

Table of Contents

Ladukikopama Sutta	2
Lakkhana Sutta	13
The Lankavatara Sutra.....	37
Introduction To The Kevaddha Sutta	130
The Lekha Sutta.....	142
The Lion's Roar Of Queen Srimala Sutra	143
The Great Discourse on the Lion's Roar.....	179
The Shorter Discourse on the Lion's Roar	202
Introduction To The Lohicca Sutta	210
Lohicca Sutta	223
Lokapala Sutta	245
Lokavipatti Sutta.....	246
Lokayatika Sutta.....	249
Lomasangiyabhaddekaratthasuttam	252
Lonaphala Sutta	258
Henry David Thoreau's (Brief) Translation Of "The Lotus Sutra"	263

Ladukikopama Sutta

The Quail Simile

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that on one occasion the Blessed One was staying among the Anguttarapans at an Anguattarapan town named Apana. Then, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Apana for alms. Having wandered for alms in Apana and returning from his alms round after his meal, he went to a certain forest grove for the day's abiding. Plunging into the grove, he sat down for his day's abiding at the root of a certain tree.

Ven. Udayin, too, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Apana for alms. Having wandered for alms in Apana and returning from his alms round after his meal, he went to that forest grove for the day's abiding. Plunging into the grove, he sat down for his day's abiding at the root of a certain tree. Then, as he was alone in seclusion, this train of thought arose in his awareness: "So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!"

Then, in the evening, Ven. Udayin left seclusion and 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, as I was alone in seclusion, this train of thought arose in my awareness: 'So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!' For in the past, lord,

we used to eat in the morning, in the evening, and in the day at the wrong time (the afternoon). Then there was the time when the Blessed One addressed the monks, saying, 'Monks, please discontinue that daytime meal at the wrong time.' [1] At the time I was upset, at the time I was sad, [thinking], 'The exquisite staple & non-staple foods that faithful householders give us during the day at the wrong time: even those the Blessed One has us abandon; even those the One Well-gone has us relinquish!' But, out of consideration for our love & respect for the Blessed One, out of consideration for shame & fear of wrongdoing, we abandoned that daytime meal at the wrong time.

"So we ate both in the evening & in the morning. Then there was the time when the Blessed One addressed the monks, saying, 'Monks, please discontinue that evening meal at the wrong time.' At the time I was upset, at the time I was sad, [thinking], 'The more exquisitely prepared of our two meals: even that the Blessed One has us abandon; even that the One Well-gone has us relinquish! It has happened, lord, that a man -- obtaining some good curry ingredients during the day -- would say to his wife, 'Put this aside and we'll all eat it together in the evening.' All fine cooking is done in the evening, and next to none during the day. But, out of consideration for our love & respect for the Blessed One, out of consideration for shame & fear of wrongdoing, we abandoned that evening meal at the wrong time.

"It has happened, lord, that monks wandering for alms in the pitch dark of the night have walked into a waste-water pool, fallen into a cesspool, stumbled over a thorn patch, or stumbled over a sleeping cow. They have encountered young hooligans on the way to or from a crime. They have been sexually propositioned by women. Once I went for alms in the pitch dark of night. A woman washing a pot saw me by a lightning flash and, on seeing me, screamed out: 'I'm done for! A demon is after me!' When this was said, I said to her, 'I'm no demon, sister. I'm a monk waiting for alms.' 'Then

you're a monk whose daddy's dead and whose momma's dead. Better for you, monk, that your belly be slit open with a sharp butcher's knife than this prowling for alms for your belly's sake in the pitch dark of night!" On recollecting that, lord, the thought occurred to me: 'So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!'"

"In the same way, Udayin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'Why this petty, elementary thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Suppose a quail were snared by a rotting creeper, by which it could expect injury, capture, or death, and someone were to say, 'This rotting creeper by which this quail is snared, and by which she could expect injury, capture, or death, is for her a weak snare, a feeble snare, a rotting snare, an insubstantial snare.' Would the person speaking that way be speaking rightly?"

"No, lord. That rotting creeper... is for her a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"In the same way, Udayin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'Why this petty, elementary thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Now there are some clansmen who, when I tell them, 'Abandon this,' say: 'Why does the Blessed One have us abandon this? Why does the One Well-gone have us relinquish this petty, elementary

thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Suppose a royal elephant -- immense, pedigreed, accustomed to battles, its tusks like chariot poles -- were snared with thick leather snares, but by twisting its body a bit it could break & burst those snares and go off wherever it liked. And suppose someone were to say, 'Those thick leather snares by which the royal elephant... was snared, but which -- by twisting its body a bit -- it could break & burst and go off wherever it liked: for him they were a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.' Would the person speaking that way be speaking rightly?"

"No, lord. Those thick leather snares... were for him a weak snare, a feeble snare, a rotting snare, an insubstantial snare."

"In the same way, Udayin, there are some clansmen who, when I tell them, 'Abandon this,' say: 'Why does the Blessed One have us abandon this? Why does the One Well-gone have us relinquish this petty, elementary thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Suppose there were a poor person, penniless & indigent, with a single little shack -- dilapidated, open to the crows, not the best sort; and a single bed -- dilapidated, not the best sort; and a single pot of rice & gourd seeds -- not the best sort; and a single wife -- not the best sort. He would go to a park and see a monk -- his hands & feet washed after a delightful meal, sitting in the cool shade, committed to the heightened mind. The thought would occur to him: 'How happy the contemplative state! How free of disease the

contemplative state! O that I -- shaving off my hair & beard and donning the ochre robe -- might go forth from the household life into homelessness!' But being unable to abandon his single little shack -- dilapidated, open to the crows, not the best sort; his single bed -- dilapidated, not the best sort; his single pot of rice & gourd seeds -- not the best sort; and his single wife -- not the best sort -- he wouldn't be able to shave off his hair & beard, to don the ochre robe, or to go forth from the household life into homelessness. And suppose someone were to say, 'That single little shack... that single bed... that single pot... and that single wife -- not the best sort -- by which that man was snared, which he was unable to abandon, and because of which he couldn't shave off his hair & beard, don the ochre robe, and go forth from the household life into homelessness: for him they were a weak snare, a feeble snare, a rotting snare, an insubstantial snare.' Would the person speaking that way be speaking rightly?"

