind." (十方如來同一道故, 出離生死, 皆以直心). The BODHISATTVA representing the straight mind in MAÑJUSHRI Bodhisattva (文殊師利菩薩).

2) The deep mind (深心) which is the joyful cultivation of all wholesome actions and the accumulation of immense merit. The VIMALAKĪR-TINIRDESHASŪTRA (維摩詰所說經) says: "The deep mind is the place of the illumination, because of the increase in benefits." 深心即道場增長功德故. The Bodhisattva representing the deep mind is SAMANTA-BHADRA Bodhisattva (普賢菩薩).

3) The mind of great compassion (大悲心) which is the development of compassion, that is the saving and protecting of all beings that are suffering. The Bodhisattva representing the mind of great compassion is AVALOKITESHVARA Bodhisattva (觀世音菩薩)

"MAITREYA SAID: 'The illumination mind is the lamp, the great compassion is the oil, the great vows are the wick. The radiance (of the lamp) illumines the Dharma realms.' (The radiance that is the great wisdom)" (慈氏云。菩提心燈。大悲爲油。大願爲炷。光照法界) (光即大智) quoted from the commentary on the Avatamsaka Sūtra by Ven. Ching-Liang Cheng Kuan (華嚴經普賢行願品疏 by 清涼澄觀沙門) the fourth patriarch of the AVATĀMSAKA School.

(12) The evil courses of existence (惡道 in Pali DUGGATI) are the hellish realms, the animal world and the hungry ghost realm, cf. NOTE 1.

(13) The Illumination of the SHRĀVAKAS (聲聞菩提 in Pali SĀVAKABODHI). The SHRĀVAKAS are the noble Disciples of the Buddha who

have attained to anyone of the four degrees of awakening, that is to the stream-enterer (入流 or 須陀洹 in Pali SOTĀPANNA), the Once-returner (一還 or 斯陀含 in Pali SAKĀDĀGĀMI), the Non-returner (不還 or 阿那含 in Pali ANĀGĀMI) and the Purified One (應供 or (阿)羅漢 in Pali ARAHAT).

(14) The Illumination of the PRATYEKAS (獨覺菩提 in Pali PACCEKABODHI). The Pratyeka is one who awakened alone and on his own without a teacher.

Please note that all illuminations have the same substance, but differ in degree, intensity and quality. They should not be taken as a subject of argument since they can only be fathomed from one's own achievements, experience and aspirations.

The Highest Illumination refers to that of the Buddha (it is 無上菩提 ANUTTARA BODHI). This is the Perfect Illumination (正等覺 or 三藐三菩提 in Pali SAMMĀ SAMBODHI)

(15) Wrong conduct (邪行 in Pali MICCHĀ-CARAṆA)

"Wrong conduct refers to sexual desire. Among men the fitting union between husband and wife is considered to be right, anything else is called wrong. Now this is roughly and shallowly explained, if we are going deeper then all beings of the realm of desire (cf. NOTE 19) must have a right mental attitude and right conduct because of sexual desire. Again any heedlessness regarding any of the five objects of the (sense) desires (五欲境) cf. NOTE 4) pertains to wrong conduct. One must go beyond the realm of desire then one can subdue desire. One must attain to the third fruit (第三果, i.e. 不還 in Pali ANĀGĀMI-PHALA) the fruit of the non-returner (cf. NOTE 13) then one can ultimately leave desire behind." (VEN. Tai-Hsü's commentary on this discourse, cf. NOTE 0 ibid.)

(16) The faculties refers to the six faculties, that is the five sense organs and the (mind) (六根 in Pali 6 INDRİYAS)

(17) Blue lotusflower (優鉢羅 in Sanskrit UTPALA)

(18) MĀRA (魔羅 in Pali MĀRA) means literally 'Murder, Death' (能奪命) is anything which traps and ensnares beings, taking away their real life and wisdom, hindering them in their spiritual life and leading them into delusion.

(19) The 'Three Realms' or 'Three Worlds' (三界 in Pali TĪ-LOKA) they are the Realm of Desire (欲界 in Pali KĀMALOKA), the Realm of Form (色界 in Pali RŪPALOKA) and the Realm of Formlessness (無色界 in Pali ARŪPALOKA). Our world of sensory perception and mental processes is included in here and worlds beyond our normal state of consciousness.

(20) The Holy Path (聖道 in Pali ARIYAMAGGA) is the Holy Eightfold Path:

1) Right Understanding (正見 in Pali SAMMĀ DITTHI). This is the right understanding of the nature of the universe, of the laws governing it. It is the understanding of the Four Holy Truth's which are in short: (1) that life is

conflict, unsatisfactoriness and suffering. (2) that the origin of this conflict, unsatisfactoriness and suffering is our constant craving leading to constant becoming and constant dying. (3) The cessation of this craving comes about through the giving up of, abandoning of, freeing from, and detachment from it. (4) The path that leads to the cessation of suffering is the Holy Eightfold Path. This Right Understanding is the cultivation of wisdom (cf. NOTE 9/NOTE 21/NOTE 29)

II) Right Aspiration (正思惟 in Pali SAMMĀ SAMKAPPĀ). This is a mind which is free from sensuality, enmity and harming.

III) Right Speech (正語 in Pali SAMMĀ VĀCĀ). This refers to speech which is free from untruth, gossip, harsh speech, rude and foolish speech.

