

# Yogacharabhumi, Bodhisattvabhumi Section, Shila Chapter by Arya Asanga

The Chapter on Ethics (Taisho Tripitaka volume 30, no. 1579, roll 40, chapter 10, part 1)  
translated from the Sanskrit by Mark Tatz

The contraction:

Essence and completeness,  
Difficulty and universal gateway,  
Endowment of a holy person,  
As well as all the modes;

Endowment of distress and wishing,  
Well-being here and there,  
And purified: these nine aspects  
Constitute ethics in brief.

What is ethics (shila) for the bodhisattvas? It has nine aspects: the essence of ethics, complete ethics, difficult ethics, universal gateway ethics, the ethics of a holy person, ethics as all modes, ethics as distress and wishing, ethics as well-being here and there, and purified ethics.

What is the essence of ethics? Briefly, to possess four qualities constitutes the essence of the ethics of the bodhisattva. What are the four? To correctly receive it from someone else, to have a quite purified intention, to make correction after failure, and to avoid failure by generating respect and remaining mindful of that. Because he has correctly received it from someone else, when the bodhisattva fails in his training, then dependent upon the other, embarrassment will be born. Because of his quite purified intention, when the bodhisattva fails in his training, then dependent upon himself, a sense of shame will be born. Correcting the bases of training after failure, and generating respect so that failure will not occur in the first place, are both causes for a bodhisattva's freedom from regret. So dependent upon a correct reception and a purified intention, shame and embarrassment are produced. With a sense of shame and embarrassment, the correct reception of ethics will be preserved. Preserving it, he will be free of regret.

These two phenomena—the correct reception and the purified intention—are what induce the other two phenomena—correction after failure and respect that avoids failure. These three phenomena—the correct reception from someone else, the quite purified intention, and respect to avoid failure—should be understood to effectively prevent the failure of bodhisattva ethics. The correction of failure should be understood to constitute rectification and recovery from breakage.

To undertake and proceed to train oneself in the essence of ethics endowed with these four qualities, should be understood as “wholesome,” because of benefit for oneself,

benefit for others, benefit for many people, pleasure for many people, mercy for the world, and welfare, benefit, and pleasure for divine and human beings. Because “measureless” comprehends the bodhisattva bases of training, they should be understood as “immeasurable.” Because they are lived for the benefit and pleasure of all sentient beings, they should be understood to be “favorable to all sentient beings.” Because they acquire and bestow the result of supreme, right and full awakening, they should be understood to be “a great result and advantage.”

What is complete ethics? Briefly, bodhisattva ethics is comprised by the lay side and the monastic side. This is known as “complete ethics.” Furthermore, based upon the lay side and upon the monastic side there are, briefly, three sorts: the ethics of the vow (pratimoksha-samvara-shila), the ethics of collecting wholesome factors (kushaladharmasamgraha-shila), and the ethics of benefiting sentient beings (sattvartha-kriya-shila).

Among them, the ethics of the vow refers to undertaking the pratimoksha vow as one of the seven classes: monk, nun, nun-probationer, male and female novice, layman and laywoman (bhikshu, bhikshuni, shikshamana, shramanera, shramaneri, upasaka, upasika). Furthermore, it may be suitably understood as the householder (staying home) side plus the monastic (leaving home) side.

The ethics of collecting wholesome factors: The bodhisattva, subsequent to undertaking the ethics of the vow, for the sake of the great awakening accumulates, with his body and his speech, anything that is wholesome, all of which is called, briefly, the ethics of collecting wholesome factors. What then is it? The bodhisattva who is based upon and maintaining ethics applies himself to hearing, to contemplation, to the cultivation of calm and insight, and to delight in solitude. Accordingly, he makes respectful address to his gurus from time to time, prostrating himself, rising promptly, and joining palms. Accordingly, he does respectful service to those gurus from time to time. He does service to the sick, out of compassion nursing their illnesses. Accordingly, he gives a “Well done!” to what has been well spoken. He assigns genuine praise to persons endowed with good qualities. Accordingly, he generates a satisfaction, from the bottom of his heart, at all the merit of all sentient beings of infinity; he appreciates it, describing it in words. Accordingly, he investigates all the transgressions done by others and is forbearant. Accordingly, he dedicates everything wholesome he has done with body, speech, and mind, and all that he has yet to do, to supreme, right and full awakening. He sows various sorts of correct aspiration from time to time, and makes all sorts of extensive offerings to the Precious Three. He is always engaged and constantly making vigorous initiatives in wholesome directions. He remains vigilant. He guards himself by practicing the physical and verbal bases of training with mindfulness and awareness. The gates of his senses are guarded and he is aware of moderation in food. He applies himself to wakefulness in the earlier and later parts of the night. He attends to holy persons and takes recourse in spiritual advisers. He also recognizes his own mistakes and looks at his faults; cognized and seen, they will be relinquished. And any mistake is confessed, as a lapse, to the buddhas, the bodhisattvas, and co-religionists. Ethics that procures, preserves, and

increases wholesome factors such as those, is known as the bodhisattva's ethics of collecting wholesome factors.

What is the bodhisattva's ethics of benefiting sentient beings? Briefly, it should be understood to have eleven modes. What are the eleven modes? He ministers to the needs of sentient beings in various useful ways. He renders assistance, for example, by nursing any sufferings, such as illness, that may have occurred to sentient beings. Likewise, he shows what is relevant to worldly and transcendent goals, backed by the teaching of doctrine and backed by the teaching of means. He remains grateful to sentient beings who have helped him and furnishes proportionate assistance in return. He protects sentient beings from sundry fearful things such as lions and tigers, kings and robbers, water and fire. He dispels the sorrow in calamities to property and kinfolk. He provides all appropriate requisites to sentient beings destitute of requisites. He attracts a Dharma-following by correctly giving himself as a resource; he approaches from time to time accosting, addressing, and greeting them; he acquires food, drink, and the like for them from others. He complies with worldly convention; he comes and goes when called; briefly, he complies with the thought [of everyone] excepting those who are useless and disagreeable. He applauds the genuine good qualities of others, or reveals those that are hidden. This too: In order to move them from an unwholesome to a wholesome situation he humbles them, making them stop, he makes them perform an act of punishment or he banishes them, his inner attitude gentle and with beneficial intention. With wonder-working power he makes manifest hell and other places, by which he alarms them in their unwholesomeness, bending them to his will, pleasing them, surprising them in order to introduce them to the buddhist teaching.

The bodhisattva who is established in the ethics of the vow, who is established in the ethics of collecting wholesomeness, and who is established in the ethics of accomplishing the welfare of sentient beings, how does he come to be possessed of ethics that is well restrained, of ethics in which wholesomeness is well collected, and of ethics in which the welfare of sentient beings is accomplished in all modes?

The bodhisattva established in the pratimoksha vow renounces even the sovereignty of a universal monarch in order to go forth to the monastic life. He disregards the sovereignty of a universal monarch as though it were grass or impurity. The bodhisattva, relying upon his purified intention, as a monastic disregards the highest of all human desires, the desires of a universal monarch. Lesser people, by contrast, do not disregard even the baser desires of a monastic; they "put aside their desires" thinking of the monastic livelihood. The bodhisattava sees those sensory desires as they really are, as though entering a dense jungle of sundry terrors. He does not anticipate future sense-pleasures either, including the realm of Mara. He does not sow aspirations and keep celibacy for the sake of those desires: What need to mention divine things other than that? In regard to the present time, the monastic bodhisattva sees, with wise understanding, that exalted gain and the respect of exalted sentient beings is like eating vomit, and will not taste of it: What need to mention the base gain and respect of base sentient beings? Alone, he delights in solitude, and even when living in the midst of the community, his thought dwells always apart. He

is not satisfied with the vow of ethics, but based upon and established within morality, he achieves the measureless meditative concentrations of the bodhisattva, and strives to obtain the sovereignties. Even while dwelling in society he will not allow himself to engage in any demeaning conversation or demeaning talk. When dwelling in isolation, on the other hand, he allows not a bit of demeaning discursive preoccupation. He strongly regrets such behavior when, from time to time, it occurs out of absentmindedness, and considers the disadvantages. Dependent upon that continued regret and consideration of the disadvantages, as soon as demeaning conversation or demeaning preoccupation occurs, he quickly establishes mindfulness and arrives at the idea of not doing it, by which he withdraws from it. By familiarity with withdrawal from it, his former enjoyment of such behavior becomes enjoyment of not behaving so and the behavior becomes repugnant. His thought does not tremble, nor become depressed or bemused to hear that all the sublime, immeasurable bases of training of high-stage bodhisattvas are inconceivable, are far in the future, and are difficult to attain; rather, he thinks thus: “Being human, they have come to possess measureless, inconceivable restraints of body and speech by training themselves gradually in the bodhisattva training. We are also human and if we train gradually, we will undoubtedly come to attain the good fortune of restrained body and speech.”

