

Part One:
THE PERFECTION OF GIVING
(Chapters 17–20)

THE PERFECTION OF GIVING

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Chapter 17: On the Meaning of *Dāna Pāramitā*

I. CHAPTER 17: ON THE MEANING OF *DĀNA PĀRAMITĀ*

Sutra: The Buddha told Śāriputra, “It is by resort to the dharma of non-abiding that the bodhisattva, *mahāsattva* abides in the *prajñā-pāramitā*. It is by means of the dharma of having nothing whatsoever which is relinquished that he perfects *dāna pāramitā* (the perfection of giving).¹ This is because benefactor, recipient, and material object cannot be found.”²

Exegesis:

Question: What sort of dharma is the *prajñāpāramitā*?

A. INTRODUCTORY DISCUSSION OF *PRAJÑĀPĀRAMITĀ*

1. VARIOUS DEFINITIONS OF *PRAJÑĀPĀRAMITĀ*

a. ABSENCE OF OUTFLOW-IMPURITIES AS *PRAJÑĀPĀRAMITĀ*

Response: There are those who explain that the faculty of possessing wisdom free of outflow impurities (*anāsrava-prajñā*)³ is what constitutes the mark of *prajñāpāramitā*. Why is this? Among all the types of wisdom, the foremost type of wisdom is the *prajñāpāramitā*. The faculty of non-outflow wisdom is foremost. It is for this reason that the faculty of non-outflow wisdom is known as the *prajñā-pāramitā*.

Question: If it is the case that the bodhisattva has not yet cut off the fetters (*saṃyojana*),⁴ how can he succeed in practicing wisdom free of outflow-impurities?

Response: Although the bodhisattva has not yet cut off the fetters he is still able to practice a semblance of non-outflow *prajñā-pāramitā*. It is for this reason that it can be referred to as practicing the non-outflow *prajñāpāramitā*. This is just as with the Śrāvaka disciples who in their cultivation of the dharma of heat, the dharma of summits, the dharma of patience, and the foremost worldly dharma, first practice a semblance of non-outflow dharma and then later easily gain the dharma-knowledge-of-suffering patience (*duḥkhe dharmajñāna-kṣānti*).

b. SEVERANCE OF FETTERS AS PRAJÑĀPĀRAMITĀ

Then again there are others who state that bodhisattvas are of two kinds, those who are pure by virtue of having cut off the fetters and those who are not pure on account of not yet having cut off the fetters. Those bodhisattvas who are pure by virtue of having cut off the fetters are able to practice *prajñāpāramitā* free of outflow impurities.

Question: If it is the case that the bodhisattva is pure by virtue of having cut off the fetters, why does he then still practice the *prajñāpāramitā*?

Response: Although he may have cut off the fetters, he has still not yet perfected the ten grounds (*daśa-bhūmi*), he has not yet adorned the buddhalands (*buddha-kṣetra*), and he has not yet taught and transformed beings. It is for these reasons that he practices the *prajñāpāramitā*.

1) SEVERANCE OF TWO TYPES OF FETTERS

Furthermore, “cutting off the fetters” is of two types. In the case of the first, one cuts off the three poisons. One’s mind does not attach to the objects of the five desires among men and gods. In the case of the second, although one does not attach to the objects of the five desires among men and gods, one has still not yet been able to transcend the objects of the five desires which manifest as a consequence of the bodhisattva’s merit. A bodhisattva of this sort should practice the *prajñāpāramitā*.

2) ON FETTERS ARISING THROUGH OTHERS’ MERIT

a) ANIRUDDHA AND THE HEAVENLY MAIDENS (STORY)

This was exemplified by the venerable Aniruddha. When he was dwelling in the forest sitting in dhyāna meditation, the heavenly maidens “Pure Love” and others manifest in their pure and marvelous bodies and came to test Aniruddha. Aniruddha said, “Sisters, make yourselves blue when you come here. Don’t appear in a variety of colors. I wish to contemplate impurity and am not otherwise able to carry out the contemplation.” They then turned yellow, then red, and then white. Aniruddha then closed his eyes and would not look, saying, “Sisters, go away from here.” The heavenly maidens then disappeared. If even the physical forms gained as meritorious reward by the gods are so of this sort, then how much the more [marvelous] are the objects of the five desires which manifest as a consequence of the bodhisattva’s immeasurable merit.

b) MAHĀKĀŚYAPA AND THE KINNARA KING (STORY)

This is also illustrated by the instance when the *kinnara* king came together with eighty-four thousand other *kinnaras* to where the Buddha dwelt. They strummed their lutes and sang verses as an offering to the Buddha. At that time, Sumeru, the king among mountains, as well as the other mountains, the trees, the people, the birds, and the beasts all danced. The members of the great assembly which surrounded the Buddha, including even Mahākāśyapa, were all unable to make themselves remain still. Divyamauli Bodhisattva then asked the venerable Mahākāśyapa, "You are of senior years and have long abided as foremost in the cultivation of the dharma of twelve *dhūta* (ascetic) practices. How is it that you are unable to remain still in your seat?"

Mahākāśyapa replied, "The five desires within the sphere of the three realms are unable to move me. It is on account of the power of this *kinnara* bodhisattva's superknowledges manifesting as a consequence of his merit that I am caused to be in this state. It is not that I have any thoughts which might prevent me from remaining still."

This is just as with Mount Sumeru which, when the four directions' winds arise, cannot be shaken, but which, when the *vairambhaka* winds arise at the end of a great kalpa, is blown flat like a blade of dead grass. We can know from these cases that one of the two kinds of fetters has not yet been cut off. A bodhisattva of this sort should practice the *prajñāpāramitā*. The Abhidharma explains the matter in this fashion.

c. BODHISATTVA PRAJÑĀPĀRAMITĀ AS INVOLVING OUTFLOW-IMPURITIES

Then again there are those who explain that the *prajñāpāramitā* is a type of wisdom characterized by the presence of outflow-impurities. Why? Because it is only when the bodhisattva reaches the point where he is sitting beneath the bodhi tree that he finally cuts off the fetters. Prior to that, although he possesses great wisdom and possesses immeasurable merit, the afflictions have still not all been cut off. Therefore it is explained that the *prajñāpāramitā* of the bodhisattva is "outflow" wisdom.

d. BODHISATTVA WISDOM AS PRAJÑĀPĀRAMITĀ

Then again, there are also those who explain that, from the point of first generating the aspiration [to attain buddhahood] on up to reaching the bodhi tree, all wisdom employed during that time is referred to as *prajñāpāramitā*. When one achieves buddhahood, "*prajñāpāramitā*" changes in name to "*sarvajñā*" (omniscience).