IV) Right Action (正業 in Pali SAMMĀ KAMMANTA), abstention from killing, stealing and sensual misconduct.

V) Right Livelihood (正命 in Pali SAMMĀ AJĪVA). A way of livelihood which does not cause harm to oneself nor to others and which is conducive to spiritual progress.

VI) Right Effort (正精進 in Pali SAMMĀ VĀYĀMO). The Four Right Efforts (cf. NOTE 32)

VII) Right Mindfulness (正念 in Pali SAMMĀ SATI). The Four Foundations of Mindfulness (cf. NOTE 32)

VIII) Right Concentration (正定 in Pali SAMMĀ SAMĀDHĪ). The concentration of the mind on wholesome objects.

This Holy Eightfold Path leads to the 'seeing of things as they are,' to transcendental freedom where this path culminates and becomes perfect. The wrong Path (邪道 in Pali MICCHĀ MAGGA) is wrong understanding, wrong aspiration up to wrong concentration. This path does not lead to freedom but to more suffering and enslavement.

(21) The View of a Personality (身見 or 薩迦耶見 in Pali SAKKĀYA-DIṬṬHI). This is the view coming from wrong identification with and clinging to an 'I' or 'mine'. It is the identification of ourselves with and clinging to this body and mental processes regarding them as 'I' as 'a personality' while they are only the result of past conditioning, that is in themselves they are without substance. They are a bundle of reactions moulded out of past experiences and actions, (compare also NOTE 9)

(22) Difficult Conditions, there are eight difficult conditions (八難), they are called difficult conditions because due to them it is difficult to hear or come to know the Teaching of the Buddha and still more difficult to practise it, they are:

- I) The difficulty of (being in) hell (地獄難)
- II) The difficulty of (being a) hungry ghost (餓鬼難)
- III) The difficulty of (being an) animal (畜生難)
- IV) The difficulty of being blind, deaf or dumb (盲聾瘖瘂難)
- V) The difficulty of being a person of worldly wisdom, eloquence and cleverness (世智辯聰難)
- VI) The difficulty of (living), before or after the Buddha (佛前佛後難)

VII) The difficulty of not being born in the Middle Country

(不生中國難)

(Middle Country refers here to India where the Buddha taught and means actually any place where the Buddha-dharma cf. NOTE 23, that is the Teaching of Awakening is present.)

VIII) The difficulty of being born in a heaven where life is long

(生長壽夭難)

(23) All the Buddha-dharmas (一切佛法 in Pali SABBĀ BUDDHA-DHAMMĀ), that means all the dharmas (法 laws, things, states, teachings, truths) pertaining to the Buddha, the Fully Awakened One.

The Tathāgata has taught that all the dharmas are all Buddha-dharmas. Because all dharmas can be realized and known well, they are called Buddha-dharmas. The original nature of the dharmas is equivalent with the Buddha-dharmas. Therefore it is that the dharmas are all Buddha-dharmas." (MAHĀRATNAKŪṬA-SŪTRA Vol. IV)¹ 如來嘗說一切諸法。皆是佛法。以於諸法。能善了知。名爲佛法。諸法本性。與佛法等。是故諸法。皆是佛法(大寶積經卷四)

(24) The Higher Spiritual Powers (神通 in Pali ABHIÑÑĀ) They are six, namely:

- I) The Magical Powers (神通通 in Pali IDDHI-VIDHĀ)
- II) The Divine Eye (天眼通 in Pali DIBBA-CAKKHU)
- III) The Divine Ear (天耳通 in Pali DIBBA-SOTA)
- IV) The Penetration of other's Minds (他心通 in Pali CETO-PARIYANĀṆA)
- V) The Recollection of Former lives (宿命通 in Pali PUBBENIVĀSĀNUSSATI)
- VI) The Exhaustion of outflows (漏盡通 in Pali ĀSAVAKHAYA)

The First five are mundane powers (世間) while the sixth one is supra-mundane (出世間) and pertains to liberation (解脫).

(25) The store of Buddha-dharmas (佛法藏). cf. NOTE 23. This is the store of the Tathāgata (如來藏, 如來 in Pali Tathāgata is one of the ten attributes of the Buddha and means the "Thus-come" or the "Thus-gone" – gone to "Suchness."). According to the SHRĪMĀLĀ SŪTRA there are two kinds of Tathāgata store: "Firstly the void Tathāgata store, that is, the store where all the defilements have been given up, are relinquished and different from it, secondly the Tathāgata store which is not void, that is, which contains inconceivable and unspeakable Buddha-dharmas more than the sand of the Ganges and has not given up, nor relinquished them." (The Ganges is a big river in India and its sand is especially fine this is to convey the immensity)(一空如來藏。謂若離若脫若異一切煩惱藏。二不空如來藏。謂其過河沙不離不脫不思議佛法。)(勝鬘經)

(26) The meaning and benefit of all the Buddha-dharmas (一切佛法義利). Meaning and benefit correspond to each other where one is, there is the other one too. When truth, the deeper meaning is seen then there are too the benefits of truth, of the deeper understanding. Truth, the

profound meaning of the Buddha-dharma has to be seen in the 'Here and Now' and from this the benefits arise. The interrelationship can be seen from the practice of Dharma and the experience of it.