The bodhisattva established in the ethics of the vow worries about his own faults and errors, not those of others. He has no thoughts of enmity or resentment for sentient beings who are violent and immoral; based upon great compassion according to the doctrine, the bodhisattva furnishes for them a predominance of mercy and desire-to-do. The bodhisattva established in the ethics of the vow does not become angry at others because he has been struck by hand, clump of earth, club, or weapon. How then could he emit an evil word or return the blow? And what need to mention [anger] because of the slightly painful injuries of scolding, anger, and reproach? The bodhisattva established in the vow is endowed with vigilance comprised by five limbs: endowed with the former limit, endowed with the latter limit, endowed with the mean, the prior duty, and the subsequent combined practice. The bodhisattva training in the bodhisattva trainings, when any fault has developed in the past, has remedied it according to the doctrine: This is vigilance endowed with the former limit. Any fault that will develop in future he will remedy according to the doctrine: This is vigilance endowed with the latter limit. Any fault that develops in the present he remedies according to the doctrine: This is vigilance endowed with the mean. Before any fault has yet developed, the bodhisattva thinks, most conscientiously, “Let me live and act in such way that faults will not develop”: This is the bodhisattva’s vigilance as a prior duty. Based upon this same vigilance as a prior duty, to live and act, in such a way that faults do not develop is the vigilance of subsequent combined practice.

The bodhisattva established in the ethics of the vow does not show off his virtues; he makes a clean breast of his vices; he is easily satisfied and content; he thinks nothing of suffering and his nature is free from anxiety; he is not frivolous nor is he wavering; his deportment is calm; and he is free from all the factors of wrong livelihood, beginning with hypocrisy. With these ten branches, the bodhisattva established in the ethics of the vow possesses an ethics that is well restrained: disregarding sensory desires of the past, not

anticipating those of the future nor longing for those of the present, to enjoy dwelling in isolation, perfect purity of speech and preoccupation, not underestimating oneself, tenderness, forbearance, vigilance, and purity of lifestyle and of livelihood.

Furthermore, the bodhisattva established in the ethics of collecting wholesome factors will not allow himself to pay even scant regard to body and enjoyments: What need to mention a great deal? He will not allow any occurrence of defilement or subsidiary defilement, such as anger and rancor, which are the foundations of immorality. He will not allow himself enmity, resentment, and spite towards others. He will not allow laziness and indolence to arise. He will not allow himself to savor the taste of the equalization process, nor allow defilements of equalization. He wisely knows the five topics, exactly as they are: He wisely knows the advantages of the effects of virtue, exactly as they are. He wisely knows, exactly as they are, the causes of virtue, the distortions in regard to the effects caused by virtue, the nondistortions, and the impediments to collecting virtue. Seeing the advantages of the effects of virtue, the bodhisattva searches out the causes of virtue in order to collect wholesomeness. The bodhisattva wisely knows, exactly as it is, what is distorted and what is not distorted. He does not expect to find permanence in the impermanent when the fruition of virtue has been obtained, nor pleasure in the painful, purity in the impure, or a self in what is self-less. He comes to wisely know the impediments to collecting wholesomeness and he eliminates them. With this set of ten aspects, someone established in the ethics of collecting wholesome factors will collect virtue quickly, and all aspects will be collected. That is to say, they are collected by the common grounds of giving, morality, patience, vigor, and meditation, and by the five aspects of wisdom.

Furthermore, there are eleven modes by which the bodhisattva is established in the ethics of accomplishing the welfare of sentient beings in all its modes; he is possessed of each mode, and he is possessed of all. The bodhisattva renders assistance by assessing the needs and deciding what is to be done to minister to the various needs of sentient beings, by being a traveling companion, by employment in good work, by guarding property, by reconciling the divided, by festivity, and by meritorious deeds. Furthermore, the bodhisattva ministers to the suffering, he nurses sentient beings stricken by illness. He guides the blind and shows them the way. The deaf he makes to understand by hand language, teaching them signs as names. Those without limbs he transports on top of him or by conveyance. He dispels the suffering of involvement in sense-desire for sentient beings who suffer involvement in sense-desire. He dispels the involvement of sentient beings who suffer involvement in ill will, langour, drowsiness, excitedness, regret, and doubt. He dispels the preoccupation with objects of desire of sentient beings who suffer involvement in preoccupation with objects of desire. As with preoccupation with objects of desire, so one should understand preoccupation with ill will, injury, kinfolk, fellow countrymen, and deities, as well as preoccupation connected with repudiation and family prosperity. He dispels the suffering of humiliation and defeat by others from sentient beings who suffer humiliation and defeat by others. He dispels the suffering of exhaustion

from those who are road-weary, by giving them a place to stay and a seat, and by massaging their limbs.

Furthermore, the bodhisattva teaches sentient beings with relevancy. To eliminate misbehavior in sentient beings who course in misbehavior, he teaches them doctrine with literary expression that is fitting, connected, congruent, coherent, skilful, appropriate, compliant, and painstakingly resourceful. Looking at it in another way, he teaches with skill in means. To eliminate misbehavior in sentient beings who course in misbehavior he will, for example, to eliminate stinginess in the stingy, [teach them with skill in means] how to correctly and with little difficulty acquire and keep goods in this life. Those who are hostile to this [buddhist] teaching, he causes to obtain faith, to obtain vision and, by purifying their views to rise above a bad rebirth and eventually to transcend all suffering by making an end of all fetters.

Furthermore the bodhisattva, seeing an occasion for showing gratitude to sentient beings who have helped him, treats them with respect. He accosts, addresses, and greets them, saying, "Come here, you are welcome." He receives them offering a seat and a place to stay. He waits upon them with gain and respect that is either greater than or the equal of theirs, but not less. If he tends to their needs unsolicited, what need to mention when he has been asked? And as with those whom he tends to in this case, so also does this apply to those who suffer, and to showing the right way, guarding from fear, relieving the sorrow of calamities, providing requisites, giving himself as a resource, mental compliance, applauding good qualities, putting a stop though inwardly gentle, and frightening and bending to his will by working wonders.

Furthermore, the bodhisattva protects frightened sentient beings from fear. He protects sentient beings from fear of harm by beasts of prey, from fear of sharks and the deeps, from fear of kings, from fear of robbers, from fear of adversaries, from fear of landlords and overlords, from fear of loss of livelihood, from fear of defamation, from fear of public bashfulness and from fear of inhuman beings and zombies. Furthermore, the bodhisattva relieves the sorrow of sentient beings who have suffered a calamity, beginning with calamities involving relatives and friends. That is to say, he relieves the sorrow of the death of parents. He relieves the sorrow of the death of children and spouse, of female and male servants, of staff and employees, of friends, counselors, paternal and maternal relations and of such persons as teachers, preceptors, and gurus. Furthermore, he relieves a set of sorrows beginning with calamities of property: for example, should someone's property be confiscated by the king. The bodhisattva correctly relieves the minor, the medium, and the major sorrows of sentient beings based on their property which, because of clumsiness, brings about a calamity for them: by being stolen by robbers, for example, carried off by fire or water, gone to waste by being badly stored in the treasuries, resulting in ruin because the work was misapplied, carried off by unfriendly inheritors, or internal family squandering.

Furthermore, the bodhisattva provides requisites for those who want requisites. He gives food to those who want food. He gives drink to those who want drink, transport to those who want transport, clothing, ornaments to those who want ornaments, utensils to those

who want utensils, perfume, garlands, and unguent to those who want perfume, garlands, and unguent, shelter to those who want shelter, and illumination to those who want illumination. Furthermore the bodhisattva, with the ethics of gathering, performs an act of gathering by attracting a crowd of sentient beings. With no thought of self-interest, backed only by a thought of mercy, he gives himself as a resource. He subsequently seeks, in accord with the doctrine, robes, food, bed and bedding, medicinal drugs, and other requisites from faithful brahmans and householders for their sake. His own robes, food, bed and bedding, medicinal drugs, and requisites, which he obtains in accord with the doctrine, he uses in common, and not privately. From time to time he gives appropriate advice in eight mod and instructs them with the five sorts of lesson. The advice and lessons are as found in the Balagotra chapter. Furthermore the bodhisattva, with the ethics of mental compliance, complies with the expectations of sentient beings. Firstly, he knows the dispositions, the nature, and the elements of sentient beings. Knowing their dispositions, nature, and elements, he lives together with sentient beings as one should live with them; he acts toward sentient beings as one should act toward them.

When the bodhisattva, desiring to comply with the expectations of any sentient being, sees that doing something involving body or speech will result in pain and unhappiness, and the bodhisattva reflects that the pain and unhappiness will not move him from his unwholesome to a wholesome situation, he will reject that action of body or speech conscientiously, and not perform it. If, on the other hand, he sees that the pain and unhappiness will move him from his unwholesome to a wholesome situation, he will reflect upon it holding only to mercy and not comply with the other's inclination [to be free from pain]. When something of body or speech done to someone else would result in pain and unhappiness for a third party, whereas neither party would be moved from an unwholesome to a wholesome situation, the bodhisattva will reflect upon it and reject that act of body-speech on the grounds that it would not comply with the inclinations of the third party. If, on the other hand, he sees that either party, or both would be moved from an unwholesome to a wholesome situation, the bodhisattva will reflect upon it adopting nothing but a thought of mercy, and perform the action of body-speech so as not to comply with the inclination of those sentient beings.

If the bodhisattva correctly sees that some action of his involving body-speech will result in pain and unhappiness for others, while the action of body-speech is not part of his bases of training, nor part of [the gathering of] the resources of merit and gnosis, and that the pain and unhappiness will not remove others from an unwholesome situation—and so forth, as above—the bodhisattva will reject the action of body-speech in order to guard the thought of others. The reverse behavior should be understood as above. The details of pleasure and happiness may be understood by analogy with pain and unhappiness. The bodhisattva who complies with the expectations of others makes no express praise of someone else who is possessed by involvement in anger, until the anger is gone. What then to say of dispraise? Nor does he apologize.

