

3. How to Give

2 Parts: 1. How to not to give 2. How to give

a. How not to give

Cast aside these 13 ways of giving, because they are to be eliminated.

1. not giving right away, but only after you have delayed
2. giving under stress
3. giving after you have involved yourself in affairs nor with the teachings or the ways of the world.
4. making a commitment before "I will give this much", and later making a gift of reduce quality or amount
5. giving in return for favors
6. giving in installments when you could give all at one time
7. as a ruler, giving away someones child or spouse that you have kidnapped
8. taking through pressure the belongings of others and then giving them to others
9. making a gift by a method that will hurt someone else
10. while you remain idle, employing someone else to do the giving
11. giving while you have contempt for the one asking for something
12. giving while you violate the buddhas prohibitive precepts
13. not giving resources as you acquire them, but after you accumulate them for a long time.

During the period you are storing up the goods you produce many afflictions such as stinginess and the like, the trouble of safeguarding them and so forth becomes a hindrance to many virtuous actions, and more often than not you lose them at some point and are not able to give them away in the end anyway.

b. How to give

First of all, smile with a beaming countenance and then give to any recipient, showing respect by speaking honestly. Give with your own hands, at the appropriate time, without hurting anyone else, and bearing the suffering of any hardship

You can help others to plant the seed of generosity by giving them something and telling them to give it away.

If you have no belongings, you may build up wealth through a craft or job, and then give it away

As you sort through the material goods for charity, give the better first and give away completely all good presented for charity.

4. Things to Give

2 parts: 1. Brief presentation of the things which are and are not to be given 2. Detailed explanation of the things which are and are not to be given

a. Brief presentation of the things which are and are not to be given

In Brief, bodhisattva's should give to others those things which immediately produce in the recipients pleasurable feelings that are free from the causes for a miserable rebirth and which ultimately will benefit them, either eliminating their sin, or setting them in virtue.

Even if these things do not immediately bring happiness, they should give them if they are beneficial in the end.

They should not give them things which immediately produce pain and ultimately cause harm, or which are immediately pleasant but ultimately harmful.

b. Detailed explanation of the things which are and are not to be given

2 sections:

1. Detailed explanation about inner things which are and are not to be given
2. Detailed explanation about outer things which are and are not to be given

a. Detailed explanation about inner things which are and are not to be given

Once you understand how not to give inner things, you will know the opposite of that, what should be given.

What not to give has 3 parts: 1. Inappropriate giving from the viewpoint of time 2. Inappropriate giving from the viewpoint of purpose 3. Inappropriate giving from the viewpoint of the one who asks for something

1. Inappropriate giving from the viewpoint of time

Though you may be asked, do not give away the flesh or your body and so forth until you have obtained great compassion. Then you will not despair at the hardship of being asked for such things.

`Do not give away your body
while your compassionate attitude is impure.
In any case, give it away to achieve a great purpose
In this and future live

Shantideva

2. Inappropriate giving from the viewpoint of purpose

Do not give your body away for some trifling purpose.

`For something trifling do not harm your body
Which is for practicing the sublime teachings
In this way, you will quickly
Fulfill the aims of living beings.

Shantideva

3. Inappropriate giving from the viewpoint of one who asks for something

Do not give away your limbs or body to demonic beings or beings possessed by them ask for them with the intention of inflicting harm, because it will hurt them.

Do not give when asked by a mad person, or by those whose minds are disturbed, because they are not sincerely asking, and their request is not well considered.

