

CHAPTER 35

The Karmic Rewards of the Moral Precepts

XXXV. CHAPTER 35: THE KARMIC REWARDS OF THE MORAL PRECEPTS

A. THE SECOND GROUND BODHISATTVA AS A WHEEL-TURNING KING

The comprehensive explanation of purification related to the bodhisattva's Ground of Stainlessness is hereby concluded. The bodhisattva dwelling on this ground always becomes a wheel-turning king. This second of the ten grounds is referred to as the Ground of Stainlessness. It is because covetousness and the rest of the ten bad karmic actions are all cut off at the very root that it is referred to as "stainless." A bodhisattva on this ground engages in the deep practice of *śīla pāramitā*. In the event that this bodhisattva has not yet abandoned the desires, the causes and conditions associated with this ground's karmic rewards result in his becoming a wheel-turning king ruling over the four continents who obtains a thousand-spoked gold wheel.

B. THE WHEEL-TURNING KING'S TREASURES

1. HIS GOLD WHEEL TREASURE

Its rim is adorned with many different sorts of precious jewels and its hub is made of real beryl. It has a circumference of fifteen *li*.⁶¹⁵ It is protected by a hundred kinds of *yakṣas*. It is able to fly through the air leading a four-fold army with agility, strength, and speed like that of the king of the golden-winged [*garuḍa*] birds, like that of the wind, or like that of a single thought, so that it is then able, wherever it goes, to put an end to all calamities and conquer any enemies.

All of the lesser kings come and declare their allegiance and submission. Of all of his relatives, clans, and subject peoples, there are none who do not both love and revere him. He is able to emanate radiance that illuminates everywhere. The sage king's clan members wear many different kinds of floral chaplets with interspersed adornments of pearls. The five kinds of music follow him wherever he goes. An extraordinarily marvelous jeweled canopy hangs down over and around him. As he walks along, many different sorts of flower blossoms, incenses, and powdered sandalwood rain down as offerings as there also burn genuine black aloewood incense and ox-head sandalwood incense. His body is scented with yellow sandalwood fragrance. On both sides of that wheel, heavenly maidens stand in attendance, holding white whisks. The canopy above him is composed of all sorts

of precious jewels. The wheel itself has all sorts of different rare things adorning it. This is what is meant by his "gold wheel treasure."

2. HIS ELEPHANT TREASURE

[As for his elephant treasure] it possesses all the characteristics of an elephant and its body is huge and white like a king of mountains made of real silver. It comes from a herd of great elephants in the magic mountains. It is able to fly through the air, decisively defeat, and drive away in retreat all of the other great elephant kings, including Airāvaṇa, Añjana, Vāmana, and the rest. This is what is meant by his "white elephant treasure."

3. HIS HORSE TREASURE

[As for his horse treasure], it possesses all the characteristics of horses and is the color of a peacock's neck. Its body has agility and speed like that of the king of the golden-winged [*garuḍa*] birds and it can fly unimpeded through the air. This is what is meant by his "horse treasure."

4. HIS PRIME MINISTER OF MILITARY AFFAIRS TREASURE

[As for his prime minister of military affairs treasure], he is one who has been born into a noble clan with a body that is free of illness, possessed of great strength, and a physical form of pristine appearance. His memory and thought are deep and far-reaching and he is possessed of a straight and resilient mind. He is solid in his observance of the precepts and he has deep reverence and affection for the king. He is able to penetrate the meaning of the many different classic scriptures as well as the technical skills and arts. This is what is meant by his "prime minister of military affairs treasure."

5. HIS TREASURY MINISTER TREASURE

As for his treasury minister treasure, like the heavenly king of great wealth, he is characterized by such repletion in wealth that a thousand myriads of *koṭis* of kinds of precious jewels form a treasury that always follows along with him wherever he goes, attended by retinue of a thousand myriads of *koṭis* of *yakṣas*. All of this is the karmic reward for his karmic actions in previous lives. [All of the precious jewels in the treasury] are well known and distinguished, including the gold, silver, *indranīla* sapphires, *mahānīla* sapphires, diamonds, malachite, *musāragalva*, carnelian, coral, *sphaṭika*, *maṇi* jewels, real pearls, beryl, and all of the other different kinds of precious things. Precisely how much goes out and how much comes in is also well known. In accordance with whatever is fitting, he is able to use these so that he is able

to fulfill the wishes of the king. This is what is meant by his “treasury minister treasure.”⁶¹⁶

6. HIS JEWEL TREASURE

[As for his jewel treasure, it emanates] light like the sun or moon that produces illumination that extends for sixteen *yojanas*. It is shaped like a huge drum and it is able to extinguish many different kinds of insect venom, noxious energies, pestilences, and pain. Of all the humans and devas who see it, none fail to cherish it. It is adorned with fine flowers and necklaces, and, wherever it is placed, a banner is flown on high. It radiates an awe-inspiring and extraordinary radiance that is able to cause beings to bring forth thoughts of wonder and immense joy. This is what is meant by his “jewel treasure.”

