

Table of Contents

| | |
|---|-----|
| Table of Contents | 1 |
| Angulimaala Sutta | 3 |
| Angulimala Sutta | 10 |
| Angulimala Sutta | 22 |
| Ani Sutta..... | 31 |
| Anubuddha Sutta..... | 33 |
| Anugghita Sutta | 35 |
| Anumaana Sutta..... | 36 |
| Âtânâtiya Sutta | 44 |
| Attadanda Sutta | 52 |
| Atthakarana Sutta | 56 |
| Atthasatapariyaya Sutta..... | 58 |
| Atthi Raga Sutta | 60 |
| The Avalambana Sutta or The Urabon Sutra | 64 |
| Avalika Sutta | 66 |
| Avarana Sutta | 68 |
| Avaranata Sutta..... | 71 |
| Avijja Sutta | 72 |
| Avatamsaka Sutra | 73 |
| The Wonderful Adornments Of The Leaders Of The Worlds ... | 92 |
| Adittapariyaya Sutta..... | 238 |
| Anupadasuttam..... | 240 |
| Anuradha Sutta | 245 |
| Anuruddha Sutta | 251 |
| Anuruddhasuttam | 260 |
| Apannaka Sutta | 271 |
| Aparihani Sutta | 288 |
| Appaka Sutta | 291 |
| Appamada Sutta | 293 |
| Aranavibhangasuttam..... | 295 |

| | |
|-----------------------------|-----|
| Arañña Sutta | 303 |
| Ariya Vamsa Sutta | 304 |
| Ariyapariyesana Sutta | 307 |
| Assu Sutta | 331 |
| Atanatiya Sutta..... | 333 |
| Ayacana Sutta..... | 346 |

Angulimaala Sutta

To Angulimala

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time in King Pasenadi Kosala's kingdom there was a robber named Angulimala. He was fierce, with bloody hands, engaged in killing living things without mercy. At that time he destroyed complete villages, complete hamlets and even the state. He killed humans to wear a garland of fingers. Then the Blessed One put on robes in the morning, taking bowl and robes entered Savatthi for alms. Going the alms round and returning from the alms round and after the meal was over, arranged the dwelling and taking bowl and robes, followed up the path to where Angulimala was. Cowherds, farmers and travelers seeing the Blessed One following up the path leading to where Angulimala was staying said, 'Recluse do not fall to that path, there lives a robber named Angulimala, a fierce one with bloody hands, engaged in killing living things, without mercy. He has destroyed complete villages, complete hamlets and even states. He kills humans to wear a garland of fingers. O, recluse, even a band of ten, twenty, thirty forty, or even fifty people going along this path were killed by this robber Angulimala. When this was said the Blessed One went on, silently.

For the second time they said it and the Blessed One went on, silently and for the third time they said it and the Blessed One went on, silently.

The robber Angulimala saw the Blessed One coming in the distance and it occurred to him: 'Indeed it is wonderful, people

come along this path in bands of ten, or twenty, or thirty, or forty, or fifty, they all got into my hands, this recluse comes all alone, without another, maybe he thinks to overcome me. What if I kill this recluse?' Then the robber Angulimala took out his sword and armor and fixed his bow and arrow and followed close behind the Blessed One. The Blessed One performed such a psychic intention, that the robber Angulimala pursuing the Blessed One with all his strength could not reach the Blessed One. Then it occurred to the robber Angulimala: 'It is indeed wonderful, earlier, I could overtake a running elephant, a running horse, a moving chariot, here running with all my strength, I cannot reach up to this recluse.' He stopped and called to the Blessed One. 'Stop! Recluse stop!'

'Angulimala, I have stopped. 'When will you stop?' The Blessed One said.

Then it occurred to the robber Angulimala: These recluses, the sons of the Sakyas talk the truth and are established in the truth: Yet while walking why did he say, 'I have stopped and Angulimala when will you stop? What if I ask about it from the recluse?' Then the robber Angulimala said this verse to the Blessed One.

'While going the recluse says 'I have stopped,' when I have stopped, he says I have not stopped.
Recluse, explain this to me, how have you stopped and I have not stopped?

Angulimala I have stopped for good, giving up punishing living things.

You are not restrained towards living things, therefore I have stopped and you have not.

After a long time did we meet a great sage in the great forest,
I will throw away demerit for good, hearing your words
enjoined with the Teaching.

Then and there the robber threw away his weapons into the
depths of the forest

Fell at the feet of the Blessed One and begged for the going forth,
The Blessed One, the sage with compassion, for the whole world,
Gave him the going forth saying. 'Come O, Bhikkhu!' that was
his going forth

Then the Blessed One with venerable Angulimala as the second
monk went through the streets of Savatthi and arrived at the
monastery offered by Anathapindika in Jeta's grove. At that
time at the entrance to the palace of king Pasenadi of Kosala was
assembled a large gathering, making much noise: 'Lord, there is
a robber Angulimala, in the kingdom. He is fierce, with bloody
hands, has no compassion for living things, destroys, hamlets,
villages and states. He killing humans collects fingers to wear as
a garland round his neck. Lord he should be punished.'

Then king Pasenadi of Kosala left his palace with about five
hundred riders on horseback and approached the monastery. He
went as far as could be reached in that conveyance and
approached the Blessed One, on foot. Approaching the Blessed
One he worshipped and sat on one side. Then the Blessed One
said thus to king Pasenadi of Kosala 'Great king, has king Seniya
Bimbisara of Magadha arisen against you, or has the Licchavis
of Vesali arisen against you?' 'No, venerable sir, neither king
Seniya Bimbisara of Magadha has arisen against me, nor the
Licchavis of vesali have arisen against me. Yet there is a robber
in my kingdom, by the name Angulimala, fierce, bloody handed,
without compassion for living things. He destroys hamlets,
villages and states killing humans to collect fingers to wear a
garland round his neck. Venerable sir, I cannot punish him.'

‘Great king, if you see, Angulimala, with shaved head and beard, donning yellow clothes, gone forth homeless, abstaining from, destroying life, taking the not given, telling lies, partaking one meal a day, and virtuous. What would you do to him?’

‘Venerable sir, I will get up from my seat on his arrival, prepare him a seat, invite him, arrange to provide the four requisites of life, robes, morsel food, dwellings and requisites when ill and provide him righteous protection. Yet venerable sir, how could such virtues come to evil doers, like him?’

At that time venerable Angulimala was seated close to the Blessed One, and the Blessed One stretched his right and said, to king Pasenadi of Kosala: ‘Great king that is Angulimala.’

Then king Pasenadi of Kosala was shivering with fear and his hairs stood on end. Then the Blessed One knowing that king Pasenadi of Kosala was shivering with fear and that his hairs were standing on end, said thus: ‘Great king, do not fear, there is nothing to fear now.’ Then all that fear vanished from the king and approached venerable Angulimala and said. ‘Venerable sir, are you Angulimala?’

‘Yes, great king, I’m Angulimaala.’

‘Of what clan is the venerable one’s father and of what clan is the venerable one’s mother?’

‘Great king, my father is Gagga and my mother Mantani’

‘Venerable sir, venerable Gaggamantaniputta, take pleasure in the Dispensation, I will provide with the four requisites of life such as robes, morsel food dwellings and requisites when ill. At that time venerable Angulimala was a dependent on morsel food, a forest dweller, a rag robe wearer and confined to three

robes. So venerable Angulimala said to king Pasenadi of Kosala. 'This is useless great king, my three robes are complete.'

Then king Pasenadi of Kosala approached the Blessed One worshipped, sat on one side and said. 'Indeed, it is wonderful, how you tame, those that have to be tamed, how you appease those that are not appeased, how you make the not extinguished to extinguish. How you tame those that could not be tamed with stick or weapon, without stick or weapon. Now we have much work to do, we would go.' Then king Pasenadi of Kosala getting up from his seat, worshipped and circumambulated the Blessed One, and went away.'

Then venerable Angulimala putting on robes in the morning and taking bowl and robes entered Savatthi for alms. When going the alms round in Savatthi in due order, saw a certain woman with the pains of childbirth, then it occurred to him, indeed beings are defiled. Then after the alms round and after the meal was over, venerable Angulimala approached the Blessed One worshipped, sat on one side and said to the Blessed One: 'Venerable sir, when I was going for alms in due order, I saw a certain woman suffering from the pains of childbirth and it occurred to me: Indeed beings are defiled.'

'Then Angulimala go to Savatthi, approach that woman and tell her. 'Sister, since my birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

'Venerable sir, won't it be a lie told with awareness, I have destroyed many living things with awareness.'

Then Angulimala go to Savatthi and approach that woman and tell her. 'Sister, since I was born in the noble birth I have not

destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

Then venerable Angulimala agreed went to Savatthi, approached that woman and told her, 'Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.' Then she got well and the child was also well. Then Angulimala, withdrawn from the crowd, secluded and diligent for dispelling, abode and before long for whatever reason sons of clansmen rightfully leave the household and become homeless, that noble end of the holy life, he here and now knowing realized and abides in. He knew, birth is destroyed, the holy life is lived, what should be done is done. There is nothing more to wish.

Then venerable Angulimala putting on robes in the morning and taking bowl and robes went the alms round in Savatthi. Then if a clod was thrown at anybody else, it hit venerable Angulimala. If a stick was thrown at anybody else, it hit venerable Angulimala. If a stone was thrown, it hit venerable Angulimala. Venerable Angulimala would come to the Blessed One with a split head and blood dripping, with the bowl broken and with robes torn. The Blessed One seeing venerable Angulimala approaching in the distance would say: Brahmin, endure that, on account of the results of your actions you would have been reaping results for many years, for many hundreds of years, for many thousands of years in hell. Brahmin, bear the results of your actions here and now.

Venerable Angulimala experienced the pleasantness of release in his seclusion, and then these verses occurred to him:

'The negligent one became diligent, and illuminates the world like the moon freed from clouds.

When his merit covers up the demerit, he illuminates the world

like the moon freed from clouds.

The young Bhikkhu yoked to the Dispensation of the Blessed One illuminates the world-like the moon freed from clouds.

My enemies, listen to the Teaching, be yoked to the Dispensation of the Blessed One.

My enemies, associate with friends who show the appeasing Teaching.

My enemies, with patience and aversion dispelled, listen to the Teaching and live according to the Teaching,

Do not hurt me or anybody else for any reason, attain to the highest appeasement and protect the firm and the infirm.

Irrigators lead water, fletchers bend arrows, the carpenter bends wood and the wise tame the self.

Some are tamed with a stick, or hook or whip, I was tamed without a stick or weapon, by a such like one.

Earlier when I was a hurter, my name was non-hurter, now am true to my name--I do not hurt anyone.

Earlier I was a robber known as Angulimala, and was carried away by the surge of the refuge in the enlightenment.

Earlier I was known as Angulimala with bloody hands, look at the refuge the leader of being is destroyed

Having done many actions leading to birth in hell, touched by the results of actions, I partake food without a debt.

Fools are yoked to negligence, the wise protect diligence as the highest wealth.

Do not be yoked to negligence, and sensual pleasures, concentrate diligently to attain pleasantness.

Go to increase, not to decrease, this is good advice, reach the highest of the analytical knowledge's.

Go to increase, not to decrease, this is good advice of mine, I have attained the

Three knowledge's and done the dispensation of the Enlightened One.

Angulimala Sutta

About Angulimala

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. And at that time in King Pasenadi's realm there was a bandit named Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wore a garland (*mala*) made of fingers (*anguli*).

Then the Blessed One, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Savatthi for alms. Having wandered for alms in Savatthi and returning from his alms round after his meal, set his lodging in order. Carrying his robes & bowl, he went along the road to where Angulimala was staying. Cowherds, shepherds, & farmers saw him going along the road to where Angulimala was staying, and on seeing him said to him, "Don't go along that road, contemplative, for on that road is Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. Groups of ten, twenty, thirty, & forty men have gone along that road, and

even they have fallen into Angulimala's hands." When this was said, the Blessed One kept going in silence.

A second time... A third time, cowherds, shepherds, & farmers said to the Blessed One, "Don't go along that road, contemplative... Groups of ten, twenty, thirty, & forty men have gone along that road, and even they have fallen into Angulimala's hands." When this was said, the Blessed One kept going in silence.

Then Angulimala saw the Blessed One coming from afar and on seeing him, this thought occurred to him: "Isn't it amazing! Isn't it astounding! Groups of ten, twenty, thirty, & forty men have gone along this road, and even they have fallen into my hands, and yet now this contemplative comes attacking, as it were, alone and without a companion. Why don't I kill him?" So Angulimala, taking up his sword & shield, buckling on his bow & quiver, followed right behind the Blessed One.

Then the Blessed One willed a feat of psychic power such that Angulimala, though running with all his might, could not catch up with the Blessed One walking at normal pace. Then the thought occurred to Angulimala: "Isn't it amazing! Isn't it astounding! In the past I've chased & seized even a swift-running elephant, a swift-running horse, a swift-running chariot, a swift-running deer. But now, even though I'm running with all my might, I can't catch up with this contemplative walking at normal pace." So he stopped and called out to the Blessed One, "Stop, contemplative! Stop!" "I *have* stopped, Angulimala. *You* stop."

Then the thought occurred to Angulimala, "These Sakyan contemplatives are speakers of the truth, asserters of the truths, and yet this contemplative, even while walking, says,

'I have stopped, Angulimala. *You* stop.' Why don't I question him?"

So Angulimala the bandit addressed this verse to the Blessed One:

"While walking, contemplative,
you say, 'I have stopped.'
But when *I* have stopped
you say I haven't.
I ask you the meaning of this:
How have you stopped?
How haven't I?"

[The Buddha:]

"I have stopped, Angulimala,
once & for all,
having cast off violence
toward all living beings.
You, though,
are unrestrained toward beings.
That's how I've stopped
and you haven't."

[Angulimala:]

"At long last a greatly revered great seer
for my sake
has come to the great forest.
Having heard your verse
in line with the Dhamma,
I will go about
having abandoned evil."

So saying, the bandit
hurled his sword & weapons
over a cliff
into a chasm,
a pit.

Then the bandit paid homage
to the feet of the One Well-gone,
and right there requested the Going-forth.

The Awakened One,
the compassionate great seer,
the teacher of the world, along with its devas,
said to him then:

"Come, bhikkhu."
That in itself
was bhikkhuhood for him.

Then the Blessed One set out wandering toward Savatthi with Ven. Angulimala as his attendant monk. After wandering by stages he reached Savatthi, and there he lived, near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time a large crowd of people, loud & noisy, had gathered at the gates to King Pasenadi Kosala's inner palace, [calling out,] "There is a bandit in your realm, sire, named Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. The king must stamp him out!" Then King Pasenadi Kosala, with a cavalry of roughly 500 horsemen, drove out of Savatthi and entered the monastery. Driving as far as the ground was passable for chariots, he

got down from his chariot and went on foot to the Blessed One. On arrival, having bowed down, he sat to one side. As he was sitting there, the Blessed One said to him, "What is it, great king? Has King Seniya Bimbisara of Magadha provoked you, or have the Licchavis of Vesali or some other hostile king?"

"No, lord. King Seniya Bimbisara of Magadha hasn't provoked me, nor have the Licchavis of Vesali, nor has some other hostile king. There is a bandit in my realm, lord, named Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. I am going to stamp him out." [1]

"Great king, suppose you were to see Angulimala with his hair & beard shaved off, wearing the ochre robe, having gone forth from the home life into homelessness, refraining from killing living beings, refraining from taking what is not given, refraining from telling lies, living the holy life on one meal a day, virtuous & of fine character: what would you do to him?"

"We would bow down to him, lord, or rise up to greet him, or offer him a seat, or offer him robes, almsfood, lodgings, or medicinal requisites for curing illness; or we would arrange a lawful guard, protection, & defense. But how could there be such virtue & restraint in an unvirtuous, evil character?" Now at that time Ven. Angulimala was sitting not far from the Blessed One. So the Blessed One, pointing with his right arm, said to King Pasenadi Kosala, "That, great king, is Angulimala." Then King Pasenadi Kosala was frightened, terrified, his hair standing on end. So the Blessed One,

sensing the king's fear & hair-raising awe, said to him,
"Don't be afraid, great king. Don't be afraid. He poses no
danger to you.

Then the king's fear, his terror, his hair-standing-on-end
subsided. He went over to Ven. Angulimala and said, "Are
you really Angulimala, lord?"

"Yes, great king."

"What is your father's clan? What is your mother's clan?"

"My father is a Gagga, great king, and my mother a
Mantani."

"Then may Master Gagga Mantaniputta delight [in staying
here]. I will be responsible for your robes, almsfood,
lodgings, & medicinal requisites for curing illness."

Now it so happened that at that time Ven. Angulimala was a
wilderness-dweller, an alms-goer, wearing one set of the
triple robe made of cast-off cloth. So he said to King
Pasenadi Kosala, "Enough, great king. My triple robe is
complete."

So King Pasenadi Kosala went to the Blessed One and on
arrival, having bowed down, sat to one side. As he was
sitting there he said to the Blessed One, "It's amazing, lord.
It's astounding, how the Blessed One has tamed the
untamed, pacified the unpeaceful, and brought to
Unbinding those who were not unbound. For what we could
not tame even with blunt or bladed weapons, the Blessed
One has tamed without blunt or bladed weapons. Now, lord,
we must go. Many are our duties, many our
responsibilities."

"Then do, great king, what you think it is now time to do."

Then King Pasenadi Kosala got up from his seat, bowed down to the Blessed One and -- keeping him to his right -- departed.

Then Ven. Angulimala, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Savatthi for alms. As he was going from house to house for alms, he saw a woman suffering a breech birth. On seeing her, the thought occurred to him: "How tormented are living beings! How tormented are living beings!" Then, having wandered for alms in Savatthi and returning from his alms round after his meal, he went to the Blessed One. On arrival, having bowed down to him, he sat to one side. As he was sitting there he said to the Blessed One, "Just now, lord, early in the morning, having put on my robes and carrying my outer robe & bowl, I went into Savatthi for alms. As I was going from house to house for alms, I saw a woman suffering a breech birth. On seeing her, the thought occurred to me: 'How tormented are living beings! How tormented are living beings!'"

"In that case, Angulimala, go to that woman and on arrival say to her, 'Sister, since I was born I do not recall intentionally killing a living being. Through this truth may there be wellbeing for you, wellbeing for your fetus.'"

"But, lord, wouldn't that be a lie for me? For I have intentionally killed many living beings."

"Then in that case, Angulimala, go to that woman and on arrival say to her, 'Sister, since I was born in the noble birth, I do not recall intentionally killing a living being. Through this truth may there be wellbeing for you, wellbeing for your fetus.'"[2]

Responding, "As you say, lord," to the Blessed One, Angulimala went to that woman and on arrival said to her, "Sister, since I was born in the noble birth, I do not recall intentionally killing a living being. Through this may there be wellbeing for you, wellbeing for your fetus." And there was wellbeing for the woman, wellbeing for her fetus. Then Ven. Angulimala, dwelling alone, secluded, heedful, ardent, & resolute, in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Angulimala became another one of the arahants.

Then Ven. Angulimala, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Savatthi for alms. Now at that time a clod thrown by one person hit Ven. Angulimala on the body, a stone thrown by another person hit him on the body, and a potsherd thrown by still another person hit him on the body. So Ven. Angulimala -- his head broken open and dripping with blood, his bowl broken, and his outer robe ripped to shreds - - went to the Blessed One. The Blessed One saw him coming from afar and on seeing him said to him: "Bear with it, brahman! Bear with it! The fruit of the kamma that would have burned you in hell for many years, many hundreds of years, many thousands of years, you are now experiencing in the here-&-now!" [3]

Then Ven. Angulimala, having gone alone into seclusion, experienced the bliss of release. At that time he exclaimed:

Who once was heedless,
but later is not,
 brightens the world
 like the moon set free from a cloud. [4]

His evil-done deed
is replaced with skillfulness:
 he brightens the world
 like the moon set free from a cloud. [5]

Whatever young monk
devotes himself
to the Buddha's bidding:
 he brightens the world
 like the moon set free from a cloud.

May even my enemies
 hear talk of the Dhamma.
May even my enemies
 devote themselves
 to the Buddha's bidding.
May even my enemies
 associate with those people
 who -- peaceful, good --
 get others to accept the Dhamma.
May even my enemies
 hear the Dhamma time & again
 from those who advise endurance,
 forbearance,
 who praise non-opposition,
and may they follow it.

For surely he wouldn't harm me,
or anyone else;
he would attain the foremost peace,
would protect the feeble & firm.

Irrigators guide the water.
Fletchers shape the arrow shaft.
Carpenters shape the wood.
The wise control
themselves. [6]

Some tame with a blunt stick,
with hooks, & with whips
But without blunt or bladed weapons
I was tamed by the one who is Such.

"Doer of No Harm" is my name,
but I used to be a doer of harm.
Today I am true to my name,
for I harm no one at all.

A bandit
I used to be,
renowned as Angulimala.
Swept along by a great flood,
I went to the Buddha as refuge.

Bloody-handed
I used to be,
renowned as Angulimala.
See my going for refuge!
Uprooted is [craving],
the guide to becoming.

Having done the type of kamma
that would lead to many
bad destinations,
touched by the fruit of [that] kamma,
unindebted, I eat my food. [7]

They're addicted to heedlessness
-- dullards, fools --
while one who is wise
cherishes heedfulness
as his highest wealth. [8]

Don't give way to heedlessness
or to intimacy
with sensual delight --
for a heedful person,
absorbed in jhana,
attains an abundant bliss. [9]

This [10] has come well & not gone away,
it was not badly thought through for me.
From among well-analyzed qualities,
I have obtained
the best.

This has come well & not gone away,
it was not badly thought through for me.
The three knowledges
have been attained;
the Buddha's bidding,
done.

Notes

1. The PTS reading here, followed in *The Middle Length Sayings* and *The Middle Length Discourses of the Buddha* -- "I will not stamp him out" -- is surely a mistake. I follow the Thai reading on this passage, even though it is somewhat ungrammatical. There are passages in MN 90 where King Pasenadi's sentences don't quite parse, and perhaps this is another example of his brusque language.
2. This blessing is often chanted at house blessings in Theravada countries.
3. This incident illustrates the kammic principle stated in AN III.99.
4. This verse = Dhp 172.
5. This verse = Dhp 173.
6. This verse = Dhp 80.
7. This verse is another illustration of the principle stated in AN III.99.
8. This verse = Dhp 26.
9. This verse = Dhp 27.
10. "This" apparently refers to the abundant bliss mentioned in the previous verse

Angulimala Sutta

To Angulimala

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time in King Pasenadi Kosala's kingdom there was a robber named Angulimala. He was fierce, with bloody hands, engaged in killing living things without mercy. At that time he destroyed complete villages, complete hamlets and even the state. He killed humans to wear a garland of fingers. Then the Blessed One put on robes in the morning, taking bowl and robes entered Savatthi for alms. Going the alms round and returning from the alms round and after the meal was over, arranged the dwelling and taking bowl and robes, followed up the path to where Angulimala was. Cowherds, farmers and travelers seeing the Blessed One following up the path leading to where Angulimala was staying said. 'Recluse do not fall to that path, there lives a robber named Angulimala, a fierce one with bloody hands, engaged in killing living things, without mercy. He has destroyed complete villages, complete hamlets and even states. He kills humans to wear a garland of fingers. O recluse, even a band of ten, twenty, thirty forty, or even fifty people going along this path were killed by this robber Angulimala. When this was said the Blessed One went on, silently.

For the second time they said it and the Blessed One went on, silently and for the third time they said it and the Blessed One went on, silently.

The robber Angulimala saw the Blessed One coming in the distance and it occurred to him: Indeed it is wonderful, people come along this path in bands of ten, or twenty, or thirty, or forty, or fifty, they all got into my hands, this recluse comes all alone, without another, may be he thinks to overcome me. What if I kill this recluse? Then the robber Angulimala took out his sword and armor and fixed his bow and arrow and followed close behind Blessed One. The Blessed One performed such a psychic intention, that the robber Angulimala pursuing the Blessed One with all his strength would not reach the Blessed One. Then it occurred to the robber Angulimala: It is indeed wonderful, earlier, I could overtake a running elephant, a running horse, a moving chariot, here running with all my strength, I cannot reach up to this recluse. He stopped and called to the Blessed One. 'Stop! Recluse stop!'

Angulimala, I have stopped. 'Stop you too!' The Blessed One said.

Then it occurred to the robber Angulimala: These recluses, the sons of the Sakyas talk the truth and are established in the truth: Yet while walking why did he say, I have stopped and Angulimala you too stop! What if I ask about it from the recluse?' Then the robber Angulimala said this verse to the Blessed One.

'While going the recluse says 'I have stopped,' when I have stopped, he says I have not stopped.

Recluse, explain this to me, how have you stopped and I have not stopped.

Angulimala I have stopped for good, giving up punishing living things.

You are not restrained towards living things, therefore I have stopped and you have not.

After a long time did we meet a great sage in the great forest,

I will throw away demerit for good, hearing your words enjoined with the Teaching.

Then and there the robber threw away his weapons into the depths of the forest, fell at the feet of the Blessed One and begged for the going forth.

The Blessed One, the sage with compassion, for the whole world, gave him the going forth saying. 'Come O Bhikkhu!' that was his going forth

Then the Blessed One with venerable Angulimala as the second monk went through the streets of Savatthi and arrived at the monastery offered by Anathapindika in Jeta's grove. At that time at the entrance to the palace of king Pasenadi of Kosala was assembled a large gathering, making much noise: Lord, there is a robber Angulimala, in the kingdom. He is fierce, with bloody hands, has no compassion for living things, destroys, hamlets, villages and states. He killing humans collects fingers to wear as a garland round his neck. Lord he should be punished.

Then king Pasenadi of Kosala left his palace with about five hundred riders on horseback and approached the monastery. Went as far as could be reached in that conveyance and approached the Blessed One, on foot. Approaching the

Blessed One worshipped and sat on a side. Then the Blessed One said thus to king Pasenadi of Kosala 'Great king, has king Seniya Bimbisara of Magadha arisen against you, or has the Licchavis of Vesali arisen against you?' 'No, venerable sir, neither king Seniya Bimbisara of Magadha has arisen against me, nor the Licchavis of Vesali have arisen against me. Yet there is a robber in my kingdom, by the name Angulimala, fierce, bloody handed, without compassion for living things. He destroys hamlets, villages and states killing humans to collect fingers to wear a garland round his neck. Venerable sir, I cannot punish him.'

'Great king, if you see, Angulimala, with shaved head and beard, donning yellow clothes, gone forth homeless, abstaining from, destroying life, taking the not given, telling lies, partaking one meal a day, and virtuous. What would you do to him?'

'Venerable sir, I will get up from my seat on his arrival, prepare him a seat, invite him, arrange to provide the four requisites of life, robes, morsel food, dwellings and requisites when ill and provide him righteous protection. Yet venerable sir, how could such virtues come to evil doers, like him?'

At that time venerable Angulimala was seated close to the Blessed One, and the Blessed One stretched his right and said, to king Pasenadi of Kosala: Great king that is Angulimala.

Then king Pasenadi of Kosala was shivering with fear and his hairs stood on end. Then the Blessed One knowing that king Pasenadi of Kosala was shivering with fear and that his

hairs were standing on end, said thus: Great king, do not fear, there is nothing to fear now. Then all that fear vanished from the king and approached venerable Angulimala and said. 'Venerable sir, are you Angulimala?'

'Yes, great king, I'm Angulimaala.'

'Of what clan is the venerable one's father and of what clan is the venerable one's mother?'

'Great king, my father is Gagga and my mother Mantani'

'Venerable sir, venerable Gaggamantaniputta, take pleasure in the Dispensation, I will provide with the four requisites of life such as robes, morsel food dwellings and requisites when ill. At that time venerable Angulimala was a dependent on morsel food, a forest dweller, a rag robe wearer and confined to three robes. So venerable Angulimala said to king Pasenadi of Kosala.' Useless great king, my three robes are complete.'

Then king Pasenadi of Kosala approached the Blessed One worshipped, sat on a side and said. 'Indeed, it is wonderful, how you tame, those that have to be tamed, how you appease those that are not appeased, how you make the not extinguished to extinguish. How you tame those that could not be tamed with stick or weapon, without stick or weapon. Now we have much work to do, we would go. Then king Pasenadi of Kosala getting up from his seat, worshipped and circumambulated the Blessed One, and went away.'

Then venerable Angulimala putting on robes in the morning and taking bowl and robes entered Savatthi for alms. When going the alms round in Savatthi in due order, saw a certain

woman with the pains of childbirth, then it occurred to him, indeed beings are defiled. Then after the alms round and after the meal was over, venerable Angulimala approached the Blessed One worshipped, sat on a side and said to the Blessed One: 'Venerable sir, when I was going for alms in due order, I saw a certain woman suffering from the pains of childbirth and it occurred to me: Indeed beings are defiled.'

'Then Angulimala go to Savatthi, approach that woman and tell her. 'Sister, since my birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

'Venerable sir, won't it be a lie told with awareness, I have destroyed many living things with awareness.'

Then Angulimala go to Savatthi and approach that woman and tell her. 'Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

Then venerable Angulimala agreed went to Savatthi approached that woman and told her. 'Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.' Then she got well and the child was also well. Then Angulimala withdrawn from the crowd, secluded and diligent for dispelling abode and before long for whatever reason sons of clansmen rightfully leave the household and become homeless, that noble end of the holy life he here and now knowing realized and abode. He knew, birth is destroyed, the holy life is lived, what should be done is done. There is nothing more to wish.

Then venerable Angulimala putting on robes in the morning and taking bowl and robes went the alms round in Savatthi. Then if a clod was thrown at anybody else, it hit venerable Angulimala. If a stick was thrown at anybody else, it hit venerable Angulimala. If a stone was thrown, it hit venerable Angulimala. Venerable Angulimala would come to the Blessed One with a split head and blood dripping, with the bowl broken and with robes torn. The Blessed One seeing venerable Angulimala approaching in the distance would say: Brahmin, endure that, on account of the results of your actions you would have been reaping results for many years, for many hundreds of years, for many thousands of years in hell. Brahmin, bear the results of your actions here and now.

Venerable Angulimala experienced the pleasantness of release in his seclusion, and then these verses occurred to him:

'The negligent one became diligent, and illuminates the world like the moon freed from clouds.

When his merit covers up the demerit, he illuminates the world like the moon freed from clouds.

The young Bhikkhu yoked to the Dispensation of the Blessed One illuminates the world-like the moon freed from clouds.

My enemies, listen to the Teaching, be yoked to the Dispensation of the Blessed One.

My enemies, associate friends who show the appeasing Teaching

My enemies, with patience and aversion dispelled, listen to the Teaching and live according to the Teaching,

Do not hurt me or anybody else for any reason, attain to the highest appeasement and protect the firm and the infirm.

Irrigators lead water, fletchers bend arrows, the carpenter bends wood and the wise tame the self.

Some are tamed with a stick, or hook or whip, I was tamed without a stick or weapon, by a such like one.

Earlier when I was a hurter, my name was non-hurter, now am true to my name I do not hurt anyone.

Earlier I was a robber known as Angulimala, and was carried away by the surge of the refuge in the enlightenment.

Earlier I was known as Angulimala with bloody hands, look at the refuge the leader of being is destroyed

Having done many actions leading to birth in hell, touched by the results of actions I partake food without a debt.

Fools are yoked to negligence; the wise protect diligence as the highest wealth.

Do not be yoked to negligence, and sensual pleasures, concentrate diligently to attain pleasantness.

Go to increase, not to decrease, this is good advice, reach the highest of the analytical knowledge's.

Go to increase, not to decrease, this is good advice of mine, I
have attained the Three knowledge's and done the
dispensation of the Enlightened One.

[End of the Angulimala Sutta]

Ani Sutta

The Peg

Staying at Savatthi. "Monks, there once was a time when the Dasarahas had a large drum called 'Summoner.' Whenever Summoner was split, the Dasarahas inserted another peg in it, until the time came when Summoner's original wooden body had disappeared and only a conglomeration of pegs remained. [1]

"In the same way, in the course of the future there will be monks who won't listen when discourses that are words of the Tathágata -- deep, deep in their meaning, transcendent, connected with emptiness -- are being recited. They won't lend ear, won't set their hearts on knowing them, won't regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works -- the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples -- are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping and mastering.

"In this way the disappearance of the discourses that are words of the Tathágata -- deep, deep in their meaning, transcendent, connected with emptiness -- will come about.

"Thus you should train yourselves: 'We will listen when discourses that are words of the Tathágata -- deep, deep in their meaning, transcendent, connected with emptiness -- are being recited. We will lend ear, will set our hearts on knowing them, will regard these teachings as worth

grasping and mastering.' That's how you should train yourselves."

Note

1. The Commentary notes that the drum originally could be heard for twelve leagues, but in its final condition couldn't be heard even from behind a curtain.

Anubuddha Sutta

Understanding

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Vajjians at Bhandā Village. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "It's because of not understanding and not penetrating four things that we have wandered and transmigrated on such a long, long time, you and I. Which four?"

"It's because of not understanding and not penetrating noble virtue that we have wandered and transmigrated on such a long, long time, you and I.

"It's because of not understanding and not penetrating noble concentration that we have wandered and transmigrated on such a long, long time, you and I.

"It's because of not understanding and not penetrating noble discernment that we have wandered and transmigrated on such a long, long time, you and I.

"It's because of not understanding and not penetrating noble release that we have wandered and transmigrated on such a long, long time, you and I.

"But when noble virtue is understood and penetrated, when noble concentration... noble discernment... noble release is

understood and penetrated, then craving for becoming is destroyed, the guide to becoming (craving and attachment) is ended, there is now no further becoming."

That is what the Blessed One said. When the One Well-gone had said that, he -- the Teacher -- said further:

Unexcelled virtue, concentration,
discernment, and release:
have been understood by Gotama of glorious stature.
Having known them directly,
he taught the Dhamma to the monks --
the Awakened One
the Teacher who has put an end to suffering and stress,
the One with vision
totally unbound.

Anugghita Sutta

Supported

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, when right view is supported by five factors, it has release through awareness as its fruit, release through awareness as its reward; it has release through discernment as its fruit, release through discernment as its reward. Which five?"

"There is the case where right view is supported by virtue, supported by learning, supported by discussion, supported by tranquillity, supported by insight.

"When supported by these five factors, right view has release through awareness as its fruit, release through awareness as its reward; it has release through discernment as its fruit, release through discernment as its reward."

Anumaana Sutta

Self Observation

I heard thus:

At one time venerable Maha Moggallana lived in the deer park, in the Bhesakalaa forest among the Sumsumaara hills in the Bhagga country. Then venerable Maha Moggallana addressed the Bhikkhus

Even if the Bhikkhus concede to be advised, if they are unruly, with unruly talk, not submissive to advice, the co-associates in the holy life should think not to advise them and not take them into their confidence. Friends, what are the unruly things? The Bhikkhu with evil desires is submerged in them. The Bhikkhu with evil desires submerged in them is an unruly thing. Praising himself the Bhikkhu disparages others. The Bhikkhu praising himself and disparaging others is an unruly thing. Again the angry Bhikkhu is overcome by it. The Bhikkhu angry and overcome by it, is an unruly thing. Again the angry Bhikkhu bears a grudge. The Bhikkhu angry and bearing a grudge, is an unruly thing. Becoming angry the Bhikkhu has a cursing nature. The Bhikkhu angry and cursing on account of that anger, is an unruly thing. Becoming angry the Bhikkhu speaks angry words. The Bhikkhu becoming angry, speaking angry words, is an unruly thing. When reprimanded the Bhikkhu retorts. The reprimanded Bhikkhu retorting is an unruly thing. When reprimanded the Bhikkhu reprimands in return. The reprimanded Bhikkhu reprimanding in return, is an unruly thing. When

reprimanded the Bhikkhu makes a counter charge. The reprimanded Bhikkhu making a counter charge is an unruly thing. Again, when reprimanded the Bhikkhu evades the question and shows anger and discontent The reprimanded Bhikkhu evading the question, and becoming angry and discontented, is an unruly thing. The reprimanded Bhikkhu would not accept admonition. The reprimanded Bhikkhu not accepting admonition is an unruly thing. Again the Bhikkhu becomes hypocritical and unmerciful. The Bhikkhu becoming hypocritical and un-merciful is an unruly thing. Again the Bhikkhu becomes jealous and selfish. The Bhikkhu becoming jealous and selfish is an unruly thing. Again the Bhikkhu becomes crafty and fraudulent. The Bhikkhu becoming crafty and fraudulent, is an unruly thing. Again the Bhikkhu becomes obstinate and holds a high opinion of himself. The Bhikkhu, becoming obstinate and holding a high opinion of himself is an unruly thing. Again the Bhikkhu stained with worldliness, holds to it tenaciously finding it difficult to give up. The worldly Bhikkhu holding to views tenaciously and finding it difficult to give up, is an unruly thing...Even if the Bhikkhus do not ask for advice, are suave, have a gentle disposition, patient, and full of reverence when advised, the Bhikkhus should think to advise them and take them into confidence

Friends, Bhikkhus, what are suave things. A Bhikkhu not overcome by evil desires is a suave thing. Again, the Bhikkhu not praising himself and not disparaging others is a suave thing. Again the Bhikkhu not angry and not bearing a grudge is a suave thing. Again, the Bhikkhu not angry and not cursing others is a suave thing. Again, the Bhikkhu not speaking angry words is a suave thing. Again, the Bhikkhu

not retorting when reprimanded is a suave thing. Again, the Bhikkhu not counter charging when reprimanded is a suave thing. Again, the reprimanded Bhikkhu not leading the conversation aside and not showing anger and discontent, is a suave thing. Again, the reprimanded Bhikkhu accepting admonition is a suave thing. Again, the Bhikkhu not hypocritical, is merciful is a suave thing. Again, the Bhikkhu not jealous and selfish is a suave thing. Again, the Bhikkhu not crafty and fraudulent is a suave thing. Again, the Bhikkhu not obstinate, not holding a high opinion of himself, is a suave thing.

Here, friends, by the Bhikkhu himself should this observation be done, 'I do not like a person overcome by evil desires, in the same manner if I were overcome by evil desires, others would detest me, knowing this, I should arouse thoughts, not to be overcome by evil desires. I do not like a person praising himself and disparaging others, in the same manner, if I praise myself and disparage others, I would be detested, knowing this I should arouse thoughts to be careful when praising myself and disparaging others. I do not like an angry person, in the same manner, I would be detested, if overcome by anger, knowing this I should arouse thoughts not to be overcome by anger. I do not like a person with a grudge, in the same manner, if I had a grudge on account of anger, others would detest me, knowing this I should arouse thoughts not to bear a grudge. I do not like a cursing person, in the same manner others would detest me if I had a cursing nature, knowing this I should arouse thoughts to dispel the cursing nature. I do not like a person speaking angrily, in the same manner others would detest me if I spoke angry words, knowing this, I should arouse

thoughts to overcome this nature. I do not like a person who retorts when reprimanded, in the same manner, I would be detested if I retorted when reprimanded, knowing this I should not retort when reprimanded. I do not like a person who evades the question and becomes angry and discontented when reprimanded, if I did this, others would detest me. Knowing this, I should not evade the question and become angry and discontented when reprimanded. I do not like a person who would not accept admonition after being reprimanded. If I did this others would detest me. Knowing this, I should accept admonition after being reprimanded. I do not like a merciless hypocrite. If I became a merciless hypocrite, others would detest me. Knowing this, I should be merciful and no hypocrite. I do not like a jealous, selfish person. If I were jealous and selfish, others would detest me, knowing this I should be not jealous and selfish. I do not like a crafty, fraudulent person. If I were crafty and fraudulent, others would detest me, knowing this I should be not crafty and not fraudulent. I do not like an obstinate person who has a high opinion of himself. If I was obstinate and had a high opinion of myself, others would detest me, knowing this I should not be obstinate and hold a high opinion of myself. I do not like a worldly person who holds to views tenaciously and finds it difficult to give them up. If I was like that others would detest me, knowing this, I should not hold to views tenaciously and should give them up with ease.'

Again, the Bhikkhu should reflect, 'are there evil desires in me?' If when reflecting, the Bhikkhu sees any evil desires, he should make an effort to dispel those evil desires. When reflecting, if the Bhikkhu sees there are no evil desires, he

should abide delighted and joyful, training in those meritorious things day and night. Again the Bhikkhu should reflect, do I praise myself and disparage others? When reflecting if the Bhikkhu sees, praising himself and disparaging others, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees not praising himself and not disparaging others, he should abide delighted and joyful, training in those meritorious things day and night. Again the Bhikkhu should reflect am I overcome with anger? When reflecting, if the Bhikkhu sees himself overcome by anger, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not overcome by anger, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect, do I bear a grudge? When reflecting, if the Bhikkhu sees himself angry with a grudge, he should make an effort to dispel those evil things. When reflecting, if the Bhikkhu sees himself not angry and without a grudge, he should abide delighted and joyful training in those meritorious things day and night. Again the Bhikkhu should reflect, do I curse with an angry mind? When reflecting, if the Bhikkhu sees himself cursing and angry, he should make an effort to dispel those evil things. When reflecting, if the Bhikkhu sees himself not angry and not cursing he should abide delighted and joyful training in those meritorious things day and night. Again the Bhikkhu should reflect, do I utter angry words? When reflecting, if the Bhikkhu sees himself uttering angry words, he should make an effort to dispel those evil things. When reflecting, if he sees himself not uttering angry words, he should abide delighted and joyful training in those meritorious things say and night. Again the Bhikkhu should reflect, do I retort when

reprimanded? When reflecting, if the Bhikkhu sees himself retorting when reprimanded, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not retorting when reprimanded, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect, do I depreciate the reprimander? When reflecting, if the Bhikkhu sees himself depreciating the reprimander, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not depreciating the reprimander, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect, do I reprimand the reprimander? When reflecting if the Bhikkhu sees himself reprimanding the reprimander, he should make an effort to dispel those evil things. When reflecting, if he sees himself not reprimanding the reprimander, he should abide delighted and joyful training in those meritorious things. Again, the Bhikkhu should reflect do I evade the reprimander and show anger and discontent? When reflecting if the Bhikkhu sees himself evading the reprimander and showing anger and discontent, he should make an effort to dispel those evil things. When reflecting if he sees himself not evading the reprimander and not showing anger and discontent, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect do I accept admonition from the reprimander? When reflecting if the Bhikkhu sees himself not accepting admonition from the reprimander, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself accepting admonition from the reprimander, he should abide delighted and joyful training in those meritorious things day and night. Again the

Bhikkhu should reflect am I an unmerciful hypocrite? When reflecting, if the Bhikkhu sees himself an unmerciful hypocrite, he should make an effort to dispel those evil things. When reflecting if he sees himself merciful and not a hypocrite, he should abide delighted and joyful training in those meritorious things day and night. Again, the Bhikkhu should reflect, am I jealous and selfish? When reflecting if the Bhikkhu sees himself jealous and selfish, he make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not jealous or selfish, he should abide delighted and joyful, training in those meritorious things day and night. Again the Bhikkhu should reflect am I crafty and fraudulent? When reflecting, if the Bhikkhu sees himself crafty and fraudulent, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not crafty nor fraudulent, he should abide delighted and joyful, training in those meritorious things day and night. Again, the Bhikkhu should reflect, am I obstinate and do I have a high opinion of myself? When reflecting, if the Bhikkhu sees himself obstinate with a high opinion of himself, he should make an effort to dispel those evil things. When reflecting if he sees himself not obstinate and without a high opinion of himself, he should abide delighted and joyful training in those meritorious things day and night. Again, the Bhikkhu should reflect, am I worldly holding to views tenaciously and finding it difficult to give up? When reflecting, if he sees himself holding to views tenaciously and finding it difficult to give up, he should make effort to dispel those evil things. When reflecting, if he sees himself not holding to views tenaciously and giving them up with ease, he should be delighted and joyful, training in those meritorious things day and night. .

