

IPPYAKUHACHI-HOMYOMON
One Hundred and Eight Gates of Dharma-Illumination

At that time the bodhisattva Protector of Illumination finished contemplating upon the family into which he would be born. In Tuita Heaven' in that age there was a celestial palace, called Lofty Banner. Its height and width were exactly the same; sixty yojana. The Bodhisattva from time to time would go up into that palace to preach to the gods of Tusita Heaven the pivot of the Dharma. On this occasion, the Bodhisattva ascended to the palace and, after sitting in peacefulness, he addressed all the celestial beings of Tusita, saying:

"Ye gods! Come and gather round! My body before long will descend to the human world. I now would like to preach, in their entirety, the gates of Dharma-illumination, known as the gates of expedient means for penetrating all dharmas and forms. I will leave them as my last instruction to you, so that you will remember me. If you listen to these gates of Dharma, you will experience joy."

Then, after hearing these words of the Bodhisattva, the great assembly of the gods of Tusita, along with jeweled goddesses and all their entourage, all gathered together and ascended to that palace. Bodhisattva Protector of Illumination, after seeing that those celestial multitudes had convened, desired to preach to them the Dharma. Instantly, he produced by magic above that original celestial palace, Lofty Banner, another celestial palace that was so high, grand, and wide that it covered the four continents. In its delightful exquisiteness and regularity, [the new palace] was without compare. Majestic and towering, it was embellished by masses of jewels. Among all the heavenly palaces in the world of desire there was nothing to which to liken it. When gods in the world of matter saw that magic palace, they had the stark realization that their own palaces were like burial mounds. Then Bodhisattva Protector of Illumination, having already in past ages performed valuable work, planted many good roots, accomplished much happiness, and become replete with virtue-mounted the decorated lion-throne that he had created, and there he sat. Bodhisattva Protector of Illumination, upon that lofty lion-seat, arrayed it intricately with countless treasures; he spread over that seat countless and infinite varieties of heavenly robes; he perfumed that seat with all kinds of wondrous incense; he burned incense in countless infinite jeweled censers; and he produced all kinds of finely-scented flowers and scattered them over the earth. Around the lofty seat there were many rare treasures, and a hundred thousand myriad kotis of glittering ornaments lit up the palace. That palace, above and below, was covered by jeweled nets. From those nets hung many golden bells, and those golden bells tinkled delicately. That great jeweled palace itself sent forth countless varieties of light. Over that jeweled palace, a thousand myriad banners and canopies in all kinds of wonderful colors formed a resplendent mantle. From that great palace hung all sorts of tassels. Countless infinite hundred thousand myriad kotis of jewel-goddesses, each bearing miscellaneous varieties of the seven treasures, praised [the Bodhisattva, their voices making music, and told of the Bodhisattva's countless infinite past merits. World-protecting quarter-kings, in their hundred thousand myriads of kotis, standing to the left and to the right, kept guard over that palace. Thousands of myriads of akra-devanam-indras prostrated themselves to that palace. Thousands of myriads of brahmadevas worshipped that palace. Again, hundreds of thousands of myriads of kotis of nayutas of hosts of bodhisattvas protected that palace; and buddhas in the ten directions, numbering in myriad kotis of nayutas, kept watch over that palace. Works practiced for a hundred thousand myriad kotis of nayutas of kalpas, and all the paramittas, accomplished their happy result; causes and conditions were fulfilled and were further promoted day and night so that countless virtues made everything splendid, and so on, and so on, indescribably, indescribably. Upon that great exquisite lion-throne, the Bodhisattva sat; he addressed all the celestial throngs, saying:

"Ye gods! Now, the one hundred and eight gates of Dharma-illumination: When bodhisattva-mahāsattvas at the place of appointment in one life are in a Tusita palace and they are going to descend to be conceived and born in the human world, they must inevitably proclaim, and preach before the celestial multitudes, these one hundred and eight gates of Dharma-illumination, leaving them for the gods to memorize. After that, they descend to be reborn. Ye gods! Now you must, with utmost sincerity, clearly listen and clearly accept [the one hundred and eight gates]. I now shall preach them. What are the one hundred and eight gates of Dharma-illumination?"