There are also those who say that the bodhisattva's outflow-influenced and outflow-free wisdoms both generally qualify as constituting *prajñāpāramitā*. How is this so? The bodhisattva contemplates nirvāṇa and practices the Buddha Path. On this account the bodhisattva's wisdom is appropriately referred to as "outflow-free." When on account of not yet having severed the fetters, he has still not brought the task to completion, that circumstance is appropriately referred to as "outflow-influenced" in nature.

e. *PRAJÑĀPĀRAMITĀ AS TRANSCENDENT AND UNGRASPABLE*

There are also those who explain that the *prajñāpāramitā* of the bodhisattva is free of outflow impurities, unconditioned, imperceptible, and beyond opposites.

There are also those who state that this *prajñāpāramitā* is characterized by [the realization of the] "inapprehensibility" [of such concepts concepts as] existence, nonexistence, permanence, impermanence, emptiness, or substantiality, that this *prajñāpāramitā* is not subsumable within the sphere of the aggregates, sense realms, or sense bases, that it is neither conditioned nor unconditioned, that it is neither Dharma nor a non-Dharma, that it is neither graspable nor relinquishable, and that it is not subject to either production or destruction. It transcends the tetralemma's treatment of existence and nonexistence.⁵ When coursing in it, one is free of attachments.

f. *SEIZING PRAJÑĀPĀRAMITĀ LIKE GRASPING FLAMES*

This is analogous to flames which cannot be touched from any of the four directions because they burn the hands. It is the characteristic of the *prajñāpāramitā* that it, too, is like this. One cannot touch it because erroneous views are burned up by it.

2. *RECONCILIATION OF THE VARIOUS DEFINITIONS*

Question: Of the various people's explanations of *prajñāpāramitā* offered above, which of them corresponds to reality?

Response: There are those who say that each of them are principled. They all reflect reality. This is as stated in a sutra which says, "Five hundred bhikshus each explained the two extremes and the meaning of the Middle Way. The Buddha said, 'Each of these explanations is reasonable.'"

There are those who say that the last answer is the one which corresponds to reality. Why? Because it cannot be refuted and cannot be destroyed. If one posits that any dharma possesses even the slightest degree of "existence," any such a position is inherently

faulty and open to refutation. If one posits the validity of “nonexistence,” that too can be refuted. Within this *prajñā*, “existence” is nonexistent, “nonexistence” is nonexistent, and “neither existence nor nonexistence” is nonexistent. And discussion of this sort is nonexistent as well. This is a dharma of quiescent cessation which is immeasurable and free of frivolous doctrinal discussion. Therefore it cannot be refuted and cannot be destroyed. This is what qualifies as the true and actual *prajñāpāramitā*. It is the most supreme and unsurpassed.

3. PRAJÑĀPĀRAMITĀ COMPARED TO THE UNIVERSAL MONARCH

Just as when the wheel-turning sage-king defeats his adversaries but still does not elevate himself above them, so too it is with the *prajñāpāramitā*. It is able to refute any assertion or frivolous doctrinal discussion and yet it still maintains nothing itself which could be the object of refutation.

Finally, from this point onward, many sorts of gateways to the meaning are employed in each chapter in the setting forth of the *prajñāpāramitā*. They all characterized by their accordance with reality. It is by resort to the dharma of non-abiding that one abides in the *prajñāpāramitā* and is able to completely perfect the six *pāramitās*.

B. THE RELEVANCE OF NON-ABIDING TO PRAJÑĀPĀRAMITĀ

Question: What is meant when the text states that it is by resort to the dharma of non-abiding that one abides in the *prajñāpāramitā* and thus one is able to completely perfect the six *pāramitās*?

Response: It is in this manner that the bodhisattva contemplates all dharmas as neither eternal nor non-eternal, as characterized neither by suffering nor by bliss, as neither empty [of inherent existence] nor real, as neither possessed of selfhood nor devoid of selfhood, and as neither produced and destroyed nor unproduced and undestroyed. It is in this manner that one abides within the extremely profound *prajñāpāramitā* and yet still does not seize upon any characteristic of the *prajñāpāramitā*.

This is an abiding wherein one refrains from abiding in dharmas. If one were to seize upon any characteristic of the *prajñāpāramitā*, that would be a case of an abiding wherein one abides in dharmas.

C. RECONCILIATION OF NON-GRASPING AND SUCCESS IN THE PATH

Question: If one refrains from seizing upon any mark of the *prajñāpāramitā*, the mind has nothing to which it may attach. As the

Buddha said, “Zeal is the origin of all dharmas.” If it is the case that one does not grasp at anything, how can one succeed in completely perfecting the six *pāramitās*?

Response: Because the bodhisattva takes pity on beings, he first makes a vow: “I must certainly bring all beings to liberation.” On account of the power of the *pāramitā* of vigor, even though he realizes that all dharmas are neither produced nor destroyed and characterized by being comparable to nirvāṇa, he nonetheless still cultivates all manner of merit and still strives towards the complete perfection of the six *pāramitās*. Why? It is on account of the dharma of non-abiding that he abides in the *prajñāpāramitā*. This is what is meant [when the above passage of Sutra text states]: “It is by resort to the dharma of non-abiding that [the bodhisattva, *mahāsattva*] abides in the *prajñāpāramitā*.”

Chapter 18: In Praise of “*Dāna Pāramitā*”

II. CHAPTER 18: IN PRAISE OF *DĀNA PĀRAMITĀ*

A. THE BENEFITS OF *DĀNA*

Question: What benefits does *dāna* bestow that lead the bodhi-sattva abiding in the *prajñāpāramitā* to completely perfect it?

1. TWENTY-SEVEN SALUTARY ASPECTS OF *DĀNA*

Response:

Dāna brings all manner of benefits:

Dāna serves as a treasure trove which constantly follows along with a person.

Dāna destroys suffering and bestows bliss on people.

Dāna is a good guide showing the way to the heavens.

Dāna is a house of goodness for it draws in good people. (Chinese textual note: Giving draws in good people as a result of one’s setting up karmic causes and conditions with them. Hence the text reads “draws in.”)⁶

Dāna is a source of peace and security. When one reaches the end of one’s life, one’s mind remains free of fear.

Dāna itself is itself marked by kindness, for it is able to bring about the rescue of everyone.