(27) The great vows are brought to completion. The great vows are the vows of a Buddha to be, of a Bodhisattva, to cut off all the defilements, to deliver all beings, to bring all dharmas to completion like the well known 48 vows of AMITĀBHA BUDDHA made before becoming Buddha as DHARMĀKARA BHIKSHU or the ten vows of SAMANTABHADRA BODHISATTVA. It goes without saying that morality is the basis for any spiritual achievement.

(28) See NOTE 25

(29) Wrong views arising from discrimination (分別妄見) compare the "Trust in the Heart" (cf. NOTE 9)

"If the mind makes no distinctions, (心若不異)
all dharmas are one. (萬法一如)
The marvellous substance of oneness (一如體玄)
resolutely forgets(any) condition(ing) (兀爾忘緣)
when the equality of all dharmas is seen (萬法齊觀)
one returns back to So-ness" (歸復自然)(信心銘 by 僧璨)

With this paragraph the Six Perfections (波羅蜜 or 度 in Pali PĀRAMĪ or PARAMITĀ) with which the ten wholesome actions should be adorned, have been concluded. The six perfections are:

- I) Giving (布施 in Pali DĀNA)
- II) Morality (戒 in Pali SĪLA)
- III) Patience (忍 in Pali KHANTI)
- IV) Energy (精進 in Pali VIRIYA)
- V) Meditation (禪 in Pali JHĀNA)
- VI) Wisdom (慧 in Pali PANNĀ)

Due to the bringing to completion of these Perfections one reaches the other shore, PĀRAMĪ or PĀRAMITĀ (度) means going beyond (life and death), transcending the mundane.

(30) These are the Four Divine States (梵住 in Pali BRAHMA VIHĀRA) cf. NOTE 11/3 they are also called the Four Immeasurables (無量 in Pali APPAMĀNNĀ) because they cannot be measured nor can limits be imposed on to them, they are illimitable.

"... have a mind that is neither attached to favourable circumstances nor resents adverse circumstances."

"The Perfect Way is not difficult, (至道無難)
it only refuses to pick and to choose. (唯嫌揀擇)
only do not like nor dislike (但莫憎愛)
and you will clearly understand, (洞然明白)
a hair breadth of difference, (毫釐有差)
and Heaven and Earth are separated. (天地懸隔)
If you want to have it manifest before you (欲得現見)

be neither for nor against (莫存順逆)
The conflict between for and against, (違順相爭)
is the sickness of the mind." (是爲心病)

'Trust in the Heart" (cf. NOTE 9) (信心銘 by 僧璨)

(31) The Four Ways of Helping (others) (四攝 (法) in Sanskrit CATUḤ SAMGRAHA-VASTU). These are ways to help beings to open their hearts and to enable them to receive the dharma.

I) Giving (布施) either materially or spiritually according to the wants and needs of the being concerned.

II) Loving Speech (愛語) which is helpful and beneficial speech which is in accordance with the nature and the faculties of beings and is consoling to those who are in distress.

III) Beneficial conduct (利行) that is mental, verbal and bodily action which is beneficial for other beings.

IV) Co-operation (同事). This means to see with the DHARMA EYE (法眼), i.e., spiritual eyes, the nature and the faculties of beings, to adapt oneself to their standard and benefit them.

These are the four means for the practice of the Buddhist in order to help beings.

(32) This paragraph concludes the adornment of the Wholesome Ways of Action, by the Thirty-seven Dharmas leading to Illumination (三十七助道品 in Pali 37 BODHIPAKKHIYA-DHAMMĀ). They are the dharmas that lead and pertain to illumination. They are:

The Four
Foundations of
Mindfulness
四念處
in Pali 4
SATIPĀṬ-
THANA)

1) The Foundation of Mindfulness of (contemplating) the body. (身念處 in Pali KĀYĀNUPASSANĀ). This is the development of awareness concerning the body in all it's different aspects like the postures, movements, breathing, the parts of the body (anatomy), composition of the body and more.

2) The Foundation of Mindfulness of (contemplating) the feelings (受念處 in Pali VEDANĀNUPASSANĀ). This is the development of awareness of the feelings and their nature.

3) The Foundation of Mindfulness of (contemplating) the mind (心念處 in Pali CITTĀNUPASSANĀ). This is the development of awareness regarding the mental states and the understanding of the states of consciousness.

4) The Foundation of Mindfulness of (contemplating) the mental contents (法念處 in Pali DHAMMĀNUPASSANĀ). This is the development of awareness regarding the nature of the mind, it's workings and it's objects.

In another way this four contemplations can be summarized as follows:

- 1) To contemplate on the body as impure
- 2) To contemplate on the feelings as suffering (in conflict)
- 3) To contemplate on the mind as impermanent (in flow)
- 4) To contemplate on the mental contents as no-self (Sub-

stance-less)

The practice of awareness as outlined above, constitutes RIGHT MINDFULNESS in the Holy Eightfold Path (cf. NOTE 20).

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| The Four
RIGHT
EFFORTS
(四正勤
in Pali 4
SAMMĀPP-
ADHĀNA) | } | 1) "The whole-hearted effort to destroy unwholesome things (states) that have already arisen" (已生惡法爲除斷。一心勤精進。) |
| | | 2) "The whole-hearted effort of preventing unwholesome things (states) that have not yet arisen from arising" (未生惡法不令生。一心勤精進。) |
| | | 3) The whole-hearted effort to develop wholesome things (states) have not yet arisen" (未生善法爲生。一心勤精進。) |
| | | 4) "The whole-hearted effort to maintain and increase already arisen wholesome things (states)" (已生善法爲增長。一心勤精進。) |

The practice of effort which is the freeing of energy by removing the blockages and channelling it so as not to scatter it is Right Effort in the Holy Eightfold Path (cf. NOTE 20).

