

Brahma Net Sutra

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SUTRA:

WORTHY STUDENTS OF THE WAY, ONE SHOULD STUDY THESE TEN BODHISATTVA PRATIMOKSHA PRECEPTS AND NOT VIOLATE ANY ONE OF THEM BY EVEN THE TINIEST BIT, HOW MUCH LESS BLATANTLY TRANSGRESS ALL TEN. IF ONE VIOLATES THESE PRECEPTS, ONE WILL BE UNABLE TO BRING FORTH THE RESOLVE FOR BODHI IN THIS PRESENT LIFE. ONE WILL ALSO LOSE ONE'S POSITION, BE IT THAT OF AN EMPEROR, WHEEL-TURNING KING, BHIKSHU, BHIKSHUNI, A POSITION AMONG THE TEN STAGES OF ADVANCEMENT, THE TEN DEVELOPMENTAL STAGES, THE TEN VAJRA STAGES, OR THE TEN GROUNDS, OR THE PERMANENTLY DWELLING FRUIT OF THE BUDDHANATURE. ONE WILL LOSE ALL OF THESE POSITIONS. MOREOVER, ONE WILL DESCEND INTO THE THREE EVIL PATHS AND BE UNABLE TO HEAR THE NAMES OF ONE'S PARENTS OR THE TRIPLE JEWEL FOR A PERIOD OF TWO OR THREE KALPAS. THAT IS WHY ONE MUST CAREFULLY AVOID ANY TRANSGRESSION OF THESE PRECEPTS. YOU BODHISATTVAS ALL CURRENTLY STUDY THESE TEN PRECEPTS, WILL STUDY THEM IN THE FUTURE, AND HAVE STUDIED THEM IN THE PAST. THEY MUST BE STUDIED AND UPHELD RESPECTFULLY.

COMMENTARY:

After explaining the Ten Major Precepts that prohibit killing, stealing, sexual misconduct, false speech, selling intoxicants, speaking of the faults of the four assemblies, insult, stinginess, hatefulness, and slander of the Triple Jewel, the Buddha concludes by saying: "WORTHY STUDENTS OF THE WAY, ONE SHOULD STUDY THESE TEN BODHISATTVA PRATIMOKSHA PRECEPTS AND NOT VIOLATE ANY ONE OF THEM BY EVEN THE TINIEST BIT, HOW MUCH LESS BLATANTLY TRANSGRESS ALL TEN. "Pratimoksha" is Sanskrit and means "liberation": "guaranteed liberation," and "special liberation." "One should study" means you shouldn't forget them. Always keep them in mind. The reason we recite the precepts on the first and fifteenth is so that we won't forget them. One who holds the precepts should not transgress them in the slightest bit. "The tiniest bit" represents the smallest possible offense. How much less should one violate all ten!

IF ONE VIOLATES THESE PRECEPTS, ONE WILL BE UNABLE TO BRING FORTH THE RESOLVE FOR BODHI IN THIS PRESENT LIFE. One will lose the resolve to accomplish unsurpassed enlightenment. ONE WILL ALSO LOSE ONE'S POSITION, BE IT THAT OF AN EMPEROR, WHEEL-TURNING KING, BHIKSHU,

BHIKSHUNI, A POSITION AMONG THE TEN STAGES OF ADVANCEMENT, THE TEN DEVELOPMENTAL STAGES, THE TEN VAJRA STAGES, OR THE TEN GROUNDS, OR THE PERMANENTLY DWELLING FRUIT OF THE BUDDHANATURE. For example, if a king took refuge with the Triple Jewel and received the five precepts, but then violated the precepts, he would soon lose his position as a king. The same goes for a wheel-turning sage king or a bhikshu or bhikshuni. The "Ten Stages of Advancement" is another name for the Ten Dwellings. The "Ten Developmental Stages" refers to the Ten Conducts, and the "Ten Vajra Stages" refers to the Ten Transferences. These are known as the Three Worthy Positions. The Ten Grounds are the Ten Sagely Positions.