When reflecting, if the Bhikkhu sees all these evil things not dispelled, he should make effort to dispel all these evil things. When reflecting if he sees all these things dispelled, he should abide delighted and joyful training in those meritorious things day and night. Like a woman, a man, a child or youth fond of decoration would take a mirror, a clear surface, or a bowl of water and would see the reflection of the face, and seeing a speck of dirt would make effort to dispel it, not seeing a speck of dirt would be pleased on account of it. In the same way the Bhikkhu when reflecting if he sees all these evil things should make effort to dispel them. When reflecting if he does not see these things should be delighted and joyful training in those meritorious things day and night.

Venerable Maha Moggallana said thus and those Bhikkhus delighted in those words.

Âtânâtiya Sutta

The Discourse Called Âtânâtiya

Thus I heard. Buddha resided on the mountain Gijjha-kuta (the Eagle-peak) near Râjagaha. One night the four gods, regents of the four quarters, visited him, attended by a large retinue of demons, inferior gods and Nâgas, and arranged themselves on the four sides, illuminating the whole of the Eagle-rock with their splendour, and having worshipped him, sat down near him. Some of the demons (Yakkhas) worshipped him and sat down; others sat down after having had pleasing conversation with Buddha; others merely bowed themselves with elevated clasped hands and sat down; some announced their names and race, and others sat down in silence. When they were seated the great king Vessavana (chief of the demons) thus addressed Buddha: There are, my Lord, some demons of great power who are opposed to Buddha and some who are attached to him; there are some demons of the middle class who are opposed to Buddha and some who are attached to him; there are some demons of the lowest order who are attached to Buddha and some who are opposed to him. What is the reason, my Lord, that many demons are opposed to Buddha? Buddha, my Lord, has preached abstinence from destroying life, abstinence from theft, from lewdness, from lying, and from intoxicating drinks which cause irreligion, and they are dissatisfied and displeased with these doctrines.

My Lord, there are disciples of Buddha who reside in solitary [p. 333](#) parts of forests, free from noise and tumult, in quiet and retirement, remote from men. In those retired

places demons of great power reside who are opposed to the doctrines of Buddha. Therefore, my Lord, to placate them, learn the Â.tânâ.tiya defence (or Paritta) by which the priests and priestesses, the male and female disciples (lay members) may be preserved, defended, kept free from harm, and live in peace. Buddha silently assented to his request. Then the great king Vessavana perceiving that Buddha silently consented, spoke the Â.tânâ.tiya defence.

Adored be the all seeing and glorious Vipassi; adored be Sikhi, compassionate to all creatures¹.

Adored be Vessabhû, the subjector and destroyer of the passions; adored be Kakusandha, the conqueror of the hosts of Mâra.

Adored be the pure and perfect Konâgama, adored be Kassapa, the perfectly free.

Adored be the glorious Buddha, the son of Sakya², who teaches the doctrines destroying all sorrow.

Those in the world whose passions are extinguished perceive things as they really are; they, mild in speech, noble, and free from fear,

Worship Gotama, the benefactor of gods and men, who has attained to the paths of wisdom, who is noble and fearless.

Where the sun rises with its large resplendent orb, the night ceases.

When he arises it is called day. There is the deep, the abyss, the sea, the wide spread expanse of water.

It is known that there is the sea, the expanse of waters: this side is named by men the front (i.e. the East).

This quarter is guarded by the great and glorious king Dhatara.t.tha, chief of the Gandhabbas, attended by his Gandhabbas, and delighted by their songs and dances.

He has many sons, all as I have heard of one name; ninety one named Inda (a chieftain), of vast power.

They also perceiving Buddha, of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all! The Amanussa (those who are not men, the demons), we have ever heard, worship thee!

Therefore let us say, Worship Gotama, the conqueror! We worship Gotama the conqueror; we worship Gotama the Buddha endued with all knowledge.

There is a place where they who are called Petâ (a kind of hobgoblin) reside; harsh in speech, contemptuous, murderous, fierce, thievish, deceitful.

Men name the place they occupy the right (i.e. the South).

The great and glorious king Virû.lha, the chief of the Kumbha.n.das (a class of demi-gods), is regent of that quarter, and resides there attended by them, and delighted with their songs and dances.

He also has many sons, all as I have heard of one name; ninety one named Inda, of vast power.

They also perceiving Buddha, Buddha of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all. Those who are not men worship thee: this we have ever heard.

Therefore let us say, Worship Gotama the conqueror! We worship Gotama the conqueror; we worship Gotama, the Buddha endued with all knowledge.

Where the sun with its large resplendent orb sets, there the day ceases.

When he sets it becomes night: there is the depth, the sea, the expanse of waters;

There the sea, the expanse of waters is known to be. This is named by men the hinder part (i.e. the West).

The great and glorious king Virûpakkha, chief of the Nâgas [p. 335](#) (cobra capello with superhuman powers, who can assume the human form and intermarry with the human race), is regent of that quarter, and resides there, attended by Nâgas, and delighted with their songs and dances.

He also has many sons, all as I have heard of one name; ninety one named Inda, of vast power.

They also perceiving Buddha, Buddha of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all! Those who are not men worship thee: this we have ever heard.

Therefore let us say, Worship Gotama the conqueror! We worship Gotama the conqueror; we worship Gotama, the Buddha endued with all knowledge.

On one side are the delightful Uttara-kuru (the Northern continent), and the beautiful Mahâ Meru. There the inhabitants have all things in common and have no private rights.

They do not use the plough nor sow seed, but without the labours of husbandry eat the most delicious food, spontaneously produced.

The inhabitants travel from place to place on oxen, or on other quadrupeds, on men, women, youths and maidens, and the attendants on that king (Vessavana) mount these vehicles and travel in every direction.

The splendid king uses elephants, horses, celestial charriots, palaces and state palanquins.

He has cities well built in the sky, Â.tânâ.tâ, Kusinâ.tâ, Parakusinâ.tâ, Nâ.tapuriyâ, Parakusitanâ.tâ;

On the North, Kapiivanta; on the West, Janogha, Navanavatiya, Ambara, Ambaravatiya, and the province of Â.lakamanda .

Happy one! the great king Kuvera possesses the province of Visânâ , therefore he is called Vessavana.

His attendants are known, Tatolâ, Tattalâ, Tatotalâ, Ojasi, Tejasi, Tatojasi, Sûro rāja, Ari.t.tha, Nemi.

There is also the deep lake Dhara.nî , from which the clouds descend in scattered rain; and there is the hall Bhagalavati, p. 336 where the Yakkhas assemble. Fruit bearing trees are in constant verdure, among which multitudes of birds live and sing (the names of many are inserted), and there the lotus of Kuvera is ever seen.

This is called by men the upper side (i.e. the North).

The glorious king Kuvera, the chief of the Yakkhas (commonly called in English devils, but answering to the daimonia of the Greeks), is the regent of this quarter, and resides there attended by his demons, delighted with their songs and dances.

He also has many sons, all as I have heard of one name; ninety one named Inda, of vast power.

They also perceiving Buddha, Buddha of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all! Those who are not men worship thee: this we have ever heard.

Therefore let us say, Worship Gotama the conqueror! We worship Gotama the conqueror; we worship Gotama, the Buddha endued with all knowledge.

This, Happy one! is the Â.tânâ.tiya defence, for the preserving in safety and peace, free from injury, priests and priestesses, male and female disciples.

If any priest or priestess, male or female disciple, fully and perfectly learn this, none of the Amanussa (not man), no male nor female Yakkha, no youth nor maiden of the Yakkha, no chief Yakkha, nor his attendants, nor his servants; no male nor female Gandhabba, no youth nor maiden of the Gandhabba, no chief of the Gandhabba; nor his attendants, nor his servants; no Kumbha.n.da, etc.; no Nâga, etc., will approach him with an evil design whether walking, standing, sitting, or reclining.

Happy one! should any of my amanussa act so (i.e. approach with an evil intent one who has used this Paritta), he will obtain neither hospitality nor respect in town nor in village; neither garden nor habitation in the province of Â.lakamanda, nor be allowed to join in the assemblies, and is neither worthy of being given or received in marriage, but be [p. 337](#) an object of contempt and reproach, and compelled to hang down his head like a dried leaf, or have it split into seven pieces.

Happy one! there are some Amanussa who are fierce, cruel, contemptuous; they attend not to the four guardian gods, nor to their ministers, but are rebellious, even as in the kingdom of Magadha the thieves rebel against the king and his ministers. But, Happy one! if any such Yakkha, etc. (the classes are all named) should approach with an evil intent any priest, etc. (who has used this Paritta), whether walking, standing, sitting, or reclining, the chief commanders of the Yakkhas will command to have them apprehended and

punished, saying, Seize that Yakkha, torment that Yakkha, etc.

Who are these chief commanders? Inda, Soma, Varu.na, Bhâradvâja, Pajâpati, Candana, Kâmase.t.tha, Kinnugha.n.du, Niga.n.du, Panâda, Opamañña, Devasuta, Mâtali, Cittasena, Gandhabba, Nâla-râja, Janesabha, Sâtâgira, Hemavata, Pu.n.naka, Karatiya, Gu.la, Sivaka, Mucalinda, Vessâmitta, Yugandhara, Gopâla, Suppageda, Hiri, Netti, Mandiya, Pañcâlaca.n.da, Â.lavaka, Pajjunna, Sumana, Sumukha, Dadhimukha, Ma.ni, Mâ.nicara, Dîgha, Atha, Serissaka. These are the chiefs who will punish the disobedient demons.

This, Happy one! is the Â.tânâ.tiya defence for the priests, etc.

We now, Happy one! depart, for we have much to attend to.

Buddha replied: Great kings, attend to your occupations.

They then arose from their seats, worshipped Buddha and departed.

In the morning Buddha called his priests and related to them, word for word, what had been said by the four guardian gods, and commanded the priests to learn the Paritta.

Footnotes

1 These are the names of former Buddhas.

2 Gotama, the present Buddha.

Attadanda Sutta

The Training

Translated from the Pali by John D. Ireland

"Violence breeds misery; [1] look at people quarreling. I will relate the emotion agitating me.

"Having seen people struggling and contending with each other like fish in a small amount of water, fear entered me. The world is everywhere insecure, every direction is in turmoil; desiring an abode for myself I did not find one uninhabited. [2] When I saw contention as the sole outcome, aversion increased in me; but then I saw an arrow [3] here, difficult to see, set in the heart. Pierced by it, once runs in every direction, but having pulled it out one does not run nor does one sink. [4]

"Here follows the rule of training:

"Whatever are worldly fetters, may you not be bound by them! Completely break down sensual desires and practice so as to realize Nibbána for yourself!

"A sage should be truthful, not arrogant, not deceitful, not given to slandering others, and should be without anger. He should remove the evil of attachment and wrongly directed longing; he should conquer drowsiness, lassitude and sloth, and not dwell in indolence. A man whose mind is set on Nibbána should not be arrogant. He should not lapse into untruth nor generate love for sense objects. He should thoroughly understand the nature of conceit and abstain from violence. He should not delight in what is past, nor be

fond of what is new, nor sorrow for what is disappearing, nor crave for the attractive.

"Greed, I say, is a great flood; it is a whirlpool sucking one down, a constant yearning, seeking a hold, continually in movement; [5] difficult to cross is the morass of sensual desire. A sage does not deviate from truth, a brahmana [6] stands on firm ground; renouncing all, he is truly called 'calmed.'

"Having actually experienced and understood the Dhamma he has realized the highest knowledge and is independent. [7] He comports himself correctly in the world and does not envy anyone here. He who has left behind sensual pleasures, an attachment difficult to leave behind, does not grieve nor have any longing; has cut across the stream and is unfettered.

"Dry out that which is past, [8] let there be nothing for you in the future. [9] If you do not grasp at anything in the present you will go about at peace. One who, in regard to this entire mind-body complex, has no cherishing of it as 'mine,' and who does not grieve for what is non-existent truly suffers no loss in the world. For him there is no thought of anything as 'this is mine' or 'this is another's'; not finding any state of ownership, and realizing, 'nothing is mine,' he does not grieve.

"To be not callous, not greedy, at rest and unruffled by circumstances -- that is the profitable result I proclaim when asked about one who does not waver. For one who does not crave, who has understanding, there is no production of new kamma. [10] Refraining from initiating new kamma he sees security everywhere. A sage does not speak in terms of

being equal, lower or higher. Calmed and without selfishness he neither grasps nor rejects."

Footnotes:

1. *Attadanda bhayam jatam*: "Violence" (*attadanda*, lit.: "seizing a stick" or "weapons") includes in it all wrong conduct in deeds, words and thoughts. *Bhaya* is either a subjective state of mind, "fear," or the objective condition of "fearfulness," danger, misery; and so it is explained in the Comy. as the evil consequences of wrong conduct, in this life and in future existence.

2. Uninhabited by decay and death, etc. (Comy).

3. The arrow of lust, hate, delusion and (wrong) views.

4. That is, sink into the four "floods" of sensual desire, continual becoming, wrong views and ignorance. These are the two contrasting dangers of Samsára, i.e., restless *running*, ever seeking after sensual delights, and *sinking*, or passively clinging to the defilements, whereby one is overwhelmed by the "flood." In the first discourse of the Samyutta-Nikáya the Buddha says: "If I stood still, I sank; if I struggled, I was carried away. Thus by neither standing still nor struggling, I crossed the flood."

5. According to the commentary these four phrases, beginning with a "whirlpool sucking down," are all synonyms for craving (*tanha*) or greed (*gedha*) called the "great flood."

6. In Buddhism the title "Brahmana" is sometimes used for one who has reached final deliverance. The Buddha himself is sometimes called "the Brahmana."

7. Independent of craving and views.

8. "Dry out" (*visodehi*) your former, and not your matured kamma, i.e., make it unproductive, by not giving room to passions that may grow out of the past actions.

9. Do not rouse in kamma-productive passions concerning the future.

10. Volitional acts, good or bad, manifesting in deeds of body, speech and mind leading to a future result.

Atthakarana Sutta

In Judgment

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, as I was sitting in judgment, I saw that even affluent nobles, affluent Brahmans, and affluent householders -- rich, with great wealth and property, with vast amounts of gold and silver, vast amounts of valuables and commodities, vast amounts of wealth and grain -- tell deliberate lies with sensual pleasures as the cause, sensual pleasures as the reason, simply for the sake of sensual pleasures. Then, the thought occurred to me: 'I've had enough of this judging! Let some other fine fellow be known for his judgments!'"

"That's the way it is, great king! That's the way it is! Even affluent nobles, affluent Brahmans, and affluent householders... tell deliberate lies with sensual pleasures as the cause, sensual pleasures as the reason, simply for the sake of sensual pleasures. That will lead to their long-term harm and pain."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Impassioned with sensual possessions,
greedy, dazed by sensual pleasures,
they don't awaken to the fact
that they've gone too far --
like fish into trap set out.
Afterwards it's bitter for them:

evil for them
the result.

Atthasatapariyaya Sutta

One Hundred Eight Feelings

Translated from the Pali by Nyanaponika Thera

"I shall show you, O monks, a way of Dhamma presentation by which there are one hundred and eight feelings. Hence listen to me.

"In one way, O monks, I have spoken of two kinds of feelings, and in other ways of three, five, six, eighteen, thirty six and one hundred and eight feelings.

"What are the two feelings? Bodily and mental feelings.

"What are the three feelings? Pleasant, painful and neither-painful-nor-pleasant feelings.

"What are the five feelings? The faculties of pleasure, pain, gladness, sadness and equanimity.

"What are the six feelings? The feelings born of sense-impression through eye, ear, nose, tongue, body and mind.

"What are the eighteen feelings? There are the above six feelings by which there is an approach to the objects in gladness; and there are six approaches in sadness and there are six approaches in equanimity.

"What are the thirty six feelings? There are six feelings of gladness based on the household life and six based on renunciation; six feelings of sadness based on the household life and six based on renunciation; six feelings of equanimity based on the household life and six based on renunciation.

"What are the hundred and eight feelings? There are the above thirty-six feelings of the past; there are thirty-six of the future and there are thirty-six of the present.

"These, O monks, are called the hundred and eight feelings; and this is the way of the Dhamma presentation by which there are one hundred and eight feelings."

Atthi Raga Sutta

Where There is Passion

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi... "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

"Where there is passion, delight, and craving for the nutriment of physical food, consciousness lands there and grows. Where consciousness lands and grows, name-and-form alights. Where name-and-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, and death, together, I tell you, with sorrow, affliction, and despair.

"Where there is passion, delight, and craving for the nutriment of contact...

"Where there is passion, delight, and craving for the nutriment of intellectual intention...

"Where there is passion, delight, and craving for the nutriment of consciousness, consciousness lands there and

grows. Where consciousness lands and grows, name-and-form alights. Where name-and-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, and death, together, I tell you, with sorrow, affliction, and despair.

"Just as -- when there is dye, lace, yellow for pigment, indigo, or crimson -- a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, where there is passion, delight, and craving for the nutriment of physical food... contact... intellectual intention...

consciousness, consciousness lands there and grows. Where consciousness lands and grows, name-and-form alights. Where name-and-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, and death, together, I tell you, with sorrow, affliction, and despair.

"Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-and-form does not alight. Where name-and-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed

becoming in the future, there is no future birth, aging, and death. That, I tell you, has no sorrow, affliction, or despair.

"Where there is no passion for the nutriment of contact...

"Where there is no passion for the nutriment of intellectual intention...

"Where there is no passion for the nutriment of consciousness, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-and-form does not alight. Where name-and-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, and death. That, I tell you, has no sorrow, affliction, or despair.

"Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has entered by way of the window, where does it land?"

"On the western wall, lord."

"And if there is no western wall, where does it land?"

"On the ground, lord."

"And if there is no ground, where does it land?"

"On the water, lord."

"And if there is no water, where does it land?"

"It does not land, lord."

"In the same way, where there is no passion for the nutriment of physical food... contact... intellectual intention... consciousness, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-and-form does not alight. Where name-and-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, and death. That, I tell you, has no sorrow, affliction, or despair."

The Avalambana Sutta

or

The Urabon Sutta

Thus have I heard:

Buddha at one time was residing in the country of Shravasti, in the garden of Jeta the friend of the orphans. At this time Maudgalyayana having begun to acquire the six supernatural powers, desiring above all things, from a motive of piety, to deliver his father and mother, forthwith called into use his power of supernatural sight, and looking throughout the world he beheld his unhappy mother existing without food or drink in the world of *Prêtas* (hungry ghosts) nothing but skin and bone. Maudgalyayana, moved with filial pity, immediately presented to her his alms-bowl filled with rice. His mother, then taking the bowl in her left hand, endeavored with her right to convey the rice to her mouth, but before it came near to her lips, lo, the rice was converted into fiery ashes, so that she could not eat thereof. At the sight of this, Maudgalyayana uttered a piteous cry, and wept many tears as he bent his way to the place where Buddha was located. Arrived there, he explained what had happened, and awaited Buddha's instruction. On this the master opened his mouth, and said, "The sin which binds your mother to this unhappy fate is a very grievous one; from it you can never by your own strength rescue her, no, nor yet all the powers of earth or heaven, men or divine beings: not all these are equal to the task of deliverance. But by assembling the priests of the ten quarters, through their spiritual energy deliverance may be had. I will now recount

to you the method of rescue from this and all similar calamities." Then Buddha continued: "On the 15th day of the 7th month the priests of the ten quarters being gathered together ought to present an offering for the rescue of ancestors during seven generations past, as well as those of the present generation, every kind of choice food and drink, as well as sleeping materials and beds. These should be offered up by the assembled priesthood as though the ancestors themselves were present, by which they shall obtain deliverance from the pains, and be born at once in a condition of happiness in Heaven." And, moreover, the World-Honored One taught his followers certain words to be repeated at the offering of the sacrifices, by which the virtue thereof would be certainly secured.

On this Maudgalyayana with joy accepted the instruction, and by means of this institution rescued his mother from her sufferings.

And so for all future time this means of deliverance shall be effectual for the purpose designed, as year by year the offerings are presented according to the form delivered by Buddha.

Having heard these words, Maudgalyayana and the rest departed to their several places, with joyous hearts and glad thoughts.

Avalika Sutta

Sister Avalika

At Savatthi: Then, early in the morning, Avalika the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from solitude, approached her and addressed her in verse:

"There's no
escape
in the world,
so what are you trying to do
with solitude?
Enjoy sensual delights.
Don't be someone
who later regrets."

Then the thought occurred to Avalika the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from solitude."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"There is
an escape in the world,
well touched by me
with discernment --
something that you,
you Evil One,
kinsman of the heedless,
don't know.
Sensual pleasures
are like swords and spears,
the aggregates,
their executioner's block.
What you call *sensual delight*
is *no delight* for me."

Then Mara the Evil One -- sad and dejected at realizing,
"Avalika the nun knows me" -- vanished right there.

Avarana Sutta

Obstacles

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied to the Blessed One.

The Blessed One said: "These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?"

"Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment. Ill will... Sloth & drowsiness... Restlessness & anxiety... Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment. And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Suppose there were a river, flowing down from the mountains -- going far, its current swift, carrying everything with it -- and a man would open channels leading away from it on both sides, so that the current in

the middle of the river would be dispersed, diffused, & dissipated; it wouldn't go far, its current wouldn't be swift, and it wouldn't carry everything with it. In the same way, when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Now, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible.

"Suppose there were a river, flowing down from the mountains -- going far, its current swift, carrying everything with it -- and a man would close the channels leading away from it on both sides, so that the current in the middle of the river would be undispersed, undiffused, & undissipated; it would go far, its current swift, carrying everything with it. In the same way, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to

realize a superior human state, a truly noble distinction in knowledge & vision: that is possible."

Avaranata Sutta

Obstructions

Translated from the Pali by Thanissaro Bhikkhu

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?"

"He is endowed with a present kamma obstruction, a defilement obstruction, a result-of-past-kamma obstruction; he lacks conviction, has no desire to listen, and has dull discernment.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?"

"He is not endowed with a present kamma obstruction, a defilement obstruction, or a result-of-past-kamma obstruction; he has conviction, has the desire to listen, and is discerning.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma."

Avijja Sutta

Ignorance

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "Monks, ignorance is the leader in the attainment of unskillful qualities, followed by lack of conscience and lack of concern. In a unknowledgeable person, immersed in ignorance, wrong view arises. In one of wrong view, wrong resolve arises. In one of wrong resolve, wrong speech... In one of wrong speech, wrong action... In one of wrong action, wrong livelihood... In one of wrong livelihood, wrong effort... In one of wrong effort, wrong mindfulness... In one of wrong mindfulness, wrong concentration arises.

"Clear knowing is the leader in the attainment of skillful qualities, followed by conscience and concern. In a knowledgeable person, immersed in clear knowing, right view arises. In one of right view, right resolve arises. In one of right resolve, right speech... In one of right speech, right action... In one of right action, right livelihood... In one of right livelihood, right effort... In one of right effort, right mindfulness... In one of right mindfulness, right concentration arises."

Avatamsaka Sutra

(The Flower Garland Sutra)

{Practices and Vows of the Bodhisattva Samantabhadra}

[The first part of this document is an excerpt from one of the great Buddhist sutras. (Book One Begins below) Buddha Shakyamuni preached it in heaven shortly after his attainment of Buddhahood. The sutra reveals different causes and ways of cultivation of many great Bodhisattvas, such as Ten Grades of Faith, Ten Stages of Wisdom, Ten Activities, Ten Transference of Merits, Ten Stages of Bodhisattvas, Absolute Universal Enlightenment, Wonderful Enlightenment, etc. It also reveals how to enter Avatamsaka World (Buddha's world) from the Saha World. "The Flower Adornment Sutra" -- whose full title is the "Great Means Expansive Buddha Flower Adornment Sutra" -- is the longest Sutra in Mahayana Buddhism. Referred to by Buddhist scholars as "the King of Kings of Buddhist scripture" and the "epitome of Buddhist Thought, Buddhist sentiment, and Buddhist experience," the Flower Adornment Sutra is 81 rolls (bamboo scrolls) long and contains more than 700,000 Chinese characters.]

At one time Samantabhadra addressed the assembled, having praised the exalted merits and virtues of Buddha Vairocana, the Bodhisattva Bodhisattvas, along with Sudhana, as follows:

"Good men, even if all the Buddha's of all the ten directions were to speak continuously, for as many eons as there are fine motes of dust in an incalculable number of Buddha lands

(worlds), the merits and virtues of the Buddha could never be fully described.

"Those wishing to achieve these merits and virtues should cultivate ten vast and great practices and vows. What are these ten?

First, Pay homage and respect to all Buddha's.

Second, Praise all the Buddha's.

Third, Make abundant offerings.

Fourth, Repent misdeeds and evil karma's (actions).

Fifth, Rejoice in others' merits and virtues.

Sixth, Request the Buddha's to teach.

Seventh, Request the Buddha's to remain in the world.

Eighth, Follow the teachings of the Buddha's at all times.

Ninth, Accommodate and benefit all living beings.

Tenth, Transfer all merits and virtues universally."

After explaining the significance of the first eight vows, the Bodhisattva Samantabhadra continues:

Ninth Vow

"Sudhana, to accommodate and benefit all living beings is explained like this: throughout the oceans of worlds in the ten directions exhausting the Dharma realm (cosmos) and the realms of empty space there are many different kinds of

living beings. That is to say, there are those born from eggs, the womb-born, the transformational born, as well as those who live and rely on earth, water, fire and air for their existence. There are beings dwelling in space, and those who are born in and live in plants and trees. This includes all the many species and races with their diverse bodies, shapes, appearances, life spans, families, names, and natures. This includes their many varieties of knowledge and views, their various desires and pleasures, their thoughts and deeds, and their many different behaviors, clothing and diets.

"It includes beings who dwell in different villages, towns, cities and palaces, as well as gods, dragons, and others of the eight divisions, Humans and non-humans alike. There are also footless beings, beings with two feet, four feet, and many feet, with form and without form, with thought and not entirely with thought and not entirely without thought.

" I will accord with and take care of all these many kinds of beings, providing all manner of services and offerings for them. I will treat them with the same respect I show my own parents, teachers, elders, Arhats, and even the Buddha's. I will serve them all equally without difference.

" I will be a good Physician for the sick and suffering. I will lead those who have lost their way to the right road. I will be a bright light for those in the dark night, and cause the poor and destitute to uncover hidden treasures.

"The Bodhisattva impartially benefits all living beings in this manner.

"Why is this? If a Bodhisattva accords with living beings, then he accords with and makes offerings to all Buddha's. If

he can honor and serve living beings then he honors and serves the Buddha's. If he makes living beings happy, he is making all Buddha's happy. Why is this? It is because all Buddha's take the mind of great compassion as their substance. Because of living beings, they develop great compassion. From great compassion the bodhi mind is born; and because of the bodhi mind, they accomplish supreme, perfect enlightenment (Buddhahood).

"It is like a great regal tree growing in the rocks and sand of a barren wilderness. When the roots get water, the branches, leaves, flowers, and fruits will all flourish. The regal Bodhi-tree growing in the wilderness of birth and death is the same. All living beings are its roots; all Buddha's and Bodhisattvas are its flowers and fruits. By benefiting all beings with the water of great compassion, one can realize the flowers and fruits of the Buddha's and Bodhisattvas wisdom. Why is this? It is because by benefiting living beings with the water of great compassion, the Bodhisattvas can achieve supreme perfect enlightenment; therefore, Bodhi belongs to living beings. Without living beings, no Bodhisattva could achieve supreme, perfect enlightenment.

"Good man, you should understand these principals in this way: When the mind is impartial towards all living beings, one can accomplish full and perfect great compassion. By using the mind of great compassion to accord with living beings, one perfects the offering of the Dharma to the Buddha's. In this way the Bodhisattva constantly accords with living beings.

"Even when the realms of empty space are exhausted, the realms of living beings are exhausted, the karma's of living

beings are exhausted, I will still accord endlessly, continuously, in thought after thought, without cease. My body, speech and mind never weary of these deeds.

Tenth Vow

"Moreover, good man, to transfer all merits and virtues universally is explained like this: all merits and virtues, from the first vow, to pay homage and respect up to and including the vow to accommodate and benefit all living beings throughout out the Dharma realm (cosmos) and to the limits of empty space. I vow all living beings will be constantly happy without sickness or suffering. I vow that no one will succeed in doing any evil, but that all will quickly perfect their cultivation of good karma. I vow to shut the door to evil destinies and open the right paths of humans, gods and that of Nirvana. I will stand in for living beings and receive all the extremely severe fruits of suffering which they bring around with their evil karma. I will liberate all these beings and ultimately bring them to accomplish unsurpassed Bodhi (Buddhahood). The Bodhisattva cultivates transference's in this way.

"Even when the realms of empty space are exhausted, the realms of living beings are exhausted, the karma's of living beings are exhausted, and the afflictions of living beings are exhausted, I will transfer all merits and virtues endlessly, continuously, in thought after thought without cease. My body, speech and mind never weary of these deeds.

"Good man, these are the ten great vows of the great Bodhisattvas in their entirety. If all Bodhisattvas can follow and abide by these great vows, then they will succeed in

bringing all living beings to maturity. They will be able to accord with the path of the supreme, perfect enlightenment and complete Samantabhadra's sea of conduct and vows. Therefore, good man, you should know the meaning of this...

"Further, when a person who recites these vows is on the verge of death, at the last instant of life, when all his faculties scatter and he departs from his relatives, when all power and status are lost and nothing survives, when his "Prime Minister, great officials, his inner court and outer cities his elephants, horses, carts, and treasures of precious jewels" can no longer accompany him, these great vows alone will stay with him. At all times they will guide him forward, and in a single instant he will be reborn in the land of ultimate bliss arriving there, he will see Amitabha Buddha, The Bodhisattvas Manjushri, Samantabhadra, Avalokiteshvara, Maitreya, and others. The appearance of these Bodhisattvas will be magnificent and their virtues and merits complete. Together they will surround him.

"This person will see himself born from a lotus flower and will receive a prediction of Buddhahood. Therefore, he will pass through a incalculable number of eons and, with his power of wisdom, he will accord with the minds of living beings in order to benefit them everywhere, throughout the countless worlds of the ten directions.

"Before long he will sit in front of the Bodhi-mandala (place of enlightenment), subdue the demonic armies, accomplish supreme, perfect enlightenment, and turn the wonderful Dharma Wheel (Preach Buddhism). He will cause living beings in worlds as numerous as the fine motes of dust in

Buddha lands to develop the Bodhi mind (Mind of Enlightenment).

"According with their inclinations and basic natures, he will teach, transform, and bring them to maturity.

"To the exhaustion of the oceans of future eons, he will greatly benefit living beings..."

At that time the great Bodhisattva Samantabhadra, wishing to restate his meaning, contemplated everywhere in the ten directions and spoke in verse.

1. Before the Buddha's "Lions Among Men,"

Through out the worlds of the ten directions,

in the past, in the present, and also in the future,

With Body, Speech and Mind entirely pure,

I bow down before them all, omitting none.

With the awesome power of Samantabhadra's Vows,

I appear at the same time before every Buddha,

And in transformed bodies as numerous as motes of dust in all lands,

Bow to the Buddha's as numerous as motes of dust in all lands.

2. With oceans of sound I every where let fall

Words and phrases, wonderful and endless,

Which now and through all the eons of the future,
Praise the wide, deep sea of the Buddha's Merits and Virtues.

3. Flower garlands, supreme and wonderful,

Music, perfume, parasols, and canopies,

And other decorations rich and rare,

I offer to every Buddha.

Fine clothing, superior incense,

Powdered and burning incense, lamps and candles,

Each one heaped up as high as mount Sumeru,

I offer completely to all Buddha's

With a vast, great, supremely liberated mind,

I believe in all Buddha's of the three periods of time,

With the strength of Samantrabhadras conduct and vows

I make offerings to all Buddha's everywhere.

4. For all the evil deeds I have done in the past,

Created by my body, speech, and mind,

From beginning-less greed, anger, and delusion,

I now know shame and repent them all.

5.-I rejoice in the merits and virtues,

of all beings in the ten directions,
from the most humble to the Arhats,
Pratyekabuddhas, Bodhisattvas and Buddha's.

6.-Before the "Lights of the Worlds" of the ten
directions,

Who have just accomplished supreme Bodhi,
I now request and beseech them all,
To turn the foremost, wondrous Dharma Wheel.

7. If there are Buddha's who wish for Nirvana,

I request with deep sincerity,
That they dwell in the world for a long time,
To bring benefits and bliss to every being.

The good roots gained,
from following and rejoicing in merit and virtue
and from repentance and reform,
I transfer to living beings and the Buddha way.

8. I study with the Buddha's and practice
the perfect conduct of Samantabhadra;

I make offerings to all the Buddha's of the past

and to all present Buddha's throughout the ten directions
All future "Teachers of Gods and Men"
Whose aspirations and vows have been completed,
I will follow in study throughout the three periods of time
And quickly attain the great Bodhi...
I vow that every being in all directions
Will be peaceful, happy, and without worry.
May they obtain the proper Dharmas profound aid,
And may their afflictions be wiped away,
Without exception.
In my practice striving for Buddhahood,
I will gain the knowledge of my past lives
In all destinies.
I will always leave the home-life and cultivate
pure precepts,
Without default, never broken, and without stain.
Be they Gods, Dragons, Yakshas, or Kumbhandas,
Humans, Non-humans, and the rest,
In the many languages of all such living beings,

With every sound I will speak the Dharma.
I will cultivate the pure paramitas with vigor,
and never abandon the Bodhi Mind.
I will banish all Obstructions and defilement's,
And fulfill all wondrous practices.
From all delusions, karma's, and demon states,
amid all worldly paths, I will be freed,
As the lotus does not touch the water,
As Sun and Moon do not stop in Space.

9. -Ending the sufferings of the paths of evil,
And to everyone equally bringing joy,
May I for eons like the motes of dust
in all the lands
ever benefit all in the ten directions
Always in accord with living beings,
Cultivating through all future eons
The vast conduct of Samantrabhardra,
The unsurpassed Bodhi will I perfect.

I vow always to meet Buddha's face-to-face
And the hosts of disciples who gather around them;
I will raise offerings, which are vast and great,
Untiring to the end of future eons.
I will hold high the subtly wondrous Dharma
And illuminate all the practices of Bodhi;
I will be ultimately pure in Samantabhadra's way,
Practicing until the end of time.
Inexhaustible blessings and wisdom,
I cultivate throughout all worlds;
By concentration, wisdom, skillful means,
and samádhis,
I will gain an endless store of merits and virtues.
In one mote of dust are lands as numerous as motes of
dust;
In each land are incalculable numbers of Buddha's.
In every place where Buddha's dwell I see the host
assembled
Endlessly proclaiming all the practices of Bodhi.

In ten directions everywhere, throughout the sea of
lands,
Every hair-tip encompasses oceans of past, present and
future.
So, too, there is a sea of Buddha's, a sea of Buddha
lands;
Pervading them all I cultivate for seas of endless time.
The speech of all Buddha's is pure;
Each word contains an ocean of sounds.
According with what beings like to hear,
The Buddha's' seas of eloquent flows forth...
I can penetrate the future
And exhausting all eons in a single thought.
In a single thought I compress
All eons of the three periods of time.
In one thought I see all "Lions of Men"
Of the past, present, and future;
I constantly fathom the Buddha's' states,
Their magical samádhis and their awesome strength.

On the tip of an extremely fine hair,
Appears jeweled lands of past, present and future;
Lands on hair-tips as numerous as dust motes in all
lands of the ten directions,
I deeply enter, adorn, and purify ...
The seas of lands I everywhere adorn and purify,
And I liberate all living beings, without exceptions.
With skill I make selections from among the seas of
Dharmas
And enter deeply into the wisdom sea ...
Each Buddha has an elder disciple
Named Samantabhadra, Honored One.
I now transfer all good roots, and I vow
To perform deeds of wisdom identical to his.
I vow that my body, speech and mind will be
forever pure,
And that all practices and lands will be also.
I vow in every way to be identical
To the wisdom of Samantabhadra.

I will wholly purify Samantabhadra's conduct,
And the great vows of Manjushri as well.
All their deeds I will fulfill, leaving nothing undone.
Till the end of time I will never tire.
Infinite and measureless is my cultivation;
Boundless merit and virtue I obtain.
Amid limitless practices I will dwell in peace,
And penetrate the strength of spiritual powers.
10. Manjushri has wisdom, courage and bravery;
Samantabhadra's conduct and wisdom are the same.
I now transfer all good roots
In order to follow them in practice and in study...
In the three periods of time, all Buddha's praise
such vows as these, lofty and great.
I now transfer all good roots, wishing to perfect
The supreme practices of Samantabhadra
I vow that when my life approaches its end,
all obstructions will be swept away;
I will see Amitabha Buddha,

And be born in his land of Ultimate Bliss and Peace.
When reborn in the western land,
I will perfect and completely fulfill,
without exception, these great vows,
To delight and benefit all beings.
The assembly of Amitabha Buddha is completely pure;
When from a matchless lotus I am reborn,
I will behold the Buddha's Measureless light as he
appears before me
To bestow a prediction of Buddhahood.
Receiving a prediction from the Buddha,
I will take countless appearances and forms,
and with wisdom power vast and great, pervade ten
directions
to benefit all the realms of living beings.
Realms of worlds in empty space might reach an end,
And living beings, Karma's and afflictions be
extinguished;
But they will never be exhausted,

and neither will my vows.

With myriad jewels in boundless lands in all
directions,

I make decorations and offerings to the Buddha's,

For eons as numerous as the motes of dust in
all lands,

I bring the foremost peace to gods and humans.

Yet, if anyone believes in these great vows,

as they pass by the ears a single time,

And in search of Bodhi thirstily craves these vows,

The merits and virtues gained will surpass these
offerings

With bad advisers forever left behind,

From paths of evil he departs for eternity,

Soon to see the Buddha of limitless light

And perfect Samantrbhardras supreme vows.

Easily obtaining the blessings of long life,

Assured of a noble rebirth in the human realm,

before long he will perfect and complete

the practices of Samantabhadra.

In the past, owing to a lack of wisdom power,

The five offenses of extreme evil he has committed;

In one thought they can be wiped away by reciting

The great vows of Samantabhadra.

His clan, Race, features and characteristics

with his wisdom are all perfected and complete;

Demons and externalists will have no way to harm him,

and he will be a field of merits in the triple realm.

To the regal Bodhi tree he will quickly go,

and seated there subdue hordes of demons,

Supremely and perfectly enlightened, he will turn the

Dharma Wheel,

To benefit all sentient beings.

If anyone can read, recite, receive, and hold high

Samantrabhadras vows and proclaim them,

His reward only the Buddha's will know,

and he will achieve Supreme Enlightenment.

If anyone recites Samantrabhadras vows,

I will speak of a portion of his good roots:
in one single thought he can fulfill
the pure vows of sentient beings.

The supreme and endless blessings from
Samantrabhadras conduct

I now universally transfer;

May every living being, drowning and adrift,

Soon return to the pure land, the land of

Limitless light!

When the great Bodhisattva Samantabhadra finished speaking these pure verses on the great Vows of Samantabhadra before the Buddha, the youth Sudhana was overwhelmed with boundless joy. All the Bodhisattvas were extremely happy as well, and the Buddha applauded saying "Good indeed, Good Indeed..."

The Wonderful Adornments Of The Leaders Of The Worlds

Thus have I heard:

At one the time the Buddha was in the land of Magadha, in a state of purity, at the site of enlightenment, having just realized true awareness. The ground was solid and firm, made of diamond, adorned with exquisite jewel discs and myriad precious flowers, with pure clear crystals. The Ocean of Characteristics of the various colors appeared over an infinite extent. There were banners of precious stones, constantly emitting shining light and producing beautiful sounds. Nets of myriad gems and garlands of exquisitely scented flowers hung all around. The finest jewels appeared spontaneously, raining inexhaustible quantities of gems and beautiful flowers all over the Earth. There were rows of jewel trees, their branches and foliage lustrous and luxuriant. By the Buddha's spiritual power, he caused all the adornments of this enlightenment sight to be reflected therein.

The tree of enlightenment was tall and outstanding. Its trunk was diamond, its main boughs were semi-precious stones, its branches and twigs were of various precious elements. The leaves, spreading in all directions, provided shade, like clouds. The precious blossoms were of various colors, the branching twigs spread out their shadows. Also, the fruits were jewels containing a blazing radiance. They were together with the flowers in great arrays. The entire circumference of the tree emanated light; within the light there rained precious stones, and within each gem were

enlightened beings, in great hosts, like clouds, simultaneously appearing.