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| The Four
Bases of
Power
(四神足
in Pali 4
IDDHI-
PĀDA) | } | 1) Concentration of Will (欲神足 in Pali CHANDA-SAMĀDHI) |
| | | 2) Concentration of Energy (進神足 in Pali VIRIYA-SAMĀDHI) |
| | | 3) Concentration of Consciousness (mind) (心神足 in Pali CITTA-SĀMADHI) |
| | | 4) Concentration of Investigation (觀神足 in Pali VIMĀSA-SAMĀDHI) |

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|---|---|--------------------------------------|
| The Five
Faculties
(五根 in
Pali 5
INDRIYA) | } | 1) Confidence (信 in Pali SADDHĀ) |
| | | 2) Energy (精進 in Pali VIRIYA) |
| | | 3) Mindfulness (念 in Pali SATI) |
| | | 4) Concentration (定 in Pali SAMĀDHI) |
| | | 5) Wisdom (慧 in Pali PAÑÑĀ) |

They are identical with the five faculties above, only that they have been developed so that they can destroy their opposites, namely, wavering doubt, inertia, forgetfulness, distraction and delusion. The five faculties are the potential to be developed while the five-powers are the actual that has been developed.

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|---|---|---|
| The Seven
Factors of
Illumination
(七覺分
in Pali 7
BOJHAN-
GAS) | } | 1) Investigation of Laws (擇法 in Pali DHAMMA-VICAYA) |
| | | 2) Energy (精進 in Pali VIRIYA) |
| | | 3) Joy (interest) (喜 in Pali PĪTI) |
| | | 4) Tranquillity (輕安 in Pali PASSADHI) |
| | | 5) Mindfulness (念 in Pali SATI) |
| | | 6) Concentration (定 in Pali SAMĀDHI) |
| | | 7) Serenity (捨 in Pali UPEKKHA) |

The Noble Eightfold Path in Pali } The Noble or Holy (Eightfold) Path (正道或聖道) has already been mentioned and briefly set out in NOTE 20, as the space does not permit me here to go into more detail about each of these

ARIYA
AṬṬHAN-
GIKA
MAGGA) } dharmas, the reader is recommended to study further on his own,
reading and researching other discourses where the meaning of these
things is clearly explained and well illustrated.

(33) Calm Meditation (止 or 奢摩他 in Pali SAMATHA). There are two forms of meditation in the Buddhist Teaching, one is meditation which develops the mind and the other one, develops wisdom. Calm meditation is the former one and insight meditation the latter one. Calm meditation is the development of consciousness and its expansion leading to higher levels of consciousness. The bonds and latent tendencies are the gross defilements that bind us and the more subtle tendencies latent in us that have to be destroyed and transcended in order to make spiritual progress.

(34) Insight Meditation (觀 or 毗鉢舍那 In Pali VIPASSANĀ) is as already said in the previous note, the development of wisdom, of intuitive wisdom, that is based on direct insight into the nature of things as they really are.

(35) Means or expedients (方便 in Pali UPĀYA) are the ways and means to practise using skill in means in order to reach liberation and to benefit all beings.

Conditioned and Unconditioned Happiness (爲無爲樂). Conditioned happiness refer to mundane happiness while unconditioned happiness refers to the Suprammundane Happiness (that of awakening, liberation, Illumination-NIRVANA)

(36) *The Buddha has Ten Powers* (十力 in Pali DASABALA). They are:

I That He knows according to reality what is right and what is wrong is the first power.

II That He knows all actions and all results (諸業諸受) of beings whether past, future or present. That He knows their basis of action (造業處), that He knows their conditioning (因緣 in Pali HETU PAC-CAYA literally 'Root Condition'), that He knows their results (果報 in Pali VIPĀKA meaning here the results arising, as a consequence of performed action) is the second power.

III That He knows according to reality the marks of differentiation (分別相) of purity and defilements regarding the concentration (meditation) (定 in Pali SAMĀDHI) of all absorptions (禪 in Pali JHĀNA), Liberations (解脫 in Pali VIMUTTI), and of all meditations (meaning here all states where the mind is one-pointed 三昧 in Pali SAMĀDHI) is the third power.

IV That He knows all the faculties (根 in Pali INDRIYA cf. NOTE 32) of other beings together with their higher and lower characteristics is the fourth power.

V That He knows the different inclinations of other beings is the fifth power.

VI That He knows the countless different natures (性) (of the various things) in the world is the sixth power.

VII That He knows the final goals of all paths is the seventh power.

VIII That He knows the various past lives with all their characteristics

(相 in Pali LAKKHANA) and conditionings (因緣 cf. second power) of one life, two lives up to hundred thousands of lives from the beginning of a World-aeon (劫 (波) in Pali KAPPA in Sanskrit KALPA is an enormous period of time in which the formation, growth, existence and dissolution of a world takes place together with the period of emptiness and chaos that follows its disappearance,) to the end of a world-aeon. "When I was living as that being my personal name, my family name, foods and drinks, sufferings and pleasures and the length of the life span were such and such. Being thus death took place here and birth took place here and on dying again birth took place here. Being born here, the personal name, the family name, the foods and drinks, sufferings and pleasures and the length of the span of life was thus. This the eighth power.