"No, lord. That single hut... that single bed... that single pot... that single wife... were for that man a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke."

"In the same way, Udayin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'Why this petty, elementary thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Now suppose, Udayin, that there were a householder or householder's son -- rich, prosperous, & wealthy -- with vast amounts of gold ingots, vast amounts of grain, a vast number of fields, a vast amount of land, a vast number of wives, and a vast number of male & female slaves. He would go to a park and see a monk -- his hands & feet washed after a delightful meal, sitting in the cool shade, committed to the heightened mind. The thought

would occur to him: 'How happy the contemplative state! How free of disease the contemplative state! O that I -- shaving off my hair & beard and donning the ochre robe -- might go forth from the household life into homelessness!' And being able to abandon his vast amounts of gold ingots, his vast amounts of grain, his vast number of fields, his vast amount of land, his vast number of wives, and his vast number of male & female slaves, he would be able to shave off his hair & beard, to don the ochre robe, and to go forth from the household life into homelessness. Now suppose someone were to say, 'Those vast amounts of gold ingots... and a vast number of male & female slaves by which that householder or householder's son was snared but which he was able to abandon so that he could shave off his hair & beard, don the ochre robe, and go forth from the household life into homelessness: for him they were a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.' Would the person speaking that way be speaking rightly?"

"No, lord. Those vast amounts of gold ingots... were for him a weak snare, a feeble snare, a rotting snare, an insubstantial snare.'

"In the same way, Udayin, there are some clansmen who, when I tell them, 'Abandon this,' say: 'Why does the Blessed One have us abandon this? Why does the One Well-gone have us relinquish this petty, elementary thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Udayin, there are these four types of people to be found existing in the world. Which four? There is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, memories & resolves associated with acquisitions assail him. He

acquiesces to them. He does not abandon them, destroy them, dispel them, or wipe them out of existence. I tell you, Udayin, that this sort of person is fettered, not unfettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, memories & resolves associated with acquisitions assail him. He does not acquiesce to them. He abandons them, destroys them, dispels them, & wipes them out of existence. I tell you, Udayin, that this sort of person is fettered, not unfettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, then -- from time to time, owing to lapses in mindfulness -- he is assailed by memories & resolves associated with acquisitions. Slow is the arising of his mindfulness, but then he quickly abandons [those memories & resolves], destroys them, dispels them, & wipes them out of existence. Just as when two or three drops of water fall onto an iron pan heated all day: Slow is the falling of the drops of water, but they quickly vanish & disappear. In the same way, there is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, then -- from time to time, owing to lapses in mindfulness -- he is assailed by memories & resolves associated with acquisitions. Slow is the arising of his mindfulness, but then he quickly abandons [those memories & resolves], destroys them, dispels them, & wipes them out of existence. I tell you, Udayin, that this sort of person is fettered, not unfettered. Why

is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person, realizing that acquisitions are the root of suffering & stress, is without acquisitions, released in the ending of acquisitions. I tell you, Udayin, that this sort of person is unfettered, not fettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"There are these four types of people to be found existing in the world.

"And, Udayin, 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... Aromas cognizable via the nose... Flavors cognizable via the tongue... Tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality. Now, any pleasure & happiness that arises dependent on these five strings of sensuality is called sensual pleasure, a filthy pleasure, a run-of-the-mill pleasure, an ignoble pleasure. And of this pleasure I say that it is not to be cultivated, not to be developed, not to be pursued, that it is to be feared.

"Now, there is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful mental qualities -- enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation -- internal assurance. With the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones

declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called renunciation-pleasure, seclusion-pleasure, calm-pleasure, self-awakening-pleasure. And of this pleasure I say that it is to be cultivated, to be developed, to be pursued, that it is not to be feared.

"Now, there is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful mental qualities -- enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. That, I tell you, comes under the perturbable. And what comes under the perturbable there? The directed thoughts & evaluations that haven't ceased there: that's what comes under the perturbable there.

"There is the case where a monk, with the stilling of directed thought & evaluation, enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation -- internal assurance. That, I tell you, comes under the perturbable. And what comes under the perturbable there? The rapture-pleasure that hasn't ceased there: that's what comes under the perturbable there.

"There is the case where a monk, with the fading of rapture, remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' That, I tell you, comes under the perturbable. And what comes under the perturbable there? The equanimity-pleasure that hasn't ceased there: that's what comes under the perturbable there.

"There is the case where a monk, with the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. Now that, I tell you, comes under the imperturbable.[2]

"Now there is the case where a monk... enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. That, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk... enters & remains in the second jhana... That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk... enters & remains in the third jhana... That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk... enters & remains in the fourth jhana... That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a 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. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a 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. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?"

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?"

"Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?"

"There is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. That is its transcending."

"Thus, Udayin, I speak even of the abandoning of the dimension of neither perception nor non-perception. Do you see any fetter, large or small, of whose abandoning I don't speak?"

"No, lord."

That is what the Blessed One said. Gratified, Ven. Udayin delighted in the Blessed One's words.

Lakkhana Sutta

"The Marks of a Great Man"

Thus have I heard. Once the Lord was staying at Savatthi, in Jetavana, Anathapindika's park.

"Monks!" He said, and the monks replied, "Lord?"