Also, by virtue of the awesome spiritual power of the Buddha, the tree of enlightenment constantly gave forth sublime sounds speaking various truths without end.

The Palace chamber in which the Buddha was situated was spacious and beautifully adorned. It extended throughout the ten directions. It was made of jewels of various colors and was decorated with all kinds of precious flowers. The various adornments emanated lights like clouds; the masses of their reflections from within the Palace formed banners.

A boundless host of enlightening beings, the congregation at the site of enlightenment, were all gathered there: by means of the ability to manifest the lights and inconceivable sounds of the Buddhas, they fashioned nets of the finest jewels, from which came forth all the realms of action of the spiritual powers of the Buddhas, and in which were reflected images of the abodes of all beings.

Also, by virtue of the aid of the spiritual power of the Buddha, they embraced the entire cosmos in a single thought.

Their Lion Seats were high, wide, and beautiful. The bases were made of jewels, their nets of lotus blossoms, their tableaus of pure, exquisite gemstones. They were adorned with various flowers of all colors, their roofs, chambers, steps, and doors were adorned by the images of all things. The branches and fruits of jewel trees surrounded them, arrayed at intervals.

Clouds of radiance of jewels reflected each other: the Buddhas of the ten directions conjured regal pearls, and the exquisite jewels in the topknots of all the enlightening beings all emanated light, which came and illuminated them.

Furthermore, sustained by the spiritual power of all Buddhas, they expounded the vast perspective of the enlightened ones, their subtle tones extending afar, their being no place they did not reach.

At that time, the Buddha, the world honored one, in this setting, attained to supreme, correct awareness of all things. His knowledge entered into all times with complete equanimity; his body filled all worlds; his voice universally accorded with all lands in the ten directions. Like space, which contains all forms, he made no discrimination among all objects. And, as space extends everywhere, he entered all lands with equanimity. His body forever sat omnipresent, in all sites of enlightenment. Among the host of enlightening beings, his awesome light shone clearly, like the sun emerging, illuminating the world. The Ocean of myriad virtues which he practiced in all times was thoroughly pure, and he constantly demonstrated the production of all the Buddha lands, their boundless forms and spheres of light extending throughout the entire cosmos equally and impartially.

He expounded all truths, like spreading great clouds. Each of his hair tips was able to contain all worlds without interference, in each manifesting immeasurable spiritual powers, teaching and civilizing all sentient beings. His body extended throughout the ten directions, yet without coming or going. His knowledge entered into all forms and realized

the emptiness of things. All the miraculous displays of the Buddhas of past, present, and future, were all seen in his light, and all the adornments of inconceivable eons were revealed.

There were great enlightening beings, numerous as the atoms in Ten Buddha Worlds, surrounding him. Their names were: Universally Good (Samantabhadra), Light of the Supreme Lamp of Universal Virtue, Lion Banner of Universal Light, Subtle Light of Flames of Universal Jewels, Banner of Oceans of Qualities of Universal Sounds, Realm of Enlightenment of Radiance of Universal Knowledge, Banner of Flowers of a topknot of Universal Jewels, Pleasing Voice of Universal Awareness, Light of Inexhaustible Virtue of Universal Purity, Mark of Universal Light, Great Brilliance of the Light of the Moon Reflected in the Ocean, Undeclared Treasury of Light of Oceans of Cloud-Like Sounds, Born of Wisdom and Adorned with Virtue, Great Light of Sovereign Virtue, Brave Lotus Topknot, Sun Banner of Clouds of Universal Knowledge, Greatly Persevering with Indestructible Courage, Light Banner of Fragrant Flames, Deep Beautiful Sound of Great Enlightened Virtue, Born of Wisdom with the Light of Great Virtue. These and Others were the leaders-there were as many as there are atoms in ten Buddha Worlds.

These enlightening beings had all in the past accumulated roots of goodness along with Vairocana Buddha and were all Born from the oceans of roots of goodness of the Buddha. They had already fulfilled the various means of transcendence, and their wisdom eye was thoroughly clear. They observed all times with impartiality. They were thoroughly purified in all states of concentration. Their

eloquence was oceanic, extensive and inexhaustible. They possessed the qualities of Buddhahood, were dignified and honorable. They knew the faculties of sentient beings, and taught them according to potential and necessity. They entered into the matrix of the Cosmos, their knowledge was non-discriminatory; they experienced the liberation of the Buddhas, exceedingly deep and immensely vast. They were able to enter into one stage, according to technical expediency, yet maintain the virtues of all stages, supported by the ocean of all vows, always accompanied by wisdom, throughout the future. They had thoroughly comprehended the rarely attained, vast secret realm of all Buddhas. They were familiar with the equal teachings of all Buddhas; they were already treading the Buddha's ground of universal light. They entered the doors of boundless oceans of concentrations. They manifested bodies in all places and participated in worldly activities. Their memory power was enormous, and they assembled the ocean of all the teachings. With intelligence, eloquence, and skill, they turned the wheel, which never turns back. The vast ocean of virtuous qualities of all Buddhas entered entirely into their bodies. They went willingly to all the lands in which there were Buddhas. They had already made offerings to all Buddhas, over boundless eons, joyfully and tirelessly. In all places, when the Buddhas attained enlightenment, they were always there, approaching them and associating with them, never giving up. Always, by means of the vows of universal goodness and wisdom, they caused the wisdom body of all sentient beings to be fulfilled. They had perfected innumerable such virtues.

There were also present thunderbolt bearing spirits as numerous as atoms in a Buddha world, known as demigod of wonderful form, banner of swiftness of the sun, light of the flowers of the polar mountain, pure sound of clouds, sublime faculties, delightful light, sound of thunder in great trees, lion king white, auspicious eye of intense flames, jewel topknot of lotus light; these were the leaders, and there were as many of them as there are atoms in a Buddha World. All of them had constantly invoked great vows over countless past eons, vowing to always draw near to and serve the Buddhas. Their practices in accord with their vows had already reached fulfillment and they had reached the other shore. They had accumulated boundless pure good works. They had clearly arrived at all the realms of meditative absorption, and had attained spiritual powers. They dwelled wherever a Buddha was, and entered into the realm of inconceivable liberation; taking their place in the assembly, their dignified light stood out. They manifested their bodies according to the needs of sentient beings and thereby pacified them. Wherever there were manifestations of Buddhas, they all went there magically. Wherever the Buddhas dwelt, they always diligently guarded and protected the place.

There were also multiple body spirits, numerous as atoms in a Buddha World, known as flower topknot adornment, light illuminating all directions, oceanic sound conquering, pure flower adorned topknot, infinite dignified postures, a ray of supreme light, fragrant clouds of pure light, guardian sustainer, ubiquitous Shepard, immutable light, these were the leaders; there were as many as there are atoms in a

Buddha World. They had all in the past fulfilled great vows and had provided for and served all the Buddhas.

Also there were footstep following spirits, numerous as atoms in a Buddha World. Their leaders were known as precious symbol, lotus light, topknot of pure flowers, embodying all beautiful visions, exquisite gem star banner, joyfully uttering sublime sounds, sandal wood tree light, lotus luminosity, subtle light, collection of fine flowers, and so on. Over innumerable past ages they had all associated with Buddhas, always following them.

There were also sanctuary spirits, as numerous as atoms in a Buddha World. Their leaders were known as banner of pure adornments, polar mountain jewel light, sign of the thunder banner, wonderful eyes raining flowers, garland light topknot, raining jewel arrays, courageous fragrant eye, diamond colored cloud, lotus light, radiance of ineffable light, and so on. All of them had in the past met innumerable Buddhas, perfected their willpower, and brought forth extensive offerings.

There were also city spirits, as numerous as atoms in a Buddha World. Their leaders were known as jewel peak radiance, beautifully adorned palace, jewel of pure joy, sorrow less purity, flower lamp flame eyes, flame banner clearly showing, light of virtue, pure light, fragrant topknot adornment, beautiful jewel light, and so on. All of them had, over innumerable, inconceivable eons, adorned the mansions in which the Buddhas Stayed.

There were also earth spirits, as numerous as atomic particles in a Buddha World. Their leaders were know as

pure flower of universal virtue, adornment of stable blessings, beautiful flower adorned tree, universal distributor of treasures, pure eye observing the season, beautiful supreme eye, fragrant hair emitting light, pleasing sound, curled topknot of beautiful flowers, diamond adorned body, and so on. They had all in the past made profound grave vows, vowing to always associate with the Buddhas, and cultivate the same virtuous acts.

There were also innumerable mountain spirits led by such as jewel peak blooming flower, flower forest beautiful topknot, lofty banner shining everywhere, undefiled jeweled topknot, light illuminating all directions, light of great power, awesome light conquering all, light orb of subtle intensity, universal eye clearly seeing, adamant eye of mystery. They had all attained pure eyes in regarding all things.

There were also an inconceivable number of forest spirits, led by such spirits as spreading flowers like clouds, outstanding trunk unfolding light, bearing branches emitting radiance, auspicious pure leaves, draped flame treasury, pure light, pleasant thunder, light and fragrance all pervading, subtle light shining far, flowers and fruits savoring of light, and so on. They all had infinite pleasing glows.

There were also innumerable herb spirits, led by such as auspicious, sandalwood forest, pure light, universal renown, radiant pores, universal purifier, roarer, banner of light outshining the sun, seeing in all directions, energy augmenting clear eyes, and so on.

Their natures were all free from defilement, and they helped beings with kindness and compassions.

There were also innumerable crop spirits, led by such spirits as, gentle superb flavor, pure light of seasonal flowers, physical strength courage and health, increasing vitality, everywhere producing roots and fruits, wonderfully adorned circular topknot, moistening pure flowers, developing wonderful fragrance, liked all by all who see, undefiled pure light. All of them had attained perfection of great joyfulness.

There were also innumerable river spirits, led by such spirits as, everywhere producing swift currents, universally purifying springs and streams, dust free pure eye, roaring everywhere, rescuing sentient beings, heatless pure light, universally causing joy, supreme banner of extensive virtue, light shining on all worlds, light of oceanic virtues. All of them diligently concentrated on benefiting living beings.

There were also innumerable ocean spirits, led by such spirits as, Producing Jewel Light, Diamond Banner, Undefiled, Palaces In All Waters, Auspicious Jewel Moon, Beautiful Flower Dragon Topknot, Everywhere Holding The Flavor Of Light, Jewel Flame Flower Light, Beautiful Diamond Topknot, Thunderer Of The Ocean Tide. They had all filled their bodies with the great ocean of virtues of the Buddhas.

There were also innumerable water spirits, led by such spirits as, Ubiquitous Cloud Banner, Cloud-Like Sound Of The Ocean Tide, Beautiful Round Topknot, Whirlpool Of Skills, Store Of Undefiled Fragrance, Virtue Bridge Light

Sound, Freedom Of Contentment, Good Sound Of Pure Joy, Everywhere Manifesting Awesome Light, Roaring Sound Filling The Sea. They always diligently strived to rescue and protect all beings.

There were also countless fire spirits, led by such spirits as, Repository Of Flames Of Universal Light, Banner Of Universal Assembly Of Light, Great Light Shining Everywhere, Palace Of Wonders, Inexhaustible Light Topknot, Eyes Of Various Flames, Palaces In All Directions Like Polar Mountains, Sovereign Of Awesome Light, Light Destroying The Darkness, Thunder And Lightning. All of them manifested various kinds of light, causing the irritations of sentient beings to vanish.

There were also innumerable wind spirits, led by such spirits as, Unimpeded Light, Everywhere Manifesting Courageous Action, Wind Striking Cloud Banner, Arrays Of Light, Power Able To Dry Up Water, Great Voice Howling Everywhere, Tree Branch Hanging Topknot, Unimpeded Wherever It Goes, Various Mansions, Great Light Shining Everywhere. They all worked to dispel the mentality of conceit.

There were also innumerable space spirits, led by such spirits as, Pure Light Shining All Around, Traveling Everywhere Deeply And Extensively, Producing Auspicious Wind, Abiding Securely Beyond Obstruction, Broad Steps And Beautiful Topknot, Unhindered Light Flames, Unobstructed Conquering Power, Spotless Light, Deep And Far Reaching Sublime Sound, All Pervading Light. Their minds were all free from defilement, broad, vast, clear, and pure.

There were also innumerable direction spirits, led by such spirits as, Dwelling Everywhere, Ubiquitous Light, Array Of Light Beams, Traveling Everywhere Unhindered, Forever Ending Confusion, Roaming Everywhere In Pure Space, Great Sound Of Cloud Banners, Topknot And Eyes Undisturbed, Universally Observing The Doings Of The Worlds, Traveling Everywhere Watching. They were able, by means of their skills, to emanate light in all directions, always illuminating the ten directions continuously without interruption.

There were also innumerable night spirits, led by such spirits as, Pure Light Of Universal Virtue, Observing The World With Joyful Eyes, Everywhere Manifesting Auspicious Omens, Everywhere Causing Tree Flowers To Bloom, All Senses Always Joyful, Producing Pure Bounty. They all practiced diligently, taking delight in the truth.

There were also innumerable day spirits, led by such as, Displaying Palaces, Bringing Forth The Fragrance Of Wisdom, Delighting In Superb Adornments, Exquisite Light Of Fragrant Flowers, Collecting All Wonderful Herbs, Liking To Make Joyful Eyes, Appearing In All Places, Light Of Great Compassion, Radiance Of Goodness, Garlands Of Beautiful Flowers. They all had certain faith in the sublime truth, and always strived diligently in concert to adorn the palace.

There were also innumerable Titan Kings, led by such as Rahula, Bhimacitta, Skillful Magical Arts, Great Following, Great Strength, Universal Shining, Wonderful Adornment of Firm Action, Vast Causal Wisdom, Magnifying Superior

Qualities, Sublime Voice. They had all worked energetically to conquer pride and other afflictions.

There were also an inconceivable number of Kinnara Kings, led by such as, Heaven Of Light Of Refined Intellect, Exquisite Flower Banner, Various Adornment, Pleasing Sound, Jewel Tree Light, Delight To The Beholder, Adornment Of Supreme Light, Delicate Flower Banner, Earth Shaking Power, Conquering Evil Beings. They had all made diligent efforts, contemplating all things, their minds always blissful, roaming freely.

There were also innumerable Garuda Kings, led by such as, Power of Great Swiftiness, Unbreakable Jewel Topknot, Pure Speed, Non-Regression Mind, Sustaining Power in the Ocean, Steady Pure Light, Artistically Decorated Crown Topknot, Immediate Manifestation Everywhere, Surveying the Ocean, Universal Sound and Broad Eyes. They had already perfected the power of great skill in expedient methods of liberation and were able to rescue all beings.

There were also innumerable Mahoraga Kings, led by such as, Beneficent Wisdom, Pure Dignified Sound, Adornment of Supreme Wisdom, Lord of Sublime Eyes, Lamp Like Banner, Refuge of the Masses, Supreme Light Banner, Lion Guts, Sound Adorned by Myriad Subtleties, Stable as a Polar Mountain, Delightful Light. They had all diligently cultivated great and extensive skills in method to cause sentient beings to forever tear apart the net of ignorance.

There were also innumerable Yaksha Kings, led by such as, Vaishravana, Independent Sound, Solemn Weapon Bearer, Great Wisdom, Lord of Flaming Eyes, Adamantine Eye, Arm

of Courage and Strength, Bravely Resisting General, Rich in Material Goods, Power to Smash High Mountains. They all strived to guard and protect all living beings.

There were also innumerable Great Naga Kings, led by such as, Virupakasha, Shakra, Subtle Banner of Cloud Sounds, Flaming Mouth Ocean Light, Ubiquitous High Cloud Banner, Unbounded Steps, Pure Form, Great Sound Traveling Everywhere, No Heat or Torment; they all worked hard making clouds and spreading rain to cause the heat and afflictions of all beings to vanish.

There were also innumerable Kumbanda Kings, led by such as, Increase, Dragon Lord, Banner of Adornments of Goodness, Universally Beneficial Action, Most Fearsome, Handsome with Beautiful Eyes, High Peak Intellect, Brave and Strong Arms, Boundless Pure Flower Eyes, Enormous God-Like Face with Titan's Eyes. They all diligently practiced and studied the teachings of freedom from impediment, and emitted great light.

There were also innumerable Gandharva Kings, led by such as, sustaining the nation, tree light, clear eyes, flower crown, universal sound, joyously moving beautiful eyes, wondrous sound lion banner, diamond tree flower banner, joyfully causing adornments to appear everywhere. They all had deep faith and appreciation of the great teaching, rejoiced in it, and respected it, and diligently practiced it tirelessly.

There were also innumerable Moon Deities, led by such as Moon Godling, Flower King Topknot Halo, Myriad Sublime Pure Lights, Pacifying the Hearts of the World, Luminosity of tree king eyes, manifesting pure light, immutable light

traveling everywhere, sovereign monarch of constellations, moon of pure awareness, great majestic light. All strived to bring to light the mind jewel of living beings.

There were also innumerable sun deities, led by such as Sun Godling, Eyes Of Flames Of Light, Awesome Light, Undeified Jewel Arrays, Non-Regression Courage, Light Of Beautiful Flower Garlands, Supreme Banner Light, Universal Light Of A Jewel Topknot, Eyes Of Light. All of them diligently learned and practiced to benefit living beings and increase their roots of goodness.

There were also innumerable kings of the thirty three heavens, led by such as Shakra-Indra, Everywhere Intoning Fulsome Sound, Kind Eyes Jewel Topknot, Jewel Light Banner Fame, Joy-Producing Topknot, Admirable Right Mindfulness, Supreme Sound Of The Polar Mountain, Perfect Mindfulness, Pleasing Flower Light, Eye Of The Sun Of Knowledge, Independent Light Able To Enlighten. All of them strived to bring forth great works in all worlds.

There were also innumerable kings of the Suyama Heavens, led by such as Timely Portion, Delightful Light, Banner Of Inexhaustible Wisdom And Virtue, Skilled In Miraculous Displays, Great Light Of Memory Power, Inconceivable Wisdom, Circular Naval, Light Flames, Illumination, Greatly Famed For Universal Observation. All of them diligently cultivated great roots of goodness, and their minds were always joyful and content.

There were also an inconceivable number of kings of the Tushita Heavens, led by such as Contented, Ocean Of Bliss Topknot, Supreme Virtue Banner, Still And Silent Light,

Pleasing Beautiful Eyes, Clear Moon On A Jewel Peak, Supreme Courage And Strength, Subtle Diamond Light, Constellation Array Banner, Pleasing Adornments. All of them diligently kept in mind the names and epithets of all the Buddhas.

There were also innumerable kings of the heavens of enjoyment of emanations, led by such as Skilful Transformation And Emanation, Light Of Silent Sound, Light Of The Power Of Transformation And Emanation, Master Of Adornment, Light Of Mindfulness, Supreme Cloud Sound, Supreme Light Of Myriad Subtleties, Exquisite Topknot Light, Perfect Joy And Intellect, Flower Light Topknot, And Seeing In All Directions. All of them worked diligently to tame living beings and enabled them to attain liberation.

There were also countless kings of the heavens of free enjoyment of others emanations, led by such as Sovereign Freedom, Sublime Eye Lord, Beautiful Crown Banner, Courageous Intelligence, Wonderful Sound Phrases, Subtle Light Banner, Gate Of The Realm Of Peace, Array Of Splendid Discs Banner, Flower Grove Independent Intellect, And Light Of Beautiful Adornments Of The Power Of Indra. All of them diligently practiced and studied the vast and great teaching of independent skill in means of liberation.

There were also uncountable kings of the great Brahma heavens, led by such as Shikhin, Light Of Wisdom, Radiance Of Beneficent Wisdom, Sound Of Ubiquitous Clouds, Independent Observer Of The Sounds Of Speech Of The Worlds, Eyes Of Still Light, All Pervading Light, Sound Of Magical Displays, Eyes Of Shining Light, And Pleasing

Ocean Sound. All of them had great compassion and took pity on living beings; unfolding light that illuminated everywhere, they caused them to be joyful and blissful.

There were also innumerable kings of the heavens in which light is used for sound, led by Pleasing Light, Pure Subtle Light, Sound Of Freedom, Supreme Awareness And Knowledge, Delightful Pure Subtle Sound, Sound Of Skilful Meditation, Universal Sound Illuminating Everywhere, Most Profound Light-Sound, Pure Name Light, And Supreme Pure Light. All of them dwelt in the unhindered state of great peace, tranquility, joy, and bliss.

There were also innumerable kings of the heavens of universal purity, led by such as Pure Reputation, Supreme Vision, Virtue Of Tranquility, Sound Of The Polar Mountain, Eye Of Pure Mindfulness, Light Flame Sovereign, Enjoyer Of Mediation On The Truth And Creating Demonstrations, Banner Of Miraculous Displays, And Exquisite Array Of Constellation Sounds. They were all already abiding securely in the great teaching, and worked diligently to benefit all worlds.

There were also innumerable kings of the heavens of vast results, led by such as Banner Of The Delightful Light Of Truth, Ocean Of Pure Adornments, Light Of Supreme Wisdom, Independent Wisdom Banner, Delight In Tranquility, Eye Of Universal Knowledge, Delight In Use Of Intellect, Light Of Intellect Sown With Virtue, Undeiled Tranquil Light, And Vast Pure Light. They all dwelt at peace in the palace of tranquility.

There were also countless kings of the heavens of great freedom led by such as Sea Of Subtle Flames, Light Of The Name Of Freedom, Eye Of Pure Virtues, Enjoyable Great Intelligence, Freedom Of Immutable Light, Eyes Of Sublime Adornments, Light Of Skilful Meditation, Delightful Great Knowledge, Universal Sound Array Banner, And Light Of Fame Of Extreme Exertion. All of them diligently contemplated the truth of formlessness, and their actions were all equanimous, and impartial.

At that time the oceanic hosts at the Buddhas site of enlightenment had assembled: the unlimited types and species were all around the Buddha, filling everywhere. Their forms and companies were each different. From wherever they came, they approached the world honored one, wholeheartedly looking up to him. These assembled masses has already gotten rid of all afflictions and mental defilements, as well as their residual habits. They had pulverized the mountains of multiple barriers, and perceived the Buddha without obstruction. They were like this because Vairochana Buddha in past times, over oceans of aeons, cultivating the practices of enlightening beings, had received them and taken care of them with the four saving practices of generosity, kind words, beneficial action, and cooperation, and while planting roots of goodness in the company of each Buddha in those eons, had already taken good care of them and had taught and developed them by various means, establishing them on the path of omnipotence, where they sewed innumerable virtues, gained great merits, and had all entered completely into the ocean of skill in liberative means and undertaking of vows. The actions they carried out were fully pure, and they had

well embarked on the way to emancipation. They always saw the Buddha, clearly illuminated, and by the power of supreme understanding, entered into the ocean of the qualities of Buddhahood. They found the doors of liberation of all Buddhas, and roamed freely in spiritual powers.

That is to say, Ocean Of Subtle Flames, a King of a Heaven of Great Freedom, found the door of liberation through the tranquility and practical power of the realm of space and the cosmos. The Celestial King, Light of the Name of Freedom, gained the door of liberation through freely observing all things. The Celestial King Eye of Pure Virtues found the door of liberation of effortless action knowing that all things are not born, do not perish, and do not come or go. The celestial king Enjoyable Great Intelligence found the door of liberation through the ocean of wisdom directly perceiving the real character of all things. The Celestial King Freedom Of Immutable Light found the door of liberation through the great practical concentration of bestowing boundless peace and happiness on living beings. The Celestial King Eye Of Sublime Adornments found the door of liberation through causing observation of the truth of nullity and annihilating all ignorance and fear. The Celestial King Light Of Skillful Meditation found the door of liberation through entering infinite realms without producing any activity of thought about existents. The Celestial King Delightful Great Knowledge found the door of liberation by going everywhere in the ten directions to preach the truth, yet without moving and without relying on anything. The celestial King Universal Sound Array Banner found the gate of liberation by entry into the Buddhas realm of tranquility and everywhere manifesting great light. The celestial King

Light Of Fame Of Extreme Exertion found the gate of liberation by abiding in his own enlightenment, yet having an infinitely broad perspective.

At that time the Celestial King Ocean Of Subtle Flames, imbued with the spiritual power of the Buddha, surveyed the whole host of celestial beings of the heavens of great freedom, and said in verse,

The Buddha Body Extends throughout all the great assemblies:

It fills the cosmos without end.

Quiescent, without essence, it cannot be grasped;

It appears just to save all beings.

The Buddha, king of the teaching, appears in the world
Able to light the lamp of sublime truth, which illuminates the world;

His state is boundless and inexhaustible:

This is what Name of Freedom has realized.

The Buddha is inconceivable beyond discrimination,
Comprehending Forms everywhere as Insubstantial.
For the sake of the world he opens wide the path of purity:
This is what Pure Eyes can see.

The Buddhas wisdom is unbounded —

No one in the world can measure it.

It forever destroys beings ignorance and confusion:

Great Intelligence has entered this deeply and abides there in peace.

The Buddhas virtues are inconceivable;

In beings who witness them, afflictions die out

They cause all worlds to find peace:
Immutable Freedom can see this.

Sentient Beings, in the darkness of ignorance, are always
deluded;
The Buddha expounds for them the teaching of dispassion
and serenity.
This is the lamp of wisdom that illuminates the world:
Sublime Eyes knows this technique.

The Buddhas Body of pure subtle form
Is manifest everywhere and has no compare;
This Body has no essence and no resting place:
It is contemplated by Skillful Meditation.

The Voice of the Buddha has no limit or obstruction;
All those capable of accepting the teaching hear it.
Yet the Buddha is quiescent in forever unmoving;
This is the liberation of Delightful Knowledge.

Serene, emancipated, master of the celestial and the human,
There is nowhere in the ten directions he does not appear.
The radiance of his light fills the world:
This is seen by Majestic Banner of Unimpeded Truth.

The Buddha sought enlightenment for the sake of all beings
Over boundless oceans of eons;
With various spiritual powers he teaches all;
Light of Fame has realized this truth.

Furthermore, the celestial king Banner of the Delightful
Light of Truth found the door of liberation in observing the
faculties of all beings, expounding the truth for them, and
cutting off their doubts. The celestial king Ocean Of Pure

Adornments found the door of liberation, causing vision of Buddha whenever brought to mind. The celestial king Light Of Supreme Wisdom found the door of liberation realizing the body of adornments that have no basis and are equal in terms of phenomenal nature. The celestial king Banner of Independent Wisdom found the door of liberation of comprehending all mundane things and in a single instant setting up oceans of inconceivable adornments. The celestial king Delight in Tranquility found the door of liberation of manifesting inconceivable Buddha Lands in a single pore without hindrance. The celestial king Eye of Universal Knowledge found the door of liberation of all sided observation of the universe. The celestial king Delight in Use of Intellect found the door of liberation producing all kinds of displays for the benefit of all beings always appearing eternally. The celestial king Light of Intellect Sewn With Virtue found the door of liberation observing all objects in the world and entering into the truth of inconceivability. The celestial king undefiled tranquil light found the door of liberation showing all beings the essential ways of emancipation. The celestial king Vast Pure Light found the door of liberation of observing all teachable beings and guiding them into the way of enlightenment.

At that time the celestial king Banner of the Delightful Light of Truth, imbued with the Buddha's power, surveyed all the hosts of the heavens of minor vastness, infinite vastness and vast results, and said in verse,

The realm of the Buddhas is inconceivable:
No sentient being can fathom it.
The Buddhas cause their minds to develop faith and

resolution

And great enjoyment without end.

If any beings can accept the teaching,
The Buddha, with spiritual powers, will guide them
Causing them to always see the Buddha before them:
Ocean of Adornments sees in this way.

The nature of all things has no resting place —
The Buddhas appearance in the world is the same way —
They have no resting place in any state of being:
Supreme Wisdom can contemplate the meaning of this.

Whatever be the hearts desire of sentient beings,
The Buddhas spiritual powers can manifest.
Each different, they are inconceivable:
This is Wisdom Banners Ocean of liberation.

All lands existing in the past
They can show in a single Pore:
This is the great spiritual power of the Buddhas:
Delight in Tranquility can expound this.

The inexhaustible ocean of all teachings
Is assembled in the sanctuary of one teaching.
Such is the nature of truth explained by the Buddhas:
Eye of Knowledge can understand this Technique.

In all lands, in all quarters
Expounding the truth in each in everyone,
The Buddha's body has no coming or going:
This is the realm of delight in use of intellect.

The Buddha sees things of the worlds as like reflections of light;
He enters into their most recondite mysteries
And explains that the nature of all things is always quiescent:
Intellect Sewn With Virtue can see this.

The Buddha knows all phenomena
And reins the rein of truth according the beings faculties
In order to open the inconceivable gate of emancipation
Tranquil Serenity can understand this.

The World Honored One Always, with great kindness and compassion,
Appears in order to benefit sentient beings,
Equally showering the rain of truth to the fill of their capacities
Pure Light can expound this.

Furthermore, the celestial king Repute of Pure Wisdom found the door of liberation comprehending the ways and means of emancipation of all sentient beings. The celestial king Supreme Vision found the door of liberation of shadow like demonstration according to the wishes of all celestial beings. The celestial king Virtue of Tranquility the found the door of liberation of great skill in means adorning the realms of all Buddha's. The celestial king Sound of the Polar Mountain found the door of liberation of following all sentient beings into the eternally flowing cycle of birth and death. The celestial king Eye of Pure Mindfulness found the door of liberation remembering the Buddha's ways of taming and pacifying sentient beings. The celestial king Delightful Universal Illumination found the door of liberation that flowed forth from the ocean of universal

memory and concentration power. The celestial king Sovereign Lord of the World found the door of liberation of ability to cause sentient beings to meet the Buddha and produce the treasury of faith. The celestial king Light Flame Sovereign found the door of liberation of ability to cause all beings to hear the truth, to believe and rejoice, and become emancipated. The celestial king Enjoyer of Meditating on the Truth and Creating Demonstrations found the door of liberation entering into the civilizing activities of all enlightening beings, boundless and inexhaustible as space. The celestial king Banner of Miraculous Displays found the door of liberation observing the infinite afflictions of sentient beings with universal compassion and wisdom.

At that time the celestial king Repute of Pure Wisdom, imbued with the power of the Buddha, surveyed the host of celestial beings of the heavens of little purity, boundless purity, and ubiquitous purity, and said in verse,

He who realizes that the nature of things is without solidity
Appears in all the boundless lands of the ten directions:
Expounding the inconceivability of the realm of
Buddhahood,
He causes all to return to the ocean of liberation.

The Buddha is in the world without a resting place—
Like a shadow or reflection he appears in all lands.
The nature of things is ultimately non-origination:
This is the entryway of the King Supreme Vision.

Cultivating Skill in means over countless ages,
Purifying all lands in the ten directions,

The Suchness of the Universe never moves:
This is the realization of virtue of tranquility.

Sentient Beings are shrouded and veiled by ignorance;
Blind, in the dark, they remain always in Birth and Death.
The Buddha shows them the path of purity:
This is the liberation of Polar Mountain Sound.

The Unexcelled Path that the Buddhas traverse
Cannot be plumbed by any sentient being.
It is shown by various expedient methods:
Pure Eye, clearly observing, can comprehend them all.

The Buddha, by means of concentration formulae,
Numerous as the atoms in oceans of lands
Teaches sentient beings, covering everything:
Universal Illumination can enter this.

The appearance of a Buddha is hard to encounter;
It may be met once in countless eons;
It is capable of inducing faith in sentient beings:
This is the realization of the Celestial Sovereign.

The Buddha explains that the nature of things is nature less;
Profound, far-reaching, it is inconceivable.
He causes all beings to engender pure faith:
Light Flame can comprehend this.

The Buddhas of all times are replete with virtue;
They teach sentient beings inconceivably.
Contemplating this produces joy:
Enjoyer of Truth can teach in this way.

Sentient beings are sunk in the ocean of afflictions:
Their ignorance and pollution of views are much to be
feared.

The great teacher pities them and frees them forever:
This is the realm of contemplation of Banner of Miracles.

The Buddha constantly emits great beams of light;
In each light beam are innumerable Buddhas.
Each makes displays of sentient beings affairs;
This is the entryway of wonderful sound.

Furthermore, the celestial king Pleasing Light found the door of liberation of always experiencing the bliss of tranquil serenity yet being able to appear in order to eliminate the sufferings of the world. The celestial king Pure Subtle Light found the door of liberation of the ocean of great compassion, the mine of joy and happiness of all sentient beings. The celestial kings Sound of Freedom found the door of liberation manifesting in a single instant the power of virtue of all sentient beings of boundless eons. The celestial king supreme awareness and knowledge found the door of liberation causing all becoming, existing, and disintegrating worlds to be as pure as space. The celestial king Delightful Pure Subtle Sound found the door of liberation of joyfully believing and accepting the teaching of all sages. The celestial king Sound of Skilful Meditation found the door of liberation of ability to spend an eon expounding the meanings and methods of all stages of enlightenment. The celestial king Adornment Explaining Sound found the door of liberation of methods of making great offerings when all enlightening beings descend from the Tushita Heaven to be born in the world. The celestial king Profound Light Sound found the door of liberation of contemplation of the

inexhaustible ocean of spiritual power and wisdom. The celestial king Great Fame found the door of liberation of techniques for appearing in the world, having fulfilled the ocean of virtues of all Buddhas. The celestial king Supreme Pure Light found the door of liberation of the mine of faith and delight produced by the power of the Buddha's ancient VOWS.

Then the celestial king Pleasing Light, imbued with the power of the Buddha, surveyed all the celestial hosts from the heavens of little light, infinite light, and intense light, and said in verse,

I remember the past practice of the Buddha,
Serving and providing offerings for innumerable Buddhas;
His pure deeds, in accord with his original faith,
Are now all visible, through the Buddha's spiritual power.

The Buddhas body is formless, free from all defilement;
Always abiding in compassion and pity,
He removes the distress of all worlds:
This is the liberation of Subtle Light.

The Buddha's teaching is vast and boundless;
It is manifest in all fields,
According to their becoming and decay, Each Different:
This is the power of liberation of Sound of Freedom.

The Buddhas spiritual power is incomparable;
It appears everywhere, in the vast fields of all directions,
And makes them all pure, always manifest:
This is the technique of Liberation of Supreme Mindfulness.

Respectfully Serving all the Buddhas,
Numerous as atoms in oceans of lands,
Hearing the teaching, getting rid of defilement, not acting in
vain,
This is subtle sounds application of the Teaching.

The Buddhas have, for immeasurable eons,
Expounded the techniques of the stages, without peer.
What they have explained is boundless and inexhaustible:
Sound of skilful meditation knows the meaning of this.

The infinite scenes of the Buddhas miraculous displays
Appear in all places in a single instant,
Great techniques for conquering spirits and attaining
enlightenment:
This is the liberation of Adorning Sounds.

Sustained by awesome power, able to explain
And to demonstrate the deeds of spiritual powers of the
Buddhas,
Purifying all according to their faculties:
This is the liberation door of Light Sound.

The Buddhas Wisdom is boundless –
It has no equal in the world, it has no attachment;
Compassionately responding to beings, it manifests
everywhere:
Great Fame has realized this path.

The Buddha, in the past, cultivated enlightening practices,
made offerings to all the Buddhas of the ten directions –
The vows made in the presence of each Buddha
Supreme Light hears and greatly rejoices.

Furthermore, the Brahma King Shikhin, found the door of liberation abiding in all sites of enlightenment everywhere and preaching the truth while being pure and free of attachments in all actions. Brahma king Light of Wisdom found the door of liberation inducing all sentient beings to enter meditative absorption and stay there. Brahma King Radiance of Beneficent Wisdom found the door of liberation entering everywhere into all inconceivable truths. Brahman King Sound of Ubiquitous Clouds found the door of liberation entering into the ocean of all utterances of the Buddhas. Brahma King Independent Observer of the Sounds and Speech of the Worlds found the door of liberation of ability to remember all the techniques used by enlightening beings in teaching all sentient creatures. Brahma King Eyes of Still Light found the door of liberation showing the individual differences in characteristics of results of actions of all beings. Brahma King All Pervading Light found the door of liberation of appearing before all sentient beings to guide them according to their various types. Brahma King sound of magical displays found the door of liberation dwelling in the realm of tranquil and serene action of the pure aspect of all things. Brahma King Eyes Of Shining Light found the door of liberation of always diligently appearing with no attachments, no boundaries, and no dependence in the midst of all existence. Brahma King Pleasing Ocean Sound found the door of liberation of constant contemplation and investigation of the inexhaustible truth.

At that time the great Brahma King Shikhin imbued with the spiritual power of the Buddha surveyed all the celestial hosts of the heavens of Brahma Bodies, Brahma Assistants, Brahma Masses, and Great Brahmas, and said in verse,

The Buddha body is pure and always tranquil;
The Radiance of its light extends throughout the world;
Sign-less, pattern-less, without images,
Like clouds in the sky, thus is it seen.

This realm of concentration of the Buddha Body
Cannot be assessed by any sentient being;
It shows them inconceivable expedient doors:
This is the Enlightenment of Wisdom Light.

The Ocean of teachings, numerous as atoms in a Buddha
Land,
Are expounded in a single word – all without remainder.
They can be expounded this way for oceans of eons without
ever being exhausted.
This is the liberation of Light of Beneficent Wisdom.

The complete sound of the Buddhas is equal to the worlds;
Sentient beings each attain understanding according to their
kind,
Yet there is no difference in their sound:
Such is the understanding of the Brahma King Universal
Sound.

The Methods of Entering Enlightenment
Of the Buddhas of all times
Are all apparent in the Buddha Body:
This is the liberation of Sound of Freedom.

The activities of all sentient beings are different;
According to the causes, the effects are various.
In this way did the Buddhas appear in the world:
Silent Light can understand this.

Master of countless media of teaching,
Civilizing sentient beings everywhere in all quarters
Yet not making distinctions therein:
Such is the realm of Universal Light.

The Buddha Body is like space, inexhaustible –
Formless, unhindered, it pervades the ten directions.
All of its accommodation manifestations are like
conjunctions:
Sound of Magical Displays understands this way.

The appearances of the Buddha Body are boundless,
And so are the knowledge, wisdom, and voice –
Being in the world, manifesting form, yet without
attachment:
Shining Light has entered this door.

The king of truth reposes in the palace of sublime reality –
The light of the reality body illuminates everything.
The nature of reality is incomparable and has no marks.
This is the liberation of king Ocean Sound.

Furthermore, the celestial king Sovereign Freedom had
found the door of liberation of the treasury of freedom
manifestly
developing and maturing innumerable sentient beings.
Celestial
King Sublime Eye Lord found the door of liberation
examining the pleasures of all sentient beings and causing
them to enter the pleasure of the realm of sages. Celestial
King Beautiful Jewel Banner Crown found the door of
liberation causing all sentient beings to initiate practices
according to their various inclinations and understandings.

Celestial King Courageous Intelligence found the door of liberation holding together all the doctrines preached for the benefit of sentient beings. Celestial King Wonderful Sound Phrases found the door of liberation remembering the compassion of the Buddha and increasing progress in his own practice. Celestial King Subtle Light Banner found the door of liberation of manifesting the door of great compassion and smashing down the banner of all pride and conceit. Celestial King Realm of Peace found the door of liberation conquering the malicious attitudes of all people. Celestial King Array of Splendid Discs Banner found the door of liberation of all the infinite Buddhas of the ten directions coming whenever they are remembered. Celestial King Flower Light Wisdom found the door of liberation of everywhere manifesting perfect enlightenment according to the minds and thoughts of sentient beings. Celestial King Sublime Light of Indra found the door of liberation of independence of great awesome power to enter all worlds.

At that time the Celestial King Sovereign Freedom, imbued with the majestic power of the Buddha, surveyed all the celestial hosts of the heavens of freedom and said in verse,

The Buddha Body is all pervasive, equal to the cosmos.
It manifests in response to all sentient beings;
With various teachings he is always guiding:
Master of Teaching, he is able to enlighten.

Of the various pleasures of the world,
The pleasure of holy tranquility is supreme;
Abiding in the vast essence of reality:
Sublime Eye sees this.

The Buddha appears throughout the Ten Directions.
Universally Responding to all Hearts, Teaching the Truth—
All doubting thoughts are cut off:
This is the door of liberation of Beautiful Banner Crown.

The Buddhas speak of the wondrous sound throughout the
world;
The teachings spoken over countless ages
Can all be expounded in a single word:
This is the liberation of courageous intelligence.

All the great kindness in the world
Cannot equal a hair tip of the Buddhas.
The Buddhas kindness is inexhaustible as space:
This is the realization of Wonderful Sound.

Completely demolishing in all quarters,
The mountains of pride of all beings,
This is the function of the great compassion of the Buddha:
This is the path traveled by Subtle Light Banner.

The Light of Wisdom, Pure, Fills the world;
Any who see it are relieved of ignorance
And cause to leave to evil ways:
Realm of Peace realizes this truth.

The Light of a hair pore is able to expound
Buddha Names as numerous as sentient beings.
According to their pleasure, they all can hear it:
This is Splendid Disc Banners Liberation.

The Buddhas freedom cannot be measured—
It fills the cosmos and all space.

All the congregations see it clearly:
This liberation door Flower Intellect enters.

Over oceans of eons, infinite, boundless,
Manifesting everywhere and preaching the truth,
Never has a Buddha been seen to have any going or coming:
This is the enlightenment of Wonderful Light.

Furthermore, the celestial king Skilful Transformation found the door of liberation of the power of magical displays demonstrating all actions. Celestial King Light of Silent Sound found the door of liberation of relinquishing all clinging to objects. Celestial King Light of the Power of Transformation and Emanation found the door of Liberation Annihilating the Ignorant Muddled Minds of all beings and causing their wisdom to become fully complete. Celestial King Master of Adornments found the door of liberation manifesting unlimited pleasing sounds. Celestial King Light of Mindfulness found the door of liberation knowing the infinite virtuous characteristics of all Buddhas. Celestial King Supreme Cloud Sound found the door of liberation knowing the process of becoming and decay of all past ages. Celestial King Supreme Light found the door of Liberation of Knowledge to Enlighten All Beings. Celestial King Exquisite Topknot found the door of liberation shedding light swiftly filling space in all directions. Celestial King Joyful Wisdom Found the Door of Liberation of the Power of Energy whose deeds cannot be ruined by anyone. Celestial King Flower Light Topknot found the door of liberation knowing the rewards of actions of all sentient beings. Celestial King Seeing in all Directions found the door of

liberation showing inconceivable differences in form and kind of sentient beings.