- [1] Right belief is a gate of Dharma-illumination; for [with it] the steadfast mind is not broken.
- [2] Pure mind is a gate of Dharma-illumination; for [with it] there is no defilement.
- [3] Delight is a gate of Dharma-illumination; for it is the mind of peace and tranquility.
- [4] Love and cheerfulness are a gate of Dharma-illumination; for they make the mind pure.
- [5] Right conduct of the actions of the body is a gate of Dharma-illumination;
for [with it] the three kinds of behavior are pure.
- [6] Pure conduct of the actions of the mouth is a gate of Dharma-illumination;
for it eliminates the four evils.
- [7] Pure conduct of the actions of the mind is a gate of Dharma-illumination;
for it eliminates the three poisons.
- [8] Mindfulness of Buddha is a gate of Dharma-illumination;
for [with it] reflection of [the state of] Buddha is pure.
- [9] Mindfulness of Dharma is a gate of Dharma-illumination;
for [with it] reflection of the Dharma is pure.
- [10] Mindfulness of Samgha is a gate of Dharma-illumination;
for [with it] attainment of the truth is steadfast.
- [11] Mindfulness of generosity is a gate of Dharma-illumination;
for [with it] we do not expect reward.
- [12] Mindfulness of precepts is a gate of Dharma-illumination; for [with it] we fulfill all vows.
- [13] Mindfulness of the heavens is a gate of Dharma-illumination;
for it gives rise to a wide and big mind.
- [14] Benevolence is a gate of Dharma-illumination;
for [with it] good roots prevail in all the situations of life.
- [15] Compassion is a gate of Dharma-illumination;
for [with it] we do not kill or harm living beings.
- [16] Joy is a gate of Dharma-illumination; for [with it] we abandon all unpleasant things.
- [17] Abandonment is a gate of Dharma-illumination; for [with it] we turn away from the five desires.
- [18] Reflection on inconstancy is a gate of Dharma-illumination;
for [with it] we reflect upon the desires of the triple world.
- [19] Reflection on suffering is a gate of Dharma-illumination; for [with it] we cease all aspirations.
- [20] Reflection on there being no self is a gate of Dharma-illumination;
for [with it] we do not taintedly attach to self.

- [21] Reflection on stillness is a gate of Dharma-illumination; for [with it we do not disturb the mind.
- [22] Repentance is a gate of Dharma-illumination; for [with it] the mind within is stilled.
- [23] Humility is a gate of Dharma-illumination; for [with it] eternal malevolence vanishes.
- [24] Veracity is a gate of Dharma-illumination; for [with it] we do not deceive gods and human beings.
- [25] Truth is a gate of Dharma-illumination; for [with it] we do not deceive ourselves.
- [26] Dharma-conduct is a gate of Dharma-illumination;
for [with it] we follow the conduct that is the Dharma.
- [27] The Three Devotions are a gate of Dharma-illumination; for they purify the three evil worlds.
- [28] Recognition of kindness is a gate of Dharma-illumination;
for [with it] we do not throw away good roots.
- [29] Repayment of kindness is a gate of Dharma-illumination;
for [with it] we do not cheat and disregard others.
- [30] No self-deception is a gate of Dharma-illumination; for [with it] we do not praise ourselves.
- [31] To work for living beings is a gate of Dharma-illumination; for we do not blame others.
- [32] To work for the Dharma is a gate of Dharma-illumination; for we act in conformity with the Dharma.
- [33] Awareness of time is a gate of Dharma-illumination;
for [with it] we do not treat spoken teaching lightly.
- [34] Inhibition of self-conceit is a gate of Dharma-illumination; for [with it] wisdom is fulfilled.
- [35] The non-arising of ill-will is a gate of Dharma-illumination;
for [with it] we protect ourselves and protect others.
- [36] Being without hindrances is a gate of Dharma-illumination;
for [with it] the mind is free of doubt.
- [37] Belief and understanding are a gate of Dharma-illumination;
for [with them] we decisively comprehend the paramount [truth]."
- [38] Reflection on impurity is a gate of Dharma-illumination;
for [with it] we abandon the mind that is tainted by desire.
- [39] Not to quarrel is a gate of Dharma-illumination; for it stops angry accusations.
- [40] Not being foolish is a gate of Dharma-illumination; for it stops the killing of living things.
- [41] Enjoyment of the meaning of Dharma is a gate of Dharma-illumination;
for [with it] we seek the meaning of Dharma.