The Lord said, "There are, monks, these thirty-two marks peculiar to a great man, and for that great man who possesses them, only two careers are open. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the veil from the world.

"And what are these thirty-two marks of a great man?"

I. He has feet with level tread. This is one of the marks of a great man.

II. On the soles of his feet are wheels complete with felloe and hub

III. He has projecting heels

IV. He has long fingers and toes

V. He has soft and tender hands and feet

- VI. His hands and feet are net-like (webbed?)
- VII. He has high-raised ankles
- VIII. His legs are like an antelopes
- IX. Standing and without bending, he can touch and rub his knees with either hand.
- X. His male organs are enclosed in a sheath.
- XI. His complexion is bright, the color of gold
- XII. His skin is delicate and so smooth that no dust can adhere to his body
- XIII. His body hairs are separate, one to each pore.
- XIV. His body hair
- XV. grow upwards, bluish-black like collyruim, growing in rings to the right.
- XVI. His body is divinely straight
- XVII. He has the seven convex surfaces.
- XVIII. The front part of his body is like a Lion's.
- XIX. There is no hollow between his shoulders.
- XX. He is proportioned like a banyan-tree: his height is as the span of his arms.
- XXI. His bust is evenly rounded.
- XXII. He has a perfect sense of taste.
- XXIII. He has jaws like a lions

XXIV. He has forty teeth.

XXV. His teeth are even.

XXVI. There are no spaces between his teeth.

XXVII. His canine teeth are very bright.

XXVIII. His tongue is very long

XXIX. He has a Brahma-like voice, like that of the Karavika-bird.

XXX. His eyes are deep blue.

XXXI. He has eyelashes like a cow's.

XXXII. The hair between his eyebrows is white, and soft like cotton down.

XXXIII. His head is like a royal turban."

"There, monks, are the thirty two marks peculiar to a great man, and for that great man who possesses them, only two careers are open. If he lives the household life he will become a ruler, a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the veil from the world. And sages of other communions know these thirty-two marks, but they do not know the karmic reasons for the gaining of them.

"Monks, in whatever former life, former existence or dwelling place the Tathágata, being born a human being, undertook mighty deeds to good purpose, unwavering in good conduct of body, speech and thought, in generosity, self-discipline, observance of the fast-day, in honoring parents, ascetics and Brahmins and the head of the clan, and in other highly meritorious acts; by performing that Kamma, heaping it up, lavishly and abundantly, at the breaking up of the body after death he was reborn in a happy state, in a heavenly world, where he was endowed beyond other devas in ten respects: in length of heavenly life beauty, happiness, splendor, influence, and in sights, sounds, smells, tastes and contacts. Falling away from there and coming to be reborn here on earth, he acquired this mark of a great man: feet with level tread, so that he places his foot evenly on the ground, lifts it evenly, and touches the ground evenly with the entire sole.

"Being endowed with this mark, if he keeps to the household life, he will become a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, but by justice, he rules over this earth as far as its ocean boundaries, a land open, un-infested with brigands, free from jungle, powerful, prosperous, happy and free from perils. As a ruler, how does he benefit? He cannot be impeded by any human foe with ill intent. That is his benefit as a ruler. And if he goes forth into homelessness how does he benefit? He will become a fully enlightened Buddha, one who draws back the veil from the world. As such, how does he benefit? He cannot be impeded by any enemy or adversary from within or without, from greed, hatred or delusion, nor by any ascetic or Brahmin, any deva, mara or

Brahma, or any being in the world. That is his benefit as a Buddha." This was what the Lord declared.

About this it was said,

"Truthful, Righteous, Tamed and Stilled,
Pure and Virtuous, keeping fasts,
Generous, Harming none, at peace
He undertook this mighty task
And at his end to heaven went,
To dwell in joy and happiness.
Returned from there to earth, his feet
With level tread did touch the ground,
Assembled Augurs then declared:
For him who level treads the ground
No obstacles can bar his path,
If he leads the household life,
Or if he leaves the world behind:
This mark does clearly show.
If a layman, no adversary,
No foes can stand before him.
No human power exists that can
Deprive him of his Kamma's Fruit.
Or if the Homeless Life's his choice:
On renunciation bent, and clear
Of Vision—chief of men he'll be,
Peerless, never more reborn:
This the law shall be for him."

"Monks, in whatever former life... The Tathágata, being born a human being, lived for the happiness of the many, as a dispeller of fright and terror, provider of lawful protection and shelter, and supplying all necessities, by performing that kamma...was reborn in a happy state, a heavenly world...Falling away from there and

coming to be reborn here on earth, he acquired this mark of a great man: on the soles of his feet are wheels of a thousand spokes, complete with felloe and hub.

"Being endowed with this mark, if he keeps to the household life, he will become a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, but by justice, he rules over this earth as far as its ocean boundaries, a land open, un-infested with brigands, free from jungle, powerful, prosperous, happy and free from perils. As a ruler, how does he benefit? He has a great retinue: he is surrounded by Brahmin householders, citizens and villagers, treasurers, guards, doorkeepers, ministers, tributary kings, tenants in chief, and pages. That is his benefit as a ruler. And if he goes forth into homelessness, he will become a fully enlightened Buddha...as such, how does he benefit? He has a large retinue: he is surrounded by monks, nuns, laymen and laywomen, devas and humans, asuras, nagas, and gandhabbas. That is his benefit as a Buddha." This was what the Lord declared.

About this it was said:

"In times gone by, in former births
As man, to many doing good,
Dispelling fright and panic fear,
Eager to guard and give defense,
He undertook this mighty task,
And at his end to heaven went,
To dwell in joy and happiness.