At that time the celestial king Skilful Transformation imbued with the majestic power of the Buddha, surveyed the whole host of celestial beings of the heavens of enjoyment of emanations and said in verse,

The essence of the doings of the world is inconceivable —
The Buddha teaches all about it for the confused,
Skillfully explaining the true principle of causality
And the different doings of all sentient beings.

Looking at the Buddha in various ways, there's nothing there;
Seeking him in all directions, he can't be found.
The manifestations of the reality body have no true actuality:
This is truth is seen by Silent Sound.

The Buddha cultivated many practices over oceans of eons
In order to extinguish the ignorance and confusion of the world.
Therefore his purity is the most radiant light:
This is the realization of the mind of Light Power.

Of the sublime sounds and voices in the world,
None can compare to the Buddhas Sound.
The Buddha pervades the ten directions with a single sound:
Entering this liberation is the Master of Adornment.

All the power of wealth in the world
Is not equal to a single characteristic of the Buddha —
The virtues of the Buddha are like space:
This is perceived by Mindful Light.

The infinite ages of past, present, and future,
The various aspects of their becoming and decay,
The Buddha can show in a single pore –
Supreme Cloud Sound can comprehend this.

The extent of all space may be known,
But the extent of a pore of Buddha cannot be apprehended.
Such non-obstruction is inconceivable:
Exquisite Topknot has been able to realize this.

The Buddha, in countless past ages
Fully cultivated the far reaching transcendent means,
Working diligently with non-flagging vigor:
Joyful Intelligence knows this teaching.

The causes and conditions of the nature of actions are
inconceivable –
The Buddha explains them for all the world.
The nature of things is fundamentally pure, with no
defilements:
This is the entryway of Flower Light.

You should gaze on a pore of the Buddha –
All sentient beings are therein,
And they neither come nor go:
This is the understanding of Universal Sight.

Furthermore, the celestial king Contended found the door of
liberation of all Buddhas bringing forth a complete, fully
rounded teaching in the world. Celestial King Ocean of Joy
and Bliss Topknot found the door of liberation of the body of
pure light extending throughout the realm of space. Celestial
king Banner of Supreme Virtues found the door of liberation
of the ocean of pure vows to extinguish the sufferings of the

world. Celestial King Still and Silent Light found the door of liberation of physical manifestation everywhere to expound the truth. Celestial King Pleasing Eyes found the door of liberation purifying the realms of all sentient beings. Celestial King Jewel Peak Moon found the door of liberation of the inexhaustible store of eternal manifestation teaching all worlds. Celestial King Courage and Strength found the door of liberation showing the realm of true awakening of all Buddhas. Celestial King Subtle Diamond Light found the door of liberation fortifying and solidifying all sentient beings will for enlightenment, making it unbreakable. Celestial King Constellation Banner found the door of liberation of techniques for associating with all Buddhas that appear, meditative investigation, and harmonization of sentient beings. Celestial King Pleasing Adornments found the door of liberation of instantly knowing the minds of sentient beings and appearing according to their potentials.

At that time Celestial King Contented, imbued with the awesome power of the Buddha, surveyed all the hosts of the heaven of contentment and spoke in verse,

The Buddha is vast, extending throughout the cosmos,
Equal toward all sentient beings –
Universally responding to all hearts, he opens the door of wonder,
Causing them to enter the inconceivable pure truth.

The Buddha Body manifests everywhere in the ten directions;
Free from attachment and obstruction, it cannot be grasped.
In various forms it is seen by all worlds:
This is the entry of Topknot of Joy.

The Buddha cultivated various practices in the past,
His pure great vows deep as the sea;
All enlightening ways he causes to be fulfilled:
Supreme virtue knows these techniques.

The Buddhas Body is inconceivable;
Like reflections it shows separate forms, equal to the cosmos,
Everywhere clarifying all things:
This is the liberation door of Silent Light.

Sentient beings are bound and covered by habitual
delusion –
Conceited, careless, their minds run wild.
The Buddha expounds for them the way to calm:
Pleasing Eyes, aware of this, rejoices at heart.

The true guide of all worlds,
He appears to rescue, to provide refuge,
Showing all beings the abode of peace and happiness:
Jewel Peak Moon enters deeply into this.

The state of the Buddha's is inconceivable –
It extends throughout all universes,
Entering all things, reaching the other shore:
Courageous Intellect, seeing this, rejoices.

If any sentient beings can accept the teaching,
And, hearing the virtues of Buddha, strive for enlightenment,
He causes them to dwell in the ocean of bounty, forever pure:
Subtle Light is able to observe this.

Gathering around all the Buddhas,
Numerous as the atoms of the lands of the ten directions,

Reverently making offerings, and hearing the teaching:
This is the vision of Constellation Banner.

The ocean of sentient beings minds is inconceivable;
It has no rest, no motion, no place of abode —
The Buddha can see it all in an instant:
This beautiful array well comprehends.

Furthermore, the celestial king Timely Portion had found the
door of liberation of inspiring virtue in all sentient beings
and

causing them to be forever free from anxiety and torment.
Celestial King sublime light found the door of liberation
entering into all realms. Celestial King Banner of
Inexhaustible Wisdom And Virtue found the door of
liberation of the wheel of great compassion destroying all
afflictions. Celestial King Skilled In Miraculous Displays
found the door of liberation comprehending the mentalities
of all sentient beings of the past, present, and future.
Celestial King Great Light Of Memory Power found the door
of liberation of the light of the gates of concentration
formulae holding in memory all teachings without
forgetting. Celestial King Inconceivable Wisdom found the
door of liberation of inconceivable methods of skillfully
entering into the nature of all actions. Celestial King Circular
Navel found the door of liberation of methods of activating
the cycles of the teaching and developing sentient beings to
maturity. Celestial King Light Flame found the door of
liberation of the vast eye observing all sentient beings and
going to civilize them. Celestial King Illumination found the
gate of liberation, getting beyond all barriers of habit and not
going along with bedeviling doings. Celestial King Greatly
Famed for Universal Observation found the door of

liberation of skillfully guiding all celestial beings and inducing them to undertake actions with a pure heart.

At that time The Celestial King Timely Portion, imbued with the power of the Buddha, surveyed all the hosts of the Suyama Heavens of good timely portion and spoke in verse, saying,

The Buddha, for innumerable long eons,
Has dried up the sea of troubles of the world:
Opening wide the road of purity out of defilement,
He causes to shine eternally the lamp of beings wisdom.

The Buddhas body is exceedingly vast —
No borders can be found in the ten directions.
His expedient means are unlimited:
Subtle Light's knowledge has access to this.

The pains of birth, aging, sickness, death, and grief
Oppress beings without relief.
The Great Teacher takes pity and vows to remove them all:
Inexhaustible Wisdom Light can comprehend this.

Unhindered is the Buddha's knowledge that all is illusory;
He clearly comprehends all things in all times,
Delving into the mental patterns of all sentient beings:
This is the realm of Skilful Teaching.

The bounds of his total recall are not to be found;
The ocean of his eloquence is also unlimited.
He is able to turn the wheel of the pure, subtle, truth:
This is the liberation of Great Light.

The nature of actions is vast and inexhaustible—
His knowledge comprehends it and skillfully explains;
All his methods are inconceivable:
Such is the entry of Wisdom.

Turning the wheel of inconceivable truth,
Demonstrating and practicing the way of enlightenment,
Forever annihilating the suffering of all sentient beings:
This is the level of technique of Circular Navel.

The real body of the Buddha is fundamentally non-dual;
Yet it fills the world according to beings and forms—
Sentient beings each see it before them:
This is the perspective of Flames of Light.

Once any sentient beings see the Buddha,
It will cause them to clear away habitual obstructions.
And forever abandon devilish actions:
This is the path traveled by Illumination.

All the hosts of beings are vast as oceans—
Among them the Buddha is most majestically glorious.
Everywhere he reins the rein of truth to Enrich sentient
beings
This liberation door Greatly Famed enters.

Furthermore, the celestial king Shakra-Indra had found the
liberation door of great joy remembering the appearance in
the world of the Buddhas of past, present, and future, and
clearly seeing the becoming and disintegration of the lands.
Celestial king Full Sound of Universal Fame found the door
of liberation of ability to cause the form body of the Buddha
to be most pure and vast, without compare in the world.
Celestial King Kind Eyes Jewel Topknot found the door of

liberation of clouds of compassion covering all. Celestial King Jewel Light Banner Fame found the door of liberation of always seeing the Buddha manifesting various forms of majestic bodies to all the leaders of the worlds. Celestial king Joy Producing Topknot found the door of liberation knowing from what virtuous actions the cities and buildings of all sentient beings came to be. Celestial King Admirable Mindfulness found the door of liberation showing the deeds of the Buddha's developing sentient beings. Celestial King lofty supreme sound found the door of liberation of knowledge of the becoming and decay of all worlds and the signs of change of the ages. Celestial King Perfect Mindfulness found the door of liberation of calling to mind the acts of future enlightening beings in civilizing people. Celestial King Pure Flower Light found the door of liberation of knowledge of the cause of happiness in all heavens. Celestial King Son of Wisdom Eye found the gate of liberation showing the acceptance and production of roots of goodness of all celestial beings, removing ignorance and illusion. Celestial King Independent Light found the door of liberation enlightening all celestial beings, causing them to cut off all sorts of doubts forever.

At that time celestial king Shakra-Indra, imbued with the power of the Buddha, surveyed all the hosts of celestial beings of the thirty three heavens, and spoke in verse saying,

I am conscious of the spheres of all Buddhas
In all times being all equal
As their lands form and disintegrate:
They see all by enlightened spiritual powers.

The Buddha body is vast and all pervasive;
Its ineffable form, incomparable, aids all beings,
The radiance of its light reaching everywhere:
This path Universal Fame can observe.

The Buddhas great compassionate ocean of techniques
Has been utterly purified by past eons of practice
And guides sentient beings without bound:
Jewel Topknot has realized this.

I contemplate the ocean of virtues of the King of Truth,
Supreme in the world, having no peer,
Producing an immense sense of joy,
This is the Liberation of Jewel Light.

The Buddha knows the sea of sentient beings good works,
Various excellent causes producing great blessings;
All these he causes to be manifest:
This is seen by Topknot of joy.

The Buddhas appear in the ten directions,
Everywhere throughout all worlds,
Observing the minds of beings and showing how to tame
them:
Right Mindfulness realizes this path.

The vast eye of the Buddhas wisdom body
Sees every particle of the world
And reaches in the same way throughout the ten directions:
This is the liberation of Cloud Sound.

The enlightening practice of all Buddhists
The Buddha shows in a single hair pore,

Infinite as they are, all complete:
This is seen clearly by Mindfulness.

All the pleasant things of the world,
Are born of the Buddha –
The virtues of the Buddhas are supreme, unequaled:
This liberation Flower King enters.

If one thinks of a bit of the Buddhas virtue,
The mind concentrating on it for even a moment,
The fears of the evil ways will be banished forever:
Wisdom eye profoundly realizes this.

Great spiritual powers within the state of tranquility
Universally respond to all minds, extending everywhere,
Causing all doubt and confusion to be cut off:
This is the attainment of Light.

Furthermore, Sun Godling had found the door of liberation of pure light shining on the sentient beings of the ten directions always benefiting them forever and ever. The deity Light Flame Eyes found the door of liberation enlightening sentient beings through the agency of all corresponding bodies causing them to enter the ocean of wisdom. The deity Polar Mountain Light Joy Banner found the door of liberation of being the leader of all sentient beings and having them diligently cultivate boundless pure qualities. The deity Pure Jewel Moon found the door of liberation of the Joy of profound determination cultivating all ascetic practices. The deity Non-Regressing Courage found the door of liberation of unhindered light shining everywhere causing all beings to increase in purity and

clarity. The deity Light Of Beautiful Flower Garlands found the door of liberation of pure light illuminating the bodies of all sentient beings and causing them to produce oceans of joy and faith. Supreme Banner Light found the door of liberation of light illuminating all worlds, causing them to perfect various wonderful qualities. The deity universal light of a jewel topknot found the door of liberation of the ocean of great compassion manifesting jewels of various forms and colors of boundless realms. The deity eyes of light found the door of liberation purifying the eyes of all sentient beings causing them to see the matrix of the cosmos. The deity Virtue Bearing found the door of liberation developing pure continuous attention never letting it be lost or broken. The deity Universal Light found the door of liberation carrying the palace of the sun all over, shining on all sentient beings of the ten directions, allowing them to accomplish their work.

At that time Sun Godling, imbued with the Buddhas Power surveyed all the Sun Deities and said in verse,

The Buddhas great light of knowledge
Illuminates all lands in the ten directions:
All sentient beings can see the Buddha's
Various disciplines and manifold techniques.

The forms of the Buddha are boundless,
Appearing to all according to their inclinations,
Opening up the ocean of knowledge for all worlds:
Flame Eyes beholds the Buddha in this way.

The Buddha Body is peerless, it has no compare
Its light shines throughout the ten directions,

Transcending all, supremely unexcelled:
Such a teaching has Joyful Attained.

Practicing austerities to benefit the world,
Traversing all realms of existence for countless ages,
This light is everywhere as pure as space:
Jeweled Moon knows these techniques.

The Buddha speaks the wondrous sound without obstacle —
It pervades all lands in the ten directions,
Benefiting the living with the flavor of truth:
Courageous knows this technique.

Emanating inconceivable nets of light,
Everywhere purifying all conscious beings,
He causes them to engender profound faith:
This is the way Flower Garland has entered.

All the lights in the world
Cannot match the light of a single pore of the Buddha —
This is how inconceivable the Buddhas light is:
This is the liberation of supreme banner light.

The way of all Buddhas is thus:
They all sit under the tree of enlightenment
And bring the errant to the right path:
Jewel Topknot Light sees in this way.

Sentient beings are blind, ignorant, and suffering —
The Buddha wants to make them produce a pure eye,
And so lights the lamp of wisdom for them:
Good Eye looks deeply into this.

Honored Master of liberating techniques –
If any see him and make an offering,
He causes them to cultivate practice and reach the result:
This is Virtues power of means.

In one teaching there are many aspects –
For countless ages he teaches this way.
The far-reaching meanings of the teachings expounded
Are comprehended by Universal Light.

Furthermore, Moon Godling found the door of liberation of pure light illuminating the universe, edifying all sentient beings. The Deity Flower King Topknot Halo found the door of liberation observing worlds of all sentient beings and causing them to enter the boundless truth. The Deity Myriad Subtle Pure Lights found the door of liberation knowing the various operations of clinging to objects in the ocean of the minds of all sentient beings. The Deity Pacifying the Hearts of the World found the door of liberation bestowing inconceivable happiness on all sentient beings, causing them to dance with joy. The deity Luminosity of Tree King Eyes found the door of liberation protecting agricultural work, the seeds, sprouts, stalks, et cetera, according to the season, causing it to be successfully accomplished. The deity Manifesting Pure Light found the door of liberation compassionately saving and protecting all sentient beings, causing them to witness the facts of experiencing pain and pleasure. The deity Immutable Light Traveling Everywhere found the door of liberation able to hold the pure clear moon and show it throughout the ten directions. The deity Sovereign Monarch Of Constellations found the door of liberation showing all things to be illusory and like empty

space, formless and without inherent nature. The deity Moon Of Pure Awareness found the door of liberation performing great works for the benefit of all beings. The Deity Great Majestic Light found the door of liberation universally cutting off all doubt and confusion.

At that time Moon Godling, imbued with the spiritual power of the Buddha, surveyed all the celestial hosts in all the moon palaces and said in verse,

The Buddha Radiates light pervading the world,
Illuminating the lands in the ten directions,
Expounding the inconceivable, far reaching teaching:
To destroy forever the darkness of ignorance and delusion.

He is sphere is infinite and inexhaustible –
He teaches eternally through countless eons,
Edifying beings through various powers:
Flower Topknot looks upon Buddha this way.

The Ocean of sentient beings minds varies from moment to moment;
The Buddhas knowledge is so broad it comprehends all this,
Expounding the truth for them all making them glad:
This is the liberation of Subtle Light.

Sentient beings have no holy tranquility;
Sunk in evil ways, they suffer many pains –
The Buddha shows them the nature of things:
Peaceful meditation sees in this way.

The Buddha, with unprecedented great compassion,
Enters all states of existence to help sentient beings,

Explaining truth, encouraging virtue, promoting fulfillment:
This is known to Eye Light.

The Buddha opens up the light of truth,
Analyzing the natures of the acts of all worlds,
Their good and their evil, without a mistake:
Pure light, seeing this, gives rise to joy.

The Buddha is the basis of all blessings,
Like the earth supporting all buildings;
He skillfully shows the peaceful way out of distress:
Immutable knows this technique.

The bright glow of his fire of knowledge pervades the
universe –
He manifests countless forms, equal to all beings,
Exposing true reality for the benefit of all:
Monarch of Constellations realizes this path.

The Buddha is like space, with no inherent nature;
Appearing in the world to benefit the living,
His features and refinements are like reflections:
Pure awareness sees in this way.

The pores of the Buddhas body emit sounds everywhere:
The clouds of the teaching cover all worlds;
All those who hear are joyful and glad:
Such is the realization of Liberation Light.

Furthermore, the Gandharva King Sustaining the Nation
found the door of liberation of independent techniques for
saving all sentient beings. The Gandharva king Tree Light
found the door of liberation seeing the array of all virtues.
The Gandharva king Clear Eyes found the door of liberation

cutting off forever the grief and suffering of all sentient beings, producing a treasury of joy. The Gandharva king Flower Crown found the door of liberation forever cutting off the confusion of all sentient being erroneous views. The Gandharva king Universal Sound Of Joyful Steps found the door of liberation like clouds over spreading, shading and refreshing all sentient beings. The Gandharva king Joyously Moving Beautiful Eyes found the door of liberation manifesting an enormous beautiful body, causing all to obtain peace and bliss. The Gandharva King Wondrous Sound Lion Banner found the door of liberation scattering all famous jewels in all direction. The Gandharva King Universal Emanation of Jewel Light found the door of liberation manifesting the pure body of all great joyous lights. The Gandharva King Diamond Tree Flower Banner found the door of liberation causing all trees to richly flourish, causing all who see them to be delighted. The Gandharva King Universal Manifestation of Adornments found the door of liberation skillfully entering into the sphere of all Buddhas and bestowing peace and happiness on all living beings.

At that time the Gandharva king Sustaining the Nation, Imbued with the power of the Buddha looked over all the hosts of Gandharvas, and said in verse,

The innumerable doors to the realm of the Buddhas
Cannot be entered by any sentient beings.
The Buddha is like the nature of space, pure;
He opens the right path for all worlds.

In each one of the Buddhas Pores
Is an ocean of virtues, all replete —

all worlds are benefited and pleased by them:
This is what Tree Light can see.

The vast ocean of sorrow and suffering of the world
The Buddha can evaporate entirely.
The Buddha, compassionate, has many techniques:
Clear Eyes has deep understanding of this.

The ocean of lands of the ten directions is boundless —
The Buddha illuminates them all with the light of
knowledge
,Causing them to wash away all wrong views:
This is where Tree Flower enters.

The Buddha, over countless eons in the past
Cultivated great compassion and skill in means,
To pacify all the worlds:
This path Universal Sound can enter.

The Buddha body is pure — All like to see it.
It can produce endless enjoyment in the world
As the causes and effects of liberation are successively
fulfilled:
Good Eyes skillfully demonstrates this.

Sentient beings are confused, always going in circles —
Their barriers of ignorance are most firm and dense.
The Buddha expounds the great teaching for them:
This, Lion Banner is able to expound.

The Buddha manifests everywhere a body of wondrous
form.
With innumerable differentiations equal to sentient beings,

By various means enlightening the world:
Wondrous Sound looks upon the Buddha this way.

The infinite doors of knowledge and means
The Buddha opens for all sentient beings,
To enter the true practice of supreme enlightenment
This, Diamond Banner well observes.

Within and instant, millions of eons –
The Buddhas power can show this with no effort,
Bestowing peace and comfort equally on all living beings:
This is the liberation of pleasant adornment.

Furthermore, the Kumbanda King Increase found the door of liberation of the power to eliminate all maliciousness. The Kumbanda King Dragon Leader found the door of liberation cultivating a boundless ocean of practices. The Kumbanda King Adornment found the door of liberation knowing what is pleasing to the minds of all sentient beings. The Kumbanda King beneficial action found the door of liberation of work perfecting pure radiance. The Kumbanda King Fearsome found the door of liberation showing all sentient beings the safe path free from fear. The Kumbanda King Sublime Adornment found the door of liberation evaporating the ocean of cravings of all sentient beings. The Kumbanda King High Peak Intellect found the door of liberation manifesting clouds of lights in all realms of being. The Kumbanda King Brave Strong Arms found the door of liberation shedding light everywhere destroying mountain-like barriers. The Kumbanda King Boundless Pure Flower Eyes found the door of liberation revealing the treasury of non-regressing great compassion. The Kumbanda King

Enormous Face found the door of liberation everywhere
manifesting bodies transmigrating in the various states of
being.

At that time the Kumbanda King Increase, imbued with the
power of the Buddha, looked over all the assembled
Kumbandas and said in verse,

Perfecting the power of patience, the Guide of the World
Cultivated practice for the sake of beings for countless eons,
Forever leaving the confusion of worldly pride –
Therefore his body is most majestically pure.

In the past the Buddha cultivated oceans of practices,
Edifying innumerable beings in all quarters,
Benefiting the living by all sorts of means,
This liberation door Dragon Leader has found.

The Buddha saves sentient beings with great knowledge,
Clearly understanding all of their minds
And taming them with various powers:
Adornment Banner, seeing this, gives rise to Joy.

Spiritual Powers appear responsibly like reflections of a
Light;
The Wheel of Teaching in reality is like space,
Being thus in the world for incalculable eons:
This is realized by the Beneficent King.

Sentient Beings are blinded by ignorance always confused;
The light of Buddha illuminates the path of safety.
To rescue them and cause suffering to be removed:
Fearsome Contemplates this teaching well.

Floating and sinking in the ocean of desire full of all pains;
The all illuminating light of wisdom annihilates this all.
And having removed pain then expounds the truth:
This is the realization of Splendid Arrays.

The Buddha Body responds to all – none do not see it.
With various techniques it teaches the living,
Sound like thunder, showering the rain of truth:
This teaching High Intellect Enters.

The Pure light is not shown in vain –
Any who meet it, it will cause to dissolve heavy barriers;
It expounds Buddhas Virtues without any bounds:
Grave Arms can clarify this profound principle.

To give peace and comfort to all sentient beings,
He practiced great compassion for innumerable ages
Removing all pains by various means:
This is the vision of Pure Flower.

Spiritual Powers, independent and inconceivable,
That body appears throughout the ten directions,
Yet nowhere does it come or go:
This is what enormous face understands.

Furthermore, the Naga King Virupaksha found the door of liberation extinguishing all the burning pains of the state of Naga's. Shakra found the door of liberation of instantaneously transforming his own Naga form and manifesting the forms of countless beings. The Naga King Cloud Sound Banner found the door of liberation speaking the boundless ocean of Buddha names with a pure clear voice in all realms of being. The Naga King Flaming Mouth found the door of liberation showing the differences in

arrangements of boundless Buddha Worlds. The Naga King Cloud Banner found the door of liberation showing all sentient beings the ocean of great joy and virtue. The Naga King Takshaka found the door of liberation Destroying all fears with the pure voice of salvation. The Naga King Boundless Steps found the door of liberation showing the form body of all Buddhas and the succession of their eons. The Naga King Pure Form found the door of liberation producing the ocean of great delight and joy of all sentient beings. The Naga King Great Sound Traveling Everywhere found the door of liberation manifesting the pleasing unobstructed sound that is equal to all. The Naga King No Heat or Torment found the door of liberation annihilating all the sufferings of the world with a cloud of great compassion that covers all.

At that time, Naga King Virupaksha, imbued with the power of the Buddha, looked over all the host of Nagas, and said in verse,

See how the Buddhas teaching is always thus
It helps and benefits all sentient beings;
It can, by the power of great compassion and pity,
Rescue those who have fallen into fearful ways.

The various differences of all sentient beings
The Buddha shows all on the tip of a hair,
Filling the world with spiritual demonstrations: |
Shakra sees the Buddha this way.

The Buddha, by means of unlimited spiritual power,
Tells of his names and epithets, as many as all beings —

He makes them all hear whichever they like:
Thus can Cloud Sound understand.

The beings of infinite, boundless lands,
The Buddha can make enter a single pore
While sitting at rest among those hosts.
This is the vision of Flaming Mouth

The irascible minds of all sentient beings,
Their bondage in ignorance, are deep as the sea;
The Buddha compassionately removes it all:
Flame Naga, observing this, can see it clearly.

The virtuous powers of all sentient beings
Appear clearly in the Buddhas Pores –
Having shown this, he returns all to the ocean of blessings:
This is the vision of High Cloud Banner.

The pores of the Buddhas body radiate the light of wisdom:
That light intones a sublime sound everywhere –
All who hear it are free from worry and fear:
Takshaka realizes this way.

The lands, adornments, and succession of ages
Of all the Buddhas of all times
Appear as they are in the Buddhas Body:
Broad Steps sees this spiritual power.

I observed the Buddhas practice in the past,
Making offerings to the ocean of all Buddhas
Increasing his joy with all of them:
This is the entry of Naga Swift.

The Buddha, by means of expedient sound adapted to type
Expounds truth for the masses making them rejoice.
That sound is pure and sublime, enjoyed by all who hear:
Going Everywhere, hearing this, joyfully awakens.

Sentient beings are oppressed in all states of existence,
Whirled about by habitual delusion, with no one to rescue
them,
The Buddha liberates them with Great Compassion:
No Heat or Torment realizes this.

Furthermore, the Yaksha King Vishravana found the door of
Liberation saving evil beings by boundless skill in means.
The Yaksha King Independent Sound found the door of
Liberation examining all sentient beings, saving them with
appropriate techniques. The Yaksha King Solemn Weapon
Bearer found the door of Liberation of ability to give
sustenance to all emaciated evil sentient beings. The Yaksha
King Great Wisdom found the door of Liberation extolling
the ocean of virtue of all sages. The Yaksha King Lord of
Flaming Eyes found the door of Liberation Observing all
sentient beings and engendering great compassion and
knowledge. The Yaksha King Adamantine Eye found the
door of Liberation aiding and comforting all sentient beings
by various appropriate means. The Yaksha King Arm of
Courage and Strength found the door of Liberation entering
into the meaning of all teachings. The Yaksha King Bravely
Resisting General found the door of Liberation guarding all
sentient beings, causing them to abide in the way, with none
living in vain. The Yaksha King Rich in Material Goods
found the door of Liberation increasing all beings stores of
blessings and virtues and causing them to always feel
blissful. The Yaksha King Power to Smash High Mountains

found the door of Liberation producing the light of wisdom and power of the Buddhas whenever called to mind.

At that time the Great Yaksha King Learned, imbued with the power of the Buddha, looked over the assembly of Yakshas and said in verse,

The evils of sentient beings are extremely fearsome –
They do not see the Buddha for hundreds, thousands of eons –
Drifting through life and death, they suffer myriad pains –
To rescue them, the Buddhas appear in the world.

The Buddha saves and protects all worlds,
Appearing before all sentient beings
To put a stop to the pains of transmigration and fearsome realms:
Independent sound enters this gate of teaching.

Sentient beings, evil deeds create multiple barriers;
The Buddha demonstrates sublime principles to break through
them,
While lighting up the world with a bright lamp;

This truth Weapon Bearer can see.
The Buddha cultivated practices over oceans of eons past,
Praising all the Buddhas in the ten directions –
Therefore he has a lofty, far reaching fame:

This is what is understood by wisdom.
is wisdom is like space, unbounded;
His reality-body is immense, inconceivable –
Therefore he appears in all ten directions:

Flaming Eyes can observe this.
Intoning the wondrous sound in all realms of being,
He expounds the truth to benefit the living;
Wherever his voice reaches, all pains vanish:

Delving into this Technique is Adamant Eye.
All profound, vast meanings
The Buddha can expound in one phrase;
Thus the principles of the teaching are equal to the worlds:

This is the realization of courageous wisdom.
All sentient beings are on false paths –
Buddha shows them the right path, inconceivable,
Causing all worlds to be vessels of truth:

This Brave General can understand.
All virtuous activities in the world'
Come from the Buddha's Light;
The Ocean of Buddhas wisdom is immeasurable:

Such is the liberation of Materially Rich
Recall the countless eons of the past
When the Buddha cultivated the ten powers,
Able to fulfill all the powers: This is comprehended by High-Banner.

Furthermore, the Mahoraga King Beneficent Wisdom found the door of Liberation of using all spiritual powers and techniques to cause sentient beings to amass virtues. The Mahoraga King Dignified Sound found the door of liberation causing all sentient beings to get rid of afflictions and attain the joy of coolness. The Mahoraga King Adornment of Supreme Wisdom found the door of

liberation causing all sentient beings, having good or bad thoughts, and consciousness, to enter into the pure truth. The Mahoraga King Lord of Sublime Eyes found the door of Liberation comprehending the equality of all virtuous powers without any attachments. The Mahoraga King lamp banner found the door of liberation edifying all sentient beings and causing them to leave the dark, fearsome states. The Mahoraga King Supreme Light Banner found the door of Liberation knowing the virtues of all the Buddhas and giving rise to joy. The Mahoraga King Lion Guts found the door of Liberation of the courage and strength to be the savior and guardian of all beings. The Mahoraga King Sound Adorned by Myriad Subtleties found the door of liberation causing all sentient beings to give rise to boundless joy and pleasure whenever brought to mind. The Mahoraga King Polar Mountain Guts found the door of Liberation of certain un-shakability in the face of all objects, finally reaching the other shore. The Mahoraga King Pleasing Light found the door of Liberation of showing the path of equality to all unequal beings.

At that time the Mahoraga King Dignified Light of Beneficent Wisdom, imbued with the power of the Buddha, surveyed the assembly of all the Mahoragas said in verse,

Observe the purity of the essence of the Buddha;
Manifesting everywhere a majestic light to benefit all kinds,
Showing the Path of Elixir making them clear and cool,
All miseries vanishing having no basis.

All sentient beings dwell in the sea of existence
Binding themselves with evil deeds and delusions —

He shows them the way of serenity he practices:
Pure dignified sound can well understand this.

The Buddha's knowledge is peerless, inconceivable.
He knows the minds of all beings, in every respect
And clarifies for them the pure truth:
This Adorned Topknot can comprehend.

Innumerable Buddha's appear in the world,
Being fields of blessings for all sentient beings –
Their ocean of blessings is vast and immeasurably deep:
Sublime Eyes can see all of this.

All sentient beings suffer grief and fear –
Buddha's appear everywhere to rescue them,
Extending everywhere through the space of the cosmos:
This is the sphere of Lamp Banner.

The virtues in a single pore of the Buddha
Cannot be assessed by all beings combined –
They are boundless, Infinite, the same as space:
Thus does vast light banner perceive.

The Buddha comprehends all things,
Is aware of the nature of all things,
Unshakable as the Polar Mountain:
Entering this approach to the truth is Lion Gut.

The Buddha in vast eons past
Amassed an ocean of joy, endlessly deep;
Therefore all who see him are glad:
This truth Adorned Sound has entered.

Realizing the real cosmos has no formal characteristics,
The ocean of transcendent ways completely fulfilled
His great light saves all sentient beings:
Mountain Gut knows this technique.

Observe the independent power of the Buddha
Appearing equally in the ten directions
Illuminating and Awakening all sentient beings:
This subtle light can well enter into.

Furthermore, the Kinnara King Heaven of Light of Refined Intellect found the door of Liberation universally producing all joyous actions. The Kinnara King Exquisite Flower Banner found the door of Liberation able to produce the unexcelled joy of truth and cause all beings to experience comfort and happiness. The Kinnara King Various Adornments found the door of Liberation of the vast store of pure faith replete with all virtues. The Kinnara King Pleasing Sound found the door of Liberation always producing all pleasing sounds, causing those who hear to be free from distress and fear. The Kinnara King Jewel Tree Light found the door of Liberation of compassionately establishing all sentient beings in enlightened understanding of mental objects. The Kinnara King Delight to the Beholder found the door of Liberation, manifesting all bodies of exquisite form. The Kinnara King Supreme Light Array found the door of Liberation knowing the works by which are produced all the most excellent adornments. The Kinnara King Subtle Flower Banner found the door of Liberation observing the results produced by the activities of all worlds. The Kinnara King Earth Shaking Power found the door of Liberation Always doing all things to benefit living beings. The Kinnara King

Fierce Lord found the door of Liberation thoroughly
knowing the minds of all Kinnara's and skillfully controlling
them.

At that time the Kinnara King Heaven of Light of Refined
Intellect Imbued with the Power of the Buddha, looked over
all the masses of Kinnaras and said in verse,

All the pleasant things in the world
Arise from seeing the Buddha.
The Guide benefits all living beings
Being the savior and refuge of all.

He produces all joys and delights
Which beings receive without end;
He causes all who see not to waste:
This is the enlightenment of Flower Banner.

The ocean of Buddhas virtue is inexhaustible;
No bounds or limits to it can be found.
Its light shines in all ten directions:
This is the liberation of Adornment King.

The Buddha's great sound is always spoken
Showing the real true way out of distress.
All beings who hear it are happy and glad:
Pleasing sound is capable of believing this way.

I see the Buddhas sovereign powers
All stem from practices cultivated in the past;
With great compassion he saves beings and makes them
pure:
This, Jewel Tree King can understand.

It is difficult to get a chance to see a Buddha;
Beings may encounter one in a million eons,
Adorned with the marks of greatness all complete:
This is the view of Beholders Delight.

Observe the Great Knowledge and Wisdom of Buddha
Responding to the Desires of all sentient beings,
Expounding to all the path of omniscience:
Supreme Adornments can comprehend this.

The Ocean of Deeds is inconceivably vast—
Beings suffering and happiness all come from it;
All this the Buddha can show:
This is what Flower Banner knows.

The Buddhas mystic powers are uninterrupted—
In all directions the earth constantly quakes,
Though no sentient beings are aware of it:
This immense power ever clearly sees.

Manifesting spiritual powers while among the masses,
He radiates light to make them wake up,
Revealing the realm of all the enlightened:
This fierce lord capably observes.

Furthermore, the Garuda King Power of Great Swiftmess had
found the door of Liberation of the non attached,
unobstructed
eye observing everything in the worlds of sentient beings.
The Garuda King unbreakable Jewel Topknot found the
door of Liberation abiding in the realm of reality and
teaching sentient beings. The Garuda King Pure Speed
found the door of Liberation of the power of energy to
perfect all means of transcendence. The Garuda King Non-

Regressing Mind found the door of Liberation of bold power entering the realm of enlightenment. The Garuda King Steady Pure Light found the door of Liberation fully developing knowledge of the boundless differences in sentient beings. The Garuda King Beautifully Adorned Crown Topknot found the door of liberation adorning the citadel of the Buddha Teaching. The Garuda King Immediate Manifestation Everywhere found the door of Liberation perfecting the power of unbreakable equanimity. The Garuda King Ocean Surveyor found the door of Liberation knowing the physical forms of all sentient beings and manifesting forms for them. The Garuda King Dragon Sound Great Eye Energy found the door of Liberation of the knowledge entering into the acts of all sentient beings in death and life.

At that time the Garuda King Power of Great Swiftmess, receiving the power of the Buddha, looked over all the Garudas and said in verse,

The Buddha Eye is vast and boundless,
Seeing all the lands in the ten directions.
Sentient beings therein are innumerable:
Showing great spiritual powers, he conquers them all.

The Buddhas Spiritual Powers are unhindered;
He sits under all the enlightenment trees in the ten directions
And expounds the truth like a cloud filling everywhere:
Jewel Topknot, hearing this, does not oppose.

The Buddha did various practices in the past,
Universally purifying great means of transcendence,

Giving offerings to all the enlightened:
This, the Swift King deeply believes.

In each pore of the Buddha
Boundless practices are shown in an instant;
Such is the realm of Buddhahood:
Adorned by Non Regression clearly sees all.

The Buddhas boundless wisdom light
Can destroy the net of ignorance and delusion
Saving all beings in all worlds:
This is the teaching held by Stable Light.

The citadel of truth is immense, endless;
Its gates are various and uncountable –
The Buddha, in the world, opens them wide:
Here, Beautiful Crown Topknot clearly enters.

All the Buddhas are one reality body –
True Suchness, equal, without distinctions;
The Buddha always abides through this power:
Immediate Manifestation Everywhere can fully expound this.

The Buddha in the past saved beings in all realms,
Shining Light throughout the world,
Teaching and taming by various means:
This supreme teaching Ocean Surveyor Realizes.

The Buddha sees all lands
All resting on the ocean of doing,
And reins the rein of truth on them all:
Dragon Sounds liberation is like this.

Furthermore, the Titan King Rahula found the door of Liberation of appearing as the honored leader of the masses. Bimacitta found the door of Liberation making countless eons manifest. The Titan King Skilful Magical Arts found the door of Liberation extinguishing the sufferings of all sentient beings and purifying them. The Titan King Great Following found the door of Liberation of self adornment by cultivation of all ascetic practices. The Titan King Bhandhi found the door of Liberation causing boundless realms in all the ten directions to quake. The Titan King Universal Shining found the door of Liberation of securely establishing all sentient beings by various techniques. The Titan King Wonderful Adornment of Firm Action found the door of Liberation of everywhere gathering unbreakable roots of goodness of clearing away all attachments. The Titan King Vast Causal Wisdom found the door of Liberation of leadership with great compassion free from confusion. The Titan King Manifesting Supreme Virtue found the door of Liberation causing all to see the Buddhas, serve, make offerings, and cultivate roots of goodness. The Titan King Good Sound found the door of Liberation of the practice of sure equanimity entering into all states of being.

At that time the Titan King Rahula, imbued with the power of the Buddha, looked over all the titans and said in verse,

In all the great masses in the ten directions,
The Buddha is most unique among them.
The radiance of his light is equal to space,
Appearing before all sentient beings

Billions of eons' Buddha Lands
Clearly appear in an instant;

Shedding light, he edifies beings everywhere:
This, Bhimasitta praises with joy.

The realm of Buddhahood has no compare —
With various teachings he is always giving aid,
Annihilating beings pains of existence:
King Kumara can see this.

Practicing austerities for countless eons,
He aids sentient beings and purifies the worlds
Thereby is the sages wisdom universally perfected:
Herein does Great Following See the Buddha.

Unhindered, incomparable great mystic powers
Move all lands in the ten directions
Without causing sentient beings to fear:
Great power can understand this.

The Buddha appears in the world to save the living,
Revealing the way to complete knowledge,
Causing all to give up suffering, and attained peace and bliss:
This teaching universal shining expounds.

The ocean of blessings in the world
Buddhas power can produce and purify:
Buddha can show the realm of liberations:
Adornment of Firm Action enters this door.

Unequaled is the Buddhas body of compassion
Extending everywhere, unhindered, causing all to see,
Like a reflection appearing in the world:
Causal Wisdom can express this quality.

Rare, incomparable great mystic powers,
Manifest Bodies everywhere throughout the cosmos
Each sitting under a tree of enlightenment:
Superior Qualities can explain the meaning of this.

The Buddha has cultivated practices for all times,
Having passed through every state of existence.
Liberating sentient beings from distress.
This is praised by King Good Sound.

Furthermore, the day spirit Displaying Palaces found the door of liberation entering into all worlds. The day spirit Bringing Forth the Fragrance of Wisdom found the door of liberation observing all sentient beings, helping and benefiting them all, causing them to be happy and content. The day spirit Delighting in Superb Adornments found the door of liberation emanating boundless pleasing lights beams. The day spirit Exquisite Light of Fragrant Flowers found the door of Liberation arousing the pure faith and understanding of boundless sentient beings. The Day Spirit Everywhere Collecting Marvelous Herbs found the door of Liberation of power to assemble and array of all pervading lights. The Day Spirit Liking To Make Joyful Eyes found the door of Liberation universally enlightening all sentient beings whether they be suffering or happy, and causing them to realize the enjoyment of truth. The Day Spirit Observing the Directions and Appearing Everywhere found the door of Liberation of different bodies of the worlds in the ten directions. The Day Spirit Majestic Power of Great Compassion found the door of Liberation saving all sentient beings and making them peaceful and happy. The Day Spirit Radiance of Goodness found the door of Liberation of the power to produce the virtues of joy and contentment in

everyway. The Day Spirit Garland of Beautiful Flowers found the door of Liberation of universal renown and bringing benefit to all who see.

At that time, the Day Spirit Displaying Palaces, imbued with the power of the Buddha, surveyed all the Day Spirits and said in verse,

The Buddhas knowledge is like space; it has no end.
His light shines throughout the ten directions.
He knows the mental patterns of all sentient beings.
There is no world he does not enter.

Knowing what pleases all sentient beings,
He expounds an ocean of teachings according to suitability;
The Expressions and meanings, Greats and Far-Reaching,
are not the same:
Complete Wisdom can perceive them all.

Buddha radiates light illuminating the world;
Those who see it rejoice without fail –
It shows the vast, profound realm of pure peace:
Delight in Pleasing Adornments understands this.

The Buddha showers the rain of truth without bound,
Able to make witnesses greatly rejoice;
Supreme roots of goodness are born from this.
Such is the realization of Exquisite Light.

Entering into all aspects of teaching with enlightening power
Ages of cultivation and discipline thoroughly pure
All this is for the salvation of beings:
This is what Wonderful Herbs understands.

Edifying sentient beings by various means,
All who see or hear receive benefit, Causing them all to
dance for
joy:
Joyful Eyes sees in this way.

Appearing responsibly throughout the world,
Throughout indeed the entire cosmos,
Buddhas substance and nature neither exist nor do not
This, The Direction Observer Enters Into.