Furthermore, the bodhisattva who complies with the expectations of others will accost and greet someone else even when not accosted. What then to say when he has been

accosted and greeted? The bodhisattva who complies with the expectations of others does not cause others to be upset; he only desires to rebuke them out of mercy, rebuking them with calm faculties. The bodhisattva who complies with the expectations of others does not ridicule someone else, nor make himself sarcastic and intimidating. He does not make someone regret not putting him at ease. When someone has already been punished and humbled, he does not accuse him with a punishable topic. He does not show himself to be grand before those who are downcast. The bodhisattva who complies with the expectations of others does not fail to cultivate others, nor does he cultivate others excessively, nor cultivate them unseasonably. He does not censure someone before his friends, nor praise him before his foes, nor does he confide in someone who is unfamiliar. He does not beg continually; he knows the proper measure to be taken and does not ignore an invitation to food, drink, and the like, or he excuses himself in the right way.

Furthermore the bodhisattva, with the ethics of applauding genuine good qualities, applauds sentient beings. He applauds those endowed with the quality of faith, by discussing the quality of faith. He applauds those endowed with the quality of morality, by discussing the quality of morality. He applauds those endowed with the quality of learnedness, by discussing the quality of learnedness. He applauds those endowed with the quality of renunciation, by discussing the quality of renunciation. He applauds those endowed with the quality of wisdom, by discussing the quality of wisdom. Furthermore the bodhisattva, with the ethics of suppression, puts a stop to sentient beings. Minor fault and minor transgression he rebukes with mild rebuke, his attitude gentle and free of bad feeling. Medium fault and medium transgression he rebukes with medium rebuke. Major fault and major transgression he rebukes with major rebuke. Acts of punishment should be understood by analogy with rebuke. In cases of minor and medium fault, and minor and medium transgression, the bodhisattva will, as a lesson to them and to others as well, with a thought of mercy and a thought of the benefit, banish them for a certain period of time in order to subsequently regain them. In cases of major fault and major transgression he will banish them, out of mercy, so as not to regain them for as long as they live, never associating or sharing property with them again, in order that they not acquire even more demerit in regard to this [buddhist] teaching, and as a lesson to others whom he desires to benefit.

Furthermore, the bodhisattva desires to frighten sentient beings and to bend them to his will by the power of working wonders. He takes those sentient beings who course in misbehavior and shows them at close range that the ripened fruits of misbehavior are the states of woe—the hells, the great hells, the cold hells, and the temporary hells. “Look you,” he says, “upon the unbearable ripening of unpleasant results of accumulated misbehavior, severe in the highest degree, that are being experienced by those who were once human.” And they, having seen it, will be frightened and alarmed, and they will reject that misbehavior. In the case of some sentient beings seated in the great assembly who wish to cast ignominy upon the bodhisattva with humiliating questions, the bodhisattva will magically recreate himself as Vajrapani or some other yaksha of heroic station who is great in body and power and frighten, terrify them, for by this means belief

will be born and they will cherish and respect him; he will be made to respond only to legitimate questions and, by his various responses, that great crowd will be converted.

He may employ various types of wonder that he manufactures: having been one, there are many; having been many, there is one; going straight through a wall, through a rocky hillside, through an enclosure, moving with his body unobstructed and exercising further control over his body up to the world of Brahma. He may display the combined miracle [of water and fire] and absorption into the element of fire. Or, one might say that he demonstrates wonder-working power that he shares with the auditors. With this he bends them to his will, he pleases them, he causes them to rejoice; whereupon those without faith he projects into the blessed state of faith; the immoral, the unlearned, the miserly, and those of defective understanding he projects into the blessed states of morality, learnedness, renunciation, and wisdom. This is how the bodhisattva comes into possession of the ethics of accomplishing the welfare of sentient beings in all modes.

The threefold aggregate of bodhisattva ethics, those aggregates of ethics that comprise the ethics of the vow, the ethics of collecting wholesome factors, and the ethics of accomplishing the welfare of sentient beings, is a measureless aggregate of merit. The bodhisattva, whether lay or monastic, who aspires to train himself in this threefold aggregate of ethics that is the bodhisattva training, who has made the resolve for supreme, right and full awakening, should first fall at the feet of a bodhisattva who is a co-religionist in that he also has made the bodhisattva resolve, who has taken and knows the vow, and who is capable of grasping and understanding the meaning of its verbal communication, and then entreat him as follows: “I seek to receive from you, kulaputra [“child of the family” of Mahayana], the bodhisattva vow-of-ethics obligation. If it be no importunity, may it suit you to hear me for a moment and to grant it, out of pity.” Then that capable bodhisattva, having described to the aspirant bodhisattva in detail the advantages of the bodhisattva vow, should also correctly describe to the vow-aspirant the [relatively] grave and trivial bases of training, and encourage him, speaking thus: “Listen, kulaputra! Do you aspire to cross over the stranded, to release the bound, to revive the breathless, to bring to nirvana those not yet in nirvana, and to continue the lineage of the buddhas? For that, you must be firm in the generation of the thought, and firm in the obligation.” Having observed that he belongs to a class unaware of such things, he should speak thus, so as to encourage him.

Then the aspirant, having made a good entreaty, throws his upper robe over one shoulder and does worship to lord buddhas of past, present, and future and to bodhisattvas advanced to a high stage—attaining great gnosis and majesty—who abide in the ten directions. And while making their qualities evident, he generates a thought of serene faith from the bottom of his heart or, at least he generates a little, as well as he is able, with whatever power of [past] causes he may possess. Setting up before himself an image of the Tathagata, he does proper worship and in a humble manner, kneeling on his right knee or in a squatting position, he should thus address the learned bodhisattva: “Kulaputra!” or, “Long-lived one!” or, “Reverend! Please grant me the bodhisattva vow-of-ethics obligation.” Adopting one-pointed mindfulness, he promotes a thought that is nothing but

serene: “Now my obtainment of the great treasury of merit—supreme, inexhaustible, and measureless—is not far off.” Contemplating that goal, he should keep silence.

The learned bodhisattva, who may be standing or seated, shall say, with an unwavering thought, to the entering bodhisattva “Kulaputra!” or, “Dharma brother so-and-so! Are you a bodhisattva? Have you made the resolve for bodhi?” And this he must affirm, saying, “It is so.” Thereupon, he should be addressed thus: “Will you, kulaputra so-and-so, receive from me all the bodhisattva bases of training and all the bodhisattva ethics—the ethics of the vow, the ethics of collecting wholesome factors, and the ethics of accomplishing the welfare of sentient beings—whatever the bases of training and the ethics of all bodhisattvas of the past, whatever the bases of training and the ethics of all bodhisattvas of the future, and whatever the bases of training and the ethics of all bodhisattvas presently abiding in the ten directions may be—whatever the bases of training and the ethics in which all past bodhisattvas have trained, all future bodhisattvas will train, and all present bodhisattvas are training?” And he must affirm, “Yes, I will.” The learned bodhisattva should speak so a second and a third time, and when asked, the recipient bodhisattva should, all three times, affirm it.

The learned bodhisattva, thus having three times imparted to the recipient bodhisattva the bodhisattva vow-of-ethics obligation and received the affirmation, should, with the recipient bodhisattva not yet risen, before that same image of the Tathagata, fall at the feet of all buddhas and bodhisattvas alive and flourishing in the ten directions and, joining his palms, make an announcement: “This bodhisattva, named so-and-so, has three times received from me, the bodhisattva so-and-so, the bodhisattva vow-of-ethics obligation. I announce myself witness to those highest of nobles in the boundless, infinite realms of the universe in the ten directions who, though not visible, have intellects to which all sentient beings are entirely visible: This bodhisattva, named so-and-so, has from myself, named so-and-so, undertaken the bodhisattva vow of ethics.” This he should declare a second and a third time.

As soon as the act of undertaking the vow of ethics has been thus completed, the very nature of things is that a sign will appear to buddhas and high-stage bodhisattvas, alive and flourishing in the boundless, infinite realms of the universe in all directions, by which it comes to their notice that “A bodhisattva has undertaken the bodhisattva vow-of-ethics obligation.” Thereupon, that bodhisattva comes to their notice. From that notice proceeds their intuitive vision. Because of their intuitive vision the realization enters their hearts, exactly as it is, that “The bodhisattva so-and-so, in a certain realm of the universe, has received the bodhisattva vow-of-ethics obligation from the bodhisattva so-and-so.” And they all, with their good hearts, love him variously as a son, and as a brother. The wholesome factors of that bodhisattva, thus loved variously by good hearts, should be expected only to grow, and not to decrease. The announcement of the vow-of-ethics undertaking should be understood to have reached them. Having completed that act of undertaking the bodhisattva vow of ethics, both those bodhisattvas should do worship to buddhas and bodhisattvas of the boundless, infinite realms of the universe in all directions, fall at their feet, and then rise.

The bodhisattva vow-of-ethics undertaking is the most distinguished of all vow-of-ethics undertakings; it is supreme, it is endowed with a measureless aggregate of merit, it is generated by the most wholesome attitude of mind, and it functions as the antidote to all types of misconduct on the part of all sentient beings. No pratimoksha vow-undertaking can approach even a hundredth part of this vow-of-ethics undertaking, nor a thousandth, nor any number, fraction, calculation, example, or comparison, in regard to the acquisition of merit. The bodhisattva who has been established in the bodhisattva vow-of-ethics obligation should on the one hand deduce again and again for himself, “This is the fitting thing for the bodhisattva to do; this is not the fitting thing for the bodhisattva to do,” and he should thence forth perform his actions and train himself in accord with just that. Listening conscientiously, on the other hand, to the collection of bodhisattva scriptures, or to this contraction that is the code of the bodhisattva collection, he should train in accord with just that, in order to accomplish the many thousandfold bases of training promulgated by the Lord for bodhisattvas in those various scriptures.