Dāna engenders happiness and is able to rout the insurgents of suffering.

Dāna is a great general able to defeat its enemy, miserliness.

Dāna is a marvelous fruit loved by both gods and men.

Dāna is a path of purity traveled by both worthies and āryas.

Dāna is the gateway to the accumulation of goodness and meritorious qualities.

Dāna is a condition for the accomplishment of works and the gathering of a multitude.

Dāna is the seed of the cherished fruits of good actions.

Dāna is the mark of the good person endowed with blessings-generating karma.

Dāna destroys poverty and cuts one off from the three wretched destinies.⁷

Dāna is able to preserve and protect the fruit of karmic blessings and bliss.

- Dāna* is the primary condition for the realization of nirvāṇa.
 It is the essential dharma for entry into the multitude of good people.
 It is the vast repository of good repute and laudatory commendation.
 It provides the quality of freedom from difficulties in the midst of any multitude.
 It is the den in which the mind remains free of regret.
 It is the origin of good dharmas and of one's cultivation of the Path.
 It is the dense forest of every manner of delightful bliss.
 It is the field of blessings for the reaping of wealth, nobility, and peaceful security.
 It is the bridge across to the realization of the Path and to entry into nirvāṇa. It is traversed by the Āryas, the great masters, and those possessed of wisdom.
 It is that which everyone else, including those of minor virtue and lesser intelligence, should strive to emulate.

2. DĀNA COMPARED TO WISDOM IN A HOUSE FIRE

Then again, it can be compared to appropriate actions taken when a house has caught fire. An intelligent person would clearly recognize the gravity of the situation and would then hastily extricate his valuables before the fire reached him. Then, although the house might be burned to the ground, still, his valuables would be preserved so that he might rebuild his residence.

A person who enjoys giving is just like this. Because he is aware of the fragility of the body and of the impermanence of material wealth, he takes advantage of the opportunity to cultivate blessings. Just like that man who, having extricated his possessions from a house fire, is able to rebuild home and livelihood, so too, [one who practices giving] thereby becomes able to experience next-life bliss, consequently enjoying karmic blessings and personal comfort.

3. MISERLINESS COMPARED TO POOR JUDGMENT IN A HOUSE FIRE

The stupid and deluded person is concerned only with cherishing his house and so rushes about trying to save it. He proceeds madly and foolishly and, losing touch with common sense, fails to recognize the intensity of the blaze. In the fierce wind and towering flames, even the earth and rocks are scorched. In a brief interval, everything is utterly destroyed. Not only is the house not saved,

but the wealth and valuables are all lost as well. To the very end of his life, he is bound to be tormented by hunger, cold, anguish, and suffering.

Miserly people are just like this. They do not realize that one's physical existence is impermanent and that one cannot guarantee even another moment of life. Nonetheless, they dedicate themselves to accumulating possessions which they protect and treasure. Death arrives unexpectedly and they suddenly pass away.

One's physical form is of the same class with dirt and timbers. One's wealth and worn-out possessions are all bound to be cast aside. [Miserly people] are just like the foolish man compelled to experience anguish and suffering as a result of errors in judgment.

B. EXTENDED DISCUSSION OF THE BENEFITS OF *DĀNA*

Then again, if one is a person of great wisdom or is a gentleman of fine mind, one will be able to awaken and realize that the body is like an illusion, that wealth can never be secure, that the myriad things are all impermanent, and that one can rely only upon one's merit. It is this which has the capacity to pull a person forth from the river of suffering and to open up the great Path.

Additionally, the great man of great mind is able to give greatly. Thus he becomes able to naturally benefit himself as well. The petty man of petty mind is not only unable to benefit others, but he is also unable even to bestow liberal generosity upon himself.

Then again, just as when a brave soldier spies an enemy, he definitely seizes the opportunity and straightaway vanquishes him utterly, so also, when an intelligent man of wise mind gains a deep realization of this principle, even though the insurgents of miserliness may be powerful, he is nonetheless able to fell them and resolutely fulfill his determination. When he meets up with a good field of blessings, encounters an opportune time, and realizes that the situation corresponds to his intentions, he is able to give greatly. (Ch. text note: "Opportune time" means when one ought to give. If one encounters it and yet does not give, this is "missing the time.")

Again, a person who takes pleasure in giving is respected by others. He is just like the moon when first risen above the horizon in that there are none who fail to look on him with fondness. His fine name and good reputation become well-known throughout the world. He is one relied upon and looked up to by others. Everyone trusts him. A person delighting in giving is borne in mind by the noble and respected by those of humble station. As his life draws to

an end, his mind remains free of any fear.

Such reward-bearing fruits are obtained even in this very life. An analogy can be made with fruit trees where, when the production of blossoms is great, countless fruits are then produced. This speaks to the blessings bound to be received in future lives.

As one turns about in the wheel of cyclic births and deaths, going and coming within the five rebirth destinies, there are no family relatives upon whom one can rely. There is only giving. Whether one is born in the heavens or among men, whenever one gains a pure result, it comes forth as a result of giving. Even among elephants, horses and other animals, their being provided fine shelter and nourishment is also something they have gained as a result of [previous-life] giving.

The qualities gained on account of giving are wealth, nobility, and bliss. Those who uphold the moral precepts succeed in being reborn in the heavens. Through dhyāna and wisdom, one's mind becomes pure and free of defiling attachment. Thus one is bound to gain the path to nirvāṇa. The blessings gained as a result of giving serve as one's provisions as one travels along that road to nirvāṇa.

When one brings giving to mind, one experiences delight. On account of delight, one develops unity of mind. With unity of mind, one proceeds to contemplate birth, death, and impermanence. Because one contemplates birth, death, and impermanence, one becomes able to gain realization of the Path.

This is comparable to when a person plants trees out of a desire to have shade or else plants trees because he seeks their blossoms or seeks their fruit. The aspiration for a reward in the practice of giving is just like this. The bliss acquired in this and future lives is comparable to that shade sought [from planting trees]. The paths of the Śrāvakas and the Pratyekabuddhas are akin to their blossoms. The realization of buddhahood is analogous to their fruits. These are the various sorts of meritorious qualities associated with *dāna*.

Chapter 19: On the Characteristics and Import of *Dāna*

III. CHAPTER 19: THE CHARACTERISTICS AND IMPORT OF *DĀNA*

A. THREE DEFINITIONS OF *DĀNA*

Question: What is meant by *dāna* (giving)?

Response: *Dāna* refers to an instance of giving wherein there is a corresponding instance of wholesome intentionality (*cetanā*). This is what is meant by *dāna*.