Sentient beings wander through difficulty and danger –
Buddha appears in the world out of pity for them
Making them get rid of all suffering:
In this liberation, Compassion Power Dwells.

Sentient Beings are shrouded in Darkness, sunk in eternal
night;
Buddha preaches truth for them, bringing the dawn.
Allowing them to find happiness, getting rid of distress:
Light of Goodness enters this door.

The extent of Buddhas Blessings is like that of space –
All blessings in the world arise there from.
Whatever he does is not in vain:
This liberation Flower Garland Gains.

Furthermore, The Night Spirit Pure Light of Universal
Virtue found the door of Liberation of great courage and
strength in the bliss of tranquil meditation. The Night Spirit
Observing the World with Joyful Eyes found the door of
Liberation characterized by great pure delightful virtues.
The Night Spirit World Protecting Energy found the door of
Liberation Appearing everywhere in the world taming

sentient beings. The Night Spirit Sound of a Tranquil Sea found the door of Liberation accumulating a spirit of immense joy. The Night Spirit Everywhere manifesting splendor found the door of Liberation of the sound of profound independent pleasing speech. The Night Spirit Everywhere Causing Flower Trees to Bloom found the door of Liberation of a vast store of joy full of light. The Night Spirit Egalitarian Protector and Nourisher found the door of Liberation enlightening sentient beings and causing them to develop roots of goodness. The Night Spirit Sporting Happily found the door of Liberation of boundless compassion rescuing and protecting sentient beings. The Night Spirit All Senses Always Joyful Found the Door of Liberation Everywhere Manifesting the Magnificent Gates of Great Compassion. The Night Spirit Producing Pure Bounty found the door of Liberation causing all sentient beings desires to be fulfilled.

At that time The Night Spirit Pure Light of Universal Virtue imbued with the power of the Buddha, looked over all the Night Spirits and said in verse,

You all should observe the Buddha's action,
It's vastness, serenity,
and space like character;
The shore less sea of craving he purifies completely,
His undefiled majesty illuminating all quarters.

All beings like to see the Buddha,
Met with but once in countless eons
Compassionately mindful of all, beings extending to all
This liberation door World Observer Sees.

The Guide saves and protects all worlds;
All beings see him before them
Able to purify all realms of existence:
This World Guardian Ably Observes.

In the past Buddha cultivated an ocean of joy –
Vast, Boundless, Beyond all measure;
Therefore, those who see are all delighted
This is realized by Silent Sound.

The realm of the Buddha is immeasurable –
Tranquil, yet able to preach throughout all quarters,
Causing all beings minds to be pure:
The Night Spirit Splendor, hearing, rejoices.

Among sentient beings who have no blessings,
Buddhas Array of Great Blessings Majestically Shine,
Showing them the way of serenity, beyond the dusts of the
world:
Causing Flowers to Bloom Everywhere realizes this way.

Displaying great mystic powers everywhere,
Taming all sentient beings,
He makes them see various physical forms:
This, the Guardian Nourisher perceives.

In the past, Buddha spent every moment
Purifying the ocean of means and compassion.
To save all beings in all of the worlds:
This is the liberation of Blissful Happiness.

Sentient Beings are ignorant, always muddled –
The stubborn poisons of their minds are much to be feared.

The Buddha appears for their sake out of pity:
This Enemy Destroyer realizes with Joy.

The Buddhas past practice was for sentient beings,
To let them satisfy their aspirations;
Because of this he has developed virtuous characteristics
This is what Bounty Producer Enters into.

Furthermore, the Direction Spirit Dwelling Everywhere found the Door of Liberation of the power of universal salvation. The Direction Spirit Ubiquitous Light found the Door of Liberation perfecting the practice of mystic powers to edify all sentient beings. The Direction Spirit Array of Light Beams found the Door of Liberation destroying all barriers of darkness and producing the great light of joy and happiness. The direction spirit Traveling Everywhere Unhindered found the Door of Liberation appearing in all places without wasted effort. The Direction Spirit Forever Ending Confusion found the Door of Liberation Revealing Names and Epithets of Buddha equal in number to all sentient beings producing virtue and merit. The Direction Spirit Roaming Everywhere in Pure Space found the Door of Liberation continuously producing exquisite sound causing all who hear it to be pleased. The Direction Spirit Great Sound of Cloud Banner found the Door of Liberation bringing rain everywhere, like a Naga, causing sentient beings to rejoice. The Direction Spirit Topknot and Eyes undisturbed found the Door of Liberation of the independent power to show the doings of all sentient beings without discrimination. The Direction Spirit Universally Observing the Doings of the Worlds found the Door of Liberation examining the various actions of beings in all realms of existence. The Direction Spirit Traveling

Everywhere Watching found the Door of Liberation
fulfilling all tasks and bringing happiness to all sentient
beings.

At that time, the Direction Spirit Dwelling Everywhere,
Imbued with the Power of the Buddha, looked over all the
Direction Spirits and said in verse,

The Buddha freely appears in the world
To teach all living beings,
Showing the ways to truth, having them understand and
enter,
Putting them in a position to realize highest wisdom.

His spiritual powers are as boundless as beings,
Displaying various forms according to their desires;
And all who see are freed from suffering:
This is Ubiquitous Lights power of Liberation.

Buddha, in the ocean of beings hindered by darkness,
Manifests the great light of the lamp of truth for them,
That light shining everywhere, so none do not see:
This is the liberation of Light Beam Arrays.

Commanding the various languages of all worlds,
Buddha teaches so that all can understand,
And the affliction of his hearers disappear:
This is the realization of Traveling Everywhere.

As many names as there are in all worlds,
Buddha Names emerge in equal numbers
Causing all beings to be free from ignorance:
This is the sphere of Ending Confusion.

If any sentient beings come before the Buddha
And hear the Buddhas sublime sound,
They will all be greatly delighted:
Traveling Throughout Space Understands this truth.

The Buddha, in every single instant,
Everywhere Showers the boundless rain of truth,
Causing all beings afflictions to perish
This is known to Cloud Banner

The Ocean of doings of all worlds
The Buddha equally shows,
Causing all beings to be rid of delusion by actions:
This is what Undisturbed Eye understands.

The Stage of omniscience has no bounds;
All the various mentalities of beings
The Buddha perceives with complete clarity:
This immense door the World Observer enters.

Buddha cultivated various practices in the past,
Completely fulfilling infinite transcendent ways,
Compassionately aiding all sentient beings:
This is the liberation of Universal Traveler.

Furthermore, the space spirit Pure Light Shining all around
found the door of liberation knowing the mentalities of
sentient beings in all realms of existence. The space spirit
Traveling Everywhere Deeply found the door of liberation
entering everywhere into the cosmos of reality. The space
spirit Producing Auspicious Wind found the door of
liberation comprehending the physical forms of boundless
objects. The space spirit Abiding Securely Beyond

Obstruction found the door of liberation able to remove all beings obstacles by delusions caused by actions. The space spirit Broad Steps and Beautiful Topknot found the door of liberation observing and contemplating them cast ocean of practical application. The space spirit Unhindered Light Flames found the door of liberation of the light of great compassion rescuing all sentient beings from danger. The space spirit Unobstructed Conquering Power found the door of liberation entering into the power of all virtues free from attachment. The space spirit Spotless Light found the door of liberation able to cause the minds of all beings to remove their veils and become pure. The space spirit Deep and Far Reaching Sublime Sound found the door of liberation of the light of knowledge seeing everywhere. The space spirit All Pervading Light found the door of liberation manifesting everywhere without moving from its own place.

At that time the space spirit Pure Light Shining All Around, imbued with the power of the Buddha, surveyed all the space spirits and spoke the following verses,

The Vast eye of the Buddha
Is pure and clear as space
Seeing all beings
With complete clarity

The great light of the Buddha Body
Illumines the ten directions
Manifesting in every place
Traveling Everywhere sees this way

The Buddha Body is like space
Unborn, it clings to nothing
It is ungraspable and without inherent nature
This is seen by Wind of Good Omen.

The Buddha, for countless eons
Has expounded all holy paths
Destroying barriers for all beings
This Sphere of Perfect Light understands

I observe the enlightenment practices
Accumulated by the Buddha in the past
All to make the world at peace
Beautiful Topknot works in this sphere

The realms of all sentient beings
whirl in the sea of Birth and Death
Buddha Emits a pain-killing light
The Unhindered Spirit can understand this.

His treasury of pure virtues
Is a field of blessings for the world
Appropriately enlightening with knowledge
The spirit Power understands this.

Sentient beings are veiled by ignorance
Wandering on dangerous paths
The Buddha emanates light for them
Spotless light realizes this.

Knowledge and Wisdom have no Bounds
Appearing in Every Land

With Light illumining the world
Sublime Sound sees Buddha here.

Buddha, to liberate beings
Cultivates practices everywhere
This grandiose will
Universal Manifestation can Observe.

Furthermore, the wind Spirit Unimpeded Light found the door of liberation entering into all the Buddha teachings and all worlds. The wind spirit Everywhere Manifesting Courageous Action found the door of liberation providing extensive offerings to all the Buddhas appearing in innumerable lands. The Wind Spirit Gust Striking Cloud Banner found the door of Liberation eliminating the sickness of all sentient beings with a fragrant wind. The wind spirit Arrays of Pure Light found the door of liberation producing roots of goodness in all sentient beings and causing them to pulverize the mountains of multiple barriers. The Wind Spirit Power to Dry Up Water found the door of liberation able to defeat boundless armies of malicious demons. The wind spirit Great Voice Howling Everywhere found the door of liberation annihilating the fears of all sentient beings. The Wind Spirit Tree Branch Hanging Topknot found the door of liberation of the Ocean of Powers elucidation, entering into the real character of all things. The Wind Spirit Going Everywhere Unimpeded found the door of liberation of the treasury of techniques to harmonize and civilize all sentient beings. The Wind Spirit Various Mansions found the door of liberation entering into still, serene meditative poise and destroying the extremely deep darkness of folly and ignorance. The wind spirit Great Light Shining

Everywhere found the door of Liberation of Unhindered
Power to go along with all sentient beings.

At that time the Wind Spirit Unimpeded Light, imbued with
the power of the Buddha, looked over all the wind spirits
and said in verse,

The teachings of all Buddhas are most profound
With unhindered means by which all may enter
Appearing always in all worlds
Sign less, formless, without image.

Observe how the Buddha in the past
Gave offerings to endless Buddhas in a single instant —
Such bold enlightenment practice
Everywhere Manifesting can comprehend.

Buddha saves the world inconceivably;
None of his methods are used in vain
All cause action to be free from distress
This is the liberation of Cloud Banner

Beings have no blessings, they suffer many pains
With Heavy Veils and dense barriers always deluding them
Buddha makes them all attain liberation
This is known to Pure Light.

The Buddha's Vast Mystic Power
Conquers all armies of Demons
All his methods of subduing

Healthy Power is able to Observe.

Buddha emanates subtle sound from his pores
Which extends everywhere throughout the world
Causing all misery and fear to end
This is understood by Howling Everywhere.

Buddha, in all oceans of lands
Always preaches, over unthinkable eons
This wonderful elucidation power of Buddhahood
Tree Branch Topknot can comprehend.

Buddhas Knowledge enters all avenues of means
Completely free of hindrance therein
His realm is boundless and without any equal
This is the liberation of Going Everywhere.

The Buddhas state is without bounds –
By expedient means he shows it everywhere
Yet his body is tranquil and has no form.
This is the liberation of Various Mansions.

The Buddha cultivated practices for Oceans of Eons
And has completely fulfilled all powers
And can respond to beings in accord with worldly norms
This is the view of Shining Everywhere.

Furthermore, The Fire Spirit Repository of Flames of
Universal Light found the door of liberation removing the
darkness of all worlds. The Fire Spirit Banner of Universal
Assembly of Light found the door of liberation able to end
all sentient beings delusions, wanderings, and pains of
irritating afflictions. The Fire Spirit Great Light Shining

Everywhere found the door of liberation of the treasury of great compassion with the immutable power of enriching. The Fire Spirit Topknot of Inexhaustible Light found the door of liberation of Light Beams Illuminating the boundless reaches of space. The Fire Spirit Eyes of Various Flames found the door of liberation of silent, serene lights in various magnificent arrays. The Fire Spirit Palace of Wonders found the door of liberation observing the Buddhas spiritual powers appearing without bound. The Fire Spirit Palaces in All Directions Like Polar Mountains found the door of liberation able to extinguish the blazing torments of all beings in all worlds. The Fire Spirit Sovereign of Awesome Light found the door of liberation able to freely enlighten all beings. The Fire Spirit Light Shining in All Directions found the door of liberation destroying forever all ignorant attached opinions. The fire Spirit Thunder Enlightening found the door of liberation of the great roar of power to fulfill all undertakings.

At that time the fire spirit Repository of Flames of Universal Light imbued with power from the Buddha looked over all the Fire Spirits and said in verse,

Observe the Buddhas Power of Energy--
For Vast, inconceivable millions of eons
They have appeared in the world to help sentient beings
causing all barriers of darkness to be destroyed

Sentient Beings in their folly create various views
Their passions are like Torrents, like fires blazing
The Guides Techniques Remove them all
Banner of Universal Assembly of Light Understands this.

Blessings and Virtues like space, unending —
No bounds to them can ever be found
This is the Buddhas immutable power of compassion
Light Shining realizing this conceives Great Joy

I observe the Buddhas practices
Over the eons, without bound
Thus manifesting spiritual powers
Palace of Wonders understands this.

Practice perfected over Billions of Eons, inconceivable
To which no one can find any bound or limit
Buddha expounds the real character of things, causing joy
This is Perceived by Inexhaustible Light.

All the vast masses in the Ten Directions
Behold the Buddha present before them
The tranquil light clearly lighting the world:
This Subtle Flames can Comprehend.

Sage appears in all worlds
Sitting in all of their palaces
Raining the boundless great teaching
This is the perspective of All Directions

The Buddhas wisdom is most profound;
Free in all ways, they appear in the world
Able to clarify all genuine truths
Awesome Light, realizing this, rejoices at heart.

The Folly of Views is a dark veil
Beings, deluded, eternally wander

For them, Buddha opens the gate of sublime teaching
Illuminating all Quarters can understand this.

The Gate of Buddhas Vows is vast, inconceivable--
Their powers and transcendent ways are developed and
purified
All appear in the world according to their ancient vows
This is what Thunder and Lightning understands.

Furthermore, The Water Spirit Ubiquitous Cloud Banner
realized the door of liberation of compassion equally
benefiting all beings. The water spirit Cloud Like Sound of
the Ocean Tide found the door of liberation adorned with
boundless truths. The Water Spirit Beautiful Round
Topknot found the door of liberation observing those who
could be taught and dealing with them with appropriate
techniques. The Water Spirit Whirlpool of Skills found the
door of liberation everywhere expounding the most
profound realm of the Buddhas. The Water Spirit Store of
undefiled Fragrance found the door of liberation everywhere
manifesting pure, bright light. The Water Spirit Virtue
Bridge Light-Sound found the sign-less, essence-less door of
liberation of the pure realm of truth. The Water Spirit
Freedom of Contentment found the door of liberation of the
inexhaustible ocean of great compassion. The Water Spirit
Good Sound of Pure Joy found the door of liberation being a
mine of great joy among the hosts of enlightening beings at
sites of enlightenment. The Water Spirit Everywhere
Manifesting Awesome Light found the door of liberation
appearing everywhere by means of the unimpeded,
immensely vast power of virtue. The Water Spirit Roaring
Sound Filling the Sea found the door of liberation observing

all sentient beings and producing infinite techniques for harmonizing and pacifying them.

At that time the Water Spirit Ubiquitous Cloud Banner imbued with power from the Buddha looked over all the Water Spirits and said,

Gates of Pure Compassion, as many as atoms in all lands,
Together produce a single sublime feature of the Buddha.
Other features are also are each like this:

Therefore beholders of Buddha never become Jaded.

When the Buddha cultivated practice in the past,
He went to visit all of the Buddhas,
Cultivating himself in various ways, never lax:
These methods Cloud Sound enters.

The Buddha, In all ten directions,
Is still unmoving, not coming or going
Yet teaches beings appropriately causing them all to see:
This is what Round Topknot Knows.

The realm of the Buddha is boundless, immeasurable--
All sentient beings cannot comprehend it.
The preaching of his wondrous voice fills all directions
This is Technique Whirlpool's Sphere.

The Light of the Buddha has no end
It fills the cosmos inconceivably
Teaching, edifying, liberating beings:
This Pure Fragrance watches and sees.

The Buddha is pure as space,
Sign-less, Form-less, Present everywhere,
Yet causing all beings to see
This Light of Blessings well observes.

Of old, Buddha practiced great compassion
His mind as broad as all life.
Therefore he is like a cloud appearing in the world
This Liberation Contentment Knows.

All Lands in the ten directions
See the Buddha sitting on his seat
Becoming clearly enlightened with great realization
This is where Joyful Sound enters in.

Buddhas sphere of action is free from hindrance--
He goes to all lands in the ten directions,
everywhere showing great mystic powers--
Manifesting Awesome Light has realized this.

He cultivates boundless expedient practices
Equal to the worlds of sentient beings, Filling them all,
The Subtle action of his mystic power never ceasing:
Roaring Sound Filling the Sea can enter this.

Furthermore, The Ocean Spirit Producing Jewel Light found
the door of liberation impartially bestowing an Ocean of
Blessings on all beings. The Ocean Spirit Unbreakable
Diamond Banner found the door of liberation preserving the
good roots of all sentient beings by skilful means. The
Ocean Spirit Undeiled found the door of liberation able to

evaporate the Ocean of all Sentient Beings afflictions. The Ocean Spirit Always Dwelling in the Waves found the door of liberation causing all sentient beings to depart from evil ways. The Ocean Spirit Auspicious Jewel Moon found the door of liberation Everywhere destroying the darkness of great ignorance. The Ocean Spirit Beautiful Flower Dragon Topknot found the door of liberation extinguishing the Sufferings of all states of being and bestowing peace and happiness. The Ocean Spirit Everywhere Holding the Flavor of Light found the door of liberation Purifying all Sentient beings of their opinionated, ignorant nature. The Ocean Spirit Jewel Flame Flower Light found the door of liberation producing the will of enlightenment, which is the source of all nobility. The Ocean Spirit Beautiful Diamond Topknot found the door of liberation of the ocean of virtues of the unshakable mind. The Ocean Spirit Thunder of the Sea Tide found the door of liberation entering everywhere into absorption in the cosmos of reality.

At that time, the Ocean Spirit Producing Jewel Light Imbued with power from the Buddha, Looked over all the ocean spirits and spoke these verses,

Over an Ocean of inconceivably Vast Eons
He made offerings to all the Buddhas,
Distributing the merit to all living beings--
That is why his dignity is beyond compare.

Appearing in all worlds,
Knowing the capacities and desires of all beings,
Buddha expounds for them the ocean of truths:
This is Joyfully Realized by Indestructible Banner.

All sentient beings are shrouded by afflictions
Roaming in all conditions, subject to all miseries--
For them he reveals the state of Buddhahood.
Palace of all Waters enters this door.

Buddha, in unthinkable oceans of eons,
Cultivated all practices endlessly,
Forever Cutting the net of Beings confusion:
Jewel Moon can clearly Enter this.

Buddha sees beings always afraid
Whirling in the Ocean of Birth and Death
He shows them the Buddhas unexcelled way
Dragon Topknot, comprehending, gives rise to joy.

The realm of the Buddhas cannot be conceived--
It is equal to the cosmos and space--
It can clear away beings' net of delusion:
This Flower Holding is able to Expound.

The Buddha eye is pure and inconceivable
Comprehensively viewing all things
He points out to all the excellent paths
This, Flower Light understands.

The army of demons, huge, uncountable,
He destroys in the space of an instant
His mind undisturbed, unfathomable:
This is Diamond Topknot's Technique.

Speaking a Wondrous Sound in the Ten Directions,
That sound pervades the entire universe--

Such is the Buddha's meditation state
This is the realm of Ocean Tide Thunder.

Furthermore, the River Spirit Everywhere Producing Swift Currents found the door of liberation everywhere raining the Boundless rain of truth. The River Spirit Universally Purifying Springs and Streams found the door of liberation appearing before all sentient beings and causing them to be forever free from afflictions. The River Spirit Dust Free Pure Eye found the door of liberation by compassion and appropriate techniques washing away the dust of delusions from all sentient beings. The River spirit Roaring Everywhere found the door of liberation constantly producing sounds beneficial to all sentient beings. The River Spirit Rescuing Sentient Beings everywhere found the door of liberation always being non-malevolent and kind towards all sentient beings. The River Spirit Heatless Pure Light found the door of liberation Showing all pure and cool roots of goodness. The River Spirit Universally Causing Joy found the door of liberation cultivating complete generosity, causing all sentient beings to forever give up stinginess and attachment. The River Spirit Supreme Banner of Extensive Virtue found the door of liberation Being a Field of Blessings giving Joy to All. The River Spirit Light Shining on all worlds found the door of liberation causing all defiled beings to be pure, and all those poisoned with anger become joyful. The River Spirit Light of Oceanic Virtues found the door of liberation Able to Cause all sentient beings to enter the ocean of liberation and always experience complete bliss.

At that time the river spirit Everywhere Producing Swift Currents, imbued with the power of the Buddhas, looked

over all the river spirits and spoke in verse,

Of old the Buddha, For the Sake of all beings,
Cultivated boundless practices of ocean of truth;
Like refreshing rain clearing blazing heat,
He extinguishes the heat of beings afflictions.

Buddha, in uncountable past eons,
Purified the world with the light of his vows,
Causing the Mature to realize enlightenment:
This is the realization of Universal Purifier.

With compassion and Methods numerous as beings
He appears before all, always guiding,
Clearing away the dirt of afflictions:
Pure Eyes, seeing this, rejoices profoundly.

Buddhas Speak of wondrous sound, causing all to hear--
Sentient beings, delighted, have hearts full of joy.
Causing them to wash away innumerable pains:
This is the liberation of Everywhere Roaring.

The Buddha cultivated enlightenment practice
to aid sentient beings for innumerable ages--
Therefore his light fills the world
The Spirit Guardian, Remembering is happy.

The Buddha cultivated practices for the sake beings
By various means making them mature
Purifying the ocean of blessings, removing all pains
Heatless, seeing this, rejoices at heart.

The gate of generosity is inexhaustible
Benefiting all sentient beings
Causing witnesses to have no attachment:
This is the enlightenment of Universal Joy.

Buddha cultivated genuine methods of enlightenment
Developing a boundless ocean of Virtues
Causing witness all to rejoice
This supreme Banner Happily Realizes.

He clears away the defilements of beings
Equally compassionate even to the vicious
Therefore acquiring radiance filling all space
Light shining on All Worlds sees and rejoices

Buddha is the field of blessings, ocean of virtues
Able to cause all to abandon evil
And fulfill great enlightenment
This is the liberation of Ocean Light.

Furthermore, the crop spirit Gentle Superb Flavor found the door of liberation bestowing rich flavor on all sentient beings, causing them to develop a Buddha Body. The crop spirit Pure Light of Seasonal Flowers found the door of liberation able to cause all sentient beings to experience great joy and happiness. The crop spirit Physical Strength Courage and Health found the door of liberation purifying all realms by means of all round, complete teachings. The crop spirit Increasing Vitality found the door of liberation seeing the boundless mystical powers compassionately used by the Buddha edifying demonstrations. The crop spirit Everywhere Producing Roots and Fruits found the door of

liberation everywhere revealing the Buddha's field of blessings and causing seeds planted there not to spoil. The crop Spirit Wonderfully Adorned Circular Topknot found the door of liberation causing the flower of sentient beings everywhere to bloom. The crop spirit Moistening Pure Flowers found the door of liberation compassionately saving sentient beings and causing them to increase in blessings and virtue. The crop spirit Developing Wonderful Fragrance found the door of liberation extensively demonstrating all methods of enlightening practice. The crop spirit Like by All who See found the door of liberation able to cause all sentient beings in the universe to abandon such ills as sloth and anxiety and to become pure in all ways. The Crop Spirit Pure Light found the door of liberation observing the good roots of all sentient beings, explaining the truth to them in appropriate ways, bringing joy and fulfillment to the masses.

At that time the crop spirit Gentle Superb Flavor, imbued with power from the Buddha, Looked over all the Crop Spirits and said,

The Buddhas Ocean of Unexcelled Virtues
Manifests a lamp which illumines the world:
Saving and protecting all sentient beings
He gives them all peace, not leaving without one.

The Buddhas virtues are boundless--
No beings hear them in Vain--
He causes them to be free from suffering and always happy
This is what Seasonal Flavors enters into

The powers of the Buddha are all complete--
His array of virtues appears in the world
And all sentient beings are harmonized
To this fact Courage Power can witness

The Buddha cultivated an ocean of compassion
The heart always as broad as the whole world
Therefore his spiritual powers are boundless
Increased Vitality can see this.

Buddha always appears throughout the world
None of his methods are employed in vain
Clearing away beings' delusions and torments
This is the liberations of Universal Producer.

Buddha is the great ocean of knowledge in the world
Emanating pure light which reaches everywhere
Whence is born all great faith and resolution
Thus can Adorned Topknot clearly enter

Buddha, observing the world, conceives kind compassion,
Appearing in order to aid sentient beings
Showing them the supreme way of peace and joy
This is the liberation of Pure Flowers

The pure practices cultivated by Buddha
Are fully expounded under the tree of enlightenment
Thus edifying everyone in all quarters
This, Wonderful Fragrance can hear.

Buddha, in all worlds,
Brings Freedom from sorrow, creating great Joy

All potentials and aspirations he purifies
The spirit Pleasing understands this.

The Buddha appears in the world
Observes the inclinations of all beings
And matures them by various means
This is the liberation of Pure Light.

Furthermore, the herb spirit Auspicious found the door of liberation observing the mentalities of all sentient beings and striving to unify them. The herb spirit Sandalwood Forest found the door of liberation embracing all sentient beings with light and causing those who see it not to waste the experience. The herb spirit Pure Light found the door of liberation able to annihilate the afflictions of all sentient beings by pure techniques. The herb spirit Universal Renown found the door of liberation able to increase the boundless ocean of good roots by means of a great reputation. The herb spirit Radiant Pores found the door of liberation hurrying to all sites of illness with the banner of great compassion. The herb spirit Darkness Destroying Purifier found the door of liberation able to cure all blind sentient beings and cause their eye of wisdom to be clear. The herb spirit Roarer found the door of liberation able to expound the verbal teaching of the Buddha explaining the different meanings of all things. The herb spirit Banner of Light Outshining the Sun found the door of liberation able to be the advisor of all sentient beings, causing all who see to produce roots of goodness. The herb spirit Seeing in All Directions found the door of liberation of the mine of pure compassion able to make beings give rise to faith and resolve by means of appropriate techniques. The herb spirit

Everywhere Emanating Majestic Light found the door of liberation causing beings to remember Buddha, thereby eliminating their sickness.

At that time the Herb Spirit Auspicious, imbued with power from the Buddha looked over all the herb spirits and said,

The Buddha's Knowledge is inconceivable--
He knows the minds of all sentient beings,
And by the power of Various Techniques
Destroys their delusions and infinite pains.

The Great Hero's Skills cannot be measured
Nothing he does is ever in Vain
Unfailingy Causing the suffering of beings to vanish
Sandalwood Forest can understand this.

Observe the Buddha's teaching like so
He practiced for innumerable eons
And has no attachment to anything
This is the entry of Pure Light.

A Buddha is hard to meet in a million ages
If any can see one or hear one's name
It will unfailingy bring benefit
This is the understanding of Universal Renown

Each of the Buddha's hair pores
Emits light annulling distress
Causing worldly afflictions to end
This is the entry of Radiant Pores.

All sentient beings are blinded by ignorance
With an infinite variety of miseries from deluded acts--
Buddha clears it all away and opens the radiance of wisdom
This Darkness Breaker can see.

One tone of the Buddha has no limiting measure--
It can open up the ocean of all teachings
So that all who hear can comprehend
This is the liberation of Great Sound.

See how Buddha's knowledge is inconceivable--
Appearing in all realms he saves beings there,
Able to make those who see follow his teaching
This Outshining the Sun deeply understands

Buddha's Ocean of compassionate means
Is produced to help the world
Opening the right path wide to show beings
This Seeing in All Directions can comprehend

Buddha emits great light all around
Illumining all in the ten directions
Causing virtue to grow as the Buddha's remembered
This is the Liberation door of Majestic Light.

Furthermore, the forest spirit Spreading Flowers like Clouds
found the door of liberation of the repository of the vast,
boundless sea of knowledge. The forest spirit Outstanding
Trunk Unfolding Light found the door of liberation of Great
Cultivation and universal purification. The forest spirit
Bearing Branches Emitting Radiant Light found the door of
liberation increasing the growth of all sorts of sprouts of

pure faith. The forest spirit Auspicious Pure Leaves found the door of liberation arrayed with all Pure Virtues. The forest spirit Draped Flame Treasury found the door of liberation of universal Wisdom Always viewing the entire cosmos. The forest spirit Pure Arrays of Light found the door of liberation knowing the ocean of all sentient beings activities and producing and spreading clouds of teaching. The forest spirit Pleasant Thunder found the door of liberation enduring all unpleasant sounds and producing pure sounds. The forest spirit Light and Fragrance All-Pervading found the door of liberation showing the vast realm of practices cultivated and mastered in the past. The forest spirit Subtle Light Shining Far found the door of liberation benefiting the world by means of all virtuous qualities. The forest spirit Flowers and Fruits Savoring of Light found the door of liberation able to cause all to see the Buddha appearing in the world, to always remember with respect and never forget, and adorn the mine of virtues.

At that time the Forest Spirit Spreading Flowers Like Clouds, imbued with power from the Buddha, looked over all the Forest Spirits and said,

In the past Buddha cultivated enlightening practices;
His virtue and wisdom are thoroughly complete
He has all powers fully in command
Emitting great light, he appears in the world.

The aspects of his compassion are as infinite as beings
Buddha purified them all in eons past
And therefore is able to bring aid to the world
This is the understanding of Outstanding Trunk.

Once sentient beings see the Buddha
He'll plunge them into the ocean of faith
Showing to all the enlightening way
This is the liberation of Wonderful Branches.

The virtues amassed in a single pore
Cannot be all not told of in an ocean of eons
The Buddhas techniques are inconceivable
Pure Leaves can understand this teaching.

I recall the Buddha in the past
Made offerings to infinite numbers of Buddhas
His knowledge becoming clear with each
This is what Store of Flames understands.

The ocean of actions of all sentient beings
The Buddha knows in an instant of thought
Such vast unhindered knowledge
Beautiful Adornments can begin to realize.

Always intoning the Buddhas serene, sublime sound
Produces incomparable joy everywhere
Causing all to awaken according to their understanding and
inclination
This is the principle of Thunder Sounds practice.

The Buddha shows great mystic powers
All throughout the ten directions
Causing all his past deeds to be seen
This is where wheel All-Pervading Light and Fragrance
Enters.

Sentient beings are dishonest and don't practice virtue
Lost and deluded they sink and flow in birth and death
For them he clearly opens the paths of knowledge
This is seen by Subtle Light.

Buddha, for the sake of beings blocked by habits
Appears in the world after of millions of eons
Causing them to see always for the rest of time
This is observed by Saver of Light.

Furthermore, The Mountain Spirit Jewel Peak Blooming
Flowers found the door of liberation entering the light of
absorption in great quiescence. The Mountain Spirit Flower
Forest Topknot found the door of liberation cultivating and
collecting good roots of kindness and developing an
inconceivable number of beings to maturity. The Mountain
Spirit Lofty Banner Shining Everywhere found the door of
liberation Looking into the inclinations of all sentient beings
and purifying their senses. The Mountain Spirit Undefined
Jewel Topknot found the door of liberation of boundless
eons of diligent striving without becoming weary or remiss.
The Mountain Spirit Light Illumining All Directions found
the door of liberation awakening all with lights of infinite
qualities. The Mountain Spirit Light of Great Power found
the door of liberation of capability of self development and
causing sentient beings to give up deluded behavior. The
Mountain Spirit Awesome Light Conquering All found the
door of liberation removing all pains so that none are left.
The Mountain Spirit Light Orb of Subtle Intensity found the
door of liberation spreading the light of the teachings,
showing the virtues of all Buddhas. The Mountain Spirit

Universal Eye Clearly See found the door of liberation
causing all sentient beings to make their roots of goodness
grow even in dreams. The Mountain Spirit Adamantine Eye
of Mystery found the door of liberation bringing forth the
great ocean of meaning.

At that time, the Mountain Spirit Blooming Flowers all over
the Earth, imbued with power from the Buddha, surveyed
all the hosts of mountain spirits and said in verse,

Having cultivated excellent practices without bound
Now he has attained mystic powers, also infinite.
His gates of teaching are wide open, numerous as atoms,
Causing all sentient beings to deeply understand and rejoice.

His body, adorned in many ways, is omnipresent,
The lights from his pores are all pure
With compassionate techniques he teaches all
Flower Forest Topknot understands this.

The Buddha-Body appears everywhere – its boundless,
Filling all worlds in the ten directions,
All faculties pure, a joy to all beholders.
This truth High banner can Understand.

For eons practicing diligently without flagging,
Unaffected by worldly things, like empty space,
By various means he edifies beings:
Realizing this is Jewel Topknot.

Sentient beings blindly enter dangerous paths;
Pitying them, Buddha emits shining Light,

Causing all beings thereby to awake:
Awesome light, understanding this, rejoices.

Extensively cultivating practices in all states of being,
He made offerings to innumerable Buddhas,
Causing beings who saw to make great vows:
This Great Power can clearly enter.

Seeing beings sufferings in transmigration,
Always enshrouded by barriers of doing,
He extinguishes all with the light of wisdom,
This is the liberation of conquering all.

Each of his pores emits subtle sound
Praising the Buddhas in accord with beings mentalities
Pervading all quarters for uncounted ages:
This is the door by which Light Orb has entered.

Buddha appears throughout the ten directions
Expounding the Subtle truth by various means,
With an ocean of practices abiding all beings:
This is what Clearly Seeing has understood.

The Gates of the Teaching are boundless as the sea
He expounds it with one voice making all understand,
Preaching forever with never an end:
Delving into this technique is Diamond Eye.

Furthermore, the Earth Spirit Pure Flower of Universal
Virtue found the door of liberation constantly watching all
sentient beings with an attitude of kindness and compassion.
The Earth Spirit Adornment of Stable Blessings found the

door of liberation manifesting the power of blessings and virtues of all sentient beings. The Earth Spirit Beautiful Flower Adorned Tree found the door of liberation Entering into all things and producing adornment for all Buddha fields. The Earth Spirit Universal Distribution of Treasures found the door of liberation cultivating and producing various states of meditation and causing sentient beings to get rid of obstructing defilements. The Earth Spirit Pure Eye observing the Season found the door of liberation causing all sentient beings to sport happily. The Earth Spirit Beautiful Golden Eyes found the door of liberation manifesting all pure bodies and harmonizing sentient beings. The Earth Spirit Fragrant Hair emitting light found the door of liberation of great power comprehending the ocean of virtues of all Buddhas. The Earth Spirit Silent Pleasing Sound found the door of liberation holding the ocean of speech sounds of all sentient beings. The Earth Spirit Curled Topknot of Beautiful Flowers found the door of liberation of the undefiled nature pervading all Buddha fields. The Earth Spirit Indestructible All Sustainer found the door of liberation revealing all that is contained in the cycles of teachings of all Buddhas.

At that time, the Earth Spirit Pure Flower of Universal Virtue, imbued with power from the Buddha, looked over all the Earth Spirits and said,

The doors of compassion opened by the Buddha
In every moment in the past cannot be all told of
He cultivated such practice unceasingly,
Therefore he has an indestructible body.

The Store of Blessings of All
Sentient Beings in all times, As well as enlightening beings,
All appear in the Buddhas Pores:
Adornment of Blessings, seeing this, rejoices.

His vast state of serene absorption
Is unborn, imperishable, has no coming or going;
Yet he purifies lands to show sentient beings
This is the Liberation of Flowered Tree.

Buddha Cultivated various practices
To make sentient beings dissolve all barriers;
Universal Distributor of Treasure
Sees this Liberation and rejoices.

The sphere of the Buddha is boundless--
He appears every moment throughout the world:
Observing the Season with Pure Eyes,
Seeing Buddha's realm of action, is joyful.

His sublime voice is limitless and inconceivable--
He destroys afflictions for all sentient beings:
Diamond Eye can realize this,
Seeing Buddhas boundless supreme virtues.

He appears in disguise in all kinds of forms
All throughout the universe:
Fragrant Hair Emitting Light always sees Buddha
Thus teaching all sentient beings.

His sublime voice extends everywhere
Explaining for beings for infinite eons

Pleasing Sound earth spirit comprehends this
And, hearing it from the Buddha, is reverently joyful.

Buddha's pores emit clouds of fragrant flames
Filling the world according to the mentalities of beings:
All who see this develop maturity:
This is what Flower Swirl observes.

Stable and unbreakable as Diamond
More unshakable than the Polar Mountain
The Buddha's body is in the world this way
All-Sustainer, able to see, gives rise to joy.

Furthermore, the city spirit Jewel Peak Radiance found the door of liberation benefiting sentient beings by appropriate means. The City Spirit Beautifully Adorned Palace found the door of liberation knowing the faculties of sentient beings and teaching and maturing them. The city spirit Jewel of Pure Joy found the door of liberation always joyfully causing all sentient beings to receive various blessings. The City Spirit Sorrow-less Purity found the door of liberation of the mine of great compassion saving those in fear. The City Spirit Flower Lamp Flame Eyes found the door of liberation of universally clear great wisdom and knowledge. The City Spirit Flame Banner Clearly Showing found the door of liberation appearing everywhere with appropriate means. The City Spirit Light of Virtue found the door of liberation observing all sentient beings and causing them to cultivate the vast ocean of virtue. The City Spirit Body of Pure Light found the door of liberation awakening all sentient beings from the darkness of ignorance. The city of spirit Eyes of Light of a Mountain of Jewels found the

door of liberation able to pulverize the mountains of obstructions hindering sentient beings, by means of a great light.

At that time the City Spirit Jewel Peak Radiance, imbued with power from the Buddha, Surveyed all the hosts of City Spirits and said in verse,

The Guide is so inconceivable,
With light illuminating the Ten Directions:
All sentient beings see Buddha Before them,
Teaching and developing countless numbers.

The faculties of sentient beings are each different;
The Buddha knows them all.
The spirit Beautifully Adorned Palaces
Enters this gate of teaching with joy.

The Buddha cultivated practices for boundless eons,
Maintaining the teachings of the Buddha of past ages,
His mind always happily accepting them:
Jewel of Joy realizes this way.

Buddha in past was already able to remove
The fears of all sentient beings
And always exercise kindness and compassion toward them:
This, the spirit, sorrow less comprehends with joy.

Buddha's knowledge is vast and boundless;
Like space it cannot be measured.
Flower Eyes, realizing this, is pleased:
He can study the Buddhas ineffable wisdom.

The Buddhas physical forms are equal to sentient beings--
He causes them to see him according to their inclinations;
Flame Banner Clearly Showing understands this in his heart.
And practices this technique, producing joy.

Buddha cultivated an ocean of myriad blessings--
Pure, Vast, without any bounds:
Light of Virtue Banner, Taking this approach,
Contemplates, Comprehends, and is happy in mind.

Sentient beings ignorantly wander through various states of
existence;
Like people born blind, after all they cannot see.
Buddha appears in the world to help them:
Pure light enters this door.

The Buddha's powers are boundless,
Like Clouds covering all the world;
He appears even in dreams to teach:
This is what Fragrant Banner perceives.

Sentient beings are foolish and ignorant, as though blind and
deaf,
They are shrouded by all kinds of obstructing veils;
Buddhas light penetrates them, making them open up:
Such is the entry way of mountain of jewels.

Furthermore, The sanctuary spirit Banner of Pure
adornments found the door of liberation of the power of
commitment to produce vast adornments to offer to the
Buddha. The sanctuary spirit Polar Mountain Jewel Light

found the door of liberation Appearing Before all sentient beings perfecting the practice of great enlightenment. The sanctuary spirit Sign of the Thunder found the door of liberation causing all sentient beings to see the Buddha in Dreams teaching them according to their mentalities and according to their inclinations. The sanctuary spirit Wonderful Eyes raining flowers found the door of liberation able to rain all precious adornments that are hard to part with. The Sanctuary spirit Form of Pure Flowers found the door of liberation able to manifest beautifully adorned sanctuaries, teach many beings, and cause them to develop to maturity. The Sanctuary Spirit Garland Light Topknot found the door of liberation teaching the truth according to beings faculties, causing them to develop right awareness. The Sanctuary Spirit Raining Jewel Arrays found the door of liberation able to eloquently rain everywhere Boundless Joyous Truths. The Sanctuary Spirit Courageous Fragrant Eye found the door of liberation extensively praising the virtues of the Buddhas. The Sanctuary Spirit Diamond Colored Cloud found the door of liberation causing arrays of trees of boundless colors and forms to appear. The Sanctuary Spirit Lotus Light found the door of liberation being still and unmoving under the tree of enlightenment yet being present everywhere. The Sanctuary Spirit Radiance of Ineffable Light found the door of liberation demonstrating the various powers of a Buddha.

At that time the Sanctuary Spirit Banner of Pure Adornments, imbued with power from the Buddha, looked over all the sanctuary spirits and said,

I recall the Buddha in former times

The practices he performed for countless eons
Making offerings to all the Buddhas who appeared
So he has virtues vast as all space.

The Buddha practiced unlimited generosity
In infinite lands, numerous as all atoms.
Thinking of the Well-Faring Buddha
Polar Lights Heart is Glad.

Physical Forms of Buddha have no end;
His transformation pervade all lands,
Always appearing, even in dreams:
Thunder Banner, seeing this, gives rise to joy.

He practiced relinquishment for countless ages
Able to give up eyes, hard to part with, enough to fill a sea--
This practice of relinquishment was for the sake of all beings:
This, Wonderful Eyes happily understands.