ONE WILL LOSE ALL OF THESE POSITIONS, as well as the permanently dwelling fruition of the Buddhanature. MOREOVER, ONE WILL DESCEND INTO THE THREE EVIL PATHS AND WILL BE UNABLE TO HEAR THE NAMES OF ONE'S PARENTS OR THE TRIPLE JEWEL FOR A PERIOD OF TWO OR THREE KALPAS. After one dies, one will be reborn in the Three Evil Paths for a long time. Consider animals, for example: they often don't know who their parents are. So the violator won't be able to hear the names of his parents or the Triple Jewel, much less will he understand filial piety. THAT IS WHY ONE MUST CAREFULLY AVOID ANY TRANSGRESSION OF THESE PRECEPTS. YOU BODHISATTVAS ALL CURRENTLY STUDY THESE TEN PRECEPTS, WILL STUDY THEM IN THE FUTURE, AND HAVE STUDIED THEM IN THE PAST. Therefore, one should study them in all three periods of time.

Here is a story about how a king lost his position because he broke the precepts. In the *Amitabha Sutra*, Pindola Bharadvaja, the Venerable One, is mentioned. Before he left the home life he was a great official of an emperor. After he left the home life, he cultivated and became an Arhat. When one certifies to Arhatship, one gets rid of greed, anger, and stupidity on one's mind ground, but outside one still looks like a regular person. One can't detect an Arhat by his appearance. The Venerable Pindola had once been an official in the court of a king who had taken refuge with the Triple Jewel. Later, the Venerable Pindola joined the Buddha's assembly and he would remain seated when the king came to have audience with the Buddha. Gradually, the other courtiers said to the Emperor, "That person is extremely rude. He doesn't even pay respect to his king in the way befitting an official. He doesn't even budge when you enter the assembly. Why don't you just kill him?"

If only one court official had filled the King's ears with this, he probably would not have been influenced. But many of them kept encouraging him, until finally he decided that he *would* have to kill Pindola. So he said, "Next time I go, if he's still so rude to me, I'll have him killed."

However, the next time the King went to the Buddha's assembly, Pindola rose and walked seven steps to greet the King. The King said, "What is the reason for the change today?"

Pindola replied, "Previously I used the comportment befitting a member of the Triple Jewel to greet you. But today, if I had done that, I would have lost my head."

Immediately the King realized that this was no common person--that Pindola had spiritual penetrations. Thereupon the King prostrated himself on the ground and asked to be forgiven. Pindola replied, "Since you have repented, you won't fall into the hells, but as to the disaster of losing your country, I'm afraid that you won't be able to escape that." He continued to explain, "Because I came out to greet you and walked seven steps, you will lose your kingdom for seven years." Not long after, a neighboring country invaded. The King was taken captive and forced to go through tremendous suffering. It all happened because the King had thought to kill somebody, but that "somebody" was not an ordinary person; he was an Arhat. That's what's meant in the precepts when it says that "If one does not follow the precepts, one will lose all of these positions."

SUTRA:

THE BUDDHA THEN TOLD THE BODHISATTVAS, "NOW THAT THE TEN PRATIMOKSHA PRECEPTS HAVE BEEN SPOKEN, I SHALL EXPLAIN THE FORTY-EIGHT MINOR PRECEPTS."

SUTRA:

THE FIRST MINOR PRECEPT PROHIBITS DISRESPECTFUL BEHAVIOR TOWARD TEACHERS AND FELLOW CULTIVATORS. WHENEVER A DISCIPLE OF THE BUDDHA IS ABOUT TO BECOME AN EMPEROR, WHEEL TURNING KING, OR INFLUENTIAL OFFICIAL, HE SHOULD FIRST RECEIVE THE BODHISATTVA PRECEPTS. WHEN HE DOES SO, ALL GHOSTS AND SPIRITS WILL OFFER PROTECTION TO THAT KING OR OFFICIAL AND THE BUDDHAS WILL BE PLEASED. AFTER HE HAS RECEIVED THE PRECEPTS, HE SHOULD MAINTAIN FILIAL AND RESPECTFUL THOUGHTS. WHENEVER HE ENCOUNTERS A SENIOR-SEATED MEMBER OF THE ASSEMBLY, AN UPADYAYA, AN ACARYA, GREATLY VIRTUOUS ONES, A FELLOW STUDENT OR CULTIVATOR OF LIKE VIEWS OR LIKE CONDUCT, HE SHOULD RISE AND GREET HIM WITH FORMAL BOWS. IF, INSTEAD, A BODHISATTVA MAINTAINS A CONCEITED, ARROGANT, DELUDED, OR ANGRY ATTITUDE, FAILS TO RISE, GREET, AND BOW (TO THE AFOREMENTIONED INDIVIDUALS), FAILS TO MAKE OFFERINGS TO THEM IN ACCORD WITH DHARMA, OR IF HE IS UNWILLING TO PAWN HIMSELF, HIS COUNTRY, CITY, SONS OR DAUGHTERS, THE SEVEN PRECIOUS THINGS, OR HIS VARIOUS POSSESSIONS SO THAT HE MIGHT MAKE OFFERINGS TO THEM, THEN HE THEREBY VIOLATES THIS MINOR PRECEPT AND COMMITS A DEFILING OFFENSE.