Returned from there to earth, his feet
Are found to bear the mark of wheels,
Each a thousand spoked, complete.
Assembled augurs then declared,
Seeing these many marks of merit:
"Great will be his following,
All his foes he will subdue.
This is what the wheel-marks clearly show.
If he does not renounce the world,
He'll turn the wheel and rule the earth.
The nobles will his vassals be.
All in attendance on his power.
But if the homeless life's his choice:
On renunciation bent, and clear
Of vision—men and devas,
asuras, sakkas, rakkhasas,
gandhabbas, nagas, garudas,
Four foot beasts will serve him too,
Unrivalled, by devas and by men
Alike revered in all his glory."

"Monks, in whatever former life...The Tathágata, being born a human being, rejecting the taking of life and abstaining from it, and laying aside stick and sword, dwelt, kind and compassionate, having friendship and sympathy for all living beings, by performing that kamma...he was reborn in a happy state...falling away from there and coming to be reborn on earth, he acquired these three marks of the great man: Projecting heels, long fingers and toes, and a divinely straight body.

"Being endowed with these marks, if he keeps to the household life, as a ruler, how does he benefit? He is long lived, long enduring, attaining a great age, and during that time no human foe can

possible take his life...As a Buddha, how does he benefit? He is long lived... No foe, whether an ascetic or Brahmin, a deva, mara, or Brahma, or anyone in the world can possibly take his life. That is his benefit as a Buddha." This was what the Lord declared.

About this it was said:

"Knowing well their dread of death,
Beings he forbore to kill.
This goodness earned him heavenly birth,
Where he rejoiced in merit's fruit.
Returning thence to earth he bore
On his person these three marks:
His heels are full and very long,
Brahma like he's straight of form,
Fair to see, and shapely limbed,
His fingers tender, soft, and long.
By these three marks of excellence
It's known the youth will be long-lived.
"Long he'll live in household life
Longer still as homeless one
Practicing his noble powers:
So the three marks indicate.""

"Monks, in whatever former life...the Tathágata become a giver of fine food, delicious and tasty, hard and soft, and of drinks, by performing that kamma...he was reborn in a heavenly world...falling away from there and being reborn here on earth, he acquired this mark of the great man: the seven convex surfaces, on both hands, both feet, both shoulders, and his trunk.

"Being endowed with this mark...As a ruler, how does he benefit? He receives fine food and drinks, delicious and tasty, hard and soft...As a Buddha, likewise." This is what the Lord declared.

About this it was said:

"Dispenser of delicious foods
And finest tasting drinks he was.
This goodness brought him happy birth,
And long he dwelt in Nandana.
To earth returned, the seven signs
On gently swelling limbs he bore.
Assembled augurs then declared,
Fine food and drink he would enjoy:
Not merely in the household life-
For though he should renounce the world
And cut the bonds of worldly living,
Delicious food he'd still receive!"

"Monks, in whatever former life...the Tathágata made himself beloved through the four bases of sympathy: generosity, pleasing speech, beneficial conduct and impartiality...on returning to this earth he acquired these two marks of a great man: soft and tender hands and feet, and net like hands and feet.

"Being endowed with these two marks, as a ruler, how does he benefit? All his retinue are well disposed to him: Brahmin householders, citizens and villagers, treasures, guards, doorkeepers...pages. As a Buddha, how does he benefit? All his followers are well disposed to him: monks, nuns, laymen and laywomen, devas and humans, asuras, nagas, gandhabbas. That is his benefit as a Buddha." This is what the Lord declared.

About this it was said:

"Through giving and through helpful acts,
Pleasing speech and evenness
Of mind, of benefit to all,
He at death to heaven went.
When he thence returned to earth,

His hands and feet were soft and tender,
His toes and fingers netwise spread.
Very fair he was to see:
Thus the infant was endowed.
"He'll be a ruler of the people,
Surrounded by a faithful flock.
Fair of speech, to good deeds given,
In conduct virtuous and wise.
But if the joys of sense he spurns,
A Conqueror, he will teach the path,
And, delighted by his words,
All those who hear will follow him
In Dhamma's great and lesser ways!"

"Monks, in whatever former life...the Tathágata became a speaker to the people about their welfare, about Dhamma, explaining this to people and being a bearer of welfare and happiness to beings, a dispenser of Dhamma...on returning to this earth he acquired these two marks of the great man: high raised ankles, and upward growing body hairs.

"Being endowed with these marks...as a ruler, how does he benefit? He becomes the chief, foremost, highest supreme among the un-renounced...as a Buddha, he becomes the chief, foremost, highest, supreme among all beings. That is his benefit as a Buddha."

This was what the Lord declared.

About this it was said

"One time he spoke of all that's good,
Preaching loud to all mankind,
Bringing blessings to all beings,
Liberal dispenser of the law.
For such conduct and such deeds,

Heavenly birth was his reward.
Here returned, two marks were his,
Marks of happiness supreme:
Upward growing body hairs,
Ankles high above the foot.
Built up beneath the flesh and skin,
Well formed above and beautiful.
If he leads the household life
The greatest riches will be his,
No greater man will be found:
As Jambudipa's Lord he'll rule.
If, supremely strong, he leaves the world,
He will be the chief of beings,
No greater man will be found:
As Lord of all the world he'll rule.

"Monks, in whatever former life...the Tathágata became a skillful exponent of a craft, a science, a way of conduct or action, thinking: "What can I learn quickly and acquire, quickly practice without undue wariness?" ...On returning to earth he acquires this mark of the Great Man: legs like an antelope's.

"Being endowed with this mark...as a ruler he quickly acquires whatever things befit a ruler, the things that pertain to a ruler, delight him and are appropriate to him. As a Buddha, likewise." This is what the Lord declared.

