

Month 4 of the PARAMITA CHALLENGE – December 2021

Perfection of Diligence, the Bodhisattva Precept of Right Speech, and continuing with the Ten Abodes

Welcome to the Fourth Month of the Paramita Challenge!
波羅蜜多挑戰

Each month we will receive sets of topics for contemplation, one for each week of the month. The first set refers to the Perfections. Contemplate one topic each week during the month of **December** 2021. The fourth set refers to the Diligence Paramita, the Precept of Right Speech, and the middle stages of the 10 Abodes from the 52 Stages of the Bodhisattva. Again, take one stage at a time and contemplate this stage for a week.

Keep a journal record of your insights. The journal can be in the form of prose narratives, poems, artwork, etc.

Begin with observing your intentions, opportunities, and actions to be moral and ethical. Also, arouse your faith in the Triple Gem. See where/when you are confident and where/when you have doubts.

SEE ATTACHED Commentary on the Third Precept from the Brahma’s Net Sutra by Master Hui Seng

Six Perfections and their Subdivisions from the <i>Sutra on Understanding the Profound and Esoteric Doctrine</i> 解深密經 Jiě shēnmì jīng		
Perfecting	Three Subdivisions 三分 sānfēn	Pervading all the precepts
4 Diligence (Effort, Zeal) 精進 jīngjìn (Pāli <i>virīya</i> ; Skt. <i>vīrya</i>)	zeal to exert effort like one who has put on an armor 被甲精進 pī jiǎ jīngjìn	
	zeal to exert effort in engendering good 轉生善法加行精進 zhuǎn shēng shàn fǎ jiā háng jīng jìn	
	zeal to exert effort in benefiting sentient beings 饒益有情加行精進 ráo yì yǒu qíng jiā háng jīng jìn	

The Ten Paramitas in the Doctrine of Mere-Consciousness, <i>Chéng wéishí lùn</i> 成唯識論 The ten excellent moral exercises are the ten Paramitas. 十勝行者, 即是十種波羅蜜多				
#	English (Wei Tat Trans.)	Chinese	Pinyin	Commentary
4	Zeal in making progress	精進	jīngjìn	Zeal in making progress is of three kinds 精進有三種: (1) zeal in producing great resolutions; (2) zeal in acquiring good spiritual dharmas; and (3) zeal in promoting the well-being and happiness of sentient beings. 謂被甲精進、攝善精進、利樂精進。

Right Speech

The Ten Non-Virtuous and Ten Virtuous Actions: The Unwholesome and the Wholesome		
Actions	Unwholesome <i>akusala, 惡 è</i>	Wholesome <i>kusala, 善 shàn some</i>
Body	1. Harming and killing; intoxication	1. Helping, nurturing; clear-mindedness
	2. Taking what is not given; stealing	2. Return to others what is not ours; don't take from others
	3. Sexual misconduct: rape, incest, promiscuity, non- consensual behaviors leading to physical, emotional, and/or mental harm.	3. Respecting and protecting the body and emotions related to sexual relations of all kinds; (celibacy for monastics; only consensual, caring relations for householders)
Speech	4. False speech, lying	4. Speak only what is truthful
	5. Harsh words	5. Speak with a tone of gentle caring
	6. Divisive speech, slander	6. Use harmonious, unifying speech
	7. Idle speech, gossip	7. Discuss beneficial topics
Mind	8. Ill will, malice	8. Loving Kindness/Compassion
	9. Avarice, greed	9. Giving, generosity
	10. False views (see list of the four distorted views)	10. Right views (see <i>Sammādiṭṭhi Sutta</i>)

58 Bodhisattva Vows			
#	Chinese 菩薩十重戒	Pinyin Púsà shí zhòng jiè	English <u>The Ten Major Bodhisattva Precepts</u>
1	殺戒	Shā jiè	Don't kill
2	盜戒	dào jiè	Don't steal.
3	婬戒	yín jiè	Don't engage in sexual misconduct.
4	妄語戒	wàngyǔ jiè	Don't lie or engage in wrong speech.

The Brahmā's Net Sutra

Brahmajāla-sūtra, 梵網經 *Fànwǎng jīng*

(Chinese translation attributed to Kumārajīva 鳩摩 in 406.

English translation by A. Charles Muller and Kenneth K. Tanaka.)

4. Prohibition of Intentional Lying

My disciples, if you engage in lying on your own, encourage others to lie, or lie through deception, then you are involved in the causes of lying, the conditions of lying, the method of lying, and the act of lying. This also includes saying that one has seen what one has not seen, saying you have not seen something that you have seen, or lying [implicitly] through bodily actions or within one's own mind. Bodhisattvas always give rise to right speech and right views, and also lead all sentient beings to practice right speech and right views. If, on the other hand, you lead sentient beings to wrong speech, wrong views, and wrong activities, this constitutes a bodhisattva *pārājika* offense.

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Ten Abodes 十住 shízhù (stages 11-20)			
Focus on Stages 4-7			
1	The abode of arousing the aspiration	發心住 fāxīn zhù	We abide in the firm resolve to attain Buddhahood
2	The abode of nurturing	治地住 zhìdì zhù	We abide in preparing the mind-ground to practice the view of emptiness
3	The abode of practice	修行住 xiū xíng zhù	We abide in cultivating all good practices and the four wholesome roots of warmth, tipping point, patience, and highest worldly wisdom (四善根 sì shàngēn)
4	The abode of producing virtues	生貴住 shēng guì zhù	We abide peaceably in the principle of 'no-self' where the seed-natures are purified
5	The abode of being endowed with skillful means	具足方便住 jùzú fāngbiàn zhù	We abide in innumerable good roots, and use expedient means to aid in the view of emptiness
6	The abode of correct mind	正心住 zhèngxīn zhù	We abide in the completion of the wisdom of emptiness as found in the <i>Prajñāpāramitā Sūtras</i>
7	The abode of no-backsliding	不退住 bútuì zhù	We abide wherein one does not retrogress from the experience of the three gates of liberation: wishlessness, signlessness, and emptiness (三解脫門 sān jiětuō mén)
8	The abode of the 'true child'	童真住 tóngzhēn zhù	We abide in being born into the Buddha-family, letting go of worldly cravings, and instead we abide where deluded views do not arise and where awakening does not cease
9	The abode of the dharma-prince	法王子住 fǎ wángzǐ zhù	We abide in producing wisdom in accordance with the Buddha's teaching, and being assured of becoming a Buddha in the future
10	The abode of lustration	灌頂住 guàndǐng zhù	We abide in being able to view the principles of signlessness & emptiness. (無相 wúxiàng, 空法 kōngfǎ)