COMMENTARY:

THE FIRST MINOR PRECEPT PROHIBITS DISRESPECTFUL BEHAVIOR TOWARD TEACHERS AND FELLOW CULTIVATORS. The teachers are your masters.

Fellow cultivators are those who practice the Way with you. If you aren't respectful to them, you're violating this First Minor Precept. Whoever receives the Precepts must be respectful to their teachers and their fellow cultivators; however, because people who are kings or officials, people who are rich or noble are more prone to arrogance, therefore, the first part of this Precept refers specifically to kings and officials. It's a forewarning to them because they are the ones who are most likely to become arrogant.

WHENEVER A DISCIPLE OF THE BUDDHA IS ABOUT TO BECOME AN EMPEROR, WHEEL-TURNING KING, OR INFLUENTIAL OFFICIAL, HE SHOULD FIRST RECEIVE THE BODHISATTVA PRECEPTS. Once one has received the Precepts, then one's blessings will be aided by those of the bright and shadowy realms. That means the spirits and ghosts will be one's Dharma protectors. Every Precept carries with it five Dharma-protecting spirits. When a bhikshu receives 250 Precepts, just imagine how many Dharma-protecting spirits he's got! In the case of someone like the living Buddha of Gold Mountain, it's not known how many tens of thousands of Dharma-protecting spirits he had. On several occasions he was on the brink of death, but he always managed to escape unscratched.

AFTER HE HAS RECEIVED THE PRECEPTS HE SHOULD MAINTAIN FILIAL AND RESPECTFUL THOUGHTS. WHENEVER HE ENCOUNTERS A SENIOR-SEATED MEMBER OF THE ASSEMBLY, AN UPADYAYA, AN ACARYA, GREATLY VIRTUOUS ONES, A FELLOW STUDENT OR FELLOW CULTIVATOR OF LIKE VIEWS OR LIKE CONDUCT, HE SHOULD RISE AND GREET HIM WITH FORMAL BOWS. There are three types of seniors seated.

1) Someone seated according to his Precept age. This means that this person is advanced in age and his Precept age is also high. He's a senior seated. When one has held the Precepts for ten years, one is called a junior seated. When one has held them for twenty years, one is called a medium seated. And when one has held them for thirty years, one is called a high (senior) seated.

2) Someone seated because he has lofty virtue and blessings. The great assembly venerates him; so he's considered a senior-seated one.

3) Someone seated with respect to his Dharma-nature. Dharma-nature here refers to the person who has lofty practices in the Way. He has already enlightened to the Way and attained a Sagely position. Take for example, the Buddha's disciple, the Venerable Subhuti, Who at seven years of age attained to Arhatship, so obviously he was higher than the rest.

Upadhaya translates as "one's Personal Teacher," or "Born of Power," which means based on the strength of the Upadhaya, one gives rise to the wonderful Precept Body of non-outflows. Acharya translates as "Master of Comportment." He teaches the regulations of comportment and also acts as a model for members of the assembly. A Greatly Virtuous One is one praised by the multitudes and is one replete with great merit and virtue. "A

fellow student" means somebody with whom one shares the same teacher. "A fellow cultivator of like views," means someone with whom one shares the same opinions. "A fellow cultivator of like conduct" refers to one who cultivates the same Dharma-door. For example, if one person likes to bow and the other person likes to recite Sutras, then they are not cultivating the same practice. But if two people cultivate the same Dharma-door, they are two people of like conduct.