About that it was said:

"Arts and sciences, ways and deeds:
"Let me learn with ease", he says.
skills that harm no living thing'
Fast he learned, with little toil.
From such deeds, skilled and sweet,
Graceful and fair his limbs will be,

While fairly set in spiral curves
From tender skin the hairs stand up.
Antelope-legged is such a man:
Wealthy, they say, will soon be his.
"Each single hairlet brings him luck,
If he maintains the household life.
But should he choose to leave the world
ON renunciation set,
Clear-eyed, all things he'll quickly find
Befitting such a lofty course."

"Monks, in whatever former life...the Tathágata approached an ascetic or Brahmin and asked, "Sir, what is the good and what is the bad? What is blameworthy, what is not? What course is to be followed, what is not? What, if I do it, will be to my lasting sorrow and harm, what to my lasting happiness?" ...On returning to this Earth he acquired this mark of a great man: his skin is so delicate and smooth that no dust can adhere to his body.

"Being endowed with this mark...as a ruler he will be very wise, and among the un-renounced there will be none equal or superior to him in wisdom...As a Buddha he will have great wisdom, extensive wisdom, joyous wisdom, swift wisdom, penetrative wisdom, discerning wisdom, and among all beings there will be none equal to him or superior to him in wisdom." This was what the Lord declared.

About this it was said:

"In former days, in former births
Eager to know, a questioner
He waited on the homeless ones:
Keen to learn the truth, he would
Heed their words about life's goal.
The fruit of this, when born again

As man, his skin was soft and tender.
Assembled augurs thus declared:
"Subtle meanings he'll discern.
If he does not leave the world,
He'll be a wheel revolving king
Wise to know all subtleties
Equaled or surpassed by none.
But should he choose to leave the world
On renunciation set,
Highest wisdom will be his,
Enlightenment supreme and vast."

"Monks, in whatever former life...The Tathágata lived without anger, perfectly unruffled, and even after many words had been uttered was not abusive, or agitated, or wrathful, or aggressive, displaying neither anger nor hatred nor resentment, but was in the habit of giving away fine, soft rugs, cloaks, fine linen, cotton, silk, and woolen stuffs...on returning to this earth, he acquired this mark of the Great Man: a bright complexion, the color of gold.

Being endowed with this mark...as a ruler he will receive such fine stuffs...as a Buddha, Likewise." This was what the Lord declared.

About this it was said:

Established in goodwill, he gave
Gifts of clothing, soft and fine.
In former lives he thus dispensed
As the rain-god pours down showers.
This goodness brought him heavenly birth.
Where he rejoiced in merit's fruit.
That time past, like fine wrought gold
His body is more fair than all
The Gods he seems, great Indra's like.
"If he lives the household life,
He'll regulate this wicked world,

And, for what he'd done, receive
Clothes of finest quality,
Rugs and coverlets of the best.
And should he choose to leave the world,
Such things likewise he'll receive:
Virtue's fruits cannot be lost."

"Monks, in whatever former life...The Tathágata reunited those long lost with relatives, friends, and companions who had missed them, reunited mother with child and child with mother, father with child and child with father, brother with brother, brother with sister and sister with brother, making them one again with great rejoicing...on returning to Earth he acquired this mark of the great man: his male organs are enclosed in a sheath.

"Being endowed with this mark...as a ruler he will have numerous sons, more than a thousand sons, powerfully built heroes, crushers of the enemy host. As a Buddha, likewise." This was what the lord declared.

About this it was said:

"In former days, in former births
Long lost friends and relatives
Companions too, he brought together
Thus uniting them in joy.
This good deed brought heavenly birth
Bliss and joy were his reward.
When he thence returned to earth
Sheath Enclosed his organs were.
"Numerous children such will have,
More than a thousand sons are his,
Hero-champions, conquerors,
And filial too, the layman's joy.
But if he leaves the world, still more

With children he will be endowed:
Those who depend upon his word.
And so, renounced or not, this sign
Such benefits as this portends.
End of First Recitation Section]

"Monks, in whatever former life...the Tathágata, considering the welfare of people, knew the nature of each, knew each one himself, and knew how each one differed: "This one deserves such and such, that one deserves so and so," so he distinguished them...on returning to earth he acquired these two marks of the great man: he is proportioned like a Banyan Tree, and standing, without bending, he can touch and rub his knees with both hands.

"Being endowed with these marks...as a ruler he will be rich, of great wealth and resources, having a full treasury of gold and silver, all sorts of goods, and his granary will be filled with corn. As a Buddha he will be wealthy and rich: and these will be his treasures; Faith, Morality, Moral Shame, Moral Dread, Learning, Renunciation and Wisdom."

This was what the Lord Declared:

About this it was said:

"Weighing in the balance, noting
Seeking people's benefit
Seeing: "This one that deserves
And that one this," he judged them.
Now he can unbending stand
And touch his knees with both his hands,
And his tree like girth and height
Is the fruit of virtuous deeds.
Those who read the marks and signs
Experts in such lore declare:

"Things that suit the household life
As a child he'll get in plenty,
Much worldly wealth as this world's lord
As befits a layman shall be his.
But should he the worldly wealth renounce,
He'll gain the wealth that's unsurpassed."

"Monks, in whatever former life the Tathágata...desired the welfare of the many, their advantage, comfort, freedom from bondage, thinking how they might increase in faith, morality, learning, renunciation, in Dhamma, in wisdom, in wealth and possessions, in bipeds and quadrupeds, in wives and children and servants, workers and helpers, in relatives, friends and acquaintances...on returning to earth he acquired these three marks of the great man: the front part of his body is like a lion's, there is no hollow between his shoulders, and his bust is evenly rounded.

"Being endowed with these marks...as a ruler he cannot lose anything: wealth and possessions, bipeds and quadrupeds, wives and children losing nothing, he will succeed in all things. As a Buddha he cannot lose anything: faith, morality, learning, renunciation or wisdom—losing nothing, he will succeed in all things." This was what the Lord declared.