IX Because the purity of the Buddha's Divine Eye surpasses that of the eyes of devas and men, he sees beings when they die and when they are born; whether they are beautiful or ugly, big or small, whether they have fallen into unwholesome ways or wholesome ways. In this way action conditions its result. This being performed unwholesome bodily actions, unwholesome verbal actions and unwholesome mental actions. It slanders with wrong view (cf. NOTE 9 NOTE 21/NOTE 29) a saint and performs an action based on wrong view. Because of this the condition is being laid for the entering into the evil courses of existence (cf. NOTE 12) and at the time of death when the body breaks up, the being is reborn in the hellish realms. That being performed wholesome bodily, verbal and mental actions. It does not slander the saint and having right view it performs actions based on right view (understanding). Because of this the condition is being laid for entering into the good courses of existence (cf. NOTE 1) and at the time of death when the body breaks up the being is reborn in the deva worlds (cf. NOTE 1). This is the ninth power.

X Because all the outflows are exhausted in the Buddha, there is cankerless liberation of mind and cankerless liberation through wisdom and the knowledge is present in Him: 'My births have come to an end, what had to be done has been done, there is no more becoming.' That He knows this according to reality is the tenth power."

From the MAHĀPRAJÑĀPARĀMITĀ-SHĀSTRA BY NĀGĀRJUNA
BODHISATTVA (大智度論龍樹菩薩造 初品十力釋論第三十九)

The Four kinds of Fearlessness (四無畏). There are four Kinds of Fearlessness possessed by the Buddha:

- 1) The Fearlessness of knowing all things.
- 2) The Fearlessness of the freedom from outflows.
- 3) The Fearlessness of expounding all hindrances to the Path.
- 4) The Fearlessness of teaching the Path leading to the cessation of suffering.

The Eighteen Dharmas that distinguish (the Buddha) (十八不共法 in Sanskrit AVENIKADHARMAS)

- 1) The body of all the Buddhas is faultless.
- 2) The speech is faultless.
- 3) The awareness is faultless.

- 4) *He is without partiality.*
- 5) *He is always in Samādhi (concentration, one pointedness of mind).*
- 6) *He has always (clear) knowledge and equanimity.*
- 7) *His intention (to save beings) does not decrease.*
- 8) *Undiminishing effort.*
- 9) *Undiminishing recollection*
- 10) *Undiminishing wisdom.*
- 11) *Undiminishing freedom.*
- 12) *Undiminishing knowledge and vision of freedom*
- 13) *All His bodily actions are performed with knowledge and wisdom.*
- 14) *All His verbal actions are performed with knowledge and wisdom.*
- 15) *All His mental actions are performed with knowledge and wisdom.*
- 16) *His wisdom is without any obstacles as regards knowing the past.*
- 17) *His wisdom is without any obstacle as regards knowing the future.*
- 18) *His wisdom is without any obstacles as regards knowing the present.*

These eighteen Dharmas distinguish the Buddha from any Arahāt, Pratyeka Buddha and Bodhisattva. These Dharmas pertain to the Fully Illuminated One.

The Chinese text of the "Discourse on the Ten Wholesome Ways of action" is a calligraphy written by the Venerable Hung - I Vinayācārya 弘一律師 who lived from 1880 to 1943.

The Venerable Hung-I Vinaya master took the higher ordination at the age of 39 in 1918. After having been a highly successful and accomplished actor and artist. After becoming a monk he left everything behind and dedicated himself wholly to the spiritual life. He was known for his austere and simple way of life sparing no effort in the practice, study and teaching of the Buddhist teaching. He was well versed in the Vinaya School 華嚴宗 the Avataṃsaka School 律宗 and the Pure Land School 淨土宗. Despite the fact that he did not join the order at a young age he still managed due to earnest effort and diligence, to become a master of the Buddhist discipline. His many works show the depth and breadth of his learning. Since he became a monk he used his talent as a calligrapher exclusively for the writing of religious texts. His calligraphy reflects his conduct and way of life, it is pure, simple, plain and lucid.

The colophon to the calligraphy says:

"On the 29th day of the seventh month in the year Keng-shen (1930), on the birthday of Kṣitigarbha Bodhisattva, Yen Yin wrote respectfully the "Discourse of the Ten Wholesome Ways of Action", turning the merit over to the beings in the Dharma-realms wishing that they may all practise the ten wholesome ways of action. By this pure cause I resolve to be reborn in the Highest Bliss."

Please note that there are minor differences between the text that was used for the present translation and the text Venerable Hung-I Vinayamaster copied his calligraphy from. The differences consist in variant readings of the text of the discourse as found in the various different editions of the Tripitaka. Though the variant readings have not great bearing as regards the basic meaning of the discourse they sometimes may nevertheless contribute to the elucidation of one passage or another within the context. As we are mainly concerned with the understanding and the practice of the Buddhist teaching only those variant readings which have a direct bearing on the meaning of the text have been included while those of mere philological significance have been omitted. The different readings are as below:

Ven. Hung-I's text reads on the second page first line in the Chinese text , 莫 MOU instead of 豈 CH'I which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripitaka. Thus according to the text of Ven. Hung-I's calligraphy it would read: "Of those who look with reverence at the Tathāgata's body there is none who is not dazzled" instead of the present translation of the text page 7 line 7.