There are those who say that the arising of physical and verbal actions following from wholesome intentionality may also qualify as *dāna*.

There are others who say that *dāna* refers to the coming together of three factors: faith, a field of blessings,⁸ and a material object, all simultaneous with the mind's generating a dharma of relinquishing capable of destroying miserliness. Just as with the dharma of kindness (*maitrī*) wherein, on contemplating what brings happiness to beings, one's mind then generates kindness, so too it is with *dāna*, another of the dharmas associated with the mind. These three factors come together and the mind then generates a dharma of relinquishing capable of destroying miserliness.

B. THREE TYPES OF *DĀNA*

Dāna is of three kinds: that attached to the desire realm; that attached to the form realm; and that which is not attached at all.

(Chinese textual note: "The notes in red record that this refers to giving as practiced by āryas. Hence it is referred to as 'not attached.'")

C. ADDITIONAL ABHIDHARMIC ANALYTIC DATA

[Giving] is a dharma associated with the mind, occurring in accordance with the mind, and arising in conjunction with the mind...⁹ Considerations of this sort are extensively analyzed and discussed in the Abhidharma.

D. TWO TYPES OF GIVING

Additionally, giving is of two types. There is that which is "pure" and that which is "impure."

1. IMPURE GIVING (EIGHTEEN EXAMPLES)

As for "impure" giving:

It may involve superficial giving in which one takes no interest.

- Or it may perhaps be done for the sake of obtaining wealth.
- Or perhaps one gives because one feels shamed.
- Or perhaps one gives as a means of reproving others.
- Or perhaps one gives out of terror.
- Or perhaps one gives to draw favorable attention to oneself.
- Or perhaps one gives out of a fear of being killed.
- Or perhaps one gives with the intention of manipulating someone into feeling pleased.
- Or perhaps one gives out of a feeling of obligation, this because one happens to be rich and of noble birth.
- Or perhaps one gives as a means of struggling for dominance.
- Or perhaps one gives out of jealousy.
- Or perhaps one gives out of hatred.
- Or perhaps one gives out of arrogance, desiring to elevate oneself above others.
- Or perhaps one gives for the sake of fame or reputation.
- Or perhaps one gives out of an attempt to lend efficacy to ritual incantations and prayers.
- Or perhaps one gives in an attempt to do away with misfortune and gain good fortune.
- Or perhaps one gives in order to gain a following.
- Or perhaps one gives in a disrespectful fashion in order to slight someone and make them feel humbled.

All of the various sorts of giving such as these are classified as “impure giving.”

2. PURE GIVING

As for “pure” giving, any giving which stands in opposition to the above examples qualifies as pure giving. Then again, giving for the sake of the Path is pure giving. When a pure mind arises which is devoid of any of the fetters, or when one is not seeking for any reward in this or future lives, or when one does so out of reverence or sympathy, these circumstances all qualify as pure giving.

a. SALUTARY EFFECTS OF PURE GIVING

Pure giving creates the provisions for moving on along the path to nirvāṇa. Hence we speak of “giving for the sake of the Path.” If one performs acts of giving prior to that time when one might be inclined to strive for realization of nirvāṇa, it creates a cause for the enjoyment of blissful future retribution among gods and men.

Pure giving is like a floral wreath when first made and not yet withered, which is fragrant, pure, fresh and radiant. Similarly, when one performs acts of pure giving for the sake of nirvāṇa, one consequently becomes able to enjoy [as an incidental benefit] the fragrance of karmic rewards [even prior to reaching nirvāṇa].

As the Buddha said, “There are two types of people who are rarely encountered in the world: The first, among those who have left the home life, is a bhikshu who eats at the improper time and yet succeeds in gaining liberation. The second, among the white-robed householders, is one who is able to perform an act of pure giving.” In life after life, the mark of this pure giving is never lost even after countless lifetimes. It is like a title deed which never loses its validity even to the very end.

This fruit of giving comes forth when the appropriate causes and conditions all come together. This is analogous to the fruit tree which, when it encounters the right season, then has flowers, leaves, fruit and seeds. If the season has not yet arrived, even though the causes may be present, no corresponding fruit will yet come forth.

1) HOW GIVING GETS RID OF THE AFFLICTIONS

As for this dharma of giving, if it is done in order to seek the Path, one is able to achieve success even in the path of humans. How is this so? The destruction of the fetters is what qualifies as [the basis of] nirvāṇa. When one is giving, because one’s afflictions become but slight, one is thereby able to progress towards nirvāṇa.

By not clinging to the object which is given, one gets rid of miserliness (*mātsarya*).

By being respectfully mindful of the recipient, one gets rid of jealousy (*irṣyā*).

By giving with a straight mind, one gets rid of deviousness (*śāṭhya*).

By giving with a unified mind, one gets rid of agitation (*aud-dhatya*).

By giving with deep thoughts, one gets rid of regretfulness (*kaukr̥tya*).

By contemplating the meritorious qualities of the recipient, one gets rid of irreverence (*anarcana*).

By focusing one’s own mind, one gets rid of an absence of a sense of shame (*āhr̥kyā*).

By becoming aware of another’s fine meritorious qualities, one gets rid of an absence of a dread of blame (*anapatrāpya*).

By not being attached to objects of material wealth, one gets rid of covetousness (*rāga*).

By feeling kindness and sympathy for the recipient, one gets rid of hatefulfulness (*pratigha*).

By being respectful to the recipient, one gets rid of arrogance (*māna*).

By learning to cultivate a wholesome dharma, one gets rid of ignorance (*avidya*).

By believing that there are resultant rewards, one gets rid of erroneous views (*mithyā-dṛṣṭi*).

On account of knowing that there will definitely be a retribution, one gets rid of doubtfulness (*vicikitsā*).

All sorts of unwholesome afflictions such as these become scant when one cultivates the practice of giving.¹⁰

2) HOW GIVING GENERATES GOOD DHARMAS

All manner of good dharmas are gained:

When one gives, the six faculties (*indriya*)¹¹ are pure and a thought imbued with wholesome zeal arises.

On account of the arising of a thought imbued with wholesome zeal, one's mind becomes inwardly pure.

On account of contemplating the meritorious qualities of the resultant retribution, thoughts of faith arise.

On account of pliancy developing in the body and mind, delight arises.

Because delight arises, one achieves single-mindedness.

Because one achieves single-mindedness, genuine wisdom develops.