IF, INSTEAD, A BODHISATTVA MAINTAINS A CONCEITED, ARROGANT, DELUDED, OR ANGRY ATTITUDE, FAILS TO RISE, GREET, AND BOW (TO THE AFOREMENTIONED INDIVIDUALS), FAILS TO MAKE OFFERINGS TO THEM IN ACCORD WITH THE DHARMA, OR IF HE IS UNWILLING TO PAWN HIMSELF, HIS COUNTRY, CITY, SONS OR DAUGHTERS, THE SEVEN PRECIOUS THINGS, OR HIS VARIOUS POSSESSION SO THAT HE MIGHT MAKE OFFERINGS TO THEM, THEN HE THEREBY VIOLATES THIS MINOR PRECEPT AND COMMITS A DEFILING OFFENSE. "Conceited" refers to the pride one carries in one's own mind. "Arrogance" refers to looking down on other people. "Deluded" means one doesn't recognize the Worthies or Sages. "An angry attitude" refers to rage and hatred that a person harbors inside.

The next part of the Precept says he should make offerings to them in accord with the Dharma to the point of being willing to pawn himself, his cities, sons and daughters, the seven precious things, and all his belongings. Why is this brought up? This means that at the very least he should be able to just be polite to such lofty people. He should be able to greet them in the proper manner when he encounters them. At best, he would bow to them and make offerings to them and accord with the Dharma when they come.

This Precept prohibits violation against the nature and is also a Precept of restraint. There are four conditions that make up an offense:

- 1) The individual is either a teacher or a fellow cultivator.
- 2) One has full awareness that it is a teacher or a fellow cultivator.
- 3) Toward them one fails to give rise to a mind of respect.
- 4) One fails to greet them when one should greet them.

Why is this Precept set up? Because one's teachers and fellow cultivators and Good Knowing Advisors are the great causes and conditions which help one to attain the Way. They are also replete with pure Dharma practices. If one fails to respect them, one will forever lose the benefit of the Dharma and will fall in with the demons. If one respects them, then one will always meet with good conditions and be successful in the Buddhadharma.

SUTRA:

THE SECOND MINOR PRECEPT PROHIBITS CONSUMING INTOXICANTS. IF A DISCIPLE OF THE BUDDHA DELIBERATELY CONSUMES INTOXICANTS, HE WILL UNDERGO THEIR LIMITLESS DETRIMENTAL EFFECTS.

IF HE MERELY PASSES A GLASS OF WINE TO A PERSON WHO THEN DRINKS FROM IT, HE WILL HAVE NO HANDS FOR FIVE HUNDRED LIVES. HOW MUCH MORE SEVERE THE RETRIBUTION WOULD BE IF HE ACTUALLY CONSUMED INTOXICANTS HIMSELF. A BODHISATTVA MUST NOT ENCOURAGE ANY PERSON OR ANY OTHER BEING TO CONSUME INTOXICANTS, HOW MUCH LESS MAY HE CONSUME THEM HIMSELF. HENCE, IF A BODHISATTVA DELIBERATELY CONSUMES INTOXICANTS OR ENCOURAGES OTHERS TO DO SO, HE THEREBY VIOLATES THIS MINOR PRECEPT AND COMMITS A DEFILING OFFENSE.

COMMENTARY:

THE SECOND MINOR PRECEPT PROHIBITS CONSUMING INTOXICANTS. The Precept against drinking wine is one of the Five Precepts--a fundamental prohibition which if violated counts as a major offense. But in the Bodhisattva Precepts, consuming intoxicants is a minor offense, whereas selling intoxicants is a major offense. This is because if one sells intoxicants, one is harming others, but if one consumes intoxicants, one is only harming oneself. So, IF A DISCIPLE OF THE BUDDHA DELIBERATELY CONSUMES INTOXICANTS, HE WILL UNDERGO THEIR LIMITLESS DETRIMENTAL EFFECTS. "Deliberately consumes" means that one knows full well that what one is drinking is alcohol. One is not drinking it by mistake. Conversely, then, if one didn't know it was alcohol when one drank it, that doesn't count.

IF HE MERELY PASSES A GLASS OF WINE TO A PERSON WHO THEN DRINKS FROM IT, HE WILL HAVE NO HANDS FOR FIVE HUNDRED LIVES. HOW MUCH MORE SEVERE THE RETRIBUTION WOULD BE IF HE ACTUALLY CONSUMED INTOXICANTS HIMSELF. A BODHISATTVA MUST NOT ENCOURAGE ANY PERSON OR ANY OTHER BEING TO CONSUME INTOXICANTS, HOW MUCH LESS MAY HE CONSUME THEM HIMSELF. HENCE, IF A BODHISATTVA DELIBERATELY CONSUMES INTOXICANTS OR ENCOURAGES OTHERS TO DO SO, HE THEREBY VIOLATES THIS MINOR PRECEPT AND COMMITS A DEFILING OFFENSE. The Precept says that Bodhisattvas "must not encourage...any other being to consume intoxicants," which includes all beings outside the human species, as well. This is a Precept of restraint. It's not a violation against the nature, and it is not prohibited by the law. The country doesn't prohibit one from making, selling, or drinking intoxicants. But within Buddhism these are considered acts of restraint.