The bodhisattva should not take on the vow-of-ethics obligation from just any bodhisattva, although he may be learned. Do not receive it from someone who is without faith, who has no devotion to this vow-of-ethics undertaking, nor participation in it, nor preparedness for it. Do not take it from someone possessed of greed, nor someone overwhelmed by attachment, nor someone insatiable or discontented. Do not take it from someone whose morality has failed or who has no respect for the training, who is slack. Do not take it from someone angry or rancorous, generally impatient or intolerant of others’ faults. Do not take it from someone lazy or indolent, who generally makes a practice of the pleasures of sleeping day and night, lying on his side and staying in bed, or who passes the time with socializing. Do not take it from someone whose thought is wandering, who cannot develop a one-pointed thought of the virtuous even for the space of time it takes to milk a cow. Finally, do not take it from someone dull-witted or stupid by nature, who is exceedingly disheartened and repudiates the collection of bodhisattva scriptures or the code of the collection of bodhisattva scriptures.

Although the bodhisattva has grasped and mastered this ceremony for undertaking the vow, he should not rashly announce it and make it known to sentient beings who are hostile to, and without faith in the bodhisattva collection. Why so? Having so heard, those who are disinclined, who are obscured with the great obscuration of unawareness, will repudiate him. And, as to that repudiation: To the extent that the bodhisattva established in the vow has become endowed with a measureless aggregate of merit, so long as he has not entirely eliminated all of those evil words, evil views, and evil representations, to the same extent he will become possessed of nothing more than a measureless aggregate of demerit.

The bases of bodhisattva training and the grounds for offense that are set forth in this code for the collections of bodhisattva scriptures should be proclaimed before the aspirant to the bodhisattva vow-of-ethics obligation. If he has the fortitude, based upon sincere examination and analysis by wisdom, and neither based upon instigation by someone else nor competition with someone else, then he may be known as a steadfast bodhisattva. The vow-of-ethics obligation should then be received by him, and imparted to him, in accord

with this ceremony. Accordingly, there are four events that function in likeness to [pratimoksha] grounds for defeat [parajika] for a bodhisattva established in the vow. What are the four? With a longing for gain and respect, to praise himself and deprecate another is the first event that is “grounds for defeat” for the bodhisattva. While the goods exist in his possession, to coldheartedly fail to donate material things, because he has a nature of attachment to them, to those who are suffering and indigent, who have no protector and no recourse, who have approached in a properly suppliant manner; and, out of stinginess in doctrine, not to teach doctrine to those who have approached in a proper manner eager for doctrine, is the second event that is “grounds for defeat” for the bodhisattva. The bodhisattva develops such involvement in anger that he cannot resolve it with the mere utterance of harsh words, but overwhelmed with anger he strikes, hurts, damages sentient beings with hand, clump of earth, or club; while focusing on just that aggravated angry attitude he does not heed, he does not accept even the others’ apology; he will not let loose that attitude. This is the third event that is “grounds for defeat” for the bodhisattva. To repudiate the bodhisattva collection and, on his own or echoing someone else, to devote himself to counterfeits of the good doctrine, and then to enjoy, to show, and to establish those counterfeits of the good doctrine, is the fourth event that is “grounds for defeat” for the bodhisattva. These are the four events that are “grounds for defeat.” Should the bodhisattva commit any one of them—not to mention committing them all—his opportunity to gather and grasp the vast resources that he needs for awakening will disappear for the moment. For the present, there is no opportunity for a purified intention. He is a counterfeit, not a genuine bodhisattva.

On the other hand, the bodhisattva will not relinquish the vow-of-ethics undertaking with medium or lesser involvement in these four events that are “grounds for defeat.” Relinquishment is the result of a greater degree of involvement—by which the bodhisattva makes a regular practice of these four events that are “grounds for defeat,” generates not the slightest sense of shame and embarrassment, is pleased with and glad of it, and has a view for its good qualities. This should be understood as greater involvement. The bodhisattva does not relinquish the bodhisattva vow-of-ethics undertaking by only once committing an act that has the quality of being “grounds for defeat,” as the monk does [relinquish] his pratimoksha vow with his events of defeat. And even when the undertaking has been relinquished, the bodhisattva still has an opportunity to receive the bodhisattva vow-of-ethics undertaking in the same lifetime. The monk established in the pratimoksha vow for whom a defeat has developed has no such opportunity.

To summarize, relinquishment of the bodhisattva vow-of-ethics undertaking comes from only two causes: complete relinquishment of the aspiration for supreme, right and full awakening, and action with greater involvement in an event that is “grounds for defeat.” If the bodhisattva has neither relinquished the aspiration nor acted with greater involvement in events that are “grounds for defeat,” then even when he has changed lives, the bodhisattva born anywhere—up, down, or on a level—does not abandon the bodhisattva vow-of-ethics undertaking. Even if he is robbed of his memory upon changing lives, the

bodhisattva coming into contact with a spiritual adviser may make the reception again and again in order to rouse his memory, but it is not a fresh undertaking.

Accordingly, one should know what is a fault for a bodhisattva established in the bodhisattva vow of ethics and what is not a fault, the defiled and the undefiled, the minor, the medium, and the major. Should the bodhisattva established in the bodhisattva vow of ethics pass a day and a night without having done something, be it great or small, as his office of daily worship to the Tathagata or to a shrine that represents him, to the Doctrine or to doctrine in the form of a book—the collection of bodhisattva scriptures or its code—or to the Community—the community of high-stage bodhisattvas of the ten directions—not even so much as a single prostration with his body, not even so much as a single four-line verse composed on the qualities of Buddha, Doctrine, or Community, not even so much as a single act of faith guided by recollection of the qualities of Buddha, Doctrine, and Community with his mind—then he is possessed of fault, possessed of contradiction [to his vow].

If developed out of lack of respect, laziness, or indolence, the fault is a transgression with defilement. If developed out of forgetfulness, the fault is a transgression without defilement. In the case of a distraught mind, there is no fault. For someone who has reached the stage of purified intention there is no fault, for in this case he is a bodhisattva whose attitude is pure. By analogy, the monk who has attained “faith through understanding” is always serving the Teacher, the Doctrine, and the Community by the nature of things, and doing worship with the highest offerings. If the bodhisattva allows insatiability, discontent, and attachment to gain and respect to occur, then he is possessed of fault, possessed of contradiction; there is defiled fault. There is no fault if he has a will to eliminate it, takes the initiative in doing so, and continues to oppose it by keeping hold of the antidote, but nonetheless commits it over and over because he is by nature overwhelmed with a great share of defilement.

The bodhisattva who sees a co-religionist deserving deference to his more advanced age and endowment of qualities and, repressed by pride or with a thought of enmity or resentment fails to rise and provide a seat, and who makes no reply in a suitable manner when accosted, addressed, and greeted by someone else and asked a question, being repressed by pride alone or with a thought of enmity or resentment, is possessed of fault, possessed of contradiction; there is defiled fault. If he is not repressed by pride nor seized by a thought of enmity or resentment, but acts so out of laziness and indolence or an indeterminate thought, or absentmindedly, then he is possessed of fault, possessed of contradiction, but the fault is not defiled.

If he is critically ill or his mind is distraught, there is no fault. If he is met, accosted, addressed, and greeted, and asked a question with the notion that he is awake when he has fallen asleep, there is no fault. In cases of teaching doctrine to others or diligence in conducting a discussion, there is no fault. If he is engaged in greeting someone else there is no fault. If he is listening to the teaching of doctrine or overhearing others conduct a discussion, there is no fault. In guarding against inconvenience in a discussion of doctrine, and in guarding the mind of the person speaking doctrine [against a slight], there is no

fault. In taming and disciplining the sentient beings in question by that means, and raising them from an unwholesome situation to place them in a wholesome situation, there is no fault. In keeping an internal rule of the community, there is no fault. In guarding the thought of the majority, there is no fault. If the bodhisattva, upon being invited by others to a home, to another monastery, or to other homes for requisites such as food, drink, and clothing, does not go, does not accept the invitation, repressed by pride or with a thought of enmity or resentment, then he is possessed of fault, possessed of contradiction; there is defiled fault. To stay away under the influence of laziness and indolence is a fault that is not defiled.

If he is sick and incapacitated, or if his mind is distraught, there is no fault. If the place is remote and the road dangerous, there is no fault. In desiring to tame and discipline by that means while moving them from an unwholesome to a wholesome situation, there is no fault. If he has already promised someone else, there is no fault. If he stays away in order to guard against interference with a wholesome direction [of his practice] in which he has been continuously diligent, there is no fault. If he stays away because he suspects that he will miss hearing a useful topic of doctrine he has not heard before, there is no fault. And conducting a discussion should be understood by analogy with hearing a topic of doctrine. If the other has called with malicious intent, there is no fault. In guarding against thoughts of enmity on the part of the majority, there is no fault. In keeping an internal rule of the community, there is no fault.

