

Appendix B

On the ten kinds of virtuous actions (daśa kuśalāḥ karma pathāḥ, 十善業道) made on the bodhisattva path according to The Scripture on the Great Garland of Universal Enlightenment (Mahā Vaipulya Buddha Avataṃsaka Sūtra, 大方廣佛華嚴經):

‘(On the three kinds of deeds):

1. By nature, bodhisattvas who abide at the levels of grounding (bhūmi, 地) in the transcendental nature of life’s purpose never *kill* sentient beings. Without brutality or the need to use weapons, they do not harbor feelings of anger or resentment. With humility, they are full of good will and forgiveness towards sentient beings, only wishing for their welfare. These bodhisattvas never have any thoughts about distressing sentient beings, much less turn such thoughts into the doing of actual harm.
2. By nature, these bodhisattvas never *steal*. They are always perfectly satisfied with their own possessions and, with kindness and good will towards others, do not encroach upon their belongings. If they have thoughts about the possessions of others, it is never with an intention of taking them. They would never even think of taking a single blade of grass not given to them, much less any other possession.
3. By nature, they never commit acts of *sexual immorality*. They are satisfied with their own spouses and do not seek those of others. They do not bear any thoughts of desire or lust for others’ spouses or lovers, much less act on thoughts of having sexual relations with them.

(On the four kinds of words)

4. By nature, they never *speak falsely*. They speak the truth, saying what is so and what is appropriate to the occasion. Even in their dreams they do not desire to use words to deceive or cover up the truth, much less do so consciously.
5. By nature, they never speak with *a double tongue*. They do not wish to sow dissension among sentient beings or distress or harm them in any way. They do not accuse others to put them down, nor do they speak ill of them behind their back. They do not try to break up those who are together and they do not try to increase the rift between those who are divided. They do not rejoice or take pleasure in divisiveness, and do not use speech that will cause it, whether such speech is valid or not.
6. By nature, they never have *a hateful mouth*. This is speech that is poisonous and injurious, coarse and rude, hurtful to others, speech that makes others angry and hateful, and speech that is openly or covertly mean, cheap and low, unpleasant to hear, angry and hateful like a fire burning up the mind, tied up in resentments, hot and distressful, impossible to care for or like, or capable of harming themselves or others. Having completely forsaken this kind of speech and freed themselves from it, they always speak with words that are kind, affectionate, gentle and pleasing to hear. They give joy to those who hear them and skillfully reach peoples’ hearts. Their speech is graceful and refined, authoritative, loved and enjoyed by all people, bringing comfort to their bodies and joy to their minds.
7. By nature, they never use *dissembling speech* that is silken and flowery. Their speech is always intentional and judicious, appropriate to the occasion, truthful, meaningful, logical and reasonable, carefully considered, thoughtful and well measured. Even when telling a joke, bodhisattvas are always intentional and judicious, and they are never just prattling nonsense.

(On the three kinds of thoughts)

8. By nature, they are without *greedy desire* for the wealth or belongings of others. They do not seek it nor even wish for it.
9. By nature, they are free from *anger and hatred*. For sentient beings they always inspire a mind of mercy and benevolence, offering empathy, joy, friendship, and acceptance. They are forever free of anger, resentment, malice and the heat of distress. They are always considerate and act with good will, kindness and a desire to care for and be of benefit to others.
10. And, being free from *flawed beliefs*, they always remain steadfast on the straight and noble path that leads to enlightenment. Not practicing in divination, fortune-telling, sorcery or other superstitious beliefs, their vision is straight and true, without any deception or flattery. Their resolute faith is always in the Three Treasures:
 - * The enlightened being, the teacher (Buddha, 佛)
 - * The purpose of life, that taught (Dharma, 法), and
 - * The community of faith, those taught (Saṃgha, 僧).’

Like this, the great bodhisattvas unceasingly keep to the ten-fold path of virtuous actions and make this thought: ‘No sentient beings fall into the destiny of hell without making the ten evil kinds of actions (daśa akuśalāḥ karma pathāḥ, 十惡業道). I must therefore cultivate the proper practice of virtuous actions for myself and encourage others to do so as well. Why is this so? Because it is impossible to make others cultivate this path if one is unable to cultivate it for oneself.’