Boundless forms, like blazing clouds of jewels,
Appear in sanctuaries throughout the world:
The spirit Form of Pure Flames rejoices
Upon seeing the mystical power of the Buddha.

The ocean of sentient beings activities is shore-less;
The Buddha fills it with the rain of truth,
Removing doubt and confusion according to potential
Flower Garland, realizing this is pleased.

The Different meanings of innumerable teachings
Are delved into by his oceanic eloquence:
The Spirit Raining Precious Adornments

Is always thus in mind.

In unspeakably many lands
He praised the Buddhas in all languages
And therefore has great fame and virtue:
Courageous Eye can keep this in mind.

Infinite Trees of various forms
Appear beneath the King Tree of Enlightenment:
Diamond Colored Cloud realizes this,
And always watches the tree with delight.

Bounds to the ten directions cannot be found
Likewise the knowledge of Buddha on the site of
enlightenment:
The Lotus Lights Pure Mind of Faith
Enters this liberation and profoundly rejoices.

Everything at this site of enlightenment produces exquisite
sound
Extolling the Pure, inconceivable powers of the Buddha
As well as the perfected causal practices:
This can be heard by ineffable Light.

Furthermore, the footstep following spirit Precious Symbol
found the door of liberation raining jewels all over,
producing bountiful joy. The Footstep-Following Spirit
Lotus Light found the door of liberation showing the
Buddha seated on a Lotus Throne of lights of all colors,
causing delight to those who see. The Footstep-Following
Spirit Supreme Flower Topknot found the door of liberation
setting up the sanctuaries and assemblies of all Buddhas in

every moment of thought. The Footstep-Following Spirit Embodying all beautiful visions found the door of liberation pacifying and harmonizing countless sentient beings at every step. The Footstep-Following Spirit Exquisite Gem Star Banner found the door of liberation in every moment of thought magically producing various Lotus-Like Webs of Light, everywhere raining showers of Jewel producing marvelous sounds. The Footstep-Following Spirit Joyfully Uttering Sublime Sounds found the door of liberation producing boundless oceans of joy. The Footstep-Following Spirit Sandalwood Tree Light found the door of liberation awakening the assemblies at all sites of enlightenment with a Fragrant Breeze. The Footstep Following Spirit Lotus Light emanating Light found the door of liberation from every pore intoning the subtle sounds of truth. The footstep-following period Subtle Light found the door of liberation producing from the body webs of various lights illuminating everywhere. The Footstep-Following Spirit Collection of Fine Flowers found the door of liberation enlightening all beings and causing them to develop oceans of virtues.

At that time the footstep following spirit Precious Symbol, imbued with the Buddhas power, surveyed all the assembled Footstep Following Spirits and said in verse,

Buddha practiced for innumerable eons,
making offerings to all the Buddhas,
His mind always joyful, never wearied,
His joy is deep and vast as the sea.

His spiritual powers, active every moment, are
immeasurable--

He produces lotuses of various fragrances,
With Buddhas sitting on them, traveling all over:
Lotus Light sees it all.

The teaching of the Buddhas is thus:
The Vast assemblies fill all directions
They show mystic powers which can't be assessed:
This Supreme Flower clearly perceives.

In all places in the ten directions,
With every step he takes
He can develop all beings:
This beautiful visions understands.

He manifests bodies numerous as beings;
Each of these bodies fills the universe,
All shedding pure light and showering jewels:
This liberation Star Banner enters into.

The realm of the Buddha has no bounds
He showers the rain of truth, filling all--
Seeing the Buddha, the masses rejoice:
This is what's seen by Sublime Sound.

The Buddhas voice is equal in extent to space--
All sounds and voices are contained therein;
It tames sentient beings, extending to all:
Thus can Sandalwood hear.

All his pores emit magical sounds
Extolling the names of Buddhas of all times;
All who hear these sounds are delighted:

Thus does Lotus Light see.

The disguised appearances of the Buddha are inconceivable-

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His physical forms are like the ocean,
Causing all to see according to mentality:
This is what Subtle Light apprehends.

Displaying great mystic powers everywhere,
He enlightens all beings:
Fine Flowers, seeing this truth,
Becomes joyful at heart.

Furthermore, the Multiple Body Spirit Realm of Pure Joy found the door of liberation remembering the ocean of Buddha's ancient vows. The Multiple Body Spirit Light Illuminating All Directions found the door of liberation of light shining everywhere on boundless worlds. The Multiple Body Spirit Oceanic Sound Conquering found the door of liberation of a great sound awakening all beings and causing them to be happy and harmoniously tranquil. The Multiple Body Spirit Pure Flower Adorned Topknot found the door of liberation of a Body Light Space, omnipresent. The Multiple Body Spirit Infinite Dignified Postures found the door of liberation showing all sentient beings the realm of the Buddhas. The multiple body spirit Array of Supreme Light found the door of liberation causing all famished sentient beings to be physically healthy and strong. The Multiple Body Spirit Fragrant Clouds of Pure Light found the door of liberation clearing away all sentient beings defiling afflictions. The multiple body spirit Guardian Sustainer found the door of liberation overturning all

sentient beings' ignorant, foolish, maniacal actions. The Multiple Body Spirit Ubiquitous Shepard found the door of liberation manifesting adornments in the Palaces of all world leaders. The Multiple Body Spirit Immutable Light found the door of liberation embracing all sentient beings and causing them to produce pure roots of goodness.

At that time the Multiple Body Spirit Realm of Pure Joy empowered by the Buddha, looked over all the multiple body spirits and said,

I remember, countless eons ago,
A Buddha, Sublime Light appeared in the world;
This world honored one in the presence of that Buddha
Vowed to attain enlightenment and served all Buddhas.

Buddhas body emits great light,
Which fills the entire cosmos;
When beings encounter it, their minds are subdued:
This is seen by illuminating all directions.

Buddhas voice makes all countries tremble.
Every sphere of sound
Awakes all beings without exception:
Conqueror, hearing, rejoices at heart.

The Buddha Body is pure, ever calm,
Manifesting all forms, yet without any signs,
Abiding this way everywhere in the world,
This is the approach of Pure Flowers.

The Guide is so inconceivable,

causing all to see according to their minds--
sometimes sitting, or walking, or standing:
Infinite Dignified Postures understands this.

A Buddha is hard to meet even in a million eons--
He appears in the world to give help freely,
Causing beings to be free from the pains of destitution:
Here is where Supreme Light Array enters.

Each of the Buddhas teeth
Emits blazing clouds of light, as from a fragrant lamp
Destroying the Illusions of all sentient beings:
Undefined Clouds sees in this way.

Beings' attachments and delusions are multiple barriers--
They follow demons in their ways, always involved in
routines;
Buddha shows them the way to liberation:
Guardian Sustainer can understand this.

I see the independent power of Buddha,
His light filling the universe;
In royal palaces he edifies beings.
This is the realm of the Ubiquitous One.

Beings are deluded, full of miseries--
Buddha is in their midst, always saving,
Causing delusions to vanish and joy to abound:
This is what's seen by Immutable Light.

Furthermore, the Thunderbolt Bearing Spirit Demigod of
Wonderful Form found the door of liberation seeing the

Buddha manifest a body of infinite physical forms. The Thunderbolt Bearing Spirit Banner of Swiftess of the Sun found the door of liberation of each hair of the Buddha Body radiating clouds of various light beams, like the sun. The Thunderbolt Bearing Spirit Light of the Flowers of the Polar Mountain found the door of liberation of great mystic powers manifesting innumerable bodies. The Thunderbolt Bearing Spirit Pure sound of Clouds found the door of liberation of infinite sounds corresponding to all species. The Thunderbolt Bearing Spirit Great Armed God found the door of liberation appearing as the leader in all worlds and awakening sentient beings. The Thunderbolt Bearing Spirit Delightful Light found the door of liberation revealing all the different aspects of the Buddhas teachings. The Thunderbolt Bearing Spirit Sound of Thunder and Great Trees found the door of liberation bringing together all the Tree Spirits with Delightful Ornaments. The Thunderbolt Bearing Spirit Lion King Light found the door of liberation fulfilling and clearly understanding the Buddhas vast array of blessings. The Thunderbolt Bearing Spirit Auspicious Eye of Intense Flames found the door of liberation observing the minds of sentient beings on dangerous paths and manifesting a magnificently adorned body for them. The Thunderbolt Bearing Spirit Lotus Jewel Topknot found the door of liberation showering everywhere the Jewel Topknot's Adorning all sentient beings.

At that the Thunderbolt Bearing Spirit Demi God of Wonderful Form, empowered by the Buddha, said in verse,

Observe the King of Truth--
The teaching of the King of Truth is thus.

His physical forms have no bounds,
Manifesting throughout the world.

Each of the Buddhas hairs
Is an inconceivable act of light,
Like the clear orb of the sun
Illuminating all Lands.

The Spiritual Powers of the Buddha
Pervade the entire cosmos--
In the presence of all sentient beings,
He manifests infinite bodies.

The Sound of the Buddhas teaching
Is heard in all quarters;
According to the type of being,
He satisfies all their minds.

The masses see the Honored Sage
In the palace of the World
For the sake of all the living
Expounding the Great Teaching.

In the whirlpool of the Ocean of Truth,
With all kinds of different doctrines,
Various appropriate techniques,
He teaches without end.

Those boundless great techniques
Respond to all the lands;
Those who meet the Buddhas Light
All see the Buddha Body.

Having served all the Buddhas,
Many as atoms in a billion lands,
His virtue is as vast as space,
Looked up to by all.

His mystical power is impartial,
Appearing in all lands;
While sitting at rest in the Sublime Enlightenment Site
He appears before all sentient beings.

Blazing Clouds Illuminating All
With Various Spheres of Light
Extending throughout the universe,
Showing where the Buddha acts.

Furthermore, The Enlightening Being Universally Good entered into the ocean of techniques and inconceivable doors of liberation and entered into the ocean of virtues of the Buddha. That is to say, there was a Door of Liberation called Purifying all Buddha Lands, Pacifying the Sentient beings and causing them all to be ultimately emancipated. There was a door of Liberation called Going to All Realms of Complete Virtues cultivated by all the Buddhas. There was a door of Liberation called the Great Ocean of Vows defining the stages of all enlightening beings. There was a door of Liberation called Everywhere manifesting infinite bodies numerous as atoms in the cosmos. There was a door of Liberation called explaining an inconceivable number of different names throughout all lands. There was a door of Liberation called showing all the boundless realms of enlightening beings psychic powers in all atoms. There was

a door of Liberation named showing the events of the formation and decay of the ages of past, present, and future in the space of an instant. There was a door of Liberation named showing the Oceans of Faculties of all enlightening beings, each entering their own spheres. There was a door of Liberation named ability to make various bodies appear by mystic powers all throughout the boundless cosmos. There was a door of Liberation called showing the processes of all enlightening beings practices, entering into the great techniques of universal knowledge.

At that time, The Enlightening Being Universally Good by virtue of his own accomplishment, and also receiving the spiritual power of the Buddha, having looked over the ocean of all the assemblies spoke these verses,

The immense, vast fields adorned by the Buddha
Are equal in number to all atoms;
pure children of Buddha fill them all,
Raining the inconceivable, most sublime teaching.

As in this assembly we see the Buddha sitting,
So it is also in every atom;
The Buddha body has no coming or going,
And clearly appears in all the lands there are.

Demonstrating the Practices Cultivated by enlightening
beings
The various techniques of innumerable approaches to their
stages
Expounding as well the inconceivable truth,
He causes the Buddha Children to enter the realm of reality.

Producing Phantom Buddhas numerous as atoms
Corresponding to the inclinations of all beings minds,
The expedient doors into the profound realm of truth,
Boundlessly Vast, all he expounds.

The Buddhas names are equal to the worlds,
Filling all lands in the ten directions;
None of his methods are employed in vain:
He tames sentient beings and purifies all.

The Buddha, in every atom,
Displays infinite great mystic powers--
Sitting in each on the enlightenment site,
He speaks of past Buddhas enlightening deeds.

All immense eons of past, present, and future,
Buddha reveals in every instant--
All the events of their formation and decay
His inconceivable knowledge comprehends.

The congregation of Buddhas Children is endlessly vast;
But though they try together to fathom Buddha state
The teaching of the Buddhas have no bounds--
To thoroughly know them all is most difficult.

Buddhas like space, without discrimination,
Equal to the real cosmos, with no resting place,
Phantom Manifestations Circulate Everywhere,
All sitting on enlightenment sites attaining true awareness.

Buddha teaches widely, with wonderful voice--

All stages of enlightenment are thoroughly clear
Appearing before each sentient being,
He gives all the Buddhas equal truth.

Furthermore the enlightening being Sublime Light of Pure Virtue, the Great Spiritual Hero found the door of liberation going to all assemblies of enlightening beings in the ten directions and adorning the sites of enlightenment. The enlightening being Light of the Supreme Lamp of Universal Virtue found the door of liberation in a single instant showing endless entrances to attainment of true awakening, teaching and developing inconceivable worlds of sentient beings. The enlightening being Lion Banner of Universal Light found the door of liberation cultivating the enlightening beings adornments of blessings and virtue, producing all Buddha Lands. The enlightening being Subtle Light of Flames of Universal Jewels found the door of liberation observing the realms of the Buddhas mystic powers, without confusion. The enlightening being Banner of Oceans of Qualities of Universal Sounds found the door of liberation showing the adornments of all Buddha fields in one congregation at a site of enlightenment. The enlightening being Light of Universal Knowledge Illuminating the Realm of Buddhahood found the door of liberation following the Buddha investigating the most profound and enormously vast matrix of the Cosmos. The Enlightening Being Light of Inexhaustible Virtue of Universal Purity found the door of liberation entering into all mundane activities and producing the boundless practices of enlightening beings. The enlightening being Universal Supreme Light found the door of liberation able to

manifest the spheres of all Buddhas within the formless realm of truth.

At that time the enlightening Being Sublime Light of Pure Virtue, the spiritual hero, empowered by the Buddha, looked over the ocean of liberation doors of all the enlightening beings and said in verse,

All lands there be in the ten directions
Are beautified and Purified all in an instant,
By the Sublime Voice turning the wheel of truth
Throughout the world, without an equal.

The realm of the Buddha has no bounds--
In an instant the cosmos is filled;
In every atom he sets up an enlightenment site,
Proving enlightenment in all creating mystic displays.

Buddha cultivated practices in the past
Extending through countless eons
Adorning all Buddha Fields,
Appearing unhindered, like space.

The Buddhas spiritual powers are unlimited,
Filling the boundless reaches of all time--
Even if one spent countless eons constantly observing,
One would never be weary or jaded.

Observe the realms of Buddha's mystic power--
All lands in all quarters are beautifully pure:
He appears therein in every one,
Instantaneously Changing, in infinite forms.

If you observe the Buddha for countless ages
You won't apprehend even the extent of one Hair--
The Buddha's boundless doors of Techniques
Illumine inconceivably many fields.

Buddha, in past ages in the world,
Served an infinite ocean of Buddhas;
Therefore all beings are like River Rapids
Coming to make offerings to the World Honored One.

The Buddha appears everywhere,
In infinite lands in each atom
The realms therein being all infinite too;
In all he abides for endless eons.

Buddha of Yore for the sake of all beings
Cultivated an ocean of boundless compassion,
Entering Birth and Death along with all beings,
Teaching the Masses, Making them Pure.

Buddhas abide in the Matrix of the Cosmos of Real Thus-
ness--
Sign-less, Formless, Free from all taints.
When beings observe Buddha's various Bodies,
All their troubles and pains then dissolve.

Furthermore, the enlightening being Great Brilliance of the
Moon Reflected in the Ocean, the Great Spiritual Hero,
found the door of liberation producing the means of
transcendence pertaining to each stage of enlightenment
thereby edifying sentient beings and purifying all Buddha

lands. The Enlightening Being Undefined Treasury of Light of Oceans of Cloudlike Sounds found the door of liberation in every instant of awareness entering into the various distinctions of all objective realms. The enlightening being Topknot born of Wisdom found the door of liberation revealing pure great virtues to all sentient beings when they first arrive at the site of enlightenment. The enlightening being Brave Lotus Topknot found the door of liberation revealing all the Buddha Teachings to sentient beings in accord with their infinite faculties and understandings. The Enlightening Being Sun Banner of Clouds of Universal Knowledge found the door of liberation developing the knowledge of Buddhahood, abiding forever. The Enlightening Being Greatly Persevering with Indestructible Courage found the door of liberation of power to enter into all the boundless symbols of the Teachings. The enlightening being Banner of Light of Fragrant Flames found the door of liberation showing how all the present Buddhas first began enlightening Practice, And on through to their final consummation of the Body of Knowledge and Wisdom. The Enlightening Being Deep Beautiful Sound of Great Enlightened Virtue found the door of liberation Peacefully abiding in the ocean of all the great vows of Vairocana, the Illuminator. The Enlightening Being Born of Wisdom with the light of Great Virtue found the door of liberation revealing the most profound realm of the Buddha, which pervades the cosmos.

At that time the enlightening being Great Brilliance of the Moon reflected in the Ocean, Empowered by the Buddha, observed the ocean of arrays of all the hosts of enlightening beings, and said in verse,

The transcendent means and the stages of enlightenment,
Vast, inconceivable, are all fulfilled:
Infinite sentient beings subdued and harmonized,
All Buddha Lands are Pure.

As Buddha teaches in the worlds of beings,
All lands in the ten directions are filled:
In an instant of thought he turns the wheel of truth
Accommodating it to all states of mind.

Buddha, over countless vast eons,
Has appeared everywhere before sentient beings;
According to his past cultivation,
He shows his purified realm of action.

I see everywhere in all directions
And see the Buddhas showing Mystic Powers
All sitting in Sanctuaries Realizing Enlightenment
Surrounded by Listening Crowds.

The Immense Radiance of Buddhas Reality Body
Can Appear in the World through Expedient Means
According with the inclinations of all beings minds
Raining the teachings to suit their faculties.

The impartial, sign-less body of true Suchness
The Pure Reality Body of Untainted Light
With Knowledge and Calm, with innumerable bodies
He preaches the truth, adapting to all.

The Powers of the King of Truth are all Pure
His knowledge and Wisdom like Space, unbounded;

He reveals all without any concealment.
Causing all beings to be enlightened.

In accord with what Buddha Cultivated
Up to his perfection of all knowledge
Now he radiates light through the cosmos
Showing it all therein.

Buddha shows mystic powers through his original vow,
Illuminating all in the Ten Directions;
What the Buddha Practiced of Yore,
All is expounded in these networks of light.

There is no end of worlds in all directions.
No Equals, No Bounds, Each one distinct.
Buddhas Unhindered Power Emits a great light
Clearly revealing all of those lands.

At that time the Buddhas Lion Seat, It's round platform of
exquisite flowers of many jewels, it's base, steps, doors, and
all of its embellishments, each produced as many great
enlightening beings as there are atoms in a Buddha Land.
There Names were Oceanic Wisdom, Sovereign King of
Occult Powers; Thunder Shaking All; Topknot of Lights of
Many Jewels; Bold Intelligence of the Son of Knowledge;
Seal of Knowledge made of Jewels of Inconceivable Qualities;
Hundred Eye Lotus Topknot; Light Spheres of Golden
Flames; Universal Sound of the Cosmos; Cloud Sound Pure
Moon; Banner of Light of Benevolent Courage: These were
the leaders, and there were as many of them as atoms in
many Buddha Lands.

At the same time as they appeared, these enlightening beings each produced clouds of various offerings: For example, clouds of flowers of all jewels, clouds of all subtle fragrances of Lotus Blossoms, Clouds of orbs of jewel lights, clouds of fragrant flames of boundless realms, clouds of jewel like light spheres from the treasury of the sun, clouds of all pleasing musical sounds, clouds of flames of light from all jewel lamps, with boundless colors and forms, clouds of branches, flowers, and fruits from trees of many jewels, clouds of regal jewels with inexhaustible pure radiance, clouds of all the finest decorative gems; there were as many such clouds of various offerings as there are atoms in a Buddha World. Each of these enlightening beings produced such clouds of offerings unceasingly, raining on the oceanic assemblies at all enlightenment sites.

Having manifested these clouds, they circled the Buddha to the right, circling him countless hundreds of thousands of times. In whatever direction they came from, there, not far from the Buddha, they magically produced innumerable Lotus Lion Seats of various Jewels, and each sat cross legged thereon.

The spheres of actions of these enlightening beings were pure and vast as the sea. They had attained the state of universality of illumination of knowledge and wisdom. Following the Buddhas, They were unhindered in their actions. They were able to enter the ocean of all principles of discernment and elucidation, and had mastered the teaching of inconceivable liberation. They dwelt in the state of all sided-ness of the Buddhas. They had already mastered all techniques of concentration formulae, and were able to

contain the ocean of all the teachings. They dwelt in the stage of equanimous knowledge of past, present, and future. They had attained the immense joy of profound faith. Their boundless stores of blessings were most pure. They observed everywhere in space throughout the cosmos. They diligently made offerings to all Buddhas appearing in any land in all worlds.

At that time, the enlightening being Oceanic Wisdom, Sovereign King of Occult Powers, the great spiritual hero, empowered by the Buddha, surveyed the oceans of masses at the scene of enlightenment and said in verse,

Buddha knows what all Buddhas have realized--
Unhindered as space he illumines all,
His light pervading countless lands everywhere.
He sits amidst the hosts all magnificently pure.

The Buddhas virtues cannot be measured;
They fill all the Cosmos in every direction.
Sitting under every enlightenment tree,
All the Great Powers Assemble like Clouds.

Buddha has such spiritual powers,
Manifesting infinite forms at once.
The Buddhas sphere is beyond bounds--
Individuals see according to their liberation.

Buddha passed oceans of eons
Working in all realms of being
Teaching Creatures by various means,
Having them accept and practice enlightening ways.

Vairochana replete with magnificent refinements,
Sits on a Lotus Bank Lion Seat.
All the assembled Hosts are Pure;
Silently all gaze in Respect.

The Banks of Jewels Radiate Light,
Emitting boundless clouds of fragrant flames;
Countless Flower Garlands are draped around
On Such a Seat does the Buddha Sit.

Various adornments decorate its glorious facades
Constantly Emitting Lamp-Like Clouds of Fragrant Flames,
Immensely Vast, Blazing, Illumining All.
The Sage sits upon Supreme Embellishments.

Beautiful Windows of Various Jewels,
Draped with Lotuses of Exquisite Gems,
Always producing Sublime Sounds delighting all hearers,
Thereon Buddha sits, most Radiant of all.

A Jewel Crescent Supports the Seat Shaped like a half moon;
Diamond is it's pedestal, its color blazing bright;
Enlightening Beings constantly circle it
Buddha is the most radiant among them.

His various mystic displays fill the ten directions.
Expounding the far-reaching vows of the enlightened one.
All reflected images appear therein;
It is on such a seat the Buddha calmly sits.

At that time the great enlightening being Thunder Shaking

All, empowered by the Buddha, Looked over all the assembled hosts and said,

Buddha accumulated enlightenment practices,
Making offerings to infinite Buddhas everywhere.
Sustained by the power of the Enlightened One
None do not see him on his seat.

Jewels of fragrant flames, fulfilling all wishes,
Encrust the Buddha's flower lion throne;
Various adornments, all appearing as reflections,
Are clearly seen by all the hosts.

Buddhas throne displays magnificent forms;
Instant to instant their colors and types each differ.
According to the Differences in Beings' Understandings
Each sees the Buddha thereupon.

Jewel Branches hanging down, Webs of Lotus Flowers
As the flowers open, enlightening beings emerge.
Each producing sublime, pleasing voices.
Praising the Buddha on his throne.

Buddhas virtues are extensive as space--
All adornments are born from them.
The embellishing features of each particular state
No sentient beings can comprehend.

Diamond is the ground, indestructible.
Vast, Pure, Level, and Even.
Nets of Pearls hang in the sky.
All around the enlightenment tree.

The infinite colors of the ground are all distinct;
Gold dust is spread all around,
Flowers and jewels strewn about,
All beautifying Buddha's throne.

Earth spirits dance with joy,
With infinite manifestations in an instant,
Creating clouds of adornments everywhere,
While remaining reverently gazing at Buddha.

Jewel Lamps, immensely large, shining extremely bright,
Fragrant Flames and swirling light never ending,
These manifestations differ according to the time.
Earth spirits make offerings of these.

All the adornments existing.
In every single land
Appear at this enlightenment scene
By the mystic power of Buddha.

Then the great enlightening being Jewel Light Topknot
empowered by the Buddha, surveyed the Oceanic Masses at
the site of enlightenment and said,

When the Buddha was cultivating practice in the past,
He saw the various Buddha Lands, all fully complete.
The lands he saw this way were endless:
All of them appear at this enlightenment scene.

The Buddhas enormous spiritual power
Sheds light showering gems everywhere

This treasury of jewels is scattered over the sight
Beautifying the ground all around.

Buddhas blessings and mystical powers
Adorn everywhere with precious gemstones;
The ground and the enlightenment tree
Alternately emit light and sound expressing the truth.

Precious lamps, infinite, rain from the sky,
Studded with regal sapphires,
All emitting subtle sounds speaking truth:
This, the earth spirits cause to appear.

The Jewel Ground manifests ubiquitous clouds of light
Jewel Lamps blaze bright as lightning
Jewel nets hung afar cover above.
Jewel boughs variously draped make decorations.

Look over the entire ground--
Adorned with various beautiful jewels.
It shows beings the ocean of actions,
Causing them to comprehend the real nature of things.

The enlightenment trees in all the spheres
Of all the Buddhas everywhere
All appear at the enlightenment site,
Expounding the Buddhas pure teaching.

In accord with the inclinations of beings' minds,
The ground produces wonderful sounds,
Conforming to what the Buddha would preach at his seat,
Each of the teachings fully explained.

The ground constantly produces subtle fragrant light;
In the light are chanted pure clear sounds;
If any beings are able to receive the teaching,
It causes them to hear, and their afflictions vanish.

Each adornment is fully complete.
And could not be described in a million years.
The Buddhas mystic power extends everywhere;
That's why the ground is beautifully pure.

Then the great enlightening being Bold Intelligence of the
Sun of Knowledge, empowered by the Buddha, looked over
all the multitudes assembled on the scene and said in verse,

Buddha sits in the hall of truth with steady gaze
Brilliantly lighting up the palace.
In accordance with the dispositions of all beings
His body appears throughout all lands.

The Buddhas palace is beyond conception,
Adorned with stores of precious jewels,
Each decorations shining with light;
Sitting there, the Buddha is most conspicuous of all.

With pillars of jewels of various hues,
Chimes of real gold hanging like clouds,
Jewel Stairways in rows on four sides,
The gates open in every direction.

Arrays of banners of flowery silk,
Jewel trees with decorated branches and boughs,

Garlands of pearls draped on all sides
The Ocean of Wisdom sits calmly therein.

Nets of jewels, exquisite fragrant banners
Brilliant Lamps hung like clouds
Covered with various decorations,
The world transcending true knower sits within.

Everywhere he manifests clouds of mystic displays
Those clouds teaching throughout the world
Harmonizing and calming down all sentient beings:
All this appears from the Buddhas Palace.

Trees of gems bloom with fine flowers.
Having no peer in all the world;
The embellishments of the lands of all times
Reveal their reflections therein.

Everywhere there are heaps of jewels;
There light blazes in countless hews.
Gates and doors open at intervals all around;
The beams and ceiling are especially beautiful.

The Buddha's palace is inconceivable;
Its pure radiance contains every form--
In it appears all palaces,
A Buddha sitting in each.

The Buddha's Palace is boundless;
The naturally awakened one abides therein.
All the masses from all ten directions
Come gather around the Buddha.

Then the great enlightening being Seal Of Knowledge Made
Of Jewels Of Inconceivable Qualities empowered by the
Buddha, looked over all the oceans of Beings gathered at the
scene of enlightenment, and said in verse,

The Buddha cultivated an ocean of blessings,
Many as the atoms in all lands;
Produced by the powers of his mind and will,
The enlightenment sight is pure, without any taint.

Wish fulfilling jewels are the roots of the trees
Diamond are their trunks
Nets of Jewels cover them
And a rich fragrance surrounds.

The tree branches are adorned by all kinds of gems,
The limbs are of precious stone soaring high;
The branches and twigs hang thickly, like heavy clouds:
Underneath sits Buddha on the enlightenment site.

The sight of enlightenment is unthinkably vast:
The trees surround it covering it all;
The dense foliage and luxurious flowers mutually cover and
reflect,
While in the flowers grow gemstone fruits.

From among all the branches emanate beautiful lights
Illuminating the whole enlightenment scene;
Pure, bright, inexhaustible,
This appears by the power of Buddha's vows.

Banks of precious stones are the flowers,
Reflections shining like patterned clouds;
The encircling trees perfume all around:
The enlightenment sites adorned everywhere.

See in the site of the Buddha's enlightenment
Lotuses and Jewel Nets, all pure;
Flames of light in whirls appear from here,
Music of bells and chimes comes from the clouds.

All the wonderfully adorned trees
Existing in all lands
Appear in the enlightenment tree;
Buddha, beneath it, sheds all defilement.

The site of enlightenment is made of vast blessings;
The tree branches rain jewels without end.
In the jewels appear enlightening beings,
Going everywhere to serve the Buddhas.

The realm of the Buddhas is inconceivable;
They cause all the trees there to produce music--
In accord with the enlightened way developed by the
Buddha,
The host of beings, hearing the music can see it all.

Then the great enlightening being Hundred Eyes Lotus
Topknot, empowered by the Buddha, surveyed all the
assemblies at the scene of enlightenment and said,

All the jewels emit wondrous sounds
Extolling the names of Buddhas of all times,

The deeds of those Buddhas' mystical powers
Can all be viewed in this enlightenment scene.

Flowers bloom in profusion, like parti-colored cloth;
Clouds of light flow in all directions:
The spirits of Enlightenment trees bring these to the Buddha,
With single-minded devotion making offerings of them.

Flames of jewel light all form banners;
From the banners burst forth sublime fragrances,
The fragrances perfuming all the congregations--
Therefore the place is all beautifully pure.

Lotuses hang down, with light of golden hue,
The light intoning clouds of Buddha's wondrous voice
Covering all the lands in all directions,
Extinguishing the fires of sentient beings' torments.

The independent power of Enlightenment Tree King
Constantly radiates light extremely pure;
The assembled masses in the ten directions have no bounds,
Yet all of them appear reflected in the enlightenment scene.

The light flames of the jewel branches are like bright lamps;
Their light emanates sound declaring the great vow--
What the Buddha practiced of yore in all states of being
Is fully expounded therein.

Under the tree are spirits, as many as atoms in the land,
All staying together at this enlightenment site,
Each before the Buddha's enlightenment tree
Continuously expounding the liberation doors.

Buddha practiced many deeds of yore,
Making offerings to all the enlightened:
His practices as well as his fame
All appear within the jewels.

Everything in the scene produces wonderful sound--
The sound is vast, pervading the ten directions;
If any beings can hear the teaching,
It civilizes them and makes them pure.

The Buddha in the past cultivated
Infinite embellishments, all;
All the adornments, innumerable kinds,
Of every enlightenment tree.

Then the great Enlightening Being Light Spheres of Golden
Flames empowered by the Buddha, looked over all the
assemblies at the scene of enlightenment and said,

Buddha cultivated enlightening practices,
Comprehending all things,
Clarifying the true and the false;
This is the Buddha's first power of knowledge.

As in the past he observed the nature of all things equally,
He clarified the oceans of all doings:
Thus now, in the nets of light
He can tell it all throughout all quarters.

In past eons he developed great techniques
For guiding beings according to their faculties
Causing all their minds to be pure;
Thus was the Buddha able to perfect the knowledge of

potentials.

As the understanding of sentient beings is not the same,
And their inclinations and actions are different,
He teaches them according to their needs:
Buddha can do this by his powers of knowledge.

Comprehending the Oceans of Lands in all Directions,
All the worlds of beings they contain,
Buddha's Knowledge is Equanimous, like space:
All he can show within a pore.

Buddha knows the outcome of all acts,
Comprehending past, present, and future instantly;
The Lands, Ages, Beings, and Times of all regions:
All he can reveal and make clear.

Meditation states, Liberations, and Powers are boundless,
And so are trances and other techniques:
Buddha shows them all to beings, gladdening them,
Causing all to wash away the darkness of afflictions.

Buddhas knowledge is unhindered, comprehending all
times;
All he shows in an instant, in his hair pores:
The Buddha's teachings, lands, and sentient beings:
All these appear from his recollective power.

Buddha's Eye is as Vast as Space;
He sees the entire cosmos.
In the unimpeded state, with unequaled function,
All Buddhas can tell of this eye.

All sentient beings are totally bound;
All their intoxications and habits
Buddha causes to be removed by his methods,
Appearing throughout the world.

Then the great enlightening being Universal Sound of the
Cosmos, empowered by the Buddha, looked over the
assembled beings at the site of enlightenment and said,

The Buddha's awesome spiritual powers pervade the ten
directions,
Their grandiose displays making no discrimination;
The transcendent means, enlightening practices
Fulfilled in the past – all they show.

Of old he conceived compassion for beings
And practiced transcendent generosity,
Wherefore his body is most sublime,
Gladdening all who see.

In boundless eons past
He cultivated transcendent self-control,
So acquired a pure body all-pervading,
Extinguishing the various torments of the world.

He cultivated patience and tolerance, pure,
Faithful to truth, without discrimination;
So his physical form is perfect,
Shedding light in all directions.

He strove for boundless eons past,
Able to overthrow the barriers of sentient beings;

Therefore he can emanate bodies in all directions,
All appearing under enlightenment trees.

Buddha practiced, for long, long eons,
Oceans of meditations, all of them pure;
Thus he delights his beholders,
Removing all taint of afflictions.

Buddha mastered the ocean of practices,
Fulfilling transcendent wisdom;
Therefore he sheds light illumining all,
Destroying the darkness of ignorance.

Edifying beings by various means
He causes their practice to succeed;
Traveling everywhere in the ten directions
For endless eons, he never rests.

Buddha practiced for boundless eons
Purifying and mastering transcendent vows;
Therefore he appears throughout the world
Saving beings forever and ever.

Buddha cultivated extensively for countless eons
Transcendent power to deal with all truth;
He has thus perfected natural power,
Appearing throughout all truths.

Buddha cultivated all sided knowledge;
The nature of his omniscience is like space:
Therefore he has unhindered power
Illuminating all lands in the ten directions.

Then the great enlightening being Cloud Sound Pure Moon
empowered by the Buddha looked over all the beings
gathered at the enlightenment site and said,

The realm of his spiritual powers is equal to space
No beings do not perceive them
The stages he perfected in his past practice
Are fully explained in the Jewels.

Striving purely for countless eons
He entered the first stage, that of extreme joy
Producing the vast knowledge of the cosmos
He saw countless Buddhas of the ten directions

In the stage of purity amidst all things
He observed standards of purity numerous as beings
Having practiced extensively for many eons
He served the boundless ocean of Buddhas

Accumulating virtue in the stage of radiance
His store of calm was firm and enduring
The vast cloud of teachings he had already learned
So it is told in the Gemstone Fruits.

The incomparable stage of clear intellect like an ocean of
flames
Comprehending situations, he gave rise to compassion
With an equal physical presence in all lands
These accomplishments of the Buddha are all expounded.

Universal Store of Equanimity – The difficult to conquer
stage

According with action and stillness, without contradiction
The realm of the Buddhist Teaching is completely impartial
How the Buddha Purified it, the jewels can tell.

Far reaching practice – The stage of oceanic wisdom,
Totally comprehending all aspects of the teachings,
Appearing in all lands like space:
The voice of these teachings comes from the trees.

The body of space, pervading the cosmos,
The lamp of wisdom, shining on all beings,
All practical methods completely purified:
His past long journey he causes to be told.

Adorned by execution of all vows,
Infinite oceans of lands are all pure;
Undisturbed by any discrimination,
This peer-less stage is fully explained

Mystic powers of infinite scope
Enter the illuminating power of the teachings;
This pure stage of beneficent wisdom
And it's eons of practice are fully revealed.

The Far Reaching tenth stage of clouds of teaching
Engulfs everything, pervading all space;
The realm of the Buddha is told in the voice
This voice is the Buddha's spiritual power

Then the great enlightening being Banner of Light of
Benevolent Courage, Empowered by the Buddha, surveyed

the ten directions and said,

Innumerable sentient beings are in the congregation;
Their various minds of faith are all Pure;
All can enter into understanding of Buddha's Wisdom
And understand all states which adorn it.

Each initiates pure vows and puts them into practice;
All have made offerings to innumerable beings
They are able to see the real true body of Buddha
As well as all his mystical displays.

Some can see the Buddha's reality body
Incomparable, unhindered, pervading everywhere:
The nature of all the infinity of things
Is in that Body completely.

Some see the Buddha's sublime body of form
Its boundless physical characteristics blazing with light;
According to the different understandings of various beings
It transforms into various appearances, everywhere.

Some see the body of Unobstructed knowledge
Equal in all times, like space;
According to the changes in beings inclinations
It causes them to see all kinds of differences.

Some can understand the Buddhas voice
Pervading all lands in the ten directions;
According to sentient beings abilities to understand,
It produces verbal sounds for them without any hindrance.

Some see the Buddha's various lights
Variously shining throughout the world,
And some see too in the Buddhas light,
Buddhas displaying their mystic power.

Some see Buddhas oceans of clouds of light
Issuing from his pores of radiant hues
Showing the paths he practiced of yore,
Causing beings to deeply believe and enter Buddha's
knowledge.

Some see the Buddha's adorning marks and blessings
And see where the blessings come from
The oceans of transcendent means he practiced of old
Are clearly seen in the Buddhas marks.

Buddhas qualities cannot be measured:
They fill the cosmos, without any bounds
These and the ranges of psychic powers
These beings can expound through Buddhas power.

Then the ocean of worlds of arrays of flower banks, by the
power of the Buddha, all shook in six ways, in eighteen
manners: That is, they trembled, trembled all over, trembled
all over in all directions; they welled up, welled up all over,
welled up all over in all directions; they surged, surged all
over, surged all over in all directions; they quaked, quaked
all over, quaked all over in all directions; they roared, roared
all over, roared all over in all directions; they crashed,

crashed all over, crashed all over in all directions.

These various world leaders each caused clouds of inconceivable offerings to appear, raining on the ocean of beings at the site of enlightenment: clouds of ornaments of all fragrant flowers; clouds and decorations of all precious stones; clouds of flower nets of all jewel flames; clouds of spheres of light of jewels of boundless varieties; clouds of treasuries of pearls of all colors; clouds of all precious sandalwood scents; clouds of canopies made of all kinds of precious substances, clouds of diamonds with pure resonance, clouds of necklaces of jewels shining like the sun; clouds of banks of lights of all gemstones; clouds of all sorts of decorations. These clouds of adornments were infinite, inconceivably numerous. These world leaders each produced such clouds of offerings, showering upon the ocean of beings at the Buddhas site of enlightenment, all reaching everywhere.

As in this world, the World Leaders joyfully produced such offerings, so did all the world leaders in all worlds of the ocean of worlds of arrays of flowers banks make such offerings. In each of their worlds there was a Buddha sitting on the site of enlightenment. The individual world leaders various resolutions of faith, foci of concentration, methods of meditation, practice of methods assisting enlightenment, accomplishments, joys, approaches, understandings of the teachings, access to the realm of Buddhas spiritual powers, access to the realms of Buddhas abilities, entryways into the Buddhas liberation, were the same as in the Flower Bank ocean of worlds in all the ocean of worlds in the entire space of the whole cosmos.

{End Book One}

Adittapariyaya Sutta

The Fire Sermon

I have heard that on one occasion the Blessed One was staying at Varanasi in Gaya, at Gaya Head, with 1,000 monks. There he addressed the monks:

'Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Visual consciousness is aflame. Visual contact is aflame. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing death, with sorrows, lamentations, pains, grief's despairs.

'The ear is aflame. Sounds are aflame...

'The nose is aflame. Odors are aflame...

'The tongue is aflame. Flavors are aflame...

'The body is aflame. Tactile sensations are aflame...

'The intellect is aflame. Ideas are aflame. Mental consciousness is aflame. Mental contact is aflame. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing, & death, with sorrows, lamentations, pains, grief's & despairs.

'Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with visual consciousness, disenchanted with visual contact. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too.

'He grows disenchanted with the ear...

'He grows disenchanted with the nose...

'He grows disenchanted with the tongue...

'He grows disenchanted with the body...

'He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with mental consciousness, disenchanted with mental contact. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, "Released." He discerns that, "Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world."

That is what the Blessed One said. Glad at heart, the monks delighted at his words. And while this explanation was being given, the hearts of the 1,000 monks, through no clinging (not being sustained), were released from the mental effluents.

Anupadasuttam

Uninterrupted Concentration

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. ' Bhikkhus, Shariputra is wise, has wide wisdom, bright intelligence, spontaneous and sharp wisdom and penetrating wisdom. Shariputra concentrates a fortnight uninterrupted, secluded from sensual desires and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. These things of the first jhana such as thoughts, thought processes, joy, pleasantness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming thoughts and thought processes, the mind internally appeased in one point, with joy and pleasantness born of concentration abides in the second jhana. These things of the second jhana such as internal appeasement, joy, pleasantness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and

attention, follow one after the other, to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, with equanimity to joy and detachment abides mindful and aware, and with the body experiences pleasantness too and abides in the third jhana. The noble ones say it's abiding in pleasantness mindfully. These things of the third jhana such as equanimity, pleasantness, mindful awareness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, dispelling pleasantness and unpleasantness, earlier having overcome pleasure and displeasure purifying mindfulness with equanimity abides in the fourth jhana These things of the fourth jhana such as equanimity, neither unpleasant nor pleasant feelings, observed feelings not enjoyed, purified mindfulness, one pointed ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come

to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions, of matter and anger, not attending to various perceptions, with space is boundless attains to the sphere of space. Those things of the sphere of space such as the perception of space, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions of space with consciousness is boundless attains to the sphere of consciousness. Those things of the sphere of consciousness such as the perception of consciousness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions of consciousness with there is nothing attains to the sphere of nothingness. Those things of the sphere of nothingness such as the perception of nothingness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released, unyoked and unrestricted knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions of nothingness attains to the sphere of neither perception nor non-perception. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all the sphere of neither perception nor non perception attains the cessation of perceptions and feelings. Seeing it with wisdom his desires get destroyed. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted knows there is

nothing beyond this. With much practice nothing comes to him.