Should the bodhisattva obtain from others—that is to say, have the opportunity to be provided with—a great deal of fine wealth of various specifications such as gold and silver, jewels, pearl, and lapis lazuli, and he not take it, but refuse with a thought of enmity or resentment, he is possessed of fault, possessed of contradiction; there is defiled fault, because it shows disdain for a sentient being. Not taking it out of laziness and indolence, he is possessed of fault, possessed of contradiction, but the fault is not defiled. In the case of a distraught mind, there is no fault. If he sees that by taking it his mind will grow enamored of it, there is no fault. If he suspects that the other will come to regret it, there is no fault. If he suspects that the other has made an error in giving [it to him], there is no fault. If he suspects that the donor, by reason of having renounced all that he owns, will be impoverished and ruined, there is no fault. If he suspects that it belongs to the community or shrine, there is no fault. If he suspects that it has been improperly carried off from a third party, and might be the occasion for some harm such as slaying, bondage, fine, or condemnation, there is no fault.

Should the bodhisattva fail to give doctrine to those who seek doctrine, with a thought of enmity or resentment or being envious by nature, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to give it out of laziness and indolence he is possessed of fault, possessed of contradiction, but the fault is not defiled. In the case of some tirthika seeking an opening, there is no fault. If he is critically ill, or if his mind is distraught, there is no fault. In desiring to tame and to discipline by that means, while moving them from an unwholesome to a wholesome situation, there is no fault. If he does not know doctrine, there is no fault. In failing to give it to someone who would receive it

disrespectfully, discourteously and with bad deportment, there is no fault. If he suspects that by teaching the awesome doctrine to someone of weak faculties, his obtaining it will end in trembling, wrong views, wrong adherence, impairment, and decay, there is no fault. If he suspects that coming into his hands, the doctrine will be diffused to third parties who are not fit vessels for it, there is no fault.

If the bodhisattva neglects or discounts violent and immoral sentient beings on the grounds of the violence and immorality, with a thought of enmity or resentment, then he is possessed of fault, possessed of contradiction; there is defiled fault. To neglect them out of laziness and indolence, or to discount them absentmindedly, is to be possessed of fault, possessed of contradiction, but the fault is not defiled. Why so? The bodhisattva has a thought of mercy and a desire-to-do furnished for sentient beings who are violent and immoral, who dwell in the cause for suffering, such as he does not have for those who are righteous and at peace in the performance of their physical, verbal, and mental activities. In the case of a distraught mind, there is no fault. Desiring to tame them by that means, there is no fault, as before. Guarding the thought of many others, there is no fault. Keeping an internal rule of the community, there is no fault.

The bodhisattva trains himself as do the auditors—making no distinction—according to what has been established by the Lord, in the pratimoksha disciplinary code, to be reprehensible by precept, in order to guard the thought of others—that is to say, in order that those without faith may have faith, and those with faith may develop it further. Why so? Even the auditors, intent as they are upon their own welfare, train themselves in trainings that do not fail to guard the minds of others, that create faith in the faithless and develop it further in the faithful. How much more so must the bodhisattvas, intent as they are upon the welfare of others!

Then again, the bodhisattva does not train himself as do the auditors in what the Lord has established for auditors, beginning as they do with meager aims, few deeds, and dwelling in little concern, to be reprehensible by precept. Why so? The auditor excels in being intent upon his own welfare and in disregarding the welfare others. In undertaking the welfare of others he has meager alms and few deeds; he dwells in little concern. The bodhisattva, for whom the welfare of others is paramount, does not excel in undertaking others' welfare with meager aims and few deeds, while dwelling in little concern. So the bodhisattva for the sake of others, should seek as many as a hundred, a thousand robes from unrelated brahmans and householders. If any occasion presents itself, he should examine whether or not these sentient beings have enough, and accept what they require. As with robes, so also with begging bowls. And just as he should seek [robes], so also he should have them made, by unrelated weavers, out of yarn he has accepted. He should also furnish as many as a hundred beds of silk for the sake of others, and a hundred rugs for sitting. He should accept more than a million-million in gold and silver. If the bodhisattva established in the bodhisattva vow of ethics does train himself, in these and other matters, in accord with the legal inappropriateness of the auditors, beginning with meager aims, few deeds, and dwelling in little concern, if he dwells in little concern, meager aims and few deeds with a thought of enmity or a thought of resentment, then he is possessed of

fault, possessed of contradiction; there is defiled fault. If he dwells in little concern, with meager aims and few deeds out of laziness and indolence, then he is possessed of fault, possessed of contradiction, but the fault is not defiled.

Even in the case of what is reprehensible by nature, the bodhisattva acts with such skill in means that no fault ensues; rather, there is a spread of much merit. Accordingly, the bodhisattva may behold a robber or thief engaged in committing a great many deeds of immediate retribution, being about to murder many hundreds of magnificent living beings—auditors, independent buddhas, and bodhisattvas—for the sake of a few material goods. Seeing it, he forms this thought in his mind: “If I take the life of this sentient being, I myself may be reborn as one of the creatures of hell. Better that I be reborn a creature of hell than that this living being, having committed a deed of immediate retribution, should go straight to hell.” With such an attitude the bodhisattva ascertains that the thought is virtuous or indeterminate and then, feeling constrained, with only a thought of mercy for the consequence, he takes the life of that living being. There is no fault, but a spread of much merit.

Accordingly the bodhisattva, if he has the capability, acts with a thought of mercy or the intention of doing benefit to overthrow kings or high officials from the power of ruling the dominion, stationed in which they spread great demerit by being generally violent and pitiless toward sentient beings, and engaged in absolutist oppression of others. The bodhisattva confiscates property from robbers and thieves—those who steal the property of others—who take a great deal of the property of community and shrine by theft for their own enjoyment. He thinks, “Let not this enjoyment of property result in extended harm and misfortune for them.” Upon that condition only, he steals it back and restores that of the community to the community, and that of the shrine to the shrine. The bodhisattva investigates storekeepers or park custodians who clumsily waste the property of the community or shrine, and those who use it for themselves. He thinks, “Let not that deed and that misuse result in extended harm and misfortune for them,” and removes them from power. In this way the bodhisattva, while taking what has not been freely given, incurs no fault; but there is a spread of much merit.

Accordingly, the lay bodhisattva comes to a woman with the dharma of sexual embrace, she being single and her thought subjected to an agony of desire to end her celibacy. He thinks, “Let her not develop a thought of enmity, and much demerit spread. Rather, let her come under my influence for abandonment of the unwholesome, and whatever is desired be employed as a root of good.” Adopting a thought that is nothing but merciful he resorts to an uncelibate dharma of copulation, and there is no fault, but a spread of much merit. (For the monastic bodhisattva, who guards against breaking the auditors’ training, to resort to uncelibacy is entirely out of the question.)

Accordingly the bodhisattva, in order to save the lives of many sentient beings, to save them from bondage, to save them from mutilation of hand, foot, nose, and ear, and to protect them from gouging of eyes, will speak a false word, whereas a bodhisattva will not knowingly speak a false word for the sake of his own life. In short, the bodhisattva sees only what [will accomplish] the welfare of sentient beings, not the reverse. Having no

thought of self-interest, no basis but a desire for the benefit of sentient beings, he changes his [expressed] opinion and knowingly speaks a word that diverges from it. There is no fault in thus speaking, but a spread of much merit.

Accordingly the bodhisattva, relying upon a thought of mercy towards sentient beings who have been captured by an unwholesome adviser, speaks as well as he is able, as well as he can, words to divide them from the unwholesome adviser. He thinks, “Let not extensive harm and misfortune come to those sentient beings through contact with a sinful companion.” He enjoys it, and even delights in it. In that way, although he creates discord among friends, there is no fault, but a spread of much merit.

Accordingly, the bodhisattva rebukes sentient beings who are taking the wrong path, who are doing wrong, with words harsh and severe, by which means to move them from an unwholesome to a wholesome situation. Although there is harsh speech on the part of the bodhisattva there is no fault, but a spread of much merit.

Accordingly the bodhisattva, for sentient beings inclined to dance, song, and instrumental music, and for those inclined to tales of kings and robbers, food and drink, prostitutes and street scenes, is learned in varieties of dance, song, music, and narrative. With a merciful intention he pleases them with varieties of narrative containing dance, song, and music, and endowed with idle chatter. He bends them to submission to his will and influence. Having drawn them in to listen to his words, he moves them from an unwholesome to a wholesome situation. So although there is idle chatter on the part of the bodhisattva, there is no fault, but a spread of much merit.

The bodhisattva who allows the occurrence of events of the wrong ways of getting livelihood—hypocrisy, sweet talk, hint, extortion, and seeking to profit from possessions—feeling no constraint at them and failing to remove them, is possessed of fault, possessed of contradiction; there is defiled fault. If he has generated the will and begun to attempt to remove them, but continues to act so because his mind is overcome by a great share of defilement, there is no fault.

If the bodhisattva is restless, with his mind caught up by excitement, and he enjoys that restlessness, showing his excitement and distractedness with a horse laugh, sporting and clamoring and wishing others to share his laughter and merriment, then on those grounds he is possessed of fault, possessed of contradiction; there is defiled fault. Done absentmindedly, the fault is not defiled. There is no fault if he has generated the will to remove it, as before. If he desires by that means to remove enmity that has been created in others, there is no fault. If he desires by that means to dispel sorrow that has arisen in others, there is no fault. If he does it to attract others who have that sort of nature, who enjoy it, or to guard those who have taken the lead, or to comply with them, there is no fault. If he does it to show his pure intention with cheerful countenance towards others whom he suspects might take a dislike to the bodhisattva, or whom he suspects might come to have an enmity and aversion towards him, there is no fault.