There are four conditions that make up the offense.

- 1) It is an intoxicant.
- 2) One knows that it is an intoxicant.
- 3) One has the intent to drink it.
- 4) Once one drinks it, every single swallow is considered a separate offense. If one takes three gulps, then one has made three defiling offenses. If one teaches other people to drink it, then every single gulp is an offense for both parties, that is, the person who is drinking and the person who taught him to drink.

But there are exceptions to this Precept. For example, if you have an illness which can only be cured by a certain type of alcohol.

One time when I was in the Buddhist Academy, an Elder Dharma Master fell from the platform and sprained his shoulder. As a result, he had to take some medicine which contained alcohol. But one just can't freely take it as one pleases. There must be witnesses. So he got four students to be the witnesses. He said, "Right now I have an illness and I need alcohol as part of the cure. But after my illness is cured, I won't drink it anymore." He had four witnesses standing right there, and only then did he allow himself to partake of the medicine.

Here's another example about an exception: When the Buddha was in the world, King Prasenajit's Queen had received the Eight Precepts of a layperson. One time, King Prasenajit wanted to kill his cook. When his Queen heard about this, she wanted to save the cook, so she bedecked herself in fine adornments, put on fragrant powders, placed flowers in her hair, and prepared delicious food and wine. Then she took along several ladies-in-waiting and went to see the King. King Prasenajit was extremely pleased with the wine and the food, and afterwards the Queen beseeched the King to forget his idea of killing the cook. The King consented, and so in this way, the cook was saved.

The next day, the Queen went to the Buddha's place and repented. She had already taken the Eight Lay Precepts and one of them is that one can't put fragrant oils or perfumes on one's body or flowers in one's hair. She had also drunk wine the previous day, and the Precepts forbid that, as well. But since the only reason she did all that was because she wanted to save the cook's life, the Buddha said, "Not only have you not transgressed the Precepts, you actually have gained merit and virtue."

The Precept says a person who passes wine to another who drinks from it will have no hands for five hundred lives. That retribution seems to be very severe, but in actuality it is even more severe than that, because the retribution of the five hundred lives is multiplied by five types of retribution:

- 1) The first five hundred lives is spent in the hell of salty malt.
- 2) The second five hundred lives is spent in bubbling excrement.
- 3) The third five hundred lives is spent in the hell of the wiggling worms.
- 4) The four five hundred lives is spent in the hell of flies and knats.
- 5) The last five hundred lives is spent in the hell of heat and stupidity of ignorant bugs.

Just passing wine to another person can incur such a huge retribution! The Buddha-dharma makes this clear. If one compares that to worldly standards, it becomes quite incredible. Why is the retribution so severe? It's because the foremost condition for getting out of the wheel of rebirth is wisdom; since intoxicants delude the wisdom of people, it becomes a primary obstacle which prevents people from getting out, which is why the offense-karma is so great.

SUTRA:

THE THIRD MINOR PRECEPT PROHIBITS EATING MEAT. A DISCIPLE OF THE BUDDHA MUST NOT DELIBERATELY EAT THE FLESH OF ANY BEING, FOR IF HE DOES SO, HE THEREBY CUTS OFF GREAT COMPASSION, KINDNESS, AND THE SEED OF THE BUDDHA-NATURE AND CAUSES ALL BEINGS WHO ENCOUNTER HIM TO AVOID HIM. THEREFORE, ALL BODHISATTVAS MUST ABSTAIN FROM EATING THE FLESH OF ANY BEING, FOR MEAT-EATING IS THE SOURCE OF LIMITLESS OFFENSES. HENCE, IF A BODHISATTVA DELIBERATELY EATS MEAT, HE THEREBY VIOLATES THIS MINOR PRECEPT AND COMMITS A DEFILING OFFENSE.