- [42] Love of Dharma-illumination is a gate of Dharma-illumination;
for [with it] we attain Dharma-illumination.
- [43] Pursuit of abundant knowledge is a gate of Dharma-illumination;
for [with it] we truly reflect on the form of the Dharma.
- [44] Right means are a gate of Dharma-illumination; for they are accompanied by right conduct.
- [45] Knowledge of names and forms is a gate of Dharma-illumination;
for it clears away many obstacles.
- [41] The view to expiate causes is a gate of Dharma-illumination; for [with it] we attain salvation.
- [47] The mind without enmity and intimacy is a gate of Dharma-illumination;
for [with it], when among enemies and intimates, we are impartial.
- [48] Hidden expedient means are a gate of Dharma-illumination;
for they are sensitive to many kinds of suffering.
- [49] Equality of all elements is a gate of Dharma-illumination;
for it obviates all rules for harmonious association.
- [50] The sense-organs are a gate of Dharma-illumination; for [with them] we practice the right way.
- [51] Realization of non-appearance is a gate of Dharma-illumination;
for [with it] we experience the truth of cessation.
- [52] The body as an abode of mindfulness is a gate of Dharma-illumination;
for [with it] all dharmas are serene.
- [53] Feeling as an abode of mindfulness is a gate of Dharma-illumination;
for [with it] we detach from all miscellaneous feelings.
- [54] Mind as an abode of mindfulness is a gate of Dharma-illumination;
for [with it] we reflect that mind is like a phantom.
- [55] The Dharma as an abode of mindfulness is a gate of Dharma-illumination;
for [with it] wisdom is free of blurs.
- [56] The four right exertions are a gate of Dharma-illumination;
for they eliminate all evils and realize many kinds of good.
- [57] The four bases of mystical power are a gate of Dharma-illumination;
for [with them] the body-and-mind is light.
- [58] The faculty of belief is a gate of Dharma-illumination;
for [with it] we do not [blindly] follow the words of others.
- [59] The faculty of effort is a gate of Dharma-illumination;
for [with it] we thoroughly attain many kinds of wisdom.

- [60] The faculty of mindfulness is a gate of Dharma-illumination;
for [with it] we thoroughly perform many kinds of work.
- [61] The faculty of balance is a gate of Dharma-illumination;
for [with it] the mind is pure.
- [62] The faculty of wisdom is a gate of Dharma-illumination; for [with it] we really see all dharmas.
- [63] The power of belief is a gate of Dharma-illumination; for it surpasses the power of demons.
- [64] The power of effort is a gate of Dharma-illumination; for [with it] we do not regress or stray.
- [65] The power of mindfulness is a gate of Dharma-illumination;
for [with it] we do not [blindly] go along with others.
- [66] The power of balance is a gate of Dharma-illumination;
for [with it] we discontinue all thoughts.
- [67] The power of wisdom is a gate of Dharma-illumination;
for [with it] we depart from the two extremes.
- [68] Mindfulness, as a part of the state of truth, is a gate of Dharma-illumination;
for it is wisdom that accords with real dharmas.
- [69] Examination of Dharma, as a part of the state of truth, is a gate of Dharma-illumination;
for it illuminates all dharmas.
- [70] Effort, as a part of the state of truth, is a gate of Dharma-illumination;
for [with it] we become proficient in realization.
- [71] Enjoyment, as a part of the state of truth, is a gate of Dharma-illumination;
for [with it] we attain many kinds of balanced states.
- [72] Entrustment as apart of the state of truth, is a gate of Dharma-illumination;
for [with it] conduct is already managed.
- [73] The balanced state, as a part of the state of truth, is a gate of Dharma-illumination;
for [with it] we recognize that all dharmas are in equilibrium.
- [74] Abandonment, as a part of the state of truth, is a gate of Dharma-illumination;
for [with it] we [can] turn away from all kinds of lives.
- [75] Right view is a gate of Dharma-illumination;
for [with it] we attain the noble path on which the superfluous is exhausted.
- [76] Right discrimination is a gate of Dharma-illumination;
for [with it] we eliminate all discrimination and lack of discrimination.
- [77] Right speech is a gate of Dharma-illumination;
for [with it] concepts, voice, and words all are known as sound.

- [78] Right action is a gate of Dharma-illumination;
for [with it] there is no karma and no retribution.
- [79] Right livelihood is a gate of Dharma-illumination; for [with it] we get rid of all evil ways.
- [80] Right practice is a gate of Dharma-illumination; for [with it] we arrive at the far shore.
- [81] Right mindfulness is a gate of Dharma-illumination;
for [with it] we do not consider all dharmas intellectually.
- [82] Right balanced state is a gate of Dharma-illumination;
for [with it] we attain undistracted samadhi.
- [83] The bodhi-mind is a gate of Dharma-illumination;
for [with it] we are not separated from the Three Treasures.
- [84] Reliance is a gate of Dharma-illumination;
for [with it] we do not incline towards small vehicles.
- [85] Right belief is a gate of Dharma-illumination; for [with it] we attain the supreme Dharma.
- [86] Development is a gate of Dharma-illumination;
for [with it] we realize all dharmas concerning the root of good.
- [87] The dana paramita is a gate of Dharma-illumination;
for [with it], in every instance, we cause features to be pleasant, we adorn
the Buddhist land, and we teach and guide stingy and greedy living beings.
- [88] The precepts paramita is a gate of Dharma-illumination;
for [with it] we distantly depart from the hardships of evil worlds,
and we teach and guide precept-breaking living beings.
- [89] The forbearance paramita is a gate of Dharma-illumination;
for [with it] we abandon all anger, arrogance, flattery, and foolery,
and we teach and guide living beings who have such vices.
- [90] The diligence paramita is a gate of Dharma-illumination;
for [with it] we completely attain all good dharmas,
and we teach and guide lazy living beings.
- [91] The dhyana paramita is a gate of Dharma-illumination;
for [with it] we accomplish all balanced states of dhyana and mystical powers,
and we teach and guide distracted living beings.
- [92] The wisdom paramita is a gate of Dharma-illumination;
for [with it] we eradicate the darkness of ignorance, together with
attachment to views, and we teach and guide foolish living beings.
- [93] Expedient means are a gate of Dharma-illumination;
for [with them] we manifest ourselves according to the dignified forms
that living beings admire, and we teach and guide [living beings],
accomplishing the Dharma of all the buddhas.