Any bodhisattva who holds and espouses the view that “The bodhisattva should not look forward to nirvana, but should remain averting his face from it. Nor should he fear the defilements and the subsidiary defilements. He should not set his mind too far apart from

them, for the bodhisattva must accomplish bodhi in this way, revolving through samsara for three incalculable aeons”—is possessed of fault, possessed of contradiction; there is defiled fault. Why so? The auditor must devote himself to anticipating nirvana, his thinking alarmed at the defilements and the subsidiary defilements, and the bodhisattva must devote himself to anticipating nirvana and develop a sense of alarm at the defilements and the subsidiary defilements a million-millionfold more. For the auditor has an interest in only his own welfare, whereas the bodhisattva is striving for the welfare of all sentient beings. So he must carry out exercises that will free his mind of being defiled. He is no arhat, but he is distinguished from them in that he may course in things that are bound up with outflow without being defiled.

The bodhisattva who does not guard against, who fails to dispel a stench of dishonor about himself, an insult and a bad report, when it is a matter of fact, is possessed of fault, possessed of contradiction; there is defiled fault. To fail to guard against and to dispel what is not a matter of fact is a fault and contradiction, but the fault is not defiled, If the other is a tirthika, or anyone else who is prejudiced, there is no fault. If he utters the insult on the basis of [the bodhisattva] being ordained, living on alms, or living virtuously, there is no fault. If he utters it because he is overcome with anger or because his thinking is distorted, there is no fault. If the bodhisattva sees that some caustic means, some use of severity would be of benefit to sentient beings, and does not employ it in order to guard against unhappiness, he is possessed of fault, possessed of contradiction; there is fault that is not defiled, If little benefit would result for the present, and great unhappiness on that basis, there is no fault.

The bodhisattva, abused by others, responds with abuse; he returns anger for anger, blow for blow, unreasonableness for unreasonableness. Thus he is possessed of fault, possessed of contradiction; there is defiled fault. If the bodhisattva has given offense, or is suspected of having given offense to others and if, with a thought of enmity or repressed by pride he makes no suitable apology, thus neglecting them, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he makes no apology out of laziness, indolence, or carelessness, then he is possessed of fault, possessed of contradiction, but the fault is not defiled. If he wishes by that means to discipline and to tame them, to move them from an unwholesome to a wholesome situation, there is no fault. If [the other person] is a tirthika, there is no fault. If he is someone improper, who desires to induce an apology by acting reprehensibly, there is no fault. If he is someone contentious by nature and given to dispute, whom the apology will greatly agitate and cause to be aggressive, there is no fault, If [the bodhisattva] expects that the other has a patient disposition and a disposition without enmity, and if [the other] is someone who will be embarrassed to receive an apology that involve someone else's transgression, there is no fault.

If the bodhisattva, with a thought of enmity and a malicious intention, will not heed an apology, when the apology has been made in the right way by others who have offended in the course of some dispute, then he is possessed of fault, possessed of contradiction; there is defiled fault. There is no fault if he wishes to tame someone else by that means, and all the rest may be understood as before. If the apology is made in what is not the right way

and it is not compatible, there is no fault. If the bodhisattva develops and harbors an attitude of anger towards others, readily allowing it to occur, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he has generated the will to remove it, there is no fault, as above. If the bodhisattva, under the sway of a yearning for service and honor, attracts a following with a thought of self-interest, then he is possessed of fault, possessed of contradiction; there is defiled fault. To accept service and honor with no thought of one's own interest is without fault.

The bodhisattva for whom laziness and indolence have arisen who succumbs, unseasonably and intemperately, to the pleasure of sleep, the pleasure of staying in bed, and the pleasure of lying on his side, is possessed of fault, possessed of contradiction; there is defiled fault. If he is sick and incapacitated, there is no fault. If he is fatigued in traveling, there is no fault. If he has generated the will to remove it, there is no fault, as before. If the bodhisattva passes the time with his mind enamored of social intercourse he is possessed of fault, possessed of contradiction; there is defiled fault. If he passes the time absentmindedly, there is fault that is not defiled. If someone is continuing to speak and he listens but a moment, stationed in mindfulness, to comply with his expectations, there is no fault. If he is only questioning, or only answering question, in regard to something curious, there is no fault.

Whereas to settle his mind in equilibrium is desirable for the bodhisattva, if he does not go, because he is possessed of a thought of enmity and repressed by pride, to receive instruction on undertaking mental stability, he is possessed of fault, possessed of contradiction; there is defiled fault. If he does [not go] out of laziness and indolence, there is fault that is not defiled. If he is sick and incapacitated, there is no fault. If he suspects that the instruction will be distorted, there is no fault. There is no fault if he himself is erudite and capable of settling his mind in equilibrium, or if he has already carried out the instruction that is to be given. The bodhisattva who allows the hindrance of sense-desire to occur, who fails to dispel it, is possessed of fault, possessed of contradiction; there is defiled fault. If he has generated the will and endeavored to remove it, but it continues because he is overwhelmed with severe defilement, there is no fault. Ill will, languor-drowsiness, excitedness-regret, and doubt should be understood in the same way as sense-desire. If the bodhisattva experiences the taste of meditative trance and looks for good qualities in the taste of meditation, he is possessed of fault, possessed of contradiction; there is defiled fault. Where he has generated the will to eliminate it there is no fault, as before.

Any bodhisattva who holds and espouses the doctrine that, "A bodhisattva should not listen to doctrine that is associated with the vehicle of the auditors, nor learn it by heart, nor train himself in it. Why should a bodhisattva listen to and learn doctrine that is associated with the vehicle of the auditors? He need not train himself in it"—is possessed of fault, possessed of contradiction; there is defiled fault. That is to say, if the bodhisattva need apply himself even to tirthika scriptures, how much the more to the exalted word of the Buddha? In deterring a one-sided devotion, there is no fault. If the bodhisattva, while he has the bodhisattva collection, fails to apply himself to the bodhisattva collection,

entirely neglecting the bodhisattva collection and applying himself to the auditors' collection, then he is possessed of fault, possessed of contradiction; there is defiled fault. If the bodhisattva, while he possesses the exalted word of the Buddha, does not apply himself to it, applying himself to treatises of the tirthikas, to heterodox treatises, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he is very judicious, quick of apprehension, capable of not forgetting over a long period, able to contemplate and to penetrate the meaning, if he is endowed with an intellectual understanding that is unalterable because it is accompanied by investigation of buddhist scripture through reasoning, and so long as he makes twice as much daily application to the exalted word of the Buddha, there is no fault.

If the bodhisattva, while not infringing that guideline, becomes proficient in tirthika, heterodox treatises, and does so in a manner anticipating it, taking pleasure in it, and being gratified by it (that is to say, if he does not do so as though resorting to strong medicine), then he is possessed of fault, possessed of contradiction; there is defiled fault. If the bodhisattva, having heard the profound topics found in the bodhisattva collection, the most profound topics dealing with principles of reality or with the might of the buddhas or bodhisattvas, has no inclination for them and repudiates them, saying, "These are not meaningful, they are not the doctrine, they are not the declaration of the Tathagata, and they will not bring benefit and pleasure to sentient beings"—whether he be repudiating them out of unskillful attention of his own, or following someone else's lead, he is possessed of fault, possessed of contradiction; there is defiled fault.

If the bodhisattva has heard the profound topics and the most profound topics and his thinking is disinclined, in that [circumstance] the bodhisattva should, with faith and free of pretense, train himself to think thus: "It is not fitting for me, eyeless and blind, who can only function in accordance with the eye of the Tathagata to reject what the Tathagata has declared with [mysterious] intention." The bodhisattva counts himself ignorant and rightly regards the Tathagata himself as being visible in those doctrines. In that way he will make progress. If he has no inclination but does not repudiate them either, there is no fault. If the bodhisattva, with a thought of self-interest and a thought of resentment, publicly praises himself and deprecates others, then he is possessed of fault, possessed of contradiction; there is no defiled fault. If he wishes to overcome tirthikas out of a desire to maintain the teaching there is no fault. There is no fault in desiring to discipline that person by this means, and so forth as before. If he does it so that those without faith may have faith, and those with faith may develop it further, there is no fault.

If the bodhisattva, repressed by pride and with thoughts of enmity and resentment, does not go when doctrinal discourse and discussion of the good doctrine are being held, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he stays away out of laziness and indolence, there is fault that is not defiled. If he is unaware of it, there is no fault. If he is sick and incapacitated, there is no fault. If he suspects that the teachings will be distorted, there is no fault. If he is guarding the thought of the person speaking doctrine, there is no fault. If he knows it involves discussion of topics that he already knows, having heard them over and over and learned them by heart, there is no fault. If he

is erudite, and has learned and assimilated what he has heard, there is no fault. If he is continuing to keep his mind upon a meditative visualization, applying himself to consummating a bodhisattva concentration, there is no fault. In the case of someone very dull in wisdom—who is weak in grasping doctrine, weak in retaining it, and weak in settling the mind upon the visualization—there is no fault.