[As a result], all such sorts of good dharmas are realized.

3) HOW GIVING GENERATES PATH PRACTICES

Moreover, when one gives, the mind develops a semblance of the eight-fold right path, as follows:

Because one believes in the effects of giving, one gains right views.

Because when one maintains right views, one's thoughts are not confused, one thereby achieves right thought.

Because one's speech is pure, one achieves right speech.

Because one purifies physical actions, one achieves right action.

Because one does not seek to gain a reward in return, one achieves right livelihood.

Because one gives with a diligent mind, one gains right skillful effort.¹²

Because one does not neglect being mindful of giving, one gains right mindfulness.

Because one's mind dwells in one place and is not scattered, one gains right meditative absorption.

In this same manner a semblance of the good dharmas of the thirty-seven wings of enlightenment develops within the mind.

4) HOW GIVING GENERATES THE THIRTY-TWO MARKS OF A BUDDHA'S BODY

Moreover, there are those who say that giving generates the causes and conditions for the development of the thirty-two marks.¹³ How is this so?

Because one remains solid in one's resolve as one gives, one gains the mark of the feet being solidly planted on the ground.

When one gives, five factors come to surround the recipient of one's giving.¹⁴ Because this thereby acts as the karmic cause and condition for coming to have a retinue, one gains the mark of the wheel on the bottoms of the feet.

On account of the power of being greatly intrepid in one's giving, one gains the mark of having the heels broad and flat.

Because giving attracts others, one gains the mark of webbed fingers and toes.

Because one gives marvelously flavored drink and food, one gains the mark of softness of the hands and feet as well as the mark of fullness in seven physical locations.

Because one's giving lengthens the life [of others], one gains the mark of long fingers as well as the mark of the body's being markedly erect and not stooped over.

When giving, one says, "It is only fitting that I should offer this." Because one's mind of giving thus increases in strength, one gains as a result the mark of having heels which are tall as well as the mark of having bodily hairs which grow in a superior direction.

Because when giving, one listens well and single-mindedly to the recipient's requests and then diligently accords with such instructions by certainly and hastily getting what is requested, one gains the mark of having legs like the *aiṇeya* antelope.

Because one does not express anger or slighting behavior towards the person making the request, one gains the mark of having long arms extending beyond the knees.

Because one gives in accordance with the mind of the solicitor, not waiting for him to ask, one gains the mark of well-retracted genitals.¹⁵

Because one gives fine clothing, bedding, gold, silver, and precious jewels, one gains the mark of having a gold-colored body as well as the mark of having fine skin.

On account of giving in a fashion that allows the recipient the ability to gain exclusive and independent use of the gift, one gains the mark of having a single hair in each and every pore as well as the mark of having the white hair mark between the brows.

On account of responding to the request of the solicitor by saying, "It is only fitting that I perform this act of giving," one gains the mark of having the upper body similar to that of a lion as well as the mark of having rounded shoulders.

On account of giving medication to the sick and giving drink and food to those who are hungry and thirsty, one gains the mark of having the area beneath the two armpits full and also gains the mark of experiencing the most superior of all flavors.

By providing comfort to others through encouraging them to practice giving while one is oneself engaged in giving, one opens up the way to giving. On account of this, one gains the mark of the bulge on the crown of one's head as well as the mark of having the body be as round as a *nyagrodha* tree.

When someone makes a request and one forms the intention to present a gift, because one employs gentle and true words which confirm the definite intention to give and which contain no falsehood, one gains the mark of the broad and long tongue, gains the mark of a voice possessed of the sound of Brahmā, and also gains the mark of a voice like the *kalavinka* bird.¹⁶

On account of speaking the truth and employing beneficial speech as one gives, one gains the mark of having jaws like a lion.

On account of respecting the recipient and maintaining a pure mind as one gives, one gains the mark of white and straight teeth.

On account of speaking true words and using harmonious speech as one gives, one gains the mark of having tightly fitting teeth and also gains the mark of having forty teeth.

Because, when one gives, one remains free of hatefulness and free of attachment while maintaining a mind mind regarding them all as equal, one gains the mark of having blue eyes and also gains the mark of having eyelashes like the king of the bulls.

This is how one plants the causes and conditions for the thirty-two marks.

b. ENHANCED EFFECTS FROM SUPERIOR FORMS OF GIVING

Furthermore, on account of making gifts of the seven precious things, of workers, of carriages, gold, silver, lamps, candles, buildings, or incense and flowers, one is able to become a wheel-turning monarch possessing the abundance of his seven types of treasures.

Additionally, through making gifts with timely appropriateness, one's resulting karmic reward is increased. This is as explained by the Buddha when he said, "If one gives to a person about to travel far, to a person come from afar, to a sick person, to a person caring for the sick, or if one gives to assist with manifold difficulties arising from winds or cold, this is what is meant by timely giving."

Again, if when one gives in a way which accords with what is most needed in a particular place, one reaps an increased karmic reward from that.

Also, if one performs an act of giving on the road in a wilderness area, one thereby gains an increased measure of merit.

If one continues giving constantly and without neglecting that practice, one gains from that an increased karmic reward.

If one gives a gift which accords with the solicitor's desires, one gains on that account an increased measure of merit.

If one gives gifts which are valuable, one gains an increased measure of merit.

If one gives monastic dwellings, parks, forests, bathing ponds, and so forth—provided that those gifts are bestowed upon people who are good—one gains an increased karmic reward on that account.

If one gives gifts to the Sangha, one thereby gains an increased karmic reward.

If both the benefactor and the recipient are possessed of virtue, an increased karmic reward is gained as a result of that.

(Chinese textual note: "The notes in red read, "Take for example bodhisattvas and buddhas who give with a mind of compassion. This is what is intended with respect to the benefactor. Giving for example to buddhas, bodhisattvas, arhats, or pratyekabuddhas—this is what is intended in regard to the recipient.")

When one extends all manner of welcoming courtesies out of respect for the recipient, one gains from this an increased measure of merit.

If one gives what has been difficult to come by, one gains an increased amount of merit.

If one is able to give all that one has, one gains from that an increased amount of merit.

C. THE PAINTER WHO GAVE AWAY HIS SAVINGS (STORY)

This principle is illustrated by the case of a painter named Karṇa from the city of Puṣkarāvātī in the state of Greater Tokharestan. He had traveled to the east to the state of Takṣaśilā where he served as a painter to that court for a period of twelve years.