Ven. Hung-I's text reads on the second page first line , 集 CHI instead of 習 HSI which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripitaka. Thus according to the text of Ven. Hung-I's calligraphy it would read: "all this comes into being entirely through the merit of cultivating and accumulating wholesome actions" instead of the present translation of the text page 7 line 11.

Ven. Hung-I's text reads on the second page fourth line 當 TANG instead of 常 CH'ANG which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripitaka. As this reading here does not make much sense we do not translate it.

Ven. Hung-I's text reads on the seventh page sixth line, 直 CHIH instead of 貞 CHEN which is in accordance with the variant readings of the Sung, Yuan, Ming and old Sung editions of the Tripitaka. Thus the text of Ven. Hung-I's calligraphy would read: "His family will be upright and obedient" instead of the present translation of the text page 11 line 7.

Ven. Hung-I's text reads on the eighth page second line, 慧 HUI instead of 惠 HUI which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripitaka. Thus the text according to Ven. Hung-I's calligraphy would read: "All he has he gives to others with wisdom" instead of the present translation of the text page 16 line 1.

Ven. Hung-I's text reads on the ninth page third line 安 AN instead of 守 SHOU. This however would make only a little difference except that 輕安快樂 CHING AN K'UAI LO is clearer than 輕守快樂 CHING SHOU K'UAI LO. 輕安 CHING AN is the Chinese translation of the Sanskrit PRASSADHI which means calm. cf. page 17 last line.

Ven. Hung-I's text reads on the ninth page third line, 忘 WANG instead of 妄 WANG which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripitaka. Thus according to the text of Ven. Hung-I's calligraphy it would read: "one is always free from delusion and forgetfulness" instead of the present translation of the text page 18 line 5.

普爲出資印送及讀誦受持展轉流通者回向曰。

以此功德願令衆生

常得安樂無諸病苦

欲行惡法皆悉不成

所修善業皆速成就

關閉一切諸惡趣門

開示人天涅槃正路

華嚴經普賢行願品

善業道經

THE DISCOURSE ON THE
TEN WHOLESOME WAYS OF ASPIRATION

英文總譯：信光比丘
印贈者：匿名氏

佛曆2540年(西曆1996年)歲次丙子年8月19日

觀世音菩薩聖號敬印二萬本

普贈各界 廣結法緣

承印者：雲大印刷設計公司

Through the merit of this "I aspire that beings may always be at ease and happy, free from suffering and illness; that none of the evil dharmas practised may succeed, that all the wholesome actions practised may all be quickly accomplished; that all the gates to the evil courses of existence may be closed and that the right way to the human, the divine and to Nirvana is opened and shown."

From the Chapter of the Practices and Vows of Samantabhadra of the Avatamsaka Sūtra.

普為施資及讀誦輾轉流通者迴向偈曰

願以此功德 消除宿現業 增長諸福慧 圓成勝善根
所有刀兵劫 及與饑饉等 悉皆盡滅除 人各習禮讓
一切施資利 輾轉流通者 現眷咸安樂 先亡獲超昇
風雨常調順 人民悉安寧 法界諸含識 同證無上道

十善業道經 中英對照

THE DISCOURSE ON THE
TEN WHOLESOME WAYS OF ACTION

英文翻譯： 信光比丘

印贈者： 隱名氏

佛曆2540年(西曆1996年)歲次丙子年6月19日

觀世音菩薩聖誕敬印二萬本

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南無護法韋馱尊天菩薩

HOMAGE TO THE VENERABLE DIVINE BODHISATTVA
WEI T'UO, THE PROTECTOR OF THE DHARMA



地而得成就。佛說此經已。娑竭羅龍王及諸大眾。一切世間天人阿修羅等。皆大歡喜。信受奉行。

十善業道經

真中七月二十九日地藏菩薩聖誕演音啟寫十善業道經迴
向法界眾生願同修十善業道以此淨業正因決定往生極樂

嚴故。常勤攝化。一切眾生。念處莊嚴故。善能修習四念處觀。正
勤莊嚴故。悉能斷除一切不善法。成一法善法。神足莊嚴故。恆
令身心輕安快樂。五根莊嚴故。深信堅固。精勤匪懈。常無迷忘。
寂然調順。斷諸煩惱。力莊嚴故。眾怨盡滅。無能壞者。覺支莊嚴
故。常善覺悟一切諸法。正道莊嚴故。得正智慧。常現在前。正莊
嚴故。悉能滌除一切結使。觀莊嚴故。能如實知諸法自性。方便
莊嚴故。速得成滿。為無為樂。龍王。當知此十善業。乃至能令十
力無畏。十八不共。一切佛法。皆得圓滿。是故汝等。應勤修學。龍
王。譬如一切城邑聚落。皆依大地。而得安住。一切藥草卉木叢
林。亦皆依地。而得生長。此十善道。亦復如是。一切人天。依之而
立。一切聲聞。獨覺菩薩。行一切佛法。咸共依此十善大