If the bodhisattva deliberately discounts the person speaking doctrine and pays no respect to him, ridiculing him, making sarcastic remarks, and making his reference the letter rather than the meaning, then he is possessed of fault, possessed of contradiction; there is defiled fault. If the bodhisattva maintaining the vow does not, because he has thoughts of enmity and resentment, minister to the needs of sentient beings, whether it be deciding what is to be done, being a traveling companion, employment in good business and work, guarding property, reconciling the divided, festivity and meritorious deeds, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to render assistance out of laziness and indolence, the fault is not defiled. If he is sick and incapacitated, there is no fault. If the seeker is capable of doing it by himself, or if he already has some protector and recourse, there is no fault. If the deed is connected with some harm and unconnected with doctrine, there is no fault. If he desires to exert discipline by that means, there is no fault—and so forth, as before. If he is already promised to someone else, there is no fault. If he has entrusted it to someone else who is capable, there is no fault. If he continuing application in some wholesome direction, there is no fault. If he is dull-witted by nature and not qualified to impart the tradition there is no fault, as before. If he desires to guard the thought of the majority, there is no fault. In keeping an internal rule of the community, there is no fault.

When the bodhisattva encounters someone stricken with illness and with thoughts of enmity and resentment does not render service and attendance, he is possessed of fault, possessed of contradiction there is defiled fault. If he fails to do so out of laziness and indolence the fault is not defiled. If he himself is sick and incapacitated, there is no fault. If he has appointed someone else who is capable and congenial, there is no fault. If the patient already has a protector and recourse, there is no fault. If he has been stricken with a long-standing illness and is about to be healed, there is no fault. If he does not so in order to guard against interference in some sublime, wholesome direction in which he has applied himself, there is no fault. If his wisdom is too dull and he cannot properly expound the doctrine, nor properly bear it in mind, nor settle his mind upon an image, there is fault. If he is already promised to someone else, there is no fault. Ministering to remove suffering in the suffering should understood in the same way as nursing illness.

If the bodhisattva sees sentient beings proceeding in a manner not conducive to present and future welfare, and with thoughts of enmity and resentment does not point out to them what is relevant, what is conducive, then he is faulted, he is contradicted; there is defiled fault. If he fails to teach them out of laziness and indolence, the fault is not defiled. If he himself, not knowing, is incapable, there is no fault. If he has entrusted it to someone else who is capable, there is no fault. If the other is capable, there is no fault. If he is associated with another spiritual adviser, there is no fault. If he desires to exert discipline by that

means, there is no fault, and so forth as before. If the one to be taught with relevance has a thought of enmity, if he misconstrues out of obduracy, if he has a wild nature with no respect or affection, there is no fault.

If the bodhisattva is ungrateful to sentient beings who have helped him, if he has no feeling for the deed and with a thought of enmity fails to return the favor with proportionate assistance, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to do so out of laziness and indolence, the fault is not defiled. If, while conscientious, he is unable, incapable, there is no fault. If he desires to exert discipline by that means, there is no fault, as before. If the object does not want assistance in return, there is no fault.

If the bodhisattva with a thought of enmity does not relieve sorrow that has developed in sentient beings who have suffered a calamity having to do with relatives or property, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to relieve it out of laziness and indolence, the fault is not defiled. The cases without fault should be understood as before, in the case of not ministering to needs. If the bodhisattva, with thoughts of enmity and resentment, does not give requisites such as food and drink when they are begged for correctly by those who seek food, drink, and the like, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to give out of laziness, indolence, and carelessness, the fault is not defiled. If the goods do not exist in his possession, there is no fault. If something improper and unsuitable is being begged, there is no fault. If he desires to tame and to discipline by that means, there is no fault, as before. In guarding against an offense to the king, there is no fault. In keeping an internal rule of the community, there is no fault.

If the bodhisattva, having drawn a following does not, with a thought of enmity, advise them well and instruct them well from time to time, and does not search out, from faithful brahmins and householders, requisite robes, food, bed and bedding, and medicinal drugs for those of them who are destitute, then he is possessed of fault, possessed of contradiction; there is defiled fault. Failing to advise and instruct, and failing to search out [requisites] out of laziness, indolence, or carelessness, the fault is not defiled. In desiring to tame and to discipline by that means, there is no fault, as before. In keeping an internal rule of the community, there is no fault. If he is sick and incapacitated, there is no fault. If he has entrusted it to someone else who is capable, there is no fault. If his following possesses great merit, or he knows it is capable of searching out its own robes and so forth, and he has already done the advising and instruction with which they should be advised and instructed, there is no fault. In the case of some one who was previously a tirthika and has come as a Dharma thief, who has a nature which there is no opportunity to tame, there is no fault.

If the bodhisattva, with a thought of enmity, fails to comply with the expectations of others, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he does not comply out of laziness, indolence, and carelessness, the fault is not defiled. If any wish of others would be unsuitable, there is no fault. If he is sick and incapacitated, there is no fault. If he is keeping an internal rule of the community, there is no fault. If his wish is

suitable, but it is not the wish of, and does not suit the majority, there is no fault. If [it is done] to suppress tirthikas, there is no fault. If he desires to tame and to discipline by that means, there is no fault, as before. If the bodhisattva, with a thought of enmity, does not mention and speak genuine praise of the genuine good qualities of others, nor give a “Well done!” to what has been well spoken, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to speak so out of laziness, indolence, and carelessness, the fault is not defiled. If he judges that [the other] is by nature unpleasing and complies with him, there is no fault. If he desires to tame and to discipline by that means, there is no fault, as before. In keeping an internal rule of the community, there is no fault. If he suspects that upon that basis defilement in general, self-conceit, arrogance, and harm would result, and [does not speak] to avoid it, there is no fault. If the qualities are artificial qualities and not genuine, and the good speech is not a genuine good speech, there is no fault. In [not speaking] to suppress tirthikas, there is no fault. If he is awaiting the final outcome of the narration, there is no fault.

If the bodhisattva, in regard to sentient beings who deserve to be rebuked, who deserve punishment, and who deserve banishment, with a defiled thought fails to rebuke them, or rebukes them but fails to correct them with an act of punishment, or corrects them but fails to banish them, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails out of laziness, indolence, and carelessness to rebuke, punish, and banish them, the fault is not defiled. In neglecting someone whose nature is corrigible—who is closed to discussion and stubborn, who has a great share of enmity—there is no fault. In awaiting the proper time, there is no fault. If he foresees conflict, caviling, fighting, and disputation on that basis, there is no fault. If those sentient beings, being free from pretense and endowed with an intense sense of shame as well as embarrassment, will comply as soon as possible, there is no fault.

If the bodhisattva endowed with various sorts of wonder-working power, miraculous transformation, and might does not employ wonder-working power to frighten sentient beings who deserve to be frightened, to bend to his will sentient beings who should be bent to his will, and to make them relinquish gifts of faith, then he is possessed of fault, possessed of contradiction; there is fault that is not defiled. There is no fault in not showing [his power] to sentient beings when they are strongly prejudiced tirthikas who would be possessed of wrong views repudiating the noble one. And for all of these, it is understood that one is quite without fault in cases of a distraught mind, being hard-pressed by a feeling of suffering, and not having undertaken the vow.

These diverse bases of training of the bodhisattvas that appear separately, as promulgated by the Lord, in scattered passages of this and that scripture dealing with the ethics of the vow, the ethics of collecting wholesome factors, and the ethics of accomplishing the welfare of sentient beings, are presented here, in the code to the bodhisattva collection, comprehensively. The bodhisattva should generate respect for, and train himself in them. He should take the vow, from someone else, with a quite purified intention of training himself in them, with an attitude desirous of awakening, with the intention of accomplishing the welfare of sentient beings, and he should make it the most

important thing. He should generate respect from the very outset, so that offense will not occur. And if an offense should occur, he should heal the fault by treating it according to the doctrine. “Fault” for the bodhisattva is understood to be everything included in this set of misdeeds. These may be confessed to anyone of the auditors’ vehicle or the bodhisattva vehicle who is capable of cognizing and comprehending the verbal communication of them.

If an event that is “grounds for defeat” has occurred with greater involvement, the vow is relinquished by this and should be received a second time. If it has occurred with medium involvement it is a misdeed, and should be confessed to three or more persons. Seated before them, he should first describe the matter. Then he should say: “Please take notice, Long-lived ones. I, named so-and-so, have developed, from the matter that has been described, a ‘misdeed’ type of offense that constitutes an infraction of the bodhisattva disciplinary code.” The remainder should be spoken just as in the monk’s confession of misdeed, Should an event that is “grounds for defeat” have occurred with lesser involvement, it, and the other faults as well, are understood to be confessable before one person. There being no congenial person before whom to confess, the bodhisattva should generate the thought, from the bottom of his heart, that he will not commit it again, and restrain himself for the future. Having done so, he may be said to have disposed of that offense.

This is also the way to undertake the bodhisattva vow. If no person endowed with those qualifications is to be found, then the bodhisattva, before an image of the Tathagata should take the bodhisattva vow of ethics by himself. This is how [it should be taken again]: Before the image, throwing his upper robe over one shoulder and either kneeling on his right knee or in a squatting position, he should speak thus: “I, given the name so-and-so, appeal to all Tathagatas and high-stage bodhisattvas of the ten directions. Before them I undertake all the bases of training of the bodhisattva and all bodhisattva ethics—whatever ethics of the vow, ethics of collecting wholesome factors, and ethics of accomplishing the welfare of sentient beings have been trained in by all bodhisattvas of the past, will be trained in by all bodhisattvas of the future, and are being trained in by all bodhisattvas presently abiding in the ten directions.” Having repeated this a second and a third time, he should rise. All the rest should be understood as above.