About this it was said:

"Faith, morality, learning, wisdom
Restraint and justice, much good else
Wealth, possessions, wives and sons,
Flocks, kin, friends, colleagues,
Strength, good looks and happiness:
These things he wished for others
that they might keep and never lose.
So, Lion Fronted, he was born,
Not hollow backed, and round before.
Through past good kamma well stored up,

With such birth marks spared all loss,
In household life he's rich in goods,
In wife and sons and quadrupeds,
Or if renounced, possessing naught,
Supreme enlightenment is his,
Where no failure enters in."

"Monks, in whatever former life the Tathágata...was one who avoided harming beings by hand, by stones, stick or sword...on returning to earth he acquired this mark of the great man: he has a perfect sense of taste. Whatever he touches with the tip of his tongue he tastes in his throat, and the taste is dispersed everywhere.

"Being endowed with this mark...as a ruler he will suffer little distress or sickness, his digestion will be good, being neither too cold nor too hot. As a Buddha, likewise, he is also equable and tolerant of exertion." This was what the Lord declared.

About this it was said,

"Harming none by hand, stick, stone
Causing death to none by sword,
Harmless, threatening none with bonds,
With happy birth he gained the fruit
Of these good deeds, and then reborn,
Erect his taste buds, and well set.
Those who know the marks declare:
"Great happiness will be his lot
As layman or as wanderer:
That's the meaning of this sign."

"Monks, in whatever former life the Tathágata...was accustomed to look at people not askance, obliquely or furtively, but directly, openly and straight forwardly, and with a kindly glance...and on

returning to the earth he acquired these two marks of the great man: Deep blue eyes, and eyelashes like a cow's.

"Being endowed with these marks...as a ruler he will be looked upon with love by the common people; he will be popular and loved by Brahmin householders citizens and villagers, treasurers, guards, doorkeepers, pages. As a Buddha, he will be popular with and loved by monks, nuns, laymen, and laywomen, devas and humans, asuras, nagas and gandabbas." This was what the Lord declared.

About this it was said

"Not looking askance, obliquely, or
Turning aside his glance, he looks
Direct and openly at folk
With candor and with kindly eye.
In happy place reborn, he there
Enjoys the fruits of his good deeds.
Reborn here, his lashes are like a cow's; his eyes are blue.
Those who know such things declare
(Interpreting the marks with skill)
"A child which such fine eyes
will be one who's looked upon with joy.
If a layman, thus he'll be
Pleasing to the sight of all.
If ascetic he becomes,
Then loved as healer of folk's woes."

"Monks, in whatever former life the Tathágata...became the foremost in skilled and behavior, a leader in right action of body, speech and thought, in generosity, virtuous conduct, observances of fasts, in honoring father and mother, ascetics and Brahmins and the head of the clan, and in various other proper activities...on returning to earth he acquired this mark of the great man: a head like a royal turban.

"Being endowed with this mark...as a ruler he will receive the loyalty of Brahmin householders, citizens...as a Buddha he will receive the loyalty of monks and nuns..." This is what the Lord declared.

About this it was said:

"He led the way in conduct then
Intent of living righteously.
Thus folk were loyal to him here
And heavenly reward was his.
And after that reward was done,
He reappeared with turbaned head.
Those who know the signs declared:
He will be the first of men
All will serve him in this life
Just as was the case before.
If a nobleman of wealth
He'll gain the service of his folk,
But should he leave the world, this man
Of doctrine will a master be,
And all the folk will flock to hear
The teaching that he will proclaim."

"Monks, in whatever former life the Tathágata...rejecting false speech, put away lies and became a truth speaker, wedded to the truth, reliable, consistent, not deceiving the world...on returning to earth he acquired these two marks of a great man: his body hairs separate, one to each pore and the hair between his brows white and soft like cotton down.

"Being endowed with these marks...as a ruler he will be obeyed by Brahmin householders...as a Buddha, by monks..." This was what the Lord declared.

About this was said:

"True to his promise in past births
Sincere of speech, he shunned all lies
Breaker of his word to none
He pleased by truth and honesty.
White and Bright and soft as down
The hairs appeared between his brows,
And from one pore no two hairs grew,
But each one separate appeared.
Assembled Augurs thus declared
(Having read the marks with skill)
With such a mark between his brows
And such hairs he'll be obeyed
By all and if a layman still
They'll respect him for past deeds;
If renounced, possession-less,
As Buddha they will worship him."

"Monks, in whatever former life the Tathágata...rejecting slander, abstained from it, not repeating there what he had heard here to the detriment of these, or repeating what he had heard there to be detriment to those...Thus he was a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who spoke up for peace: Abandoning false speech, the ascetic Gotama dwells refraining from false speech, a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world. Abandoning malicious speech, he does not repeat there what he has heard here to the detriment of these, or repeat here what he has heard there to the detriment of those. Thus he is a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who speaks up for peace. Abandoning harsh speech, he refrains from it. He speaks whatever is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude. Abandoning idle chatter, he speaks at the right time, what is correct and to the point, of Dhamma and

discipline. He is a speaker whose words are to be treasured, seasonable, reasoned, well-defined and connected with the goal. On returning to earth he acquired these two marks of the great man: forty teeth, with no spaces between them.

"Being endowed with these marks...as a ruler, his follower, Brahmin Householders, citizens...will not be divided among themselves. Likewise, as a Buddha, his followers, monks, nuns...will not be divided among themselves." This was what the Lord declared.

About this it was said:

"He's no speaker of wicked words
That cause dissension or increase it,
Prolonging strife and bitterness,
Leading to good friendships end.
What he spoke was all for peace,
And re-linking severed bonds.
His power he used to end all strife,
Harmony was his delight.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Returned to earth, his teeth grew close,
Forty of them, firmly set.
If a nobleman of wealth
Gentle will his subjects be
If a recluse—free from taint,
Well set up his flock will be."