He received payment of thirty two-ounce pieces of gold for his work and took it back with him when he journeyed back to the city of Puṣkarāvātī in his home state. He chanced to hear the sound of a drum beating to convene a great assembly. He went there and saw an assembly of the Sangha. With a mind of pure faith he asked the Karmadāna, "How much would be required to provide a day's feast for this assembly?"

The Karmadāna replied, "Thirty two-ounce pieces of gold would be adequate to supply food for one day." At this point, he immediately brought forth the entire sum of thirty two-ounce pieces of gold and entrusted it to the Karmadāna saying, "Prepare on my behalf a day's feast [for this entire assembly]. I will return here tomorrow." He then went back to his home empty-handed.

His wife asked him, "Well, what did you earn for your twelve years of work?"

He replied, "I earned thirty two-ounce pieces of gold."

She immediately asked, "Where are the thirty two-ounce pieces of gold now?"

He replied, "They have already been planted in the merit field."

The wife asked, "What merit field?"

He replied, "I gave them to the assembly of the Sangha." His wife then had him detained and sent before a judge that his crime could be dealt with and the matter properly adjudicated. The Grand Judge asked, "Why is it that we are convened here?"

The wife replied, "My husband has become crazy and deluded. He worked in royal service in a foreign country for twelve years and earned thirty two-ounce pieces of gold. He had no compassionate regard for his wife or child and so gave away the entire sum to other people. Thus, wishing him to be dealt with by judicial decree, I quickly moved to have him detained and brought forth."

The Grand Judge then asked her husband, "Why did you not share it with your wife and child, preferring instead to give the gold away to others?"

He replied, "I did not cultivate any merit in previous lives. As a consequence, I am poor in this present life and so have undergone all manner of intense hardship. I have now finally encountered a field of merit in this present life. If I do not plant merit, I will continue to be poor in future lives. As a result, poverty will follow upon poverty continuously with the result that there will never be a time when I become able to escape it. I now wish to immediately relinquish this state of poverty. It is for this reason that I took all of the gold and gave it to the Sangha community."

The Grand Judge happened to be an *upāsaka*¹⁷ who maintained a pure faith in the Buddha. When he heard these words, he praised him, saying, "This is an extremely difficult thing to have done. You applied yourself diligently and underwent hardship in order to obtain such a small material reward. Then you were able to take the entire sum and give it to the Sangha. You are a good man."

He then took off the strand of jewels around his neck and gave it to the poor man along with his horse and the income which he received from the taxes on an entire village. He then declared to him, "At the beginning, when you had made the gift to an assembly of the Sangha, but that assembly of Sangha members had still not partaken of that food, it was a case of the seed still not really having been planted. But now a sprout has already come forth from it. The great fruit of this will come forth in the next life."

It is for reasons such as this that it is said that one gains the most merit if one is able to give all of what has been hard to come by.

E. MORE CATEGORIES OF *DĀNA*

Moreover, there is worldly *dāna* and there is supramundane *dāna*. There is *dāna* which is praised by the Āryas and there is *dāna* which is not praised by the Āryas. There is the *dāna* performed by the Buddhas and the Bodhisattvas and there is the *dāna* practiced by the Śrāvaka-disciples.

1. WORLDLY *DĀNA* VERSUS SUPRAMUNDANE *DĀNA*

What is meant by "worldly *dāna*"? Worldly *dāna* refers to giving as practiced by common people and also refers to giving engaged in by āryas when done with a mind still subject to outflow-impurities.

Then again, there are those who say that worldly *dāna* refers to giving carried out by common people whereas, although an ārya

may give with a mind subject to outflow-impurities, because his fetters have been cut off, this action is referred to as supramundane *dāna*. How is this the case? Because this ārya has realized the wishlessness samādhi (*apraṇihita-samādhi*).¹⁸

Then again, whereas worldly *dāna* is “impure,” supramundane *dāna* is “pure.”

There are two categories of fetters. One is subsumed under the category of craving and the other under the category of views. When one is under the influence of these two kinds of fetters, this is worldly *dāna*. When these two kinds of fetters are absent, this is supramundane *dāna*.

When the three obstructions¹⁹ tie up the mind, this is worldly *dāna*. How is this so? Dharmas which are the products of causes and conditions are actually devoid of a self. Thus if one says, “It is I who give and he who receives,” then that is therefore “worldly” *dāna*.

Additionally, “self” has no fixed location. That which I take to be “self,” another person takes to be not so. That which another person takes to be “self,” I take to be not so. On account of its being unfixed, there is no actual “self.” That valuable object which is given exists through the coming together of causes and conditions. There is no single dharma which, in and of itself, can be found.

This is as exemplified by silk cloth or the other types of fabric. They are composed through the coming together of manifold conditions. Apart from the silk filaments on the one hand and aside from the fibers on the other, there is neither silk cloth nor any other kind of fabric. All dharmas are the same in this respect. They possess one characteristic, that of being devoid of any [inherently existent] characteristics. Their characteristics are themselves eternally empty of any [inherent] existence. People conceptualize and reckon them to be “existent.” This is a result of inverted views, for [their existence] is not actually real. [Giving based on such conceptions] is worldly *dāna*.

Where the mind is free of the three obstacles, where one knows the characteristics of dharmas in accordance with reality, and where one’s mind remains unaffected by inverted views—this is supramundane *dāna*.

2. DĀNA PRAISED AND NOT PRAISED BY THE ĀRYAS

Supramundane *dāna* is that praised by the Āryas. Worldly *dāna* is that not praised by the Āryas.

Moreover, pure *dāna* involves no intermixing with the defilement of the fetters and is of a suchness with the true character²⁰ of dharmas. It is that which is praised by the Āryas. That which is not pure is intermixed with the fetters. It involves attachment by a mind affected by inverted views. It is that which is not praised by the Āryas.

Additionally, that sort of giving which occurs in conjunction with the wisdom cognizing the character of reality is that which is praised by the Āryas. If it is not of this sort, then it is not such as is praised by the Āryas.

3. HEARER *DĀNA* VERSUS THAT OF BODHISATTVAS AND BUDDHAS

Moreover, if it is not done for the sake of beings, if it is not done for the sake of realizing the true character of dharmas, and if it is done solely for the sake of gaining liberation from birth, old age, sickness, and death, this is the *dāna* of the Śrāvakas. If one gives for the sake of all beings and if one does so for the sake of realizing the true character of dharmas, this is the *dāna* of the Buddhas and the Bodhisattvas.