COMMENTARY:

THE THIRD MINOR PRECEPT PROHIBITS EATING MEAT. In the Bodhisattva Precepts, eating meat is considered a minor offense, because it cuts off one's great compassion. A DISCIPLE OF THE BUDDHA MUST NOT DELIBERATELY EAT THE FLESH OF ANY BEING, FOR IF HE DOES SO HE THEREBY CUTS OFF GREAT COMPASSION, KINDNESS, AND THE SEED OF THE BUDDHA-NATURE AND CAUSES ALL BEINGS WHO ENCOUNTER HIM TO AVOID HIM. But, if one does not eat the meat deliberately, that does not count as an offense. "The flesh of any being" includes those that crawl or walk on the earth, those that fly in the skies, and those that swim in the waters, according to this Precept. One cannot eat any of these kinds of flesh. That's because,

All living beings have the Buddha-nature,
All can accomplish Buddhahood.

Human bodies are composed of the combination of the four elements--earth, air, fire, and water. The bodies of all other creatures are composed of the same elements. That's why eating their flesh is considered particularly cruel and harmful.

THEREFORE, ALL BODHISATTVAS MUST ABSTAIN FROM EATING THE FLESH OF ANY BEING, FOR MEAT-EATING IS THE SOURCE OF LIMITLESS OFFENSES. HENCE, IF A BODHISATTVA DELIBERATELY EATS MEAT, HE THEREBY VIOLATES THIS MINOR PRECEPT AND COMMITS A DEFILING OFFENSE. The reason why world wars never cease is just because of the impingement on the rights of others to live by eating their meat. If humankind were to stop eating meat, it is certain that the wars would decrease. When a creature is slaughtered, it feels tremendous resentment and hatred. Later, when the causes and conditions ripen, one will have to pay back the debt. That's why the resentment grows as deep as the seas and that's why wars continue without end. For this reason, the Precept says that eating meat "cuts off great compassion, kindness, and the seed of the Buddha-nature." If this Bodhisattva Precept is strictly upheld, it also forbids wearing leather shoes, furs, or silk clothing, because in all such cases one has to repay one's debts to other living creatures when the conditions ripen. So, the *Yang Chueh Sutra* (鶯掘經) says: "If an object is made of silk pongee or any material made by killing living beings, a bhikshu should not receive such an offering. One who receives such a gift is not being compassionate."

If a Bodhisattva can hold to just one Dharma, he can accomplish the Buddha's Way. That one Dharma is great compassion. It refers to compassion toward those "who are of the same substance" as one. How then would it be permissible for someone cultivating the Bodhisattva path to make use of another being's body in those ways? It is impermissible!

This is a Precept of restraint. It is not considered a violation against the nature, nor do the laws of the country prohibit eating meat. But within Buddhism this is a prohibition.

There are four conditions that constitute an offense:

- 1) That which is eaten is meat.
- 2) One knows that it is meat.
- 3) One has the intent to eat it.
- 4) It enters one's mouth and every bite that is swallowed is a separate offense.

In the Liang Dynasty during which Emperor Wu reigned, there was a Dharma Master named Yün Kuang (雲光) who was an expert at explaining the *Dharma Flower Sutra*. When he spoke, the heavenly beings scattered flowers. To this day, in Nan Ching, there is a "Scattering Flowers Platform" to commemorate that lecture series. You could say his explanation of the Sutras was adequately esoteric and wonderful, but the Dharma Master had a peculiarity: he liked to eat beef. Great Ch'an Master Chih Kung exhorted him and said, "Dharma Master, you lecture the Sutras so well; how is it that you can't renounce your habit of eating meat?"

"I eat, and yet don't eat," was the Dharma Master Yün Kuang's reply. But because of the karmic retribution involved, after the Dharma Master died, even though he had lectured the Sutras so wonderfully, he still got caught up in his karma and underwent rebirth as an ox. The ox was full-grown after four or five years and was used for pulling carts. One time, he was pulling a cart and got stuck in the mud. Since Ch'an Master Chih Kung had the Heavenly Eye, he knew that this ox was the re-incarnation of Dharma Master Yün Kuang. So he went to where the ox was laboring in the mud and said, "Yün Kuang, before when I exhorted you not to eat beef, your reply was that you eat and yet don't eat. So why is it that you can't pull and yet not pull?"

Hearing this, Dharma Master Yün Kuang gave rise to a mind of repentance. At that, the ox threw back its head and hit the yoke it bore. Its head split open and as a result, it died. Indeed, there is a retribution for eating meat!