7. HIS JADE MAIDEN TREASURE

[Regarding a wheel-turning king’s “jade maiden” treasure], her fingernails are vermilion-colored and thin. Her physical form is straight, tall, and imposing. Her complexion is smooth, soft, and neither plump nor thin. Variations in the contours of her flesh are gradual in the transitions of her muscles and skin from dense and full to fine and delicate. Her tender skin would be ill-suited for coarse tasks. Her body is as stable and firm in its stance as the trunk of a *tāla* tree. In place after place on her body, auspicious characters are clearly visible. The silhouette outline of the auspicious tree adorns her body as well. The insignias of the king of elephants, king of bulls, and king of horses, as well as other such emblems as the imperial canopy emblem, the fish emblem, and the parks and forests emblems grace her body as adornments.

Her ankle bones appear flat and not prominent. Her feet have a profile like the shell of a tortoise. The sides of her feet are entirely red. Her heels are round and broad. Her calves are soft and smooth. Her knees are rounded and not prominent. Her thighs are shaped like golden pillars, like a plantain tree’s trunk, or like an elephant’s trunk while also being soft, smooth, radiantly lustrous, even, round, straight, and graced by three horizontal creases. Her belly is even and not prominent. Her umbilicus is round and deep. Her back is flat and straight. Her breasts are like *bimba* fruit or like [the breasts of] a pair of mandarin ducks. They are rounded and prominent, but not sagging, while also being soft, smooth, and fresh and pristine in appearance.

Also, her arms are slender, even, round, and long, with joints that are hidden and hence not apparent. The profile of her nose is straight and not jutting prominently outward. It is neither large nor small, and its nostrils are hidden and hence not visible.

Her two cheeks are not sunken, but rather are even and full. They are not high, but rather are full on both sides.

Her forehead is flat, broad, and graced with an auspicious emblem. Her ears are soft, hang downward, and wear priceless earrings.

Her teeth appear like a strand of real pearls or like a new crescent moon and are the color of snow or alabaster. Her lips, a rosy cinnabar-red, appear like *bimba* fruits, are well matched above and below, and are neither coarse nor fine. They resemble strands of red pearls.

Her eyes are white with dark blue⁶¹⁷ [irises] and the margin between the two colorations is clearly defined. [Her eyes] are graceful, long and wide. They glisten with brightness and clarity. The lashes are bluish, with close-grown hairs that are long, but not disarrayed.

Her eyebrows are neither too thick nor too thin, neither too high nor too low, and they form the shape of new crescent moons. They are prominent and long with their two sides symmetrical.

Her hair is soft while also being fine, smooth, glossy, and not disarrayed.

Her body always emanates an incense-like scent similar to the fragrance rising forth from newly opened containers of various fine perfumes. All of the pores of her body always emit a truly sublime *candana* sandalwood's famous scent that is well able to please anyone's mind.

Her mouth always has the fragrance of a blue lotus.

Her body is as soft as a *kalaviṅka* bird and she is perfectly adorned with the sublimely smooth raiment of the devas.

Her mind is free of any tendency toward flattery or deviousness. She is straightforward, trustworthy, and endowed with a sense of shame and dread of blame. She deeply loves and reveres the king. She knows the right time, knows the right place, and is well equipped with means for drawing the king's attentions. Whether sitting or standing, her words are well able to match the king's intentions and accord with the course of the king's thoughts. She always speaks pleasing words and, like a virtuous maiden among humans, she is replete in the many sorts of fine qualities. Her appearance is comparable to that of the heavenly maiden, *Tiluduoma*,⁶¹⁸ for it has a purity and clarity that shines like the moon on the fifteenth night of the month. Her appearance is also comparable to that of Indra's consort, Śācī. She wears heavenly raiment, a floral chaplet of the devas, celestial scents, and has many [strands of] radiant heavenly gold, *maṇi* jewels, and pearls adorning her body. She is well versed in singing, dancing, music, and all of the other arts of pleasurable entertainment and humor while also being well possessed of all the ways to be freely able to cause the king to be

delighted. Among all women, this woman is the very best. Such is the description of the king's "jade-maiden treasure."

C. FOUR QUALITIES OF THE WHEEL TURNING KING

The wheel-turning king also has four spontaneously manifesting qualities:

First, his physical appearance is handsome and dignified and, in this, he is foremost, unmatched by anyone living on any of the four continents;

Second, he remains free of sickness and pain;

Third, he is deeply loved by his people;

Fourth, he has a very long lifespan.

D. A DESCRIPTION OF A WHEEL-TURNING KING'S DOMAIN, RULE & QUALITIES

He teaches beings that, through abiding by the ten courses of good karmic action, they are able to keep the heavenly palaces full, are able to diminish the *asura* hordes, are able to diminish the number of beings in the wretched destinies, and are able to increase their numbers in the good stations of rebirth.