Bhikkhus, saying it rightly, it is Shariputra that has mastered and completed the noble ones' virtues, mastered and completed the noble ones' concentration, mastered and completed the noble ones' perception, mastered and completed the noble ones' release. Saying it rightly it is only Shariputra that has mastered and completed the noble ones' virtues, concentration, wisdom and release.

Bhikkhus, saying it rightly, he is the Blessed One's own son born of the mouth, born of the Teaching, the sign of the Teaching, the heritage of the Teaching and not one born from the heritage of material.

Bhikkhus, Shariputra follows rolling the noble wheel of the Teaching, rightfully rolled by the Thus Gone One.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Anuradha Sutta

To Anuradha

Translated from the Pali by Thanissaro Bhikkhu

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I have heard that on one occasion the Blessed One was staying near Vesali, in the Great Wood, at the Hall of the Gabled Pavilion. At that time Ven. Anuradha was staying not far from the Blessed One in a wilderness hut.

Then a large number of wandering sectarians went to Ven. Anuradha and on arrival exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, they sat to one side. As they were sitting there, they said to Ven. Anuradha, "Friend Anuradha, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described with [one of] these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death."

When this was said, Ven. Anuradha said to the wandering sectarians, "Friends, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death."

When this was said, the wandering sectarians said to Ven. Anuradha, "This monk is either a newcomer, not long gone

forth, or else an elder who is foolish and inexperienced." So the wandering sectarians, addressing Ven. Anuradha as they would a newcomer or a fool, got up from their seats and left.

Then not long after the wandering sectarians had left, this thought occurred to Ven. Anuradha: "If I am questioned again by those wandering sectarians, how will I answer in such a way that will I speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is un-factual, will answer in line with the Dhamma, so that no one whose thinking is in line with the Dhamma will have grounds for criticizing me?"

Then Ven. Anuradha went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "Just now I was staying not far from the Blessed One in a wilderness hut. Then a large number of wandering sectarians came and...said to me, 'Friend Anuradha, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described with [one of] these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death.'

"When this was said, I said to them, 'Friends, the Tathágata - the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death.'

"When this was said, the wandering sectarians said to me, 'This monk is either a newcomer, not long gone forth, or else an elder who is foolish and inexperienced.' So, addressing me as they would a newcomer or a fool, they got up from their seats and left.

"Then not long after the wandering sectarians had left, this thought occurred to me: 'If I am questioned again by those wandering sectarians, how will I answer in such a way that will I speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is un-factual, will answer in line with the Dhamma, and no one whose thinking is in line with the Dhamma will have grounds for criticizing me?'"

"How do you construe this, Anuradha: Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"Is feeling constant or inconstant?"

"Inconstant, lord."...

"Is perception constant or inconstant?"

"Inconstant, lord." ...

"Are fabrications constant or inconstant?"

"Inconstant, lord." ...

"Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe this, Anuradha: Do you regard form as the Tathágata?"

"No, lord."

"Do you regard feeling as the Tathágata?"

"No, lord."

"Do you regard perception as the Tathágata?"

"No, lord."

"Do you regard fabrications as the Tathágata?"

"No, lord."

"Do you regard consciousness as the Tathágata?"

"No, lord."

"How do you construe this, Anuradha: Do you regard the Tathágata as being in form... Elsewhere than form... In feeling... Elsewhere than feeling... In perception... Elsewhere than perception... In fabrications... Elsewhere than fabrications... In consciousness... Elsewhere than consciousness?"

"No, lord."

"How do you construe this: Do you regard the Tathágata as form-feeling-perception-fabrications-consciousness?"

"No, lord."

"Do you regard the Tathágata as that which is without form, without feeling, without perception, without fabrications, without consciousness?"

"No, lord."

"And so, Anuradha -- when you can't pin down the Tathágata as a truth or reality even in the present life -- is it proper for you to declare, 'Friends, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death?'"

"No, lord."

"Very good, Anuradha. Very good. Both formerly and now, it is only stress that I describe, and the cessation of stress."

Anuruddha Sutta

To Anuruddha

Translated from the Pali by Thanissaro Bhikkhu

For free distribution only

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. And at that time Ven. Anuruddha was living among the Cetis in the Eastern Bamboo Park. Then, as he was alone in seclusion, this line of thinking arose in Ven. Anuruddha's awareness: "This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is un-centered. This Dhamma is for one endowed with discernment, not for whose discernment is weak."

Then the Blessed One, realizing with his awareness the line of thinking in Ven. Anuruddha's awareness -- just as a strong man might extend his flexed arm or flex his extended arm -- disappeared from among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt, and re-appeared among the Cetis in the Eastern Bamboo Park, right in front of Ven. Anuruddha. There he sat down on a prepared seat. As for Ven. Anuruddha, having bowed down to the Blessed One, he sat to one side. As he was sitting there the Blessed One said to him, "Good, Anuruddha, very good. It's good that you think these thoughts of a great person:

'This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is un-centered. This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Now then, Anuruddha, think the eighth thought of a great person: 'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.'

"Anuruddha, when you think these eight thoughts of a great person, then -- whenever you want -- quite withdrawn from sensuality, withdrawn from unskillful qualities, you will enter and remain in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. When you think these eight thoughts of a great person, then -- whenever you want -- with the stilling of directed thought and evaluation, you will enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance... with the fading of rapture, you will remain in equanimity, mindful and alert, physically sensitive to pleasure. You will enter and remain in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' When you think these eight thoughts of a great person, then -- whenever you want -- with the abandoning of pleasure

and pain, as with the earlier disappearance of elation and distress, you will enter and remain in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain.

"Now, when you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas -- heightened mental states providing a pleasant abiding in the here and now -- then your robe of cast-off rags will seem to you to be just like the clothes chest of a householder or householder's son, full of clothes of many colors. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, and for alighting on Unbinding.

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas -- heightened mental states providing a pleasant abiding in the here and now -- then your meal of alms-food will seem to you to be just like the rice and wheat of a householder or householder's son, cleaned of black grains, and served with a variety of sauces and seasonings... your dwelling at the foot of a tree will seem to you to be just like the gabled mansion of a householder or householder's son, plastered inside and out, draft-free, bolted, and with its shutters closed... your bed on a spread of grass will seem to you like the couch of a householder or householder's son, spread with long-haired coverlets, white woolen coverlets, embroidered coverlets, antelope-hide and deer-skin rugs, covered with a canopy, and with red cushions for the head and feet...

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas -- heightened mental states providing a pleasant abiding in the here and now -- then your medicine of strong-smelling urine will seem to you to be just like the various tonics of a householder or householder's son: ghee, fresh butter, oil, honey, and molasses sugar. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, and for alighting on Unbinding.

"Now, then, Anuruddha, you are to stay right here among the Cetis for the coming Rains Retreat."

"As you say, venerable sir," Ven. Anuruddha replied.

Then, having given this exhortation to Ven. Anuruddha, the Blessed One -- as a strong man might extend his flexed arm or flex his extended arm -- disappeared from the Eastern Bamboo Park of the Cetis and reappeared among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. He sat down on a prepared seat and, as he was sitting there, he addressed the monks: "Monks, I will teach you the eight thoughts of a great person. Listen and pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said, "Now, what are the eight thoughts of a great person? This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not

for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is un-centered. This Dhamma is for one endowed with discernment, not for one whose discernment is weak. This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.

"This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. With reference to what was it said? There is the case where a monk, being modest, does not want it to be known that 'He is modest.' Being content, he does not want it to be known that 'He is content.' Being reclusive, he does not want it to be known that 'He is reclusive.' His persistence being aroused, he does not want it to be known that 'His persistence is aroused.' His mindfulness being established, he does not want it to be known that 'His mindfulness is established.' His mind being centered, he does not want it to be known that 'His mind is centered.' Being endowed with discernment, he does not want it to be known that 'He is endowed with discernment.' Enjoying non-complication, he does not want it to be known that 'He is enjoying non-complication.' 'This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe cloth at all, any old alms-food, any old lodging, any old medicinal requisites for curing sickness at all. 'This Dhamma

is for one who is content, not for one who is discontent.'
Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. With reference to what was it said? There is the case where a monk, when living in seclusion, is visited by monks, nuns, lay men, lay women, kings, royal ministers, sectarians and their disciples. With his mind bent on seclusion, tending toward seclusion, inclined toward seclusion, aiming at seclusion, relishing renunciation, he converses with them only as much is necessary for them to take their leave. 'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. With reference to what was it said? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. 'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. With reference to what was it said? There is the case where a monk is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago. 'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one whose mind is centered, not for one whose mind is un-centered.' Thus was it said. With reference to what was it said? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. 'This Dhamma is for one whose mind is centered, not for one whose mind is un-centered.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. With reference to what was it said? There is the case where a monk is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. 'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.' Thus was it said. With reference to what was it said? There is the case where a monk's mind leaps up, grows confident, steadfast, and is firm in the cessation of complication. 'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.' Thus was it said. And with reference to this was it said."

Now, during the following Rains Retreat, Ven. Anuruddha stayed right there in the Eastern Bamboo Park among the Cetis. Dwelling alone, secluded, heedful, ardent, and resolute, he in no long time reached and remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Anuruddha became another one of the arahants. Then, on attaining arahant-ship, he uttered this verse:

Knowing my thoughts,
the Teacher, unexcelled in the cosmos,
came to me through his power
in a body made of mind.
He taught in line with my thoughts,
and then further.
The Buddha,
delighting in non-complication,
taught non-complication.
Knowing his Dhamma,
I kept delighting in his bidding.

The three knowledge's
have been attained;
the Buddha's bidding,
done.

Anuruddhasuttam

To Venerable Anuruddha

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The carpenter Pancakanga called a certain man and said. 'Come! Good man, approach venerable Anuruddha and tell him in my words, that I worship his feet and also tell him, may venerable Anuruddha accept tomorrow's meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pancakanga is busy, has much work together with the king's work.' That man agreed approached venerable Anuruddha worshipped his feet, sat on a side and said. 'The carpenter Pancakanga worships the feet of venerable Anuruddha and also tells, may venerable Anuruddha accept tomorrow's meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pancakanga is busy, has much work together with the king's work.' Venerable Anuruddha accepted in silence. At the end of that night, venerable Anuruddha put on robes and taking bowl and robes approached the house of the carpenter Pancakanga and sat on the prepared seat. Then the carpenter served venerable Anuruddha, nourishing food and drinks with his own hands. The meal over and when the bowl was put away, the carpenter took a low seat, sat on a side and said thus. 'Venerable sir, when I approached the elder Bhikkhus, they said. 'Householder, develop limitless release of mind. Another one said. Householder, develop the release of mind grown great. Venerable sir, the limitless release of mind, and the release of mind grown great are

they different in meaning and different in words or else the same in meaning and different in words?’

‘Then householder, explain it, as it occurs to you’

‘Venerable sir it occurs to me thus, the limitless release of the mind and the release of mind grown great are the same in meaning and different in words.’

‘Householder, the limitless release of the mind and the release of mind grown great are different in meaning as well as in words.

Householder, what is the limitless release of mind? Here, the Bhikkhu pervades one direction with thoughts of loving-kindness. Also the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with thoughts of loving kindness, extensive, grown great and measureless without ill will and anger. The Bhikkhu pervades one direction with thoughts of compassion...re...intrinsic joy...re...equanimity Also the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with equanimity, extensive, grown great and measureless without ill will and anger. Householder, this is the limitless release of mind.

Householder, what is the release of mind grown great? The Bhikkhu indulges pervading the extent of the root of one tree and abides. This is the release of mind grown great. The Bhikkhu indulges pervading the extent of the roots of two or three trees and abides. This is the release of mind grown great. The Bhikkhu indulges pervading the extent of one village and its fields and abides. This too is the release of

mind grown great. The Bhikkhu indulges pervading the extent of one large kingdom and abides. This too is the release of mind grown great. The Bhikkhu indulges pervading the extent of two or three large kingdoms and abides. This too is the release of mind grown great. The Bhikkhu indulges pervading the earth limited by the great ocean and abides. This too is the release of mind grown great. Householder, in this method, you should know how these things are different in meaning and different in words.

Householder, there are four arisings of being. What are the four? Householder, a certain one pervades with limited effulgence, indulging in it abides at the break up of the body after death he is born with the gods of limited effulgence. A certain one pervades with limitless effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of limitless effulgence. A certain one pervades with impure effulgence, indulging in it and abides, at the break up of the body after death he is born with the gods of impure effulgence. certain one pervades with pure effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of pure effulgence

There is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgence's. Like a man had put in his house a lot of oil lamps. Of those oil lamps the varied flames are evident and not the varied effulgence's. In the same manner, householder, there is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgence's. Householder, it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves. Like the flies, that

do not think, this that we eat, drink and carry away is permanent. Yet wherever they settle, there they enjoy themselves. Householder, in the same manner it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves...

When this was said venerable Abhiiyo Kaccaano said thus to venerable Anuruddha. 'Thank you venerable sir, Anuruddha, I have a question to ask. Are all gods with effulgence with limited effulgence or are there some gods with limitless effulgence?'

'In due order there are certain gods with limited effulgence and others with limitless effulgence'

'Friend, Anuruddha, of these gods born in the same category, why are some with limited effulgence and others with limitless effulgence?'

'Friend, Kaccaana I will counter question you on this, and you may reply as it pleases you. The Bhikkhu that indulged in pervading one root of a tree and the other that indulged in pervading two or three roots of trees, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three roots of trees is superior to the mental development of the Bhikkhu that indulged in pervading a single root of a tree.'

'Friend Kaccaana, the Bhikkhu that indulged in pervading two or three roots of trees and the Bhikkhu that indulged in pervading a single village and its fields, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading one village and its fields is superior to the mental development of the Bhikkhu that indulged in pervading two or three roots of trees.'

'Friend Kaccaana the Bhikkhu that indulged in pervading one village and its fields and the Bhikkhu that indulged in pervading two or three villages and their fields, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three villages and their fields is superior to the mental development of the Bhikkhu that indulged in pervading one village and its fields.'

'Friend Kaccaana the Bhikkhu that indulged in pervading two or three villages and their fields and the Bhikkhu that indulged in pervading a great kingdom, of these two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading a great kingdom is superior to the mental development of the Bhikkhu that indulged in pervading two or three villages and their fields.'

'Friend Kaccaana the Bhikkhu that indulged in pervading one great kingdom and the Bhikkhu that indulged in pervading two or three great kingdoms, of these two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three great

kingdoms is superior to the mental development of the Bhikkhu that indulged in pervading one great kingdom'

. 'Friend Kaccaana the Bhikkhu that indulged in pervading two or three great kingdoms and the Bhikkhu that indulged in pervading the earth limited by the great ocean, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three great kingdoms is superior to the mental development of the Bhikkhu that indulged in pervading one great kingdom'

'Friend, Kaccaana, this is the reason that, of gods born in the same category a certain god has limited effulgence and another limitless effulgence

'Thank you venerable sir, Anuruddha, I have a further question. Are all gods with impure effulgence or are there some gods with pure effulgence?'

'In due order there are certain gods with impure effulgence and others with pure effulgence'

'Friend, Anuruddha, of these gods born in the same category, why are some with impure effulgence and others with pure effulgence?'

'Friend, Kaccaana I will give you a comparison, for a certain wise one understands when a comparison is given. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both impure. On account of the impure oil and wick, the flame burns as though blinking. In the same manner a certain Bhikkhu pervades, indulges and abides with impure

effulgence. Because his bodily misconduct is not thoroughly overcome, sloth and torpor and restless and worry are not well turned out, he has a blinking effulgence. After the break up of the body, after death he is born with the gods of impure effulgence. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both pure. On account of the pure oil and wick, the flame burns without blinking. In the same manner a certain Bhikkhu pervades, indulges and abides with pure effulgence. Because his bodily misconduct is thoroughly overcome, sloth and torpor and restless and worry are well turned out, he has a non-blinking effulgence. After the break up of the body, after death he is born with the gods of pure effulgence...

Friend, Kaccaana, on account of this, of these gods born in the same category, some are with impure effulgence and others with pure effulgence.'

Then venerable Abhiiyo Kaccaana said to venerable Anuruddha, 'Thank you venerable sir. Friend Anuruddha you did not say, 'I heard this,' or 'it should be like this,' but said those gods were thus and thus. It occurs to me that venerable Anuruddha should have lived, spoken, discussed and associated them earlier.'

'Friend, Kaccaana you speak words close upon praise. Yet I will explain it to you. In the past I have lived, spoken, discussed and associated these gods.'

Then venerable Abhiiya Kaccaana said to the carpenter Panckanga 'Householder, it is great gain; we dispelled our doubts hearing this discourse.

Anusaya Sutta

Obsessions [1]

Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.

"Monks, there are these seven obsessions. Which seven?"

"(1) The obsession of sensual passion.

"(2) The obsession of resistance.

"(3) The obsession of views.

"(4) The obsession of uncertainty.

"(5) The obsession of conceit.

"(6) The obsession of passion for becoming.

"(7) The obsession of ignorance.

"These are the seven obsessions."

Footnote:

1. This term -- *anusaya* -- is usually translated as "underlying tendency" or "latent tendency." These translations are based on the etymology of the term, which literally means, "to lie down with." However, in actual usage, the related verb (*anuseti*) means to be obsessed with something, for one's thoughts to return and "lie down with it" over and over again.

Anusota Sutta

With the Flow

**Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.**

"These four types of individuals are to be found existing in the world. Which four? The individual who goes with the flow, the individual who goes against the flow, the individual who stands fast, and the one who has crossed over, gone beyond, who stands on firm ground: a Brahman.

"And who is the individual who goes with the flow? There is the case where an individual indulges in sensual passions and does evil deeds. This is called the individual who goes with the flow.

"And who is the individual who goes against the flow? There is the case where an individual doesn't indulge in sensual passions and doesn't do evil deeds. Even though it may be with pain, even though it may be with sorrow, even though he may be crying, his face in tears, he lives the holy life that is perfect & pure. This is called the individual who goes against the flow.

"And who is the individual who stands fast? There is the case where an individual, with the total ending of the first set of five fetters, is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world. This is called the individual who stands fast.

"And who is the individual who has crossed over, gone beyond, who stands on firm ground: a brahman? There is the case where an individual, through the ending of the

mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now. This is called the individual who has crossed over, gone beyond, who stands on firm ground: a brahman.

"These are the four types of individuals to be found existing in the world."

People unrestrained
in sensual passions,
not devoid
of passion,
indulging
in sensuality:
they return to birth & aging,
again & again --
seized by craving,
going with the flow.

Thus the enlightened one,
with mindfulness here established,
not indulging
in sensuality & evil,
though it may be with pain,
would abandon sensuality.
They call him
one who goes against
the flow.

Whoever,
having abandoned
the five defilements,

is
perfect in training,
not destined to fall back,
skilled in awareness,
with faculties composed:
he's called
one who stands fast

In one who, having known,
qualities high & low
have been destroyed,
have gone to their end,
do not exist:

He's called
a master of knowledge,
one who has fulfilled the holy life,
gone to the world's end, gone

beyond.

Apannaka Sutta

The Inquiring Teaching

I heard thus:

At one time the Blessed One was touring the kingdom of Kosala with a large community of Bhikkhus and entered the Brahmin village of Sala. The householders of Sala heard that the good recluse Gotama the son of the Sakyas, who had gone forth homeless was touring the kingdom of Kosala, with a large community of Bhikkhus. That he had entered the Brahmin village of Sala. Of that good Gotama fame had spread: That blessed one is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. In this world of gods and men, together with its Maras, Brahmas, the community of recluses and Brahmins, gods and men, he declares a teaching by himself known and realized, which is good at the beginning, in the middle and at the end, full of meaning even in the letters and proclaiming the pure and complete holy life. It is good to see such noble ones. Then the Brahmin householders of Sala approached the Blessed One, some worshipped the Blessed One, some exchanged friendly greetings, some clasped hands towards the Blessed One, some announced their clan and name, and some were silent. They all sat on a side. Then the Blessed One asked them, 'Householders, have you a favorite teacher, in whom you could gain some faith, gradually?' 'Venerable sir, we have no favorite teacher in whom we could gain faith gradually'. 'Householders, you who have no teacher would you like to observe this inquiring teaching? [1] Householders, if you

observe this inquiring teaching it will be for your good for a long time. What is the inquiring teaching?’

‘Householders, there are certain recluses and Brahmins who have this view and declare it. There are no results for gifts, offerings, or sacrifices. There are no results for good and bad actions. There is no this world, no other world, no mother, no father. There are no spontaneously arisen beings and there are no recluses and Brahmins in this world, who come to the right path, have realized this world and the other world and declare it. Householders, there are some other recluses and Brahmins who have opposite views and declare. There are results for gifts, offerings, and sacrifices. There are results for good and bad actions. There is this and other worlds. There is mother, father. There are spontaneously arisen beings and recluses and Brahmins in this world, come to the right path, have realized this world and the other world and declare it. Householders, do these two groups of recluses and Brahmins bear completely opposite views and declare them?’ ‘They do venerable sir’.

‘Householders, those recluses and Brahmins who have this view and declare there are no results for gifts, offerings, or sacrifices. There are no results for good and bad actions, there is no this world, no other world, no mother, no father. There are no spontaneously arisen beings, recluses and Brahmins in this world, who come to the right path, have realized this world and the other world and declare it [2]. We could expect this, they would abstain from these three things of merit such as good conduct by body, speech and mind, would observe these three things of demerit such as misconduct by body, speech and mind. What is the reason? These good recluses and Brahmins do not see the dangers of

demerit, the vile nature of defilements, the purity and the results of merit in giving up. There's another world [3]. So their view there is no other world, becomes wrong view. Words that say, there is no other world, becomes wrong speech. The view, there is no other world, is completely opposite to what the noble ones say. The noble ones talk of another world. Their instructions, there is no other world, becomes wrong instructions, and the wrong teaching. Giving the wrong instructions, they praise themselves and disparage others. By that they decrease in their virtues and accumulate various things of demerit, on account of wrong view. Such as wrong thoughts, wrong speech, giving instructions in the wrong teaching quite opposite to the noble one's teaching, and praising themselves and disparaging others.

A wise man reflects, if there is no other world, these good persons will be well and good after death. If there is another world, after death they would go to decrease, to hell. Let us say there is no other world, and the words of these good recluses and Brahmins are true. Yet they are blamed by the wise, here and now, as un-virtuous ones bearing wrong view, and negative ideas. If there is the other world, these good persons will have unlucky throws on both sides. The wise will blame them here and now, they will decrease in virtues and take birth in hell after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins who have this view and declare, there are results for gifts, offerings, and sacrifices, there are results for good and bad actions, there is this and other worlds, there is mother and father.

There are spontaneously arisen beings, recluses and Brahmins in this world, who come to the right path, have realized this world and the other world and declare it. We could expect this giving up these demerits such as misconduct by body, speech and mind, they would be of right conduct by body, speech and mind. Why is that? These good recluses and Brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there is another world, their view 'there is another world', becomes right view. The thought 'there is another world,' becomes their right thoughts. The words 'there is another world,' are right words for them. They that say, 'there is another world,' come to the same view as the noble ones. They give the right instructions in the right Teaching. Thus they do not praise themselves or disparage others. Even from the beginning their evil virtues are dispelled. Thus they develop much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by that not praising themselves and not disparaging others.

Here, householders a wise man reflects thus: If there was another world, these good persons after death will go to increase and will be born in heaven. Perhaps there was no other world and the words of these good recluses and Brahmins would not be true. Yet they are here and now praised by the wise: These are virtuous persons, with the right view, they think there are results for actions. If there was another world, these persons are lucky both ways. Here and now they are praised by the wise, and after death, will increase and will be born in heaven. Thus those who abide

by this pervading teaching, pervades both sides and keeps away from demerit.

Householders, there are recluses and Brahmins who have this view and declare it. The doer and the subject, the destroyer and the destroyed, the tormentor and one tormented, the griever and the one that causes it, the one frightened and the monster, the killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the one telling lies, does no demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer does not accumulate demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is no merit accumulated on account of it.

Then householders, there are recluses and Brahmins who hold a completely opposite view to this and declare it The doer and the subject, the destroyer and the destroyed, the tormentor and his subject, the griever and the one causing it, the frightened and the monster, the killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the deceiver, does acquire demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer accumulates demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there's merit accumulated on

account of it. Householders, do these two groups of recluses have completely opposite views?' 'Yes, venerable sir, they have.'

'Householders, there are recluses and Brahmins who have this view and declare it. The doer and the subject neither do demerit. The destroyer and the destroyed, the tormentor and his subject, the griever and the giver of grief, the frightened and the monster, neither of them do demerit. The killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the deceiver, they do no demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer does not accumulate demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is no merit accumulated on account of it. We could expect this, from them. They would refrain from the three merits, of good conduct by body, speech and mind. Would observe the three demerits of misconduct by body, speech and mind... What is the reason? These good recluses and Brahmins do not see the dangers of demerit, the vile nature of defilements, the purity and the results of merit in giving up. There are results for actions, their view, 'there are no results for actions', becomes to them wrong view. Words that say 'there are no results for actions,' becomes to them wrong speech. This view is completely opposite to what the noble ones say, the noble ones talk of the results of actions. The instructions, 'there are no results for actions,' that comes to be giving instructions in the wrong Teaching. The giver of wrong instructions praises

himself and disparages others. Thus he loses whatever virtues he was endowed with and he accumulates various things of demerit on account of wrong view, such as wrong thoughts, wrong speech, giving instructions in the wrong teaching quite opposite to the noble one's teaching, and praising himself and disparaging others. Thus he accumulates much demerit on account of wrong view.

Then a wise man reflects thus. If there are no results for actions, these good persons will be well and good after death. If there be results for actions, after death they would go to decrease, to hell. Let us say there are no results for actions and the words of these good recluses and Brahmins become true. Yet they are blamed by the wise, here and now, as unvirtuous ones bearing the wrong view, there are no results for actions. If there are results for actions, these good persons will have unlucky throws in both ways. They will be blamed by the wise here and now, and will have a decrease and birth in hell after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins who hold this view and declare it. The doer and the subject, the destroyer and the destroyed, the tormentor and the subject, the griever and the one that causes it, the frightened and the monster, do acquire demerit. The killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, and the deceiver, does acquire demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer accumulates demerit, on account of it.

If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is merit accumulated on account of it. We could expect this from them. They would give up these demerits such as misconduct by body, speech and mind, would abide in the three merits of right conduct by body, speech and mind. Why is that? These good recluses and Brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there are results for actions, their view 'there are results for actions' becomes right view, for them... When they think, 'there are results for actions, that becomes right thoughts for them. When they talk that 'there are results for actions', that becomes right words for them. The view, there are results for actions, is the same as the view of the noble ones, and the instructions they give is the right Teaching. On account of that they do not praise themselves or disparage others. Thus from the beginning their evil virtues were dispelled, and they accumulate much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by that not praising themselves nor disparaging others...

Then a wise man reflects. If there are results for actions, these good persons will go to increase will be born in heaven, after death. Let us say there are no results for actions, and the words of these good recluses and Brahmins are not true. Yet they are praised by the wise, here and now, as virtuous, as ones with the right view of actions. If there are results for actions, these good persons will have lucky throws on both ways. The wise will praise them here and now, they will come to increase and birth in heaven after death. Thus if this

pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins of this view and they declare it. Beings are impure for no cause or reason, for the purity of beings there is no cause or reason. Beings are purified for no reason. There is no strength, no effort, no manly power, no manly courage, all beings, all living things, all born, are led to maturity and are born in the higher six and experience pleasantness and unpleasantness [4] without any reason. Then householders, there are recluses and Brahmins with the view completely opposite to this and declaring it. Beings are impure with a cause and reason, for the purity of beings there is a cause and reason. Beings are purified for some reason. There's strength, effort, manly power, manly courage, all beings, all living things, all born, are not led to maturity and are born in the higher six and experience pleasantness and unpleasantness. 'Householders, do these two groups of recluses and Brahmins hold views completely opposite to each other?' 'They do venerable sir'.

Then householders, there are recluses and Brahmins of this view and they declare it. For the impurity of beings there is no cause or reason, for the purity of beings there is no cause or reason. There is no strength, no effort, no manly power, no manly courage. All beings, living things, all born are led to maturity, and are born in the higher six and experience pleasantness and unpleasantness. We should expect this from them. They would not observe these three things of merit such as good conduct by body, speech and mind. Would observe these three things of demerit such as misconduct by body, speech and mind. What is the reason? These good recluses and Brahmins do not see the danger of

demerit, the vile nature of defilements, the purity and the results of merit in giving up. When there is a cause they have the view there is no cause. That becomes wrong view, words that say there is no cause or reason, becomes wrong speech. When there is a cause they said, there is no cause. This view is completely opposite to what the noble ones say, the noble ones talk of a cause. When there is a cause, they instructed 'there is no cause.' That becomes giving instructions in the wrong Teaching. Giving wrong instructions he praises his self and disparages others. Thus he loses whatever virtues he was endowed with. He accumulates various things of demerit on account of wrong view, such as wrong thoughts, wrong speech, giving instructions in the wrong Teaching quite opposite to the noble one's teaching, and praising themselves and disparaging others. Thus he accumulates much demerit on account of wrong view.

A wise man reflects thus: If there is no cause, these good persons will be well and good after death. If there be a cause, after death they would go to decrease, to hell. Let us say, 'there is no cause,' then the words of these good recluses and Brahmins become true. Yet they are blamed by the wise, here and now, as unvirtuous ones with the wrong view, 'there is no cause.' If there is a cause, these good persons will have unlucky throws on both ways. The wise will blame them here and now, after death, there will be a decrease and birth in hell. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins with the view, for the impurity of beings there is a cause and reason, for the purity of beings there is a cause and reason. There is

strength, effort, manly power and courage. All beings, all living things, all born, are not led to maturity by accident and are born in the higher six and experience pleasantness and unpleasantness, on account of a reason. We could expect this, from them. They would give up these demerits such as misconduct by body, speech and mind and would abide in the three merits of right conduct by body, speech and mind. Why is that? These good recluses and Brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there is a cause the view, there is a cause, becomes right view. The thoughts there is a cause, become right thoughts. Their words about a cause, become right words. The view there is a cause, is the view of the noble ones, and the given instructions become instructions in the right Teaching. On account of that they do not praise themselves or disparage others. Thus even earlier their evil virtues were given up and they develop much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by it not praising themselves and not disparaging others...

Then a wise man reflects. If there is a cause, these good persons will go to increase will be born in heaven after death. Let us say there is no cause, and the words of these good recluses and Brahmins are not true. They are praised by the wise, here and now, as virtuous ones, with right view, as ones with the right view of cause and effect. If there is a cause these good persons will have lucky throws on both ways. Praise from the wise here and now, an increase and birth in heaven after death. Thus if this pervading teaching

is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins who have this view and declare it. 'There aren't completely immaterial states.' There are other recluses and Brahmins who are completely opposite to this view and declare. 'There are completely immaterial states.' Householders, do they have completely opposite views?' 'Yes venerable sir, they have.' 'Then a wise man reflects: Those recluses and Brahmins who hold the view and declare, there aren't completely immaterial states would say, 'I have not seen this.' Those recluses and Brahmins who say there are completely immaterial states would say, 'I know this. I who do not see or do not know, should not take a superficial view of it.' Saying, this only is the truth, all else is not the truth. To think in this manner is not suitable for one like me. If the words of those recluses and Brahmins who said there are no completely immaterial states are true. My birth among material gods of mental nature could not be shown. [5] If the words of those recluses and Brahmins who said there are completely immaterial states was true, my birth among immaterial perceptive gods could not be shown. [6] For material reasons, there's taking sticks, weapons, disputes, fights, taking sides and slandering, going on. These are not evident in completely immaterial states. So wisely reflecting we could detach from matter and fall to the path of cessation.

Householders, there are recluses and Brahmins who have this view and declare: 'There isn't the complete cessation of being.' There are other recluses and Brahmins who are completely opposite to this view and declare: 'There is complete cessation of being.' Householders, do they have

completely opposite views? Venerable sir, they have. A wise man reflects. There are recluses and Brahmins who hold the view and declare, 'there isn't complete cessation of being.' They would say. 'I have not experienced that.' Those recluses and Brahmins who say there is complete cessation of being, would say. 'I have experienced it. I do not see or know this, so I should not look at it from a superficial angle.' Saying, this only is the truth, all else is not the truth. To think in this manner is not suitable for one like me. If the words of those recluses and Brahmins who said there is no complete cessation of being is true, my birth among immaterial gods of perceptive nature could not be shown. If the words of those recluses and Brahmins who said there is complete cessation of being is true, there is a possibility that I should cease 'to be' here and now. [7] The view of those recluses and Brahmins who say there is no complete cessation of being is close upon greed, is fixed to the yoke, is with interest, is close upon appropriation, is close to holding. The view of those recluses and Brahmins who say there is a complete cessation of being is close upon non-greed, unfixed from the yoke, without interest, far from appropriation and far from holding. He has fallen to the method of ceasing from being, detaching from being, giving up being, by reflecting.

Householders, there are four persons evident in the world. What four? There is a person who torments himself yoked to tormenting. There is a person who torments others yoked to tormenting. There is a person who torments himself and others yoked to tormenting. There is a person who neither torments himself or others, is unyoked. He is here and now appeased, cooled and abides in pleasantness like Brahma.

Householders, who torments himself yoked to tormenting? A certain person goes without clothes, licks the hands without manners as in the Karandaka Sutta---Thus he abides yoked to giving various kinds of torture to the body, tormenting himself, yoked to tormenting. Householders, which one tortures others, yoked to it? A certain person kills pigs and sheep and is yoked to giving various kinds of torture to living things. This person torments others yoked to tormenting. Householders, which one torments himself and others yoked to tormenting? Householders, a certain person is a king or a head anointed warrior – frightening others makes them work with tears in their eyes. This one, torments himself and others yoked to it. Householders, which one does not torment himself or others and is unyoked? Is here and now appeased, cooled and abides in pleasantness like Brahma?. Householders, the Thus Gone One is born in the world, perfect and rightfully enlightened-- -- dispelling the five hindrances and making the minor defilements weak, he secludes the mind from sensual desires and thoughts of demerit. With thoughts and thought processes, and with joy and pleasantness born of seclusion, abides in the first jhana – the second jhana – third jhana--- fourth jhana-- When the mind is concentrated, pure without blemish free of minor defilements workable and malleable and is steady, he directs the mind to know previous births. Reflects innumerable previous births--When the mind is concentrated, pure without blemish free from minor defilements, workable malleable and steady, he directs the mind to know the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappear and appear not exalted and exalted, beautiful and ugly, good and bad. Knows beings according

their actions. When the mind is concentrated, pure, without blemish, free from minor defilements, workable, malleable, and steady directs the mind for the destruction of desires. He knows as it really is, 'this is unpleasant'---- knows the path to the cessation of desires as it really is. When he knows and sees thus, his mind is released from sensual desires, released from the desires 'to be' and released from the ignorant desires. When released knows 'I'm released. I have destroyed birth. The holy life is lived, what should be done is done, there is nothing more to wish.' Householders, this one does not torment himself or others, is unyoked, is here and now appeased, cooled and abides in pleasantness like Brahma.'

When this was said the Brahmin householders of Sala said thus to the Blessed One...'Good Gotama, now we understand. It is like something over turned is reinstalled. Like something covered is made manifest. As though the path is told to someone who had lost his way. It is as though an oil lamp is lighted in the darkness for those who have sight to see forms. In various ways Good Gotama has explained the Teaching. Now we take refuge in Good Gotama, in the Teaching and the Community of Bhikkhus. May we be remembered as lay disciples who have taken refuge from today until life ends.'

Footnotes:

1. The inquiring Teaching. '*apannaka*'. This means to reflect the matter thoroughly and to choose the correct course of actions.

2. There are no spontaneously arisen beings, recluses and Brahmins.' *Natthi satta opapaatikaa natthi loke samanabrahmana sammagataa sammaapa.tipanna ye imanca loka.m para.mca loka.m saya.m abhi~n~naa sajjhikatvaa pavedenti* ' These are the beings who have realized the Teaching spontaneously. That is the four paths and four fruits. 'maggaphala' They are the eight Great Beings.

3. There is another world. 'loka' Another world is the next birth. A world is a being who experiences the world through his six spheres of mental contact. So another world is another birth.

4. All born are led to maturity and are born in the higher six and experiences pleasantness and unpleasantness. '*sabbe bhuutaa sabbe jivvaa avasaa abalaa aviriya niiyaati sanghatibhava pari~n~nataa chassevaabhijaatiisu sukhadukkha.m pa.tisanvedenti*' This means that the one born matures later and experiencing contacts through six doors of mental contact, feel pleasant and unpleasant feelings.

5. My birth among material gods of mental nature could not be shown. '*natthi sabbaso aaruppaati sace tesa.m bhavata.m samana.brahmanaana.m sacca.m vacana.m .thaanametam vijjati ye te devaa ruupino manomayaa apa.n.nakamme tatrappatti bhavissati* ' These are the mental beings that enjoy the five strands of sensual pleasures. The heaven of the thirty-three gods is one of them.

6. Birth among the immaterial perceptive gods could not be shown. These gods do not enjoy the five strands of sensual pleasures. They are perceptive gods, like those who have developed the four divine abidings.

7. There is a possibility that I should cease to be here and now." *Thaanameta.m vijjati ya.m di.t.thevadhamme parinibbaayissaami'* To be is to be wishing, imagining, and thinking of sensual things, of material things and immaterial things. When this stops it is called cessation and extinction.

Aparihani Sutta

No Falling Away

Translated from the Pali by Thanissaro Bhikkhu

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"Endowed with four qualities, a monk is incapable of falling away and is right in the presence of Unbinding. Which four?"

"There is the case where a monk is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, and is devoted to wakefulness.

"And how is a monk consummate in virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is consummate in virtue.

"And how does a monk guard the doors to his sense faculties? There is the case where a monk, on seeing a form with the eye, does not grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear..."

"On smelling an aroma with the nose..."

"On tasting a flavor with the tongue..."

"On feeling a tactile sensation with the body...

"On cognizing an idea with the intellect, he does not grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how a monk guards the doors to his sense faculties.

"And how does a monk know moderation in eating? There is the case where a monk, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] and not create new feelings [from overeating]. Thus I will maintain myself, be blameless, and live in comfort.' This is how a monk knows moderation in eating.

"And how is a monk devoted to wakefulness? There is the case where a monk during the day, sitting and pacing back and forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to

dawn], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. This is how a monk is devoted to wakefulness.

"Endowed with these four qualities, a monk is incapable of falling away and is right in the presence of Unbinding."

The monk established in virtue,
restrained with regard to the sense faculties,
knowing moderation in food,
and devoted to wakefulness:
dwelling thus ardently,
day and night, untiring,
he develops skillful qualities
for the attainment of rest from the yoke.

The monk delighting in heedfulness
and seeing danger in heedlessness
is incapable of falling away
is right in the presence of Unbinding.

Appaka Sutta

Few

Translated from the Pali by Thanissaro Bhikkhu

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At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Few are those people in the world who, when acquiring lavish wealth, don't become intoxicated and heedless, don't become greedy for sensual pleasures, and don't mistreat other beings. Many more are those who, when acquiring lavish wealth, become intoxicated and heedless, become greedy for sensual pleasures, and mistreat other beings.'"

"That's the way it is, great king! That's the way it is! Few are those people in the world who, when acquiring lavish wealth, don't become intoxicated and heedless, don't become greedy for sensual pleasures, and don't mistreat other beings. Many more are those who, when acquiring lavish wealth, become intoxicated and heedless, become greedy for sensual pleasures, and mistreat other beings."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Impassioned with sensual possessions,
greedy, dazed by sensual pleasures,
they don't awaken to the fact
that they've gone too far --
like deer into trap laid out.

Afterwards it's bitter for them:
evil for them
the result.

Appamada Sutta

Heedfulness

Translated from the Pali by Thanissaro Bhikkhu

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At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Is there, lord, any one quality that keeps both kinds of benefits secure -- those in the present life and those in the future life?"

"There is one quality, great king, that keeps both kinds of benefits secure -- those pertaining to the present life and those to the future life."

"But what, venerable sir, is that one quality...?"

"Heedfulness, great king. Just as the footprints of all living beings with legs can be encompassed by the footprint of the elephant, and the elephant's footprint is declared to be supreme among them in terms of its great size; in the same way, heedfulness is the one quality that keeps both kinds of benefits secure -- those in the present life and those in the future life."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

For one who desires
long life, health,
beauty, heaven, and noble birth,
-- lavish delights, one after another --
the wise praise heedfulness
in performing deeds of merit.

The wise person, heedful,
achieves both benefits:
those in the here-and-now
and those in the life to come.
By breaking through to his benefit,
he's called *enlightened*,
wise.

Aranavibhangasuttam

The Classification of Solitude

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will teach the Classification of solitude listen carefully and attentively.' Those Bhikkhus agreed and the Blessed One said thus. 'Bhikkhus, do not be yoked to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. The Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Know praise as praise, and blame as blame, doing neither give the Teaching. Knowing the evaluation of pleasantness be yoked to internal pleasantness. Do not tell secrets. Do not express destruction of desires in the face. Do not express words hastily, speak leisurely. Do not insist for local expressions and over ride the common usage. This is the short exposition of the Classification of Solitude.

It was said do not be yoked to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. Why was it said so? He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method. He that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method. Yoked to the not

noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method. Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method. If it was said, do not yoke to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self, it was said on account of this.

It was said, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Why was it said so? It is this same Noble Eightfold path, such as right view, right thoughts, right speech, right actions, right livelihood, right endeavor, right mindfulness and right concentration. If it was said, without reaching either extremity the Thus Gone One has realized the middle path, conducive to wisdom, peace, knowledge, enlightenment and extinction, it was said on account of this.