If one is unable to make one's giving replete with every manner of meritorious quality, but rather desires only to gain a minor measure thereof, this is the *dāna* of the Śrāvakas. If one wishes to make it entirely replete with every manner of meritorious quality, this is the *dāna* of the Buddhas and the Bodhisattvas.

If one gives out of a fear of old age, sickness, and death, this is the *dāna* of the Śrāvakas. If it is done to assist the realization of the Buddha Path, if it is done for the sake of transforming beings, and if it is not done out of fear of old age, sickness, and death, this is the *dāna* of the Buddhas and the Bodhisattvas.

4. OUTWARD GIVING ILLUSTRATED BY THE STORY OF VELĀMA BODHISATTVA

In this connection, one ought to draw upon the *Sutra of the Past Lives of the Bodhisattva*. As discussed in the *Avadāna Sutra*, in the past, in Jambudvīpa, there was a king named Vāsava. There was at that time a brahman bodhisattva named Velāma who served as the teacher of the King. He taught the King the method for becoming a wheel-turning sage king.²¹

Velāma's own wealth was immeasurable. He possessed an abundance of precious jewels. He had these thoughts: "People look upon me as a noble man possessed of immeasurable wealth. If I am to be of benefit to beings, now is precisely the right time. I should perform

a great act of giving. Although being wealthy and noble is blissful, everything is impermanent. This wealth, vulnerable to loss from five destructive agents (the King, thieves, fire, flood, or bad sons), causes a man's mind to be so scattered, agitated and unfocused as to make it like a monkey which is unable to remain still. A person's life passes more quickly than the fading of a lightning bolt. A person's body is impermanent and is a thicket of the manifold sufferings. On account of these things, one ought to practice giving."

After thinking in this way, he wrote out a personal declaration in which he announced to all of the brahmans and monastics throughout Jambudvīpa, "We pray that each shall condescend to come and gather at our estate as we desire to present a great offering lasting for a period of twelve years during which boats will cruise on streams of rice consommé and there will be ponds filled with curds. There will be mountains made of rice and noodles and canals created of *perilla* oil. There will be robes, food, drink, bedding, and medicines. We wish to use such things to make offerings of the most supremely marvelous quality for over a dozen years."

There were eighty-four thousand²² white elephants girded in gold-adorned rhinoceros-hide armor. Rare gems were strung together to create a huge gold pavilion ornamented with four kinds of precious things. There were eighty-four thousand horses also clad in gold-adorned rhinoceros-hide armor and caparisoned with strands of the four kinds of precious things.

There were eighty-four thousand carriages, each adorned with gold, silver, beryl, and crystal, shaded with the skins of lions, tigers, and leopards, draped with curtains of *pāṇḍukambala* gems, and ornamented with various embellishments.

There were eighty-four thousand precious thrones fitted and adorned with multicolored cushions which were soft and smooth. Arranged at each end of the thrones were crimson pillows and embroidered blankets. Marvelous garments and flowing robes were supplied in abundance. There were eighty-four thousand gold bowls filled with silver nuggets, silver bowls filled with gold nuggets, beryl bowls filled with crystals, and crystal bowls filled with beryl gems.

There were eighty-four thousand dairy cattle. The cows each produced an abundant measure of milk. The horns of the bulls were adorned with gold. They were each dressed in white blankets.

There were eighty-four thousand beautiful women of refined

appearance and endowed with meritorious qualities. Their bodies were draped in strands of white pearls and precious gems.

This represents only a summary recital of the main features. There were all manner of other arrangements which one could never succeed in detailing.

At that time, King Vāsava and eighty-four thousand kings of lesser states, together with their ministers, national heroes, and those who served as elders each offered a contribution in encouragement and support consisting of ten thousand ancient pieces of gold.

After this Dharma offering had been arranged and completely set forth, the god Śakra Devānām Indra came forth and addressed the Bodhisattva Velāma by uttering this verse:

Those things rarely found in heaven or on earth
Which are able to bring delight to everyone—
You have now already obtained them
And made gifts of them for the sake of the Buddha Path.

The gods of the Pure Dwelling Heaven then appeared there and offered praises through setting forth this verse:

You have thrown open the gate of great giving.
It is on account of feeling pity for all beings
And out of a desire to seek the Buddha Path for their sakes
That you now act here in this manner.

The gods then all thought, “We should stop up his gold vase to prevent the water from flowing forth. Why? Because, although there is a benefactor, there is no one suitable to serve as a field of merit.”²³

The Demon King then said to the gods of the Pure Dwelling Heaven, “All of these brahmins have left behind the home life. They uphold the moral precepts purely and they have entered upon the Path. Why is it that you now say there is no one to serve as a field of merit?”

The gods of the Pure Dwelling Heaven said, “This bodhisattva is giving for the sake of the Buddha Path. All of those now here are possessed of erroneous views. It is for this reason that we claim there is no one to serve as a field of merit.”

The Demon King said to the gods, “How do you know that this man is giving for the sake of the Buddha Path?”

One of the Pure Dwelling gods then appeared in the body of a brahmin. Holding a gold vase and a staff made of gold, he went

up to the Bodhisattva Velāma and said to him, “What is it that you seek to gain through this act of great giving where you relinquishing what is so hard to give up? Is it that you desire to become a wheel-turning sage king who owns the seven precious things, has a thousand sons, and enjoys dominion over the entire world?”

The Bodhisattva replied, “I do not seek any such circumstance.”

“Is it that you seek to become Śakra Devānām Indra so that you might then be lord to eight thousand *nayutas* of heavenly nymphs?”

He replied, “No.”

“Are you seeking to become the Lord of the Six Desire Heavens?”

He replied, “No.”

“Are you seeking to become the Brahma Heaven God who serves as lord over the great trichiliocosm and who is looked on as the patriarchal father of all beings?”

He replied, “No.”

“What is it that you seek?”

The Bodhisattva then uttered a verse, saying:

I seek that place which is free of desire
 And which transcends birth, aging, sickness, and death.
 I yearn to bring deliverance to all beings.
 I seek the Buddha Path which is just so.

That transformationally-produced brahman declared, “Benefactor, the Buddha Path is difficult to achieve. It is beset with great bitterness and suffering. Your mind is soft and accustomed to pleasures. It is certainly the case that you will be unable to seek out and accomplish realization of this path. As I suggested before: to become a wheel-turning sage king, or Śakra Devānām Indra, or King of the Six Desire Heavens, or the King of the Brahma Heaven gods—these would be easily achievable. There would be nothing so good as to seek these.”