There are 2 ways to give your body:

1. sectioning out your limbs and so forth and then making a permanent gift
2. giving yourself over temporarily into someone else's power as a servant, in order to bring about their religious aims.

a. Detailed explanation about outer things which are and are not to be given

5 parts: 1. Inappropriate giving from the viewpoint of time 2. Inappropriate giving from the viewpoint of the gift 3. Inappropriate giving from the viewpoint of the person 4. Inappropriate giving from the viewpoint of material things 5. Inappropriate giving from the viewpoint of

purpose

1. Inappropriate giving from the viewpoint of time

for ex. giving an evening meal to renunciates who have taken a one-day vow

2. Inappropriate giving from the viewpoint of the gift

For ex. giving bad food, give types of food to people that don't eat that food

— see the descriptions in the Bodhisattva Levels

3. Inappropriate giving from the viewpoint of the person

giving away a text to someone who asks for it, if you haven't yet understood the text, but want to keep studying to understand it, but aren't plagued with the stinginess.

generosity is for the sake of any of the 3 purposes:

1. removal of your stinginess
2. completion of your collections of sublime wisdom
3. fulfilling the vast aims of others

So if you don't give the text the last aren't available to you, but if you do give the text, they are available to you. And, you don't have the stinginess, so there is no need for the first one.

`Do not give up something exalted for something lesser.

Shantideva

`The way to not give is to speak pleasantly and say can't. But offer the monetary value if you have it, or even more than its worth. This way the being will think that it's not stinginess that is making you not give.

4. Inappropriate giving from the viewpoint of material things

giving away such things as your parents or children, food with bugs

bodhisattvas should not give away their 3 types of religious robes

5. Inappropriate giving from the viewpoint of purpose

When you fulfill a request for poison, fire, alcohol, weapons which is for harming either yourself or others

giving things that are associated with prohibitive risks of accumulating causes of a miserable

rebirth

giving things that are for the sake of harming beings.

b. How to give outer things.

You must give outer things if the timing is not prohibited by the Teacher with respect to the recipient, and if giving the gift to this person is appropriate and suitable.

Moreover, if you as the giver are a persons opposite to that explained above, and are stingy with regard to a text, you must give it to a person who asks for stand who wished to understand it, even though you may not have finished using it yet.

If you have a second copy, you give that, and if you do not, you should give the cost of it. If you do not have the money you should definitely give the text thinking “Though by giving this away I may be stupid in this life, it is all right; I will not acquiesce my stinginess.”

As to material things, you should give everything except those things listed above.

You must meet requests for things to play with that do not become a cause of taking a miserable rebirth: traps, etc. that do not hurt others, dry or wet places inhabited by living beings when no harm will come to the beings; and food and drink which do not have any bugs.

You should give even poison, weapons, fire and alcohol if people ask for them in order to benefit themselves or others.

Q: If you only have enough to give to 1 and are approached by a poor person and someone better off, what should you do.

A: give to the poor and explain the situation to the other.

Learning these types of generosity are extremely important for beginners who are keeping the bodhisattva vows.

With the exception of some special cases, they are explained in accordance with the bodhisattva levels.

b. What do if you are unable to give

If you are overcome with stinginess when someone asks for something you should think as follows “This material thing and I are definitely going to be parted by death; it will leave me and I will leave it. So I might as well take pleasure in giving this away and put it to good use making a separation just as at the time of death. If I give this away, I will not have attachment to my wealth with the time comes for me to die. I will have no regrets and will give rise to feelings of pleasure and joy.”

If you are unable to give it away even though you reflect in this way, then inform the person who asks for it by means of the three things that they should know which states that you should say:

1. "I am new to the practice of mahayana and am still a person of small ability whose roots of virtue are not yet ripened"
2. "I am under the influence of an ungenerous attitude"
3. "I have a strong grasping view of self and constantly conceive of a self and that which belongs to the self. So excellent person, please forgive me and do not make it difficult for me. I shall try to do what satisfies your thoughts and the thoughts of all living beings."

