

## Chapter XXXI

### *The Perfection of Morality*

1. By morality those who hanker after calm are lifted up,  
Established in the sphere of those with the ten powers, unbroken in  
their morality.  
How ever many actions of restraint they comply with,  
They dedicate them to enlightenment for the benefit of all beings.
2. If he generates a longing for the enlightenment of Arhats and  
Pratyekabuddhas,  
He becomes immoral, unwise, and likewise faulty in his coursing.  
But when one turns over [all one's merit] into the utmost Bliss of  
enlightenment,  
Then one is established in the perfection of morality, [although]  
joined to the sense-qualities.
3. The Dharma from which come the qualities of the enlightenment of  
the Gentle,  
That is the object of the morality of those who are endowed with the  
qualities of Dharma.  
The Dharma which [involves] the loss of the qualities of the  
enlightenment of those who act for the weal of the world,  
As immorality has that been proclaimed by the Leader.
4. When a Bodhisattva tastes of the five sense-qualities,  
But has gone for refuge to the Buddha, the Dharma, and the holy  
Samgha  
And has turned his attention towards all-knowledge, [thinking] 'I will  
become a Buddha,' —  
As established in the perfection of morality should that discerning one  
be known.
5. If, when coursing for kotis of aeons in the ten paths of wholesome  
action,  
He engenders a longing for Arhatship or Pratyekabuddhahood,  
Then he becomes one whose morality is broken, and faulty in his  
morality.  
Weightier than an offence deserving expulsion is such a production of  
thought.
6. When he guards morality, he turns [the resulting merit] over to the  
foremost enlightenment,  
But he does not feel conceited about that, nor does he exalt himself.  
When he has got rid of the notion of I and the notion of other beings,