受。能善方便。斷諸疑惑。離貪求心。而行施故。常富財寶。無能侵奪。一切所有。悉以慧捨。信解堅固。具大威力。離忿怒心。而行施故。常富財寶。無能侵奪。速自成就。無礙心智。諸根嚴好。見皆敬愛。離邪倒心。而行施故。常富財寶。無能侵奪。恆生正見。敬信之家。見佛聞法。供養眾僧。常不忘失。大菩提心。是為大士修菩薩道時。行十善業。以施莊嚴。所獲大利。如是。龍王。舉要言之。行十善道。以戒莊嚴。故能生一切佛法。義利滿足。大願。忍辱莊嚴。故得佛圓音。具眾相好。精進莊嚴。故能破魔怨。入佛法藏。定莊嚴。故能生念慧。慚愧輕安。慧莊嚴。故能斷一切分別妄見。慈莊嚴。故於諸眾生。不起惱害。悲莊嚴。故愍諸眾生。常不厭捨。喜莊嚴。故見修善者。心無嫌嫉。捨莊嚴。故於順違境。無愛恚心。四攝莊

礙見。十、不墮諸難。是為十。若能迴向阿耨多羅三藐三菩提者。後成佛時。速證一切佛法。成就自在神通。爾時世尊復告龍王言。若有菩薩依此善業。於修道時。能離殺害。而行施故。常富財寶。無能侵奪。長壽無夭。不為一切怨賊損害。離不與取。而行施故。常富財寶。無能侵奪。最勝無比。悉能備集諸佛法藏。離非梵行。而行施故。常富財寶。無能侵奪。其家直順。母及妻子。無有能以欲心視者。離虛誑語。而行施故。常富財寶。無能侵奪。離眾毀謗。攝持正法。如其誓願。所作必果。離離間語。而行施故。常富財寶。無能侵奪。眷屬和睦。同一志樂。恆無乖諍。離麤惡語。而行施故。常富財寶。無能侵奪。一切眾會。歡喜歸依。言皆信受。無違拒者。離無益語。而行施故。常富財寶。無能侵奪。言不虛設。人皆敬

奇妙物。皆奉獻故。五。所獲之物。過本所求。百倍殊勝。由菩薩時
不慳嫉故。是為五。若能迴向阿耨多羅三藐三菩提者。後成佛
時。三界特尊。皆共敬養。復次。龍王。若離瞋恚。即得八種喜悅心
法。何等為八。一。無損惱心。二。無瞋恚心。三。無諍訟心。四。柔和質
直心。五。得聖者慈心。六。常作利益安眾生心。七。身相端嚴。眾共
尊敬。八。以和忍故。速生梵世。是為八。若能迴向阿耨多羅三藐
三菩提者。後成佛時。得無礙心。觀者無厭。復次。龍王。若離邪見。
即得成就十功德法。何等為十。一。得真善意樂。真善等侶。二。深
信因果。寧殞身命。終不作惡。三。惟歸依佛。非餘天等。四。直心正
見。永離一切吉凶疑網。五。常生人天。不更惡道。六。無量福慧。轉
轉增勝。七。永離邪道。行於聖道。八。不起身見。捨諸惡業。九。住無

五。若能迴向阿耨多羅三藐三菩提者。後成佛時。得正眷屬。諸魔外道。不能沮壞。復次。龍王。若離惡口。即得成就八種淨業。何等為八。一。言不乖度。二。言皆利益。三。言必契理。四。言詞美妙。五。言可承領。六。言則信用。七。言無可譏。八。言盡愛樂。是為八。若能迴向阿耨多羅三藐三菩提者。後成佛時。具足如來梵音聲相。復次。龍王。若離綺語。即得成就三種決定。何等為三。一。定為智人所愛。二。定能以智。如實答問。三。定於人天。威德最勝。無有虛妄。是為三。若能迴向阿耨多羅三藐三菩提者。後成佛時。即得如來諸所授記。皆不唐捐。復次。龍王。若離貪欲。即得成就五種自在。何等為五。一。三業自在。諸根具足故。二。財物自在。一切怨賊不能奪故。三。福德自在。隨心所欲。物皆備故。四。王位自在。珍

菩提智。復次。龍王。若離邪行。即得四種智所讚法。何等為四。一。諸根調順。二。永離諍掉。三世所稱歎。四。妻莫能侵。是為四。若能迴向阿耨多羅三藐三菩提者。後成佛時。得佛丈夫隱密藏相。復次。龍王。若離妄語。即得八種天所讚法。何等為八。一。口常清淨。優鉢華香。二。為諸世間之所信服。三。發言成證。人天敬愛。四。常以愛語。安慰眾生。五。得勝意樂。三業清淨。六。言無誤失。心常歡喜。七。發言尊重。人天奉行。八。智慧殊勝。無能制伏。是為八。若能迴向阿耨多羅三藐三菩提者。後成佛時。即得如來真實語。復次。龍王。若離兩舌。即得五種不可壞法。何等為五。一。得不壞身。無能害故。二。得不壞眷屬。無能破故。三。得不壞信。順本業故。四。得不壞法行。所修堅固故。五。得不壞善知識。不誑惑故。是為