This gets rid of the fault of each looking down upon each other, but does not get rid of the fault of stinginess. Still, it seems that doing this prevents the cardinal transgression of not giving the teachings and wealth because of stinginess.

c. Relying on the remedies for the hindrances to generosity

There are 4 hindrances: 1. the hindrance of not beings used to generosity 2. the hindrance of declining fortune 3. the hindrance of attachment 4. the hindrance of not seeing the goal

1. the hindrance of not beings used to generosity

When you do not want to give to those who ask for something, even though you have material goods to give.

the remedy for this is to avoid succumbing to the shortcoming of not being accustom to generosity by quickly becoming aware, examining the situation, and reflecting, "this short coming is definitely the result of my previously not getting used to generosity.", and "Moreover, if I do not make this give, I will dislike generosity in my future life as well".. then, be generous

2. the hindrance of declining fortune

when you do not feel generous because of the sparseness of your resources

the remedy is to make a gift after you willingly accept the suffering of poverty, thinking, "during the time that I have been passing through cyclic existence I have not helped others and have experienced many unbearable sufferings such as thirst, hunger, and the like because of being under the control of something else — that is, my former karma.. so even if I die from the suffering of this lifetime account of my helping others, it is just better for me to be generous; whereas to turn away the person who asks me for something is not all right. Even the absence of those resources, I will survive on some sort of wild plant"

3. the hindrance of attachment

when you do not feel generous in as much as you have become attached to extremely attractive and excellent material goods that are to be given.

the ready for this is to quickly become aware of your shortcomings of attachment, and then to think, "this mistaken notion that thinks 'I am happy' with regard to what is by nature suffering in

the future” Understanding this, eliminate your attachment and give away your material goods.

4. the hindrance of not seeing the goal

when you do not have in view the benefit of reaching perfect enlightenment that is contingent on generosity, but instead consider the benefit of a great amount of resources and then give things away

the remedy for this is to quickly become aware of this shortcoming; then to consider how, in general, all conditioned things perish moment by moment and how, in particular, your resources perish and leave you; and then to fully dedicate the giving of a gift for the sake of enlightenment

If you give while merely considering the karmic result of generosity — resources and the like — you will obtain a large amount of resources, but you will not obtain liberation, just as business people who give without any hesitation all their goods to others for a price merely get a profit, but do not obtain merit.

“From making gifts to this person
I will get a great reward.”
Such getting and giving are looked down on
As being like wanting profit in business

Aryadeva’s 400 stanzas

The generosity which is just mental

This is when you go to a quiet place and withdraw your mind inward, with a pure motivation and faith from the depths of your heart, you construct with your thoughts an immeasurably vast quantity of diverse gifts, and you then imagine that you are offering to them to all living beings.

This increases merit immeasurably and is the giving of wise bodhisattvas according to the bodhisattva levels.

It is appropriate for those who have wealth and those who don’t to do this.

These ways to give for wise bodhisattvas is done until they reach the first level, *the level of wholehearted resolve*, whereupon poverty of resources no longer occurs.

Bodhisattva’s of pure whole hearted resolve obtain a state which transcends miserable rebirths, so also they attain inexhaustible resources in all lifetimes.

A summary

After you have taken the bodhisattva vows, make aspirational prayers with respect to how to

learn the practices of generosity on the high levels, and then train in these methods.

Understand and learn what is prohibited and permitted with respect to the methods of making gifts the you can engage in right away, as explained above.

In particular, you must rely on remedies to stinginess with respect to your body, resources, and roots of virtue.

After you strive to steadily increase your generosity, you must cultivate joy for this practice and generate a feeling of sorrow for not having earlier trained your mind in that way.

`The spirit of enlightenment is the root of of such generosity,
So do not give up this motive to make gifts.
The conqueror said, “In the world the supreme form of giving
Is the wish to give accompanied by the spirit of enlightenment”

Aryasura Compendium of Perfections

Thus, being mindful of the spirit of enlightenment – the basis of the bodhisattva deeds – cultivating it, aspiring to enlightenment, and making aspirational prayers to become enlightened form the root of all giving and supreme kind of giving, so work hard at these. This is the excellent point that sums up the meaning of the Questions of Subahu Sutra`