These great bodhisattvas further make these thoughts:

- a. The path of the ten karmic deeds that lack virtue leads to the destinies of hell, brutality and hunger.
- b. The path of ten virtuous actions leads to the spiritual realms of humanity and heaven, ultimately resulting in the highest heaven of divine bliss above all others in the sphere of form (akaniṣṭha deva loka, 究竟天).
- c. This path of ten virtuous actions further leads to cultivation of the transcendental knowledge attained through spiritual training (śikṣa, 學). However, in being narrow-minded and fearing the three-fold realm of sentient existence, they are deficient in compassion, only understand after hearing from others and only attain the track of the student of the noble path (śrāvaka, 聲聞) who seeks freedom from affliction on the individual level.
- d. With further cultivation, this path of ten virtuous actions leads to purification from all afflictions so that one seeks freedom from them on the individual level without further need for instruction from others, ultimately reaching the very peak existential experience (bhavāgra, 有頂), the boundlessness of the dialectical principle that is beyond any mental associations (naiva saṃjñā anāsaṃjñā āyatana, 非想非非想無邊處). Although deeply understanding the causality of life's purpose, they still lack the skillfulness of ways and means needed (to awaken others) and only attain the track called 'the solitary awakening' (pratyeka buddha, 緣覺 or 辟支佛).
- e. With further cultivation, this path of ten virtuous actions leads to purification from affliction on a greater level that is broad-minded and without limitations. Being full of sympathy and compassion for others, one is skillful in the management of ways and means that are inspired by great vows to never forsake other sentient beings. In seeking the great transcendental knowledge of the Buddhas, there are the bodhisattva's levels of grounding (bhūmi, 地) in the purification and healing of sentient beings through cultivation of all the different kinds of spiritual deliverance (pāramitā, 度). This is attaining the broad and great practice of the bodhisattvas.
- f. With the path of these ten virtuous actions reaching its ultimate conclusion, there are all the different kinds of purification that lead to realization of the ten spiritual powers, the four kinds of fearlessness and attainment of all of the different virtues that are unique to perfectly enlightened beings (Buddhas). May we now practice these ten kinds of virtuous acts so that their true purpose will become fulfilled.'

Bodhisattvas must keep training until they become skillful in all these different ways and means. These great bodhisattvas then also make these thoughts:

'The path of these ten evil actions cause hell in the worst case, brutality in the middle case & hunger in the least case.

1. Killing sentient beings can make one fall into hell, brutality and hunger. In terms of human destiny, it leads to two kinds of retribution: #1 sickness & #2 the shortening of life
2. Stealing can also make one fall into these three evil roads. In terms of human destiny, it leads to two kinds of retribution: #1 poverty & #2 shared possession of property and a resultant lack of any sense of stakehold or responsibility for ownership
3. Acts of sexual immorality can make one fall into these three evil roads. In terms of human destiny, they lead to: #1 unfaithful spouses & #2 untrusting associates
4. False speech can make one fall into these three evil roads. In terms of human destiny, it leads to: #1 slander and ridicule & #2 the deception of others
5. A double tongue can make one fall into these three evil roads. In terms of human destiny, it leads to: #1 disobedience and loss of followers & #2 intimates and family that are corrupt and evil
6. A hateful mouth can make one fall into these three evil roads. In terms of human destiny, it leads to always hearing: #1 malevolent voices & #2 arguments
7. Dissembling speech can make one fall into these three evil roads. In terms of human destiny, it leads to: #1 lack of trust & #2 lack of clarity in speech
8. Greed can make one fall into these three evil roads. In terms of human destiny, it leads to: #1 dissatisfaction & #2 endless ambition
9. Anger and hatred can make one fall into these three evil roads. In terms of human destiny, it leads to always suffering as a result of: #1 other people's merits & flaws & #2 other people's distress & malice
10. False beliefs can make one fall into these three evil roads. In terms of human destiny, it leads to: #1 abiding in schools of false views & #2 minds that are crooked and deceitful."

These ten evil actions are able to produce a great host of countless and boundless sufferings.

Therefore, bodhisattvas make this thought.

'We must completely forsake the path leading to the ten evil kinds of action and abide in the bliss of contentment found in the garden of life's true purpose by means of the ten virtuous acts. Upon abiding in them through one's own life, one encourages others to do so as well.'