The Bodhisattva replied, “Listen to my single-minded vow:”

Even were one to cause a wheel of burning-hot steel
 To be set spinning right on top of my head,
 I would still single-mindedly seek out the Buddha Path
 And never cherish any regrets over doing so.

Even were I subjected to the three wretched destinies
 And to the countless sufferings of the human realm,
 I would still single-mindedly seek the Buddha Path
 And would never be turned aside by these things.

The transformationally-produced brahman said, “Oh Benefactor, it is good indeed, good indeed that you seek buddhahood in this manner.” He then uttered a praise, saying,

The power arising from your vigor is immense.
 You manifest kindness and pity extending to everyone.
 Your wisdom has become detached and unobstructed.
 Your realization of buddhahood cannot be far off.

The gods then rained down a profusion of blossoms as an offering to the Bodhisattva. The gods of the Pure Dwelling Heaven who had stopped up the water from the vase then disappeared from sight.

The Bodhisattva then went before the most senior ranked among the brahmins and attempted to pour forth the water from the gold vase [and thus formally endow them as recipients of his offerings]. However, the water remained stopped up and would not flow out. The members of the assembly were then overcome with doubt and consternation and wondered, “All of these various kinds of great giving are replete in every way and the benefactor’s meritorious qualities are also immense. Why then does the water now fail to flow forth from the vase?”

The Bodhisattva thought to himself, “This circumstance could be due to nothing other than one of these factors: Have I freed my mind of all impurity? Have I achieved a situation where there are no deficiencies in the gifts? What could have brought this about?” He then personally reflected upon the sixteen parts of the *Classic on Giving* and found that all preparations were pure and free of defects.

The gods then spoke to the Bodhisattva, saying, “Do not become overcome by doubt and regret. There is nothing which you have failed to accomplish. Rather, it is because these brahmins themselves are marked by unwholesomeness, error, and impurity.” They then set forth a verse:

These men are caught in the net of erroneous views.
 Their afflictions have brought on destruction of right wisdom.
 They abandon purity in the observance of moral precepts.
 They indulge useless asceticism and fall into unorthodox paths.

“It is for these reasons that the water has become stopped up and so refuses to pour on forth.”

Having said this, they suddenly disappeared. The gods of the Six Desire Heavens then emitted many different kinds of light which

illuminated the entire assembly and then spoke to the Bodhisattva, proclaiming in a verse:

Practices from within the sea of error and unwholesomeness
Do not accord with your orthodox path.
Among the recipients of your gifts,
There are none who can compare with you.

After speaking in this way, they suddenly disappeared. After the Bodhisattva had listened to this verse, he then thought to himself, "If it were actually the case that there was no one in the assembly who could serve as my equal, the water would indeed be stopped up and so would not flow forth. Could it actually be then that it is on account of this?" He then uttered a verse:

Throughout the ten directions, in the heavens or on earth,
Wherever there are good and pure people—
I now take refuge in them and, in reverence, make obeisance.
With a vase in the right hand, I pour an ablution on the left hand.

Having done so, I pray that I, this one man,
Should be able to take on such a great offering.²⁴

The water from the vase then straightaway spouted forth into the air, descended from above, and came down as an ablution upon his left hand. Then, when King Vāsava had witnessed this marvelous response, his mind became filled with reverence and he uttered a verse, saying:

Great Lord of the Brahmins,
This clear beryl-hued water
Has flowed on down from above
And, falling, has come to rest in your hand.

At that time, there arose thoughts of reverence in the minds of those brahmins in the great assembly. They placed their palms together, made obeisance, and took refuge in the Bodhisattva. At this time, the Bodhisattva uttered this verse, saying:

That which I have now given
Is not in quest of any blessings within the three realms.²⁵
It is for the sake of all beings,
And is to be employed in seeking the Buddha Path.

After he had spoken this verse, the entire earth with its mountains, rivers, and trees quaked and moved in six ways. Velāma had

originally been of the opinion that this assembly should be the recipient of the offering and so he had planned to bestow it upon them. Now, even having realized there was no one present in the assembly worthy to accept the offerings, out of pity, he nonetheless gave to them all those things which he had himself just accepted.

Ideally, one would proceed at this point into an extensive discussion of all sorts of similar past-life causes and conditions associated with *dāna*. The foregoing was an example of “outward giving.”

5. INWARD GIVING

What is meant by “inward giving”? It refers to not stinting even in sacrificing one’s own life as one gives for the sake of beings.

a. THE BODHISATTVA WHO SACRIFICED HIS BODY FOR DHARMA (STORY)

This idea is as discussed in the [stories of the Buddha’s] past-life causes and conditions, in a tale relating a time when, as a bodhisattva, Shākyamuni Buddha was serving as the king of a great country. The world had no buddha, no Dharma, and no sangha of bhikshus. This king searched in the four directions for the Dharma of the Buddha, but was finally unable to find it.

There happened to be at that time a brahman who said, “I know a verse uttered by the Buddha. If an offering is made to me, I will give it to you.”

The King then asked, “What sort of offering are you seeking?”

He replied, “If you are able to break open your flesh and turn it into a torch as an offering to me, then I shall give it to you.”

The King then thought to himself, “This body of mine is fragile and impure. The amount of suffering which I have undergone on its behalf in life after life is incalculable. It has never been for the sake of Dharma. Only now does it begin to be truly useful. It is certainly not to be spared now.”

After reflecting thus, he called forth a *caṇḍāla* and ordered him to scrape the surface of his entire body so that it might serve as a torch. Then the *caṇḍāla* wrapped the King’s flesh in white cloth, drenched it in ghee, and set fire to his entire body. Only once the fire had been lit did the brahman bestow on him that single verse.

b. THE BUDDHA’S PAST LIFE AS A PIGEON (STORY)

Additionally, in a previous life, Shakyamuni Buddha was a pigeon in the snowy mountains. On one occasion, there was a great blizzard. There was a man who had lost his way. He was poor and in miserable straits, undergoing bitter suffering. Hunger and cold

were both upon him, so much so that his life hung in the balance at that very moment. The pigeon saw this man and immediately flew in search of fire, piling up twigs and then lighting them. He additionally then cast his own body upon the fire as a gift to this starving man.

In just such a manner, he gave up his head, eyes, marrow, and brains for beings. Ideally, one would cite here many comparable instances from the *Sutra on the Causes and Conditions of Previous Lives*. All sorts of similar cases show what is meant by “inward” giving. There are innumerable cases of inward and outward giving such as considered above. These illustrate the defining features of *dāna*.