等為十。謂能永離殺生、偷盜、邪行、妄語、兩舌、惡口、綺語、貪欲、瞋
恚、邪見。龍王。若離殺生。即得成就十離惱法。何等為十。一。於諸
眾生。普施無畏。二。常於眾生。起大慈心。三。永斷一切瞋恚習氣。
四。身常無病。五。壽命長遠。六。恆為非人之所守護。七。常無惡夢。
寢覺快樂。八。滅除怨結。眾怨自解。九。無惡道怖。十。命終生天。是
為十。若能迴向阿耨多羅三藐三菩提者。後成佛時。得佛隨心。
自在壽命。復次。龍王。若離偷盜。即得十種可保信法。何等為十。
一。資財盈積。王賊水火。及非愛子。不能散滅。二。多人愛念。三。人
不欺負。四。十方讚美。五。不憂損害。六。善名流布。七。處眾無畏。八。
財命色力安樂。辯才具足無缺。九。常懷施意。十。命終生天。是為
十。若能迴向阿耨多羅三藐三菩提者。後成佛時。得證清淨大

身者。莫不目眩。汝又觀此諸大菩薩。妙色嚴淨。一切皆由修集善業福德而生。又諸天龍八部眾等。大威勢者。亦因善業福德所生。今大海中。所有眾生。形色羸鄙。或大或小。皆由自心。種種想念。作身語意諸不善業。是故隨業。各自受報。汝今當應如是修學。亦令眾生。了達因果。修習善業。汝當於此。正見不動。勿復墜在斷常見中。於諸福田。歡喜敬養。是故汝等。亦得人天尊敬供養。龍王。當知菩薩有一法。能斷一切諸惡道苦。何等為一。謂於晝夜。常念思惟觀察善法。令諸善法。念念增長。不容毫分不善間雜。是即能令諸惡永斷。善法圓滿。常得親近諸佛菩薩及餘聖眾。言善法者。謂人天身。聲聞菩提。獨覺菩提。無上菩提。皆依此法。以為根本。而得成就。故名善法。此法即是十善業道。何

十善業道經

大唐于闐三藏實叉難陀奉

制譯

如是我聞。一時佛在娑竭羅龍宮。與八千大千比丘眾。三萬二千菩薩摩訶薩俱。爾時世尊告龍王言。一切眾生。心想異故。造業亦異。由是故有諸趣輪轉。龍王。汝見此會。及大海中。形色種類各別不耶。如是一切。靡不由心。造善不善。身業語業。意業所致。而心無色。不可見取。但是虛妄諸法。集起。畢竟無主。無我我所。雖各隨業。所現不同。而實於中。無有作者。故一切法。皆不思議。自性如幻。智者知己。應修善業。以是所生。蘊處界等。皆悉端正。見者無厭。龍王。汝觀佛身。從百千億福德所生。諸相莊嚴。光明顯曜。蔽諸大眾。設無量億自在梵王。悉不復現。其有瞻仰如來。

八者不著世論。於菩提分。生決定心。

九者種諸善根。無有雜染。清淨之心。

十者於諸如來。捨離諸相。起隨念心。

彌勒。是名菩薩發十種心。由是心故。當得往生阿彌陀佛極樂世界。

彌勒。若人於此十種心中。隨成一心。樂欲往生。彼佛世界。若不得

生。無有是處。

一善信龍衆生。或於大念淨觀經
文出大寶積經卷第九十二

發。何等爲十。

發勝志樂會第二十五之二

轉苦離憍善善言。斷憍。或具十心。非福凡愚不善丈夫具賤謝之相非

善斷疑十對心。

菩薩發十種心。

佛告彌勒菩薩言。彌勒。如是十心。非諸凡愚不善丈夫具煩惱之所能發。何等爲十。

一者於諸衆生。起於大慈。無損害心。

二者於諸衆生。起於大悲。無逼惱心。

三者於佛正法。不惜生命。樂守護心。

四者於一切法。發生勝忍。無執著心。

五者不貪利養。恭敬尊重。淨意樂心。

六者求佛種智。於一切時。無忘失心。

七者於諸衆生。尊重恭敬。無下劣心。

南無本願菩薩摩訶薩

譬如深淵
澄靜清明
慧人聞道
心淨歡然

法句經



佛尼牟迦釋師本無南



佛尼牟迦釋師本經



十善業道經

菩薩發十種心附卷首

說明佛像章
爲弘一律師遺寶

印造佛經佛像之十大利益

- 一 從前所作種種罪過。輕者立即消滅，重者亦得轉輕。
- 二 常得吉神擁護，一切瘟疫、水火、寇盜、刀兵、牢獄之災，悉皆不受。
- 三 夙生怨對，咸蒙法益，而得解脫，永免尋仇報復之苦。
- 四 夜叉惡鬼，不能侵犯，毒蛇餓虎，不能爲害。
- 五 心得安慰，日無險事，夜無惡夢，顏色光澤，氣力充盛，所作吉利。
- 六 至心奉法，雖無希求，自然衣食豐足，家庭和睦，福祿縣長。
- 七 所言所行，人天歡喜。任到何方，常爲多衆傾誠愛戴，恭敬禮拜。
- 八 愚者轉智，病者轉健，困者轉亨，爲婦女者，報謝之日，捷轉男身。
- 九 永離惡道，受生善道。相貌端正，天資超越，福祿殊勝。
- 十 能爲一切衆生，種植善根。以衆生心，作大福田，獲無量勝果。所生之處，常得見佛聞法。直至三慧宏開，六通親證，速得成佛。

印造經像，既有如此殊勝功德，故凡遇○祝壽○賀喜○免災○祈求○
懺悔○薦拔之時，皆宜歡喜施捨，努力行之。