- [94] The four elements of sociability are a gate of Dharma-illumination;
for [with them] we accept all living beings and, after we have attained
[the truth of] bodhi, we bestow upon all living beings the Dharma.
- [95] To teach and guide living beings is a gate of Dharma-illumination;
for we ourselves neither indulge pleasures nor become tired.
- [96] Acceptance of the right Dharma is a gate of Dharma-illumination;
for it eradicates the afflictions of all living beings.
- [97] Accretion of happiness is a gate of Dharma-illumination; for it benefits all living beings.
- [98] The practice of the balanced state of dhyana is a gate of Dharma-illumination;
for it fulfills the ten powers.
- [99] Stillness is a gate of Dharma-illumination;
for it realizes, and is replete with, the samadhi of the Tathagata.
- [100] The wisdom-view is a gate of Dharma-illumination;
for [with it] wisdom is realized and fulfilled.
- [101] Entry into the state of unrestricted speech is a gate of Dharma-illumination;
for [with it] we attain realization of the Dharma-eye.
- [102] Entry into all conduct is a gate of Dharma-illumination;
for [with it] we attain realization of the Buddha-eye.
- [103] Accomplishment of the state of dhāraṇī is a gate of Dharma-illumination;
for [with it] we hear the Dharma of all the buddhas
and are able to receive and retain it.
- [104] Attainment of the state of unrestricted speech is a gate of Dharma-illumination;
for [with it] we cause all living beings totally to rejoice.
- [105] Endurance of obedient following is a gate of Dharma-illumination;
for [with it] we obey the Dharma of all the buddhas.
- [106] Attainment of realization of the Dharma of non-appearance is a gate of Dharma-illumination;
for [with it] we attain affirmation.
- [107] The state beyond regressing and straying is a gate of Dharma-illumination;
for it is replete with the Dharma of past buddhas.
- [108] The wisdom that leads us from one state to another state is a gate of Dharmillumination;
for [with it], having water sprinkled on the head, we accomplish total wisdom.
- [109] The state in which water is sprinkled on the head is a gate of Dharma-illumination;
for [with it, following birth in a family,
we are at last able to realize anuttara-samyak-sambodhi.

Then Bodhisattva Protector of Illumination, having preached these words, addressed all those celestial multitudes, saying, "Gods, remember! These are the one hundred and eight gates of Dharma-illumination. I bequeath them to the gods. You should receive them and retain them, always keep them in mind, and never forget them."

These are just the one hundred and eight gates of Dharma-illumination. That all bodhisattvas bound by a single life, when they are going to descend from Tusita Heaven to be born in Jambudvīpa, unfailingly proclaim to the multitudes of Tusita Heaven these one hundred and eight gates of Dharma-illumination, and thereby teach the gods, is the constant rule of the buddhas.

"Bodhisattva Protector of Illumination" was the name of Sakyamuni Buddha when he was in the fourth heaven as [a bodhisattva] at the place of appointment in one life. When Ri Fuma compiled Tensho-koto-roku, he recorded the name of these one hundred and eight gates of Dharma-illumination. [But] the students who have known them clearly are few, and those who do not know them are as [common as] rice, flax, bamboo, and reeds. Now, for the benefit of beginners and senior students, I have compiled them. Those who would ascend the lion-seat and become the teachers of human beings and gods should painstakingly learn them in practice.

Without having lived in this Tusita Heaven as [a bodhisattva] bound by one life, we are not buddhas at all. Practitioners, do not be proud of yourselves at random. For a bodhisattva bound by one life, there is no intermediate stage.