In whatever endeavors he undertakes, he primarily seeks what is most beneficial to beings. Thus, without using armies and weapons, he institutes order in accordance with the Dharma and ensures peace and happiness among all the feudal princes.

Outwardly, he has no fear of hostile countries on his borders. Inwardly, he has no fear of secret plots against his reign. Additionally, his country remains free of plague, famine, or any of the disasters, locusts, or other ruinous and anguishing circumstances.

All the kings in the border regions pledge their allegiance and submit to him. He is attended by a large retinue and is able to swiftly gather people [to become loyal followers]. Thus there are none able to attack and damage his domain. His fourfold army is possessed of abundant might. He is loved and respected by all brahmins, merchants, and common people.

Sweet, fragrant, and delectable food comes to him spontaneously. The boundaries of his domain increase by the day and never shrink. He is well able to reach a penetrating comprehension of all the classic scriptures, arts, mathematics, and spiritual incantations, all of which he can retain and invoke. He is skilled in his ability to debate, discuss, and clearly distinguish their meaning and import. Those in his assembly of officials are all well possessed of awe-inspiring virtue. He is always devoted to philanthropic giving that no one can match.

His thousand sons are all as handsome as the sons of the devas and they are possessed of awe-inspiring virtue, courage, strength, and the ability to crush even the strongest of enemies.

The palace in which he dwells is replete with halls, towers, and pavilions like those supreme palaces enjoyed by the Four Heavenly Kings and Indra.

Whatever the king instructs is unable to be subverted by anyone anywhere on the four continents. It is only this one king whose marks of awe-inspiring power are so complete that none are able to match him.

His voice is deep, carries far, is easily heard, easily understood, and is never scattered or disordered. And, like the sound of the *kalaviṅka* bird, it is beautiful, soft, harmonious, refined, and pleasing to the ear of the hearer.

His retinue is of like mind and incapable of obstructiveness. Wherever he abides, whether on the land, the water, or moving through the air, there is no one able to impede his travel. He has awesome power that is courageous and abundant with which he can undertake and succeed in great endeavors.

He thinks of and asks after the welfare of the aged. He never deceives anyone. His mind has no jealousy. He does not tolerate anything contrary to Dharma and he has no hatred.

His personal deportment is serene and dignified and it is neither restless or impetuous. Whatever he says is sincere and true and he never utters divisive speech. In whatever he does, he upholds the moral precepts and cultivates a mind imbued with goodness. In initiating or halting endeavors, he knows the right time and never fails to employ appropriate methods.

His facial expression is amiable and, in speaking, he is always inclined to a subtle smile. He never scowls or glowers at anyone. For those who have encountered misfortune, he does whatever is beneficial for them. Those who have already been benefited thereby come to feel deep gratitude and to feel disposed toward a sense of shame and dread of blame.

He is possessed of great wisdom, awe-inspiring virtue, and a dignified manner while also being able to abide in patience. He has the marks of the great man and his nature is such that he may manifest fierce severity. He is able to swiftly complete every endeavor he takes up. He first assesses circumstances correctly and then acts accordingly. Because the King has the Dharma eye, whatever he does is exceptional.

Where he has those who are possessed of good judgment, he delegates tasks to them. If they are incapable of fulfilling their duties, he then seeks further for other surrogates who are worthy and wise.

He is skillful in accumulating karmic merit and wealth. By virtue of his own purity, he is able to guard his own actions and defend against breaking any of the moral precepts.

He bestows much wealth and treasure and, in this, he is comparable to King Vaiśravaṇa. He possesses great strength like Śakra, ruler of the devas.

He is as majestic and entrancing as the full moon and as radiant as the sun. He has the capacity to endure of the earth and his mind is as deep as the ocean. He is not shaken in the least by either pain or pleasure, and, like Sumeru, king of the mountains, none of the winds can make him quaver and he is the repository of all jewels and marvelous things.

He is one in whom all the excellent meritorious qualities reside. He acts as the close friend and relative of everyone in the entire world and he is a place of refuge for all who are beset by suffering or affliction. He is a refuge for those who have no refuge and a shelter for those who have no shelter. He can dispel the fear of those beset by fear.

Such are the characteristics of the wheel-turning sage king.

He is able to reverse the path of those who break moral precepts and then influence them to abide in good dharmas.

All the other endeavors to which he is devoted are as previously explained in the discussion of the first ground.

As for “reversing the path of those who break moral precepts,” he is able to influence beings to relinquish evil actions and take up those endeavors that are conducive to peace and happiness.

As for “influencing them to abide in good dharmas,” he is able to turn beings away from evil actions of body, speech, and mind and influence them to take up the good karmic actions of body, speech, and mind.

As for these endeavors being “as previously explained in the discussion of the first ground,” this refers to being able to see the buddhas and acquire the samādhis. The only difference is that, on that ground, hundreds of buddhas are seen, whereas on this ground, thousands of buddhas are seen.