"Monks, in whatever former life the Tathágata...rejecting harsh speech, abstained from it, spoke what was blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude...on returning to earth he acquired these two marks of the great man: his tongue was very long, and he had a Brahma like voice, like the karavika bird.

"Being endowed with these marks...as a ruler he will have a persuasive voice, all subjects will take his words to heart, as a Buddha too, he will have a persuasive voice: all monks and nuns...will take his words to heart." This was what the Lord declared.

About this it was said:

"He's no speaker of abuse,
Harsh and painful, hurting folk
His voice is gentle kind and sweet
Appealing to the hearts of folk
And delightful to their ears.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Having tasted his reward,
With Brahma voice endowed, to earth
He returned, and long his tongue.
And what he says will carry weight
If layman he will prosper much
But if this man should leave the world
Folk will take his words to heart
And set great store by all he says."

"Monks, in whatever former life the Tathágata...rejecting idle chatter, spoke at the right time, what was correct and to the point, Dhamma and Discipline, and what was bound up with profit...on returning to earth he acquired this mark of the great man: jaws like a lion's.

"Being endowed with this mark...as a ruler he cannot be overcome by any human foe or opponent. As a Buddha he cannot be overcome by any foe or hostile thing from within or without, by lust, hatred, delusion, by any ascetic or Brahmin, deva, Mara, Brahma, or anything in the world." This was what the Lord declared.

About this it was said:

"No idle talk or foolishness
Fruit of scatterbrain was his
Harmful things he put aside
Speaking only all men's good.
And so at death he went to heaven
To taste the fruit of deed well done.
Returned to earth once more, his jaw
Resembled that of him that's lord
Of all twice-two-footed things.
He will be a king unbeaten
Lord of Men, Of Mighty power
Like the lord of threefold heaven
Like the greatest of the gods.
Gandhabbas, Sakkas, Asuras
Will strive in vain to cast him down.
As layman thus he'll be throughout
All quarters in the world.

"Monks, in whatever former life the Tathágata...rejecting wrong livelihood, lived by right livelihood, refraining from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, highway robbery, and taking goods by force. On returning to earth he acquired these two marks of the great man: even teeth and very bright canine teeth.

"Being endowed with these marks, if he keeps to the household life he will be a wheel turning monarch... his followers will be pure...as a Buddha, his followers...monks, nuns...will be pure." This is what the Lord declared.

About this it was said.

"Wrongful living he gave up
And took a pure and righteous course
Harmful things he cast aside
Working only for folks good.
Heaven brings him sweet reward
For deeds he's done that earn the praise
Of those who're wise and skilled:
He shares in all delights and joys
Like the Lord of threefold heaven
Falling thence to human state
As residue of virtue's fruit
He gains evenness of teeth
Purity and brightness too
Assembled Augurs thus declared
He'll be the wisest of mankind
And pure his followers will be
Whose even teeth like bird's plumes shine.
As king his pure retainers will
Bow to his, their lord's command.
Not oppressed by force, they will
Strive for general weal and joy.
But if he dwells a wanderer,
Free from evil, all lust quenched,
Drawing back the veil; with pain
And weariness gone; he'll see
This world and the next, and there
Lay folk and renounced who flock
To cast aside, as he taught.
Those impure, evil things he blames.
Thus his followers are pure.
For he drives out from their hearts
Evil and corrupting states."

The Lankavatara Sutra

[Dream World](#) {A Commentary}

Chapter I

Discrimination

Thus have I heard:

The Blessed One once appeared in the Castle of Lanka, which is on the summit of Mt. Malaya in the midst of the great Ocean. A great many Bodhisattvas-Mahasattvas had miraculously assembled from all the Buddha-lands, and a large number of Bhikshus were gathered there. The Bodhisattvas-Mahasattvas with Mahamati at their head were all perfect masters of the various Samádhis, the tenfold Self-mastery, the ten Powers, and the six Psychic Faculties. Having been anointed by the Buddha's own hands, they all well understood the significance of the objective world; they all knew how to apply the various means, teachings and disciplinary measures according to the various mentalities and behaviors of beings; they were all thoroughly versed in the five Dharmas, the three Svabhavas, the eight Vijnanas, and the twofold Ego-less-ness.

The Blessed One, knowing the mental agitations going on in the minds of those assembled (like the surface of the ocean stirred into waves by the passing winds), and his great heart moved by compassion, smiled and said, "In the days of old the Tathágatas of the past who were Arhats and fully-enlightened Ones came to the Castle of Lanka on Mount Malaya and discoursed on the Truth of Noble Wisdom that is beyond the reasoning knowledge of the philosophers as well as being beyond the understanding of

ordinary disciples and masters; and which is realizable only within the inmost consciousness; for your sakes, I too, would discourse on the same Truth. All that is seen in the world is devoid of effort and action because all things in the world are like a dream, or like an image miraculously projected. This is not comprehended by the philosophers and the ignorant, but those who thus see things see them truthfully. Those who see things otherwise walk in discrimination and, as they depend upon discrimination, they cling to dualism. The world as seen by discrimination is like seeing one's own image reflected in a mirror, or one's shadow, or the moon reflected in water, or an echo heard in a valley. People grasping their own shadows of discrimination become attached to this thing and that thing and failing to abandon dualism they go on forever discriminating and thus never attain tranquility. By tranquility is meant Oneness, and Oneness gives birth to the highest Samádhi, which is gained by entering into the realm of Noble Wisdom that is realizable only within one's inmost consciousness.