On the bodhisattva’s path of fault there is nothing that is categorically a fault. In what the Lord has declared—“Know that the faults of a bodhisattva develop, for the most part, from aversion, rather than from desire-attachment”—the intention should be viewed thus: When the bodhisattva is ruled by love and affection for sentient beings, whatever he may do is the deed of a bodhisattva; there is nothing he can do that is not. Nor is it possible that there be any fault in doing what he should do. When the bodhisattva bears hatred toward sentient beings, he can do no good for himself or others, and this being what is not the duty of a bodhisattva, thus doing what he should not becomes, by extension, a fault. Bodhisattva offenses should be known as minor, medium, and major. For this, refer to the Topical Summary.

Accordingly, the bodhisattva who applies himself to training in his own disciplinary code is blessed with a threefold good fortune—the blessing of practice, the blessing of attitude, and the blessing of previous causes—and so maintains contact with well-being. What is the blessing of practice? The bodhisattva does not violate ethics; his behavior with body, speech, and mind is perfectly pure, he never commits an offense and evil deeds are disclosed. This is called the blessing of practice. What is the blessing of attitude? He is ordained a monastic while thinking of doctrine, not thinking of livelihood. He is eager for the great awakening, nor uneager. He is eager for the religious life and for nirvana, not uneager. With such eagerness he cannot remain indolent; his vigor is not feeble and he is not contaminated by unwholesome factors—evil, unwholesome deeds that are defiled, that will result in a future rebirth, old age, and death that is a suffering fruition and is compounded of fever. This is called the blessing of attitude. What is the blessing of previous causes? The bodhisattva, in other lives of the past, has performed acts of merit and acts of virtue. Because of this he never lacks requisite clothing, food, bed and bedding, and medicinal drugs for himself. In addition, he is able to share them with others. This is called the bodhisattva’s blessing of previous causes. The bodhisattva who applies himself to training in his disciplinary code is blessed with a threefold good fortune: he dwells in contact with well-being. Cursed with three misfortunes that are the reverse of these, one maintains contact with suffering.

This is, briefly and in detail, what is called the complete ethics of the bodhisattva, comprising the lay side and the monastic side. The other sorts of ethics, the ethics of difficulty and the rest, should be understood as sections of this “complete ethics.”

What is the bodhisattva’s difficult ethics? This should be viewed as threefold. While the bodhisattva has great possessions and wields the great sovereignty of the Ruler, he renounces the possessions and he renounces the great sovereignty of the Ruler to take on the vow of ethics. This is called the bodhisattva’s difficult ethics. The bodhisattva is troubled at having taken on ethics. He would not allow the vow of ethics obligation to weaken even at the cost of his life. How much less would he let it disappear! This is called the second difficult ethics of the bodhisattva. So long as his life may last, not even the subtlest fault may arise, nor may he be in error regarding ethics. How much less so the grave! Thus the bodhisattva is established in mindfulness and careful in the attention he pays to all his actions and stations. This is the third aspect of what is called the bodhisattva’s difficult ethics.

What is the bodhisattva’s universal gateway ethics? This should be understood as fourfold: adopted, natural morality, habituated, and conjoined with means. Adopted is that by which the threefold bodhisattva ethics—the ethics of the vow, the ethics of collecting wholesome factors, and the ethics of accomplishing the welfare of sentient beings—has been taken on. Natural morality is undertaking physical and verbal activity that is perfectly pure because of the natural goodness of a mental continuum that is established in the bodhisattva family. Habituated ethics is that by which the bodhisattva has grown accustomed to the above-described threefold ethics in his previous lives. Impregnated with the power of that previous cause, he does not like sinful behavior in any way whatsoever—

his mind recoils from sin—whereas he likes virtuous behavior; he welcomes only virtuous behavior. Ethics conjoined with means is this: the bodhisattva's reliance upon the four means of attraction to introduce sentient beings to wholesome physical and verbal activity.

What is the bodhisattva's ethics of a holy person? This should be understood as fivefold. The bodhisattva is himself endowed with ethics. He induces others to undertake ethics. He sings praise of ethics. He is glad to see a fellow in the doctrine. He treats any fault that arises according to doctrine.

What is the bodhisattva's ethics as all modes? This should be understood as sixfold and sevenfold—and, to total them, as thirteenfold. Extensive, because it acquires extensive bases of training, and because it acquires extensive bases of training, and because it is dedicated to the great awakening. An unrepensible basis for delight, in order to avoid the two extremes of indulgence in sense-desire and self-exhaustion. Permanent, so as not to renounce the training so long as one lives. Steadfast, never to be overcome and robbed by gain and respect, disputants, defilement and the subsidiary defilements. Adorned with ethics, which may be known according to the Auditor Stage. Ethics as disengagement, to avoid murder and the rest. Ethics as engagement, to collect wholesomeness and accomplish the welfare of sentient beings. Guardian ethics, to protect the ethics of engagement and disengagement. Ethics that matures in the characteristics of a great personage, that matures in higher thinking, that matures in pleasant destinies, that matures in the welfare of sentient beings.

What is the bodhisattva's distressed and wishing ethics? This should be understood as eightfold. The bodhisattva thinks to himself in this way: "I would not wish myself to be deprived of life by anyone, nor stolen from, nor behaved wrongly towards in matters of sexuality, nor spoken to falsely, slanderously, harshly, or idly, nor behaved towards with the unwanted contacts of being beaten and hurt by hand, clump of earth, and whip. According to my own wishes, if someone else should misbehave so, that would distress me; that would be disagreeable to me. Furthermore, just as I wish not to be murdered by someone else..." etc., up through "the contact of being hurt... so it is also the wish of others. According to the wish of others, should I behave wrongly, they would be distressed; it would be disagreeable to them. So why should I behave toward others in a way that is disagreeable both to myself and to them?" The bodhisattva investigates the matter in this way, and for the sake of his life does not behave in the eight ways that are disagreeable to others. This is the bodhisattva's distressed and wishing ethics.

What is the bodhisattva's ethics of well-being here and there? This should be seen as ninefold. The bodhisattva forbids sentient beings situations that should be forbidden. He permits situations that should be permitted. He attracts sentient beings who should be attracted. He stops sentient beings who should be stopped. The bodhisattva undertakes physical and verbal deeds in this regard that are perfectly pure. This much constitutes four modes of ethics. Beyond this are the five modes of ethics endowed with giving, with patience, with vigor, with meditation, and with wisdom. Totaling up these two sets, we have nine modes of ethics. Inasmuch as they result in well-being for the bodhisattva and for others in present and future lives, they are called "well-being here and there."

What is the bodhisattva's purified ethics? This should be understood as tenfold. [Ethics] is correctly undertaken in the first place, out of a desire for the religious way of life and for full awakening, not seeking a livelihood. There is no excessive discouragement, because one is free of sluggish regret at an infraction. There is no overdoing it, because one is free of groundless regret. One is free of indolence, not making a practice of the pleasure of sleeping, the pleasure of lying on one's side, and the pleasure of staying in bed, but persevering in wholesome directions day and night. One is sustained by carefulness, because of reliance upon five-limbed vigilance as described above: One is correctly aspiring, being free of yearnings for gain and respect, and not consenting to live celibate out of aspirations to divinity. One is sustained by a blessed lifestyle, with physical and verbal conduct that is very blessed and exemplary in deportment, incidental duties, and wholesome practices. One is sustained by blessed livelihood, avoiding all the faults of wrong livelihood such as hypocrisy. One avoids the two extremes, avoiding indulgence in sense-desires as well as self-exhaustion. It is conducive to deliverance, avoiding the views of all tirthikas. One is unflinching in the obligation of bodhisattva ethics, not allowing it to weaken and disappear. This tenfold ethics of the bodhisattvas is called "purified."

This great aggregate of bodhisattva ethics bears the fruition of great awakening. Based upon it, the bodhisattva fulfills the perfection of morality and completely awakens to supreme, right and full awakening. And so long as he has not yet become a buddha he will, in training himself in this measureless aggregate of bodhisattva ethics, obtain five sorts of advantage. He comes to the notice of the buddhas. He dies in a state of great elation. After his physical dissolution, wherever he is reborn those with the same higher ethics are found, bodhisattva colleagues with the same doctrine who function as spiritual advisers. He is endowed with a measureless aggregate of merit that fulfills the perfection of morality in this life. And there is a natural morality of which, in future lives, he inherits the very essence.

All of the ethics thus described, the nine modes beginning with the essence of ethics, should be understood to be included by the three sorts of ethics: the ethics of the vow, the ethics of collecting wholesome factors, and the ethics of accomplishing the welfare of sentient beings. And these three sorts of ethics, to put it briefly, accomplish three sorts of bodhisattva work. The ethics of the vow brings about mental stability. The collection of wholesome factors brings about the maturation of the factors of buddhahood for oneself. The ethics of accomplishing the welfare of sentient beings brings about the maturation of sentient beings. These constitute all the work of a bodhisattva that is to be done: to stabilize the mind in order to establish well-being in the present, to ripen the factors of buddhahood without physical or mental fatigue, and to bring sentient beings to full maturity. This is bodhisattva ethics. These are the advantages of bodhisattva ethics. And this is the work of bodhisattva ethics. There is nothing beyond and there is nothing more. Past bodhisattvas desiring the great awakening have trained in it. Those of the future will train in it. And those presently abiding in the boundless, infinite realms of the universe are training in it.

The tenth chapter, on ethics, of the Foundations section of the Bodhisattva Stage