It was said, know praise as praise, and blame as blame, doing neither give the Teaching. Why was it said so? Bhikkhus, how is there praise and blame and not giving the Teaching? If, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method" was said, it brings blame on a certain one. If, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method." was said, it brings praise to a certain one. If, "All those yoked to the not noble useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong

method." was said, it brings blame on a certain one. If, "All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method." was said, it brings praise to a certain one. If, "All those whose bond 'to be' is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method" was said, it brings blame on a certain one. If, "All those whose bond 'not to be' is destroyed are without unpleasantness, troubles, fever, lament and are in the right method" was said, it brings praise on a certain one. Bhikkhus, in this manner there is praise and blame and not giving the Teaching. Bhikkhus, how is the Teaching given without praise and blame? Bhikkhus, it is not said, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method" It is said, "If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method." thus the Teaching is given. It is not said, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method" It is said, "If unyoked, is without, unpleasantness, troubles, fever, lament and are in the right method." thus the Teaching is given. It is not said, "All those yoked to the not noble useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong method." It is said, "If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method." thus the Teaching is given. It is not said, "All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method." It is said, "If unyoked, is without, unpleasantness, troubles, fever, lament

and are in the right method." thus the Teaching is given. It is not said, "All those whose bond 'to be' is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method" It is said, "When the bond 'to be' is not destroyed, 'being' is not destroyed. It is not said, "All those whose bond 'to be' is destroyed are without unpleasantness, troubles, fever, lament and are in the right method" It is said, "When the bond 'to be' is destroyed, 'being' is destroyed. Bhikkhus, in this manner the Teaching is given without praise and blame.

If it was said, know praise as praise, and blame as blame, doing neither give the Teaching, it was said on account of this.

It was said, knowing the evaluation of pleasantness, be yoked to internal pleasantness. Why was it said so? Bhikkhus, these five are the strands of sense pleasures. What are the five? Agreeable pleasant forms cognizable by eye consciousness arousing sensual desires and fondness. Agreeable pleasant sounds cognizable by ear consciousness...re...Agreeable pleasant smells cognizable by nose consciousness...re...Agreeable pleasant tastes cognizable by tongue consciousness...re...Agreeable pleasant touches cognizable by body consciousness, arousing sensual desires and fondness. Bhikkhus, these are the five strands of sense pleasures. Bhikkhus, if there arises any pleasantness and pleasure on account of these five strands of sense pleasures, it is called sense pleasure, vile pleasure of the not noble ordinary man. Bhikkhus, it should not be practiced, should not be made much, I say it should be feared. Here, the Bhikkhu secluded from sense desires and demerit, with thoughts and thought processes and with joy and

pleasantness born of seclusion attains to the first jhana. Overcoming thoughts and thought processes, the mind internally settled and brought to a single point and with joy and pleasantness born of concentration, attains to the second jhana...re...attains to the third jhana...re...attains to the fourth jhana. To this is said the non-sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. It should be practiced, made much and should not be feared, I say. If it was said, knowing the evaluation of pleasantness be yoked to internal pleasantness it was said on account of this.

It was said, do not tell secrets, do not express destruction of desires in the face. Why was it said so? There Bhikkhus, if you know of some secret, which did not happen, is not true, not conducive to good, if possible do not tell that secret. If you know of some secret which happened, is true and is not conducive to good, train not to tell it. If you know of some secret which happened, is true and is conducive to good, know the right time to tell it. There, Bhikkhus, if you know of some destruction of desires that did not happen, is not true, not conducive to good, if possible do not tell that destruction of desires in the face. If you know of some destruction of desires that happened is true and is not conducive to good, train not to tell it in the face. If you know of some destruction of desires that happened is true and is conducive to good, know the right time to tell it in the face. If it was said, do not tell secrets, do not express destruction of desires in the face, it was said on account of this.

It was said, do not express words hastily, speak leisurely. Why was it said so? Bhikkhus, the one speaking hastily, fatigues the body, disturbs the mind and voice, the throat gets sore, and the words not well enunciated, are not well

understood. The one speaking leisurely, does not, fatigue the body, disturb the mind and voice, the throat does not get sore, and the well enunciated words, are well understood

If it was said do not express words hastily, speak leisurely it was said on account of this.

It was said, do not insist for local expressions and do not over ride the popular usage. Why was it said so? Bhikkhus how is there insistence for local expressions and how is the popular usage over ridden? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another Vittha.m, in another Saraava.n, in another Dhaaropan, in another Po.nan, and Pisiilan in yet another. By whatever name it is known in that and other state, it is taken as the highest truth and all else is not the truth. This is insisting for local expressions and over riding the popular usage.

Bhikkhus, how is there no insistence for local expression and no over riding of popular usage? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another Vittha.m, in another Saraava.n, in another Dhaaropan, in another Ponan, and Pisiilan in yet another. By whatever name it is known in that and other state, the venerable one knows, it is the bowl that is known, and thinks nothing more about it. Thus there is no insistence for local expression and no over riding of popular usage. If it was said, do not insist for local expressions and do not over ride the popular usage it was said on account of this.

Therefore Bhikkhus, 'He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore Bhikkhus, 'He

that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore Bhikkhus, Yoked to the not noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore Bhikkhus, 'Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore Bhikkhus, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction it is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore Bhikkhus, praising and blaming and not giving the Teaching is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore Bhikkhus, without praising and blaming giving the Teaching is without unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge. Therefore Bhikkhus, sense pleasures, vile pleasures of the not noble ordinary man is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore Bhikkhus, non-sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Bhikkhus, that secret, which did not happen, is not true, not conducive to good, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge. Bhikkhus, that secret which happened, is true and is not conducive to good is with,

unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Bhikkhus, that secret which happened, is true and is conducive to good, is without, unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge There, Bhikkhus, the destruction of desires that did not happen, is not true, not conducive to good, told in the face is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge There, Bhikkhus, the destruction of desires that happened, is true and is not conducive to good, told in the face is with, unpleasantness, troubles, fever, lament is the wrong method', this thing is with a refuge. There, Bhikkhus, the destruction of desires that happened, is true and is conducive to good, told in the face is without, unpleasantness, troubles, fever, lament and is the right method', this thing is without a refuge. There, Bhikkhus, insisting for local expressions and over riding the popular usage is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge. There, Bhikkhus, not insisting for local expressions and not over riding the popular usage is without, unpleasantness, troubles, fever, lament and is the right method,' this thing is without a refuge.

Therefore, Bhikkhus, we should train knowing the things with a refuge and without a refuge. The clansman Subhuti has fallen to the method of things without a refuge.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Arañña Sutta

The Wilderness

Translated from the Pali by Thanissaro Bhikkhu.

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Standing to one side, a devata addressed the Blessed One with a verse:

Living in the wilderness,
staying peaceful, remaining chaste,
eating just one meal a day:
why are their faces
so bright and serene?

[The Buddha:]

They don't sorrow over the past,
don't long for the future.
They survive on the present.
That's why their faces
are bright and serene.

From longing for the future,
from sorrowing over the past, fools wither away
like a green reed cut down.

Ariya Vamsa Sutta

The Discourse on the Traditions of the Noble Ones

Translated from the Pali by Thanissaro Bhikkhu

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These four traditions of the Noble Ones -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- are not open to suspicion, will never be open to suspicion, and are un-faulted by knowledgeable contemplatives and priests. Which four?

There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He does not, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he is not agitated. Getting cloth, he uses it not tied to it, un-infatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old alms-food at all. He speaks in praise of being content with any old alms-food at all. He does not, for the sake of alms-food, do anything unseemly or inappropriate. Not getting alms-food, he is not agitated. Getting alms-food, he uses it not tied to it, un-infatuated, guiltless, seeing the drawbacks (of attachment

to it), and discerning the escape from them. He does not, on account of his contentment with any old alms-food at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He does not, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he is not agitated. Getting lodging, he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk finds pleasure and delight in developing (skillful mental qualities), finds pleasure and delight in abandoning (unskillful mental qualities). He does not, on account of his pleasure and delight in developing and abandoning, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

These are the four traditions of the Noble Ones -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- which are not open to

suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives and priests.

And furthermore, a monk endowed with these four traditions of the Noble Ones, if he lives in the east, conquers displeasure and is not conquered by displeasure. If he lives in the west... the north... the south, he conquers displeasure and is not conquered by displeasure. Why is that, because the wise one endures both pleasure and displeasure.

This is what the Blessed One said. Having said this, he said further:

Displeasure does not conquer the enlightened one.
Displeasure does not suppress him.
He conquers displeasure
because he endures it.

Having cast away all deeds:
who could obstruct him?
Like an ornament of finest gold:
Who is fit to find fault with him?
Even the Devas praise him,
even by Brahma is he praised.

Ariyapariyesana Sutta

The Noble Search

Translated from the Pali by Thanissaro Bhikkhu.

Translator's Introduction

Some scholars have suggested that, of the many autobiographical accounts of the Buddha's Awakening presented in the Pali Canon, this is the earliest. From that assumption, they have further suggested that because this account does not mention the four noble truths, either in connection with the Awakening or with the Buddha's instructions to his first disciples, the four noble truths must have been a later doctrine.

There is little reason, however, to accept these suggestions. To begin with, the sutta does not recount the Buddha's period of austerities prior to his Awakening, nor does it tell of how the group of five monks attended to him during that period and later left him when he abandoned his austerities, and yet toward the end of the sutta the Buddha alludes to those two incidents in a way indicating that he assumes them to be familiar to his listeners. Thus, if anything, the accounts that do explicitly relate those events -- such as the one in [MN 36](#) -- would seem to be earlier.

Secondly, the lack of reference to the four noble truths does not indicate that they were not actually involved in the Awakening or the first sermon. As is always the case in the Buddha's autobiographical accounts in the Canon, this account is designed to convey a lesson, and the lesson is clearly articulated toward the beginning of the sutta: the

difference between noble search and ignoble search. The account then illustrates the Buddha's own noble search and his later teaching career in the terms introduced by the lesson: the search for the "unborn, aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding." In particular, all the events mentioned in the account revolve around the issue of the Deathless: the discovery of the Deathless, the teaching of the Deathless, and the Buddha's success in helping others to attain the Deathless. Had the lesson of the sutta concerned the four noble truths, they would probably have been mentioned in the account. Thus there seems little reason to regard this sutta as "proof" that the four noble truths were a later teaching.

Nevertheless, this sutta offers many excellent lessons in the Dhamma, in addition to mentioning a few incidents in the Buddha's life that are found nowhere else in the Sutta Pitaka.

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. Then early in the morning, having put on his robes and carrying his bowl & outer robe, he went into Savatthi for alms. Then a large number of monks went to Ven. Ananda and said, "It has been a long time, friend Ananda, since we have heard a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"In that case, venerable ones, go to the hermitage of Rammaka the brahman. Perhaps you will get to hear a Dhamma talk in the Blessed One's presence."

"As you say, friend," the monks replied to Ven. Ananda and left.

Then the Blessed One, having gone for alms, after his meal, on returning from his alms round, said to Ven. Ananda, "Ananda, let's go to the Eastern Park, the palace of Migara's mother, for the day's abiding."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Park, the palace of Migara's mother, for the day's abiding. Then in the evening, emerging from seclusion, he said to Ven. Ananda, "Ananda, let's go to the Eastern Gatehouse to bathe our limbs."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Gatehouse to bathe his limbs. Having bathed his limbs at the Eastern Gatehouse, coming out of the water, he stood in his lower robe, drying his limbs. Then Ven. Ananda said to him, "Lord, the hermitage of Rammaka the brahman is not far away. Pleasing is the hermitage of Rammaka the brahman. Delightful is the hermitage of Rammaka the brahman. It would be good if the Blessed One went to the hermitage of Rammaka the brahman out of sympathy." The Blessed One acquiesced through silence.

So the Blessed One went to the hermitage of Rammaka the brahman. Now at that time a large number of monks had gathered in the hermitage of Rammaka the brahman for a Dhamma discussion. The Blessed One stood outside the door waiting for the discussion to end. On knowing that the discussion had ended, clearing his throat, he tapped at the door. The monks opened the door for him. Entering the hermitage of Rammaka the brahman, the Blessed One sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what discussion are you gathered together here? In the midst of what discussion have you been interrupted?"

"Lord, our interrupted Dhamma discussion was about the Blessed One himself, and then the Blessed One arrived."

"Good, monks. It's fitting that you, as sons of good families who have gone forth out of faith from home to the homeless life, should gather for Dhamma discussion. When you have gathered you have two duties: either Dhamma discussion or noble silence. [[1](#)]

"Monks, there are these two searches: ignoble search & noble search. And what is ignoble search? There is the case where a person, being subject himself to birth, seeks [happiness in] what is likewise subject to birth. Being subject himself to aging... illness... death... sorrow... defilement, he seeks [happiness in] what is likewise subject to illness... death... sorrow... defilement.

"And what may be said to be subject to birth? Spouses & children are subject to birth. Men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares...

gold & silver are subject to birth. Subject to birth are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to birth.

"And what may be said to be subject to aging... illness... death... sorrow... defilement? Spouses & children... men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver [2] are subject to aging... illness... death... sorrow... defilement. Subject to aging... illness... death... sorrow... defilement are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to aging... illness... death... sorrow... defilement. This is ignoble search.

"And what is the noble search? There is the case where a person, himself being subject to birth, seeing the drawbacks of birth, seeks the unborn, unexcelled rest from the yoke: Unbinding. Himself being subject to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeks the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding. This is the noble search.

"I, too, monks, before my Awakening, when I was an unawakened bodhisatta, being subject myself to birth, sought what was likewise subject to birth. Being subject myself to aging... illness... death... sorrow... defilement, sought [happiness in] what was likewise subject to illness... death... sorrow... defilement. The thought occurred to me, 'Why do I, being subject myself to birth, seek what is likewise subject to birth? Being subject myself to aging...

illness... death... sorrow... defilement, why do I seek what is likewise subject to illness... death... sorrow... defilement? What if I, being subject myself to birth, seeing the drawbacks of birth, were to seek the unborn, unexcelled rest from the yoke: Unbinding? What if I, being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, were to seek the aging-less, illness-less, deathless, sorrow-less,, unexcelled rest from the yoke: Unbinding?'

"So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life -- and while my parents, unwilling, were crying with tears streaming down their faces -- I shaved off my hair & beard, put on the ochre robe and went forth from the home life into homelessness.

"Having thus gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Alara Kalama and, on arrival, said to him: 'Friend Kalama, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw -- I, along with others.

"I thought: 'It isn't through mere conviction alone that Alara Kalama declares, "I have entered & dwell in this Dhamma,

having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.' So I went to him and said, 'To what extent do you declare that you have entered & dwell in this Dhamma?' When this was said, he declared the dimension of nothingness.

"I thought: 'Not only does Alara Kalama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Alara Kalama declares he has entered & dwells in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kalama, is this the extent to which you have entered & dwell in this Dhamma, having realized it for yourself through direct knowledge?'

"Yes, my friend...'

"This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma I declare

I have entered & dwell in, having realized it for myself through direct knowledge. The Dhamma I know is the Dhamma you know; the Dhamma you know is the Dhamma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Alara Kalama, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Uddaka Ramaputta and, on arrival, said to him: 'Friend Uddaka, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw -- I, along with others.

"I thought: 'It wasn't through mere conviction alone that Rama declared, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwelled knowing & seeing this Dhamma.' So I went to Uddaka and said, 'To what extent did Rama declare

that he had entered & dwelled in this Dhamma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

"I thought: 'Not only did Rama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Rama declared he entered & dwelled in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to Uddaka and said, 'Friend Uddaka, is this the extent to which Rama entered & dwelled in this Dhamma, having realized it for himself through direct knowledge?'

"'Yes, my friend...'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge. The Dhamma he knew is

the Dhamma you know; the Dhamma you know is the Dhamma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Ramaputta, my companion in the holy life, place me in the position of teacher and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of neither perception nor non-perception.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvela. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the exertion of a clansman intent on exertion.' So I sat down right there, thinking, 'This is just right for exertion.'

"Then, monks, being subject myself to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, I reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled

rest from the yoke, Unbinding, I reached the aging-less,
illness-less, deathless, sorrow-less, unexcelled rest from the
yoke: Unbinding. Knowledge & vision arose in me:
'Unprovoked is my release. This is the last birth. There is
now no further becoming.'

"Then the thought occurred to me, 'This Dhamma that I have
attained is deep, hard to see, hard to realize, peaceful,
refined, beyond the scope of conjecture, subtle, to-be-
experienced by the wise. [3] But this generation delights in
attachment, is excited by attachment, enjoys attachment. For
a generation delighting in attachment, excited by attachment,
enjoying attachment, this/that conditionality & dependent
co-arising are hard to see. This state, too, is hard to see: the
resolution of all fabrications, the relinquishment of all
acquisitions, the ending of craving; dispassion; cessation;
Unbinding. And if I were to teach the Dhamma and others
would not understand me, that would be tiresome for me,
troublesome for me.'

"Just then these verses, unspoken in the past, unheard before,
occurred to me:

'Enough now with teaching
what
only with difficulty
I reached.

This Dhamma is not easily realized
by those overcome
with aversion & passion.

What is abstruse, subtle,
deep,

hard to see,
going against the flow --
those delighting in passion,
cloaked in the mass of darkness,
won't see.'

"As I reflected thus, my mind inclined to dwelling at ease,
not to teaching the Dhamma.

"Then Brahma Sahampati, having known with his own awareness the line of thinking in my awareness, thought:
'The world is lost! The world is destroyed! The mind of the Tathagata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!' Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front me. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted me with his hands before his heart, and said to me: 'Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.'

"That is what Brahma Sahampati said. Having said that, he further said this:

'In the past
there appeared among the Magadhans
an impure Dhamma
devised by the stained.
Throw open the door to the Deathless!

Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
might see people
all around below,
So, O wise one, with all-around vision,
ascend the palace
fashioned of Dhamma.
Free from sorrow, behold the people
submerged in sorrow,
oppressed by birth & aging.
Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand.'

"Then, having understood Brahma's invitation, out of compassion for beings, I surveyed the world with the eye of an Awakened One. As I did so, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses -- born & growing in the water -- might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water -- so too, surveying the world with the eye of an Awakened One, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad,

those easy to teach and those hard, some of them seeing disgrace & danger in the other world.

"Having seen this, I answered Brahma Sahampati in verse:

'Open are the doors to the Deathless
to those with ears.

Let them show their conviction.

Perceiving trouble, O Brahma,

I did not tell people

the refined,

sublime Dhamma.'

"Then Brahma Sahampati, thinking, 'The Blessed One has given his consent to teach of Dhamma,' bowed down to me and, circling me on the right, disappeared right there.

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Alara Kalama is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Alara Kalama died seven days ago.' And knowledge & vision arose within me: 'Alara Kalama died seven days ago.' The thought occurred to me, 'A great loss has Alara Kalama suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Uddaka Ramaputta is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the

Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Uddaka Ramaputta died last night.' And knowledge & vision arose within me: 'Uddaka Ramaputta died last night.' The thought occurred to me, 'A great loss has Uddaka Ramaputta suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'They were very helpful to me, the group of five monks who attended to me when I was resolute in exertion. What if I were to teach them the Dhamma first?' Then the thought occurred to me, 'Where are the group of five monks staying now?' And with the divine eye, purified & surpassing the human, I saw that they were staying near Varanasi in the Deer Park at Isipatana.

"Then, having stayed at Uruvela as long as I liked, I set out to wander by stages to Varanasi. Upaka the Ajivaka saw me on the road between Gaya and the (place of) Awakening, and on seeing me said to me, 'Clear, my friend, are your faculties. Pure your complexion, and bright. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'

"When this was said, I replied to Upaka the Ajivaka in verses:

'All-vanquishing,
all-knowing am I,
with regard to all things,
 unadhering.
All-abandoning,

released in the ending of craving:
having fully known on my own,
to whom should I point as my teacher? [[4](#)]

I have no teacher,
and one like me can't be found.
In the world with its devas,
I have no counterpart.

For I am an arahant in the world;
I, the unexcelled teacher.
I, alone, am rightly self-awakened.
Cooled am I, unbound.

To set rolling the wheel of Dhamma
I go to the city of Kasi.
In a world become blind,
I beat the drum of the Deathless.'

"From your claims, my friend, you must be an infinite conqueror.'

"Conquerors are those like me
who have reached fermentations' end.
I've conquered evil qualities,
and so, Upaka, I'm a conqueror.'

"When this was said, Upaka said, 'May it be so, my friend,'
and -- shaking his head, taking a side-road -- he left.

"Then, wandering by stages, I arrived at Varanasi, at the
Deer Park in Isipatana, to where the group of five monks

were staying. From afar they saw me coming and, on seeing me, made a pact with one another, (saying,) 'Friends, here comes Gotama the contemplative: living luxuriously, straying from his exertion, backsliding into abundance. He doesn't deserve to be bowed down to, to be greeted by standing up, or to have his robe & bowl received. Still, a seat should be set out; if he wants to, he can sit down.' But as I approached, they were unable to keep to their pact. One, standing up to greet me, received my robe & bowl. Another spread out a seat. Another set out water for washing my feet. However, they addressed me by name and as 'friend.'

"So I said to them, 'Don't address the Tathagata by name and as "friend." The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"When this was said, the group of five monks replied to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now -- living luxuriously, straying from your exertion, backsliding into abundance -- have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to them, 'The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathagata,

friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

A second time... A third time, the group of five monks said to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now -- living luxuriously, straying from your exertion, backsliding into abundance -- have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to the group of five monks, 'Do you recall my ever having spoken in this way before?'

"No, lord.'

"The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"And so I was able to convince them. I would teach two monks while three went for alms, and we six lived off what

the three brought back from their alms round. Then I would teach three monks while two went for alms, and we six lived off what the two brought back from their alms round. Then the group of five monks -- thus exhorted, thus instructed by me -- being subject themselves to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject themselves to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, Unbinding, they reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: Unbinding. Knowledge & vision arose in them: 'Unprovoked is our release. This is the last birth. There is now no further becoming.'

"Monks, there are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable via the ear -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Aromas cognizable via the nose -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Tastes cognizable via the tongue -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality.

"And any priests or contemplatives tied to these five strings of sensuality -- infatuated with them, have totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them -- should be known as

having met with misfortune, having met with ruin; Mara can do with them as he will. Just as if a wild deer were to lie bound on a heap of snares: it should be known as having met with misfortune, having met with ruin; the hunter can do with it as he will. When the hunter comes, it won't get away as it would like. In the same way, any priests or contemplatives tied to these five strings of sensuality -- infatuated with them, have totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them -- should be known as having met with misfortune, having met with ruin; Mara can do with them as he will.

"But any priests or contemplatives not tied to these five strings of sensuality -- uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them -- should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will. Just as if a wild deer were to lie unbound on a heap of snares: it should be known as not having met with misfortune, not having met with ruin; the hunter cannot do with it as he will. When the hunter comes, it will get away as it would like. In the same way, any priests or contemplatives not tied to these five strings of sensuality -- uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them -- should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will.

"Suppose that a wild deer is living in wilderness glen. Carefree it walks, carefree it stands, carefree it sits, carefree it lies down. Why is that? Because it has gone beyond the

hunter's range. [5] In the same way, a monk -- quite withdrawn from sensual pleasures, withdrawn from unskillful qualities -- enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One. [6]

"Then again the monk, with the stilling of directed thought & evaluation, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the fading of rapture, remains in equanimity, mindful & alert, is physically sensitive to pleasure, and enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the abandoning of pleasure & stress -- as with the earlier disappearance of elation & distress -- enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters & remains in the dimension of the infinitude of space. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And, having seen [that] with discernment, his mental

fermentations are completely ended. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One. Having crossed over, he is unattached in the world. Carefree he walks, carefree he stands, carefree he sits, carefree he lies down. Why is that? Because he has gone beyond the Evil One's range."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. See [Ud II.2](#) and [AN X.69](#). Noble silence = the levels of jhana beginning with the second.
2. The Burmese, Sri Lankan, and PTS editions of the Canon exclude gold and silver from the list of objects subject to illness, death, and sorrow, apparently on the grounds that they themselves do not grow ill, die, or feel sorrow. The Thai edition of the Canon includes gold and silver in the list of objects subject to illness, death, and sorrow in the sense that any happiness based on them is subject to change because of one's own illness, death, and sorrow.
3. The section from here to Brahma Sahampati's disappearance is recounted in the third person at [SN VI.1](#).
4. This verse = [Dhp 353](#).
5. For another use of the wild deer as a symbol for a free mind, see [Ud II.10](#).
6. As the Commentary points out, simply attaining the states of concentration from the first jhana through the dimension

of neither perception nor non-perception blinds Mara only temporarily. Only with the arising of discernment is Mara blinded for good. On Mara's blindness, see [Sn V.15](#) and SN XXII.87 (the latter in [The Mind Like Fire Unbound](#)). For the meaning of "trackless," see Dhp

Assu Sutta

Tears

*Translated from the Pali by Thanissaro Bhikkhu
For free distribution only*

At Savatthi. There the Blessed One said: "From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. What do you think, monks: Which is greater, the tears you have shed while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- or the water in the four great oceans?"

"As we understand the Dhamma taught to us by the Blessed One, this is the greater: the tears we have shed while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- not the water in the four great oceans."

"Excellent, monks. Excellent. It is excellent that you thus understand the Dhamma taught by me.

"This is the greater: the tears you have shed while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- not the water in the four great oceans.

"Long have you (repeatedly) experienced the death of a mother. The tears you have shed over the death of a mother

while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- are greater than the water in the four great oceans.

"Long have you (repeatedly) experienced the death of a father... the death of a brother... the death of a sister... the death of a son... the death of a daughter... loss with regard to relatives... loss with regard to wealth... loss with regard to disease. The tears you have shed over loss with regard to disease while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- are greater than the water in the four great oceans.

"Why is that? From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Atanatiya Sutta

Discourse on Atanatiya

Translated from the Pali by Piyadassi Thera

Thus have I heard: [1]

On one occasion the Blessed One was living on the Vulture's Peak near Rajagaha (Rajagir).

Then four great kings [2] having placed a guard over the four quarters, with a large army of Yakkhas, of Gandhabbas, of Kumbhandas, of Nagas; having placed troops; having placed a barricade of soldiers on four sides, came to the presence of the Blessed One, when the night was far advanced, illuminating the entire Vulture's Peak with their surpassing radiance, saluted the Blessed One and sat on one side. From among the (attendant) Yakkhas, some saluted the Blessed One, and sat on one side; some exchanged greetings with the Blessed One conversing in a friendly and courteous manner, and sat on one side; some saluted him with clasped hands, and sat on one side; some announced their name and lineage, and sat on one side; some sat on one side in silence.

Then the great King Vessavana (Skt. Vaisravana [3]), who was seated on one side, said to the Blessed One:

"Venerable Sir (bhante), there are eminent Yakkhas who are not pleased with the Blessed One, there are also eminent Yakkhas pleased with the Blessed One. There are Yakkhas of middle rank who are not pleased with the Blessed One, and there are those who are pleased with the Blessed One. There are Yakkhas of inferior rank who are not pleased with the

Blessed One, and there are those who are pleased with the Blessed One. The Yakkhas, bhante, as a rule, are not pleased with the Blessed One. What is the reason for this?"

"Well, the Blessed One teaches the Dhamma to establish abstention from killing, from stealing, from sexual misconduct, from false speech, and from liquor that causes intoxication and negligence. To them such teaching is unpleasant and unpalatable."

"Surely bhante, there are disciples of the Blessed One. They frequent the remote recesses of forest and woodland wilderness where there is no sound, no tumult, where breezes are void of human contact, and suitable for man's seclusion and quiet contemplation. There are eminent Yakkhas who haunt these forests, who have no faith in the word of the Blessed One.

"Bhante, may the Blessed One learn the Atanata [4] protection so that the displeased Yakkhas may be pleased, so that the monks and nuns, laymen and laywomen, may be at ease, guarded, protected and unharmed."

The Blessed One gave consent by his silence. Then the great King Vessavana, knowing that the Blessed One had consented, recited the Atanatiya protection:

1. "Homage to Vipassi (the Buddha) possessed of the eye (of wisdom) and splendor. Homage to Sikhi (the Buddha) compassionate towards all beings.
2. "Homage to Vessabhu (the Buddha) free from all defilements and possessed of ascetic energy. Homage to

Kakusanda (the Buddha), the conqueror of (the five-fold) host of Mara.

3. "Homage to Konagamana (the Buddha) who has shed all defilements, and had lived the holy life. Homage to Kassapa (the Buddha) who is fully freed from all defilements.

4. "Homage to Angirasa (the Buddha Gotama), the son of the Sakyas, who is full of radiance, and who proclaimed the Dhamma that dispels all suffering.

5. "Those in the world, who have extinguished (the flames of passion), and have perceived through insight (meditation), things as they really are, they never slander anyone; they are mighty men who are free from fear.

6. "Gotama (the Buddha) dear to gods and men, endowed with knowledge and virtue, [5] mighty and fearless, all do homage to him (homage be to him).

7-8. "When the resplendent sun -- offspring of Aditi -- with its full orb, arises, then the night ceases, and it is called the day. The direction from which the sun rises (is the East). There exists the ocean deep and vast.

9. "This -- a spreading sheet of water -- they know as the ocean. Where there is East (to the East of Mount Meru) they say that quarter is East.

10. "Custodian of this quarter is a great king named Dhatarattha who has a retinue of attendants, and is sovereign lord of the Gandhabbas.

11. "Attended by Ghandhabbas he enjoys their song and dance. Many are his (Datharatta's) sons, all of one name, so have I heard.

12-13. "Eighty and ten and one are they, Inda their name, and mighty are they. They too, beholding the Buddha -- Kinsman of the sun, mighty and fearless -- salute him from afar: "Homage to thee, who art unique among mankind; glory to thee, the noblest among men." [6]

14-15. "As by thy omniscience, [7] thou hast looked on (mankind with a knowing eye), even the non-humans pay reverence to thee. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too say: 'We reverence Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'"

16-18. "The direction from where the petas (corpses), backbiters, murderers, the fierce brigands, and the deceitful are removed, is the direction (to the right of Mount Meru), and is called the quarter of the South. The custodian of this quarter is a great king named Virulha who has a retinue of attendants, and is the sovereign lord of Kumbhandas. Attended by the Kumbhandas he enjoys their song and dance.

19. "Many are his (Virulha's) sons, all of one name, so have I heard. Eighty and ten and one are they, Inda their names, and mighty are they.

20. "They too, beholding the Buddha -- Kinsman of the sun, mighty and fearless -- salute him from afar: 'Homage to thee,

who art unique among mankind; glory to thee, the highest among men.'

21-22. "As by thy omniscience, thou hast looked on (mankind with a knowing eye), even the non-humans pay reverence to thee. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too say: 'We reverence, Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'

23-24. "When the resplendent sun -- offspring of Aditi -- with its full orb, sets, then the day ceases, and it is called night. The direction where the sun sets (is the West). There exists the ocean deep and vast.

25. "This -- a spreading sheet of water -- they know as the ocean. Where there is West (to the West of Mount Meru) they say that quarter is West.

26. "Custodians of this quarter is a great king named Virupakkha who has a retinue of attendants, and is sovereign lord of the Nagas.

27. "Attended by Nagas he enjoys their song and dance. Many are his (Virupakkha's) sons, all of one name, so have I heard.

28-29. "Eighty and ten and one are they, Inda their name, and mighty are they. They too, beholding the Buddha -- Kinsman of the sun, mighty and fearless -- salute him from afar: 'Homage to thee, who art unique among mankind; glory to thee, the noblest among men.'

30-31. "As by thy omniscience, thou hast looked on (mankind with a knowing eye), even the non-humans pay reverence to thee. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too say: 'We reverence, Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'

32. "Where lies delightful Uttarakuru (the Northern continent), where towers beautiful Mount Meru, there are born men who are selfless and unattached.

33. "They neither sow the seed nor use [8] the plow. Spontaneously grown corn is there for them to enjoy.

34. "The rice, purged of the red powder and of husk, clean and sweet-scented, is boiled in golden vessels; it is this that they partake of.

35. "They make of cows a single-seated mount (like mounting on horseback)[9] and ride about from place to place.

36-37. "They make use of women and men, girls and boys as vehicles, and travel from place to place in them.

38. "Mounting on vehicles (on elephants and horses) they (the Yakkhas of King Vessavana) travel in every direction.

39. "This king who has a retinue of attendants, is possessed of elephants and horses on which he rides. He also has celestial chariots, palaces, and palanquins. He has cities well built in the celestial regions.

"Their names are Atanata, Kusunata, Parakusinata, Natapuriya, Parakusitanata. To the North, the city of Kapilavata, to the South [10] Janogha, and cities named Navanavati, Ambara-ambaravati and the kingdom of Alakamanda. Happy one (addressing the Buddha), this Kuvera (another name for Vessavana) has a kingdom named Visna, therefore, the great king Kuvera is called Vessavana. There are Yakkhas (of this king) who hold investigations and make them known. They are Tatola, Tattala, Tatotala, Ojasi, Tejasi, Tatojasi, Suro, Raja (Sura-rajā) Arittho, Nemi (Aritthanemi). There (in Visana kingdom) lies the lake Dharani whence rain-clouds (drawing water) pour them forth. And there is also the hall named Bhagalavati where the Yakkhas assemble.

40. "There (round about the hall) are trees bearing perpetual fruit. (On these trees) there are multitudes of birds. There also is heard the cry of peacocks and herons, and the melodious song of kokilas (the Indian cuckoo).

41. "There (near the lake) the cry of the birds, who call 'Live ye! Live ye!' (*jivamjivaka*) is heard. The bird *Otthavacittaka* ('O lift your hearts!'), the jungle fowls, the crabs and the Pokkharasataka birds roam the woods.

42. "There the cry of the parot, the myna-birds and the dandamanavaka birds is heard. And Kuvera's lotus-lake ever lies in her beauty in all seasons.

43-44. "That direction (to the North of Mount Meru) is called by people the quarter of the North. The custodian of this quarter is a great king named Kuvera who has a retinue of

attendants, and is sovereign lord of the Yakkhas. Attended by the Yakkhas he enjoys their songs and dance.

45. "Many are his (Kuvera's) sons, all of one name, so have I heard. Eighty and ten and one are they, Inda their names, and mighty are they.

46. "They too, beholding the Buddha, kinsman of the sun, mighty and fearless, salute him from afar: 'Homage to thee, who art unique among mankind! Glory to thee, the noblest among men.'

47-48. "As by thy pure omniscience thou hast looked on (mankind); even the non-humans pay reverence to thee, this we have heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They, too, say, 'We reverence Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'

"Happy One, this is the Atanata protection whereby both the monks and nuns, laymen and laywomen may live at ease, guarded, protected, and unharmed.

"If any monk or nun, layman or laywoman learns by heart this Atanata protection, and be word-perfect in repeating it, and if any non-human male or female Yakkha, youth or maiden Yakkha, Yakkha Minister or any Yakkha, or Yakkha attendant; male or female Gandhabba... (as before); male or female Kumbhanda... male or female Naga... were to walk with him or her, or stand or sit or lie down with him or her with malevolent intent, such a non-human, Happy One, will not obtain hospitality from any town or township, will not obtain a place to dwell, nor could live in the Kingdom of Alakamanda. He will not be able to attend the meetings of

the Yakkhas. Further he would not be accepted or given in marriage, he would be reproached (by casting remarks on his deformed teeth or eyes or any part of the body), and the non-humans would put an empty bowl over his head and split it (head) in seven pieces.

"Happy One, there are non-humans who are fierce, violent, given to retaliation; those non-humans heed neither the (four) great kings, nor their ministers nor their attendants. They are called rebels against the (four) great kings. Even as in the kingdom of Magadha, the thieves heed neither the king of Magadha, nor the ministers, nor their attendants, and are called rebels against the king of Magadha, so there are non-humans who are fierce... (as before). They are called rebels against the (four) great kings.

"Happy One, if any non-human -- male or female Yakkha, youth or maiden Yakkha, yakkha minister or any Yakkha, or Yakkha attendant; male or female Gandhabba... (as before); male or female Kumbhanda... male or female Naga... were to walk with a monk or nun, or a layman or laywoman, or stand, or sit, or lie down with him or her with malevolent intent, then should (the molested one) inform, cry aloud and shout to those Yakkhas, to the mighty Yakkhas, their commanders and chief commanders saying: 'This Yakkha is seizing me, takes possession of me, is harassing me, assailing me, is harming me, harming me intensely and would not let me go!'

"Who are the Yakkhas, mighty Yakkhas and commanders, and chief commanders (to whom such appeal should be made)?

49. Inda, Soma, and Varuna,
Bharadvaja, Pajapati,
Candana, Kamasettha too,
Kinnughandu, Nigahandu,

50. Panada, Opamanna too,
Devasata and Matali,
Cittasena and Gandhabba,
Nala, Raja, Janesabha,

51. Satagira, Hemavata,
Punnaka, Karatiya, Gula,
Sivaka, Mucalinda too,
Vessamitta, Yugandhara,

52. Gopala, Suppagedha too,
Hiri, Netti, and Mandiya,
Pañcalacanda, Alavaka,
Pajjunna, Sumana, Sumukha, Dadamukkha,
With these Serisakka.

"These are the Yakkhas, mighty Yakkhas, the commanders,
the chief commanders to whom (the molested one) should
inform, cry aloud and shout saying: 'This Yakkha is seizing
me, takes possession of me, is harassing me, assailing me, is
harming me, and harming me intensely, and this Yakkha
would not let me go!'

"This, Happy One, is the Atanata protection whereby monks
and nuns, laymen and laywomen may live at ease, guarded,
protected, and unharmed.

"Happy One, we now take our leave of you; for we have
many duties to attend to (so said the four Great Kings)."

"Great Kings, it is time for your departure" (replied the Buddha).

The four great kings arose from their seats, and saluting the Blessed One, circled round him on his right side, and there and then vanished. From among the (attendant) Yakkhas some arose from their seats, and saluted the Blessed One, circled round him on his right side, and there and then vanished; some exchanged greetings with the Blessed One conversing in a friendly and courteous manner, and there and then vanished; some saluted the Blessed One with clasped hands, and there and then vanished; some announced their name and lineage, and there and then vanished; some in silence there and then vanished.

When the night had passed the Blessed One addressed the monks: (The Buddha related to the monks word for word what has been said by the great King Vessavana, see above.) "Learn by heart, monks, the Atanata protection, constantly make use of it, bear it in mind. This Atanata protection, monks, pertains to your welfare, and by virtue of it, monks and nuns, laymen and laywomen may live at ease, guarded, protected, and unharmed."

This the Blessed One said. Those monks glad at heart rejoiced at the words of the Blessed One.

Footnotes

1. *D.* No. 32.

2. They are Dhatarattha, Virulha, Virupakkha, and Vessavana, presiding over the four quarters in the celestial regions.

3. Vessavana, king of the Northern quarter, according to the Commentary, was familiar with the Buddha, expert in conversation and well-disciplined, and thus he became the spokesman. Kuvera is another name for Vessavana.

4. According to Dighanikaya-attakatha-tika (vol iii, p. 194), King Vessavana had a town by the name of Atanata, where the four kings assembled and recited this Paritta which speaks of the virtues of the seven Buddhas: Vipassi, Sikhi, Vessabhu, Kakusanda, Konagama, Kassapa, Gotama.

They approached the Buddha with the intention of obtaining his approval in which event, they felt, that this Paritta will attained a revered position: "*satthu kathite imam parittam garu bhavissatiti pi aha*" (Comy).

Learn, *ugganhatha*: There is nothing for the Buddha to learn afresh. As the Commentary says, it was to create an opportunity for the Buddha to listen to the discourse, "*Imam parittam savetum okasam karonto evamha*."

5. *Vijja-carana*: literally science and conduct.

6. From the 13th stanza I have adopted the method of numbering the stanzas in consecutive order.

7. *Kusalena*, an unusual phrase: "omniscience," "pure wisdom," "sublime wisdom" (Comy).

8. *Na piniyanti*, literally they do not carry the plough.

9. *Tam pittim abhiruyha*, mounting on the back (Comy).

10. *Etassa aparabhage* (Com).

Ayacana Sutta

The Request

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness: "This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality and dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; Unbinding. And if I were to teach the Dhamma and if others would not understand me, that would be tiresome for me, troublesome for me."

Just then these verses, unspoken in the past, unheard before, occurred to the Blessed One:

Enough now with teaching
what
only with difficulty
I reached.
This Dhamma is not easily realized
by those overcome
with aversion and passion.

What is abstruse, subtle,
deep,
hard to see,
going against the flow --
those delighting in passion,
cloaked in the mass of darkness,
won't see.

As the Blessed One reflected thus, his mind inclined to dwelling at ease, not to teaching the Dhamma.

Then Brahma Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, thought: "The world is lost! The world is destroyed! The mind of the Tathágata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!" Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front the Blessed One. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and said to him: "Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma."

That is what Brahma Sahampati said. Having said that, he further said this:

In the past
there appeared among the Magadhans

an impure Dhamma
devised by the stained.
Throw open the door to the Deathless!
Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
might see people
all around below,
So, O wise one, with all-around vision,
ascend the palace
fashioned of the Dhamma.
Free from sorrow, behold the people
submerged in sorrow,
oppressed by birth and aging.

Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand.

Then the Blessed One, having understood Brahma's
invitation, out of compassion for beings, surveyed the world
with the eye of an Awakened One. As he did so, he saw
beings with little dust in their eyes and those with much,
those with keen faculties and those with dull, those with
good attributes and those with bad, those easy to teach and
those hard, some of them seeing disgrace and danger in the
other world. Just as in a pond of blue or red or white lotuses,
some lotuses -- born and growing in the water -- might
flourish while immersed in the water, without rising up
from the water; some might stand at an even level with the
water; while some might rise up from the water and stand

without being smeared by the water -- so too, surveying the world with the eye of an Awakened One, the Blessed One saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace and danger in the other world.

Having seen this, he answered Brahma Sahampati in verse:

Open are the doors to the Deathless
to those with ears.
Let them show their conviction.
Perceiving trouble, O Brahma,
I did not tell people the refined,
sublime Dhamma.

Then Brahma Sahampati, thinking, "The Blessed One has given his consent to teach of Dhamma," bowed down to the Blessed One and, circling him on the right, disappeared right there.