Then all Bodhisattvas-Mahasattvas rose from their seats and respectfully paid him homage and Mahamati the Bodhisattva-Mahasattva sustained by the power of the Buddhas drew his upper garment over one shoulder, knelt and pressing his hands together, praised him in the following verses:

As you review the world with your perfect intelligence and compassion, it must seem to you like an ethereal flower of which one cannot say: it is born, it is destroyed, for the terms beings and non-being do not apply to it.

As you review the world with your perfect intelligence and compassion, it must seem to you like a dream of which it cannot be said: it is permanent or it is destructible, for the being and non-being do not apply to it.

As you review all things by your perfect intelligence and compassion, they must seem to you like visions beyond the reach of the human mind, as being and non-being do not apply to them.

With your perfect intelligence and compassion, which are beyond all limit, you comprehend the ego-less-ness of things and persons, and are free and clear from the hindrances of passion and learning and egoism.

You do not vanish into Nirvana, nor does Nirvana abide in you, for Nirvana transcends all duality of knowing and known, of being and non-being.

Those who see thee thus, serene and beyond conception, will be emancipated from attachment, will be cleansed of all defilements, both in this world and in the spiritual world beyond.

In this world whose nature is like a dream, there is place for praise and blame, but in the ultimate Reality of Dharmakaya, which is far beyond the senses and the discriminating mind, what is there to praise? O you who are most Wise!

Then said Mahamati the Bodhisattva-Mahasattva: O blessed One, Sugata, Arhat and Fully-Enlightened One, pray tell us about the realization of Noble Wisdom which is beyond the path and usage of philosophers; which is devoid of all predicates such as being and non-being, oneness and otherness, both-ness and non-both-ness, existence and non-existence, eternity and non-eternity; which has nothing to do with individuality and generality, nor false-imagination, nor any illusions arising from the mind itself; but which manifests itself as the Truth of Highest Reality. By which, going up continuously by the stages of purification, one enters at last upon the stage of Tathágata-hood, whereby, by the power of his original vows unattended by any striving, one will radiate its influence to infinite worlds, like a gem reflecting its variegated colors, whereby I

and other Bodhisattvas-Mahasattvas will be enabled to bring all beings to the same perfection of virtue.

Said the Blessed One: Well done, well done, Mahamati! And again, well done, indeed! It is because of your compassion for the world; because of the benefit it will bring upon many people both human kind and celestial, that you have presented yourself before us to make this request. Therefore, Mahamati, listen well and truly reflect upon what I shall say, for I will instruct you.

Then Mahamati and the other Bodhisattva-Mahasattvas gave devout attention to the teaching of the Blessed One.

Mahamati, since the ignorant and simple-minded, not knowing that the world is only something seen of the mind itself, cling to the multitudinous-ness of external objects, cling to the notions of beings and non-being, oneness and otherness, both-ness and non-both-ness, existence and non-existence eternity and non-eternity, and think that they have a self-nature of their own, and all of which rises from the discriminations of the mind and is perpetuated by habit-energy, and from which they are given over to false imagination. It is all like a mirage in which springs of water are seen as if they were real. They are imagined by animals who, made thirsty by the heat of the season, run after them. Animals not knowing that the springs are merely hallucinations of their own minds, do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded, their minds burning with the fires of greed, anger and folly, finding delight in a world of multitudinous forms, their thoughts obsessed with ideas of birth, growth and destruction, not well understanding what is meant by existence and non-existence, and being impressed by erroneous discriminations and speculations since beginning-less time, fall into the habit of grasping this and that and thereby becoming attached to them.

It is like the city of the Gandharvas which the unwitting take to be a real city when in fact it is not so. The city appears as in a vision owing to their attachment to the memory of a city preserved in the mind as a seed; the city can thus be said to be both existent and non-existent. In the same way, clinging to the memory of erroneous speculations and doctrines accumulated since beginning-less time, they hold fast to such ideas as oneness and otherness, being and non-being, and their thoughts are not at all clear as to what after all is only seen of the mind. It is like a man dreaming in his sleep of a country that seems to be filled with various men, women, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers and lakes, and who moves about in that city until he is awakened. As he lies half awake, he recalls the city of his dreams and reviews his experiences there; what do you think, Mahamati, is this dreamer who is letting his mind dwell upon the various unrealities he has seen in his dream, is he to be considered wise or foolish? In the same way, the ignorant and simple-minded who are favorably influenced by the erroneous views of the philosophers do not recognize that the views that are influencing them are only dream-like ideas originating in the mind itself, and consequently they are held fast by their notions of oneness and otherness, of being and non-being. It is like a painter's canvas on which the ignorant imagine they see the elevations and depressions of mountains and valleys.

In the same way there are people today being brought up under the influence of similar erroneous views of oneness and otherness, of both-ness and not-both-ness, whose mentality is being conditioned by the habit-energy of these false-imaginings and who later on will declare those who hold the true doctrine of no-birth which is free from the alternatives of being and non-being, to be nihilists and by so doing will bring themselves and others to ruin. By the natural law of cause and effect these followers of pernicious views uproot meritorious causes that otherwise would lead to

unstained purity. They are to be shunned by those whose desires are for more excellent things.

It is like the dim-eyed ones who seeing a hairnet exclaim to one another: "It is wonderful! Look, Honorable sirs, it is wonderful!" But the hairnet has never existed; in fact; it is neither an entity, nor a non-entity, for it has both been seen and has not been seen. In the same manner those whose minds have been addicted to the discriminations of the erroneous views cherished by the philosophers which are given over to the unrealistic views of being and non-being, will contradict the good Dharma and will end in the destruction of themselves and others.

It is like a wheel of fire made by a revolving firebrand which is no wheel but which is imagined to be one by the ignorant. Nor is it a not a wheel because it has not been seen by some. By the same reasoning, those who are in the habit of listening to the discriminations and views of the philosophers will regard things born as non-existent and those destroyed by causation as existent. It is like a mirror reflecting colors and images as