

Brahma Net Sutra - Minor Precept 45

A disciple of the Buddha should develop a mind of great compassion. Whenever he enters people's homes, villages, cities or towns, and he sees sentient beings, he should say aloud, "You sentient beings should all take the three refuges and receive the 10 major bodhisattva precepts". Should he come across cows, pigs, horses, sheep and other kinds of animals, he should concentrate and say aloud "You are now animals; you should develop the Bodhi Mind". A bodhisattva, wherever he goes, be it climbing a mountain, entering a forest, crossing a river or walking through a field. should help all sentient beings develop the Bodhi Mind.

If a disciple of the Buddha does not wholeheartedly teach and rescue sentient beings in such a manner, he commits a secondary offense.

Ugraparipṛcchā Sūtra

Moreover, O Eminent Householder, in whatever village, town, city, kingdom or capital the bodhisattva may dwell, there he should pronounce a Dharma talk. The greedy he should induce to renunciation; those who are weak in morality to the observance of morality; those who are hostile he should cause to be patient and good natured; those who are lazy, to make efforts to exert themselves; those who are confused, to mindfulness and awareness; and those who are weak in insight, to insight. Upon the poor, one should bestow wealth; to the sick one should give medicine. One should be a protector to those who have no protector, a refuge for those who are without a refuge, an asylum for those who have no asylum. In whatever way is appropriate for all those kingdoms and capitals, in that way he should protect by means of the Dharma.

A bodhisattva living in a village, town, city, kingdom, or capital should by all means gird himself with the armor of this thought: "I should see to it that not a single being falls into a bad rebirth. This I should accomplish, and thus should I apply my efforts.

AN 11:12 Dutiyamahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time Mahānāma the Sakyian had recently recovered from an illness. At that time several mendicants were making a robe for the Buddha ...

Mahānāma the Sakyian heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

"Good, good, Mahānāma! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The **faithful** succeed, not the faithless. The **energetic** succeed, not the lazy. The **mindful** succeed, not the unmindful.

Those with **immersion** succeed, not those without immersion. The **wise** succeed, not the witless. ***When you're grounded on these five things***, go on to develop six further things. Firstly, you should recollect the Realized One ..., the teaching ... the Saṅgha ... your own ethical conduct ... your own generosity ... the deities ...

When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. You should develop this recollection of the deities while walking, standing, sitting, lying down, while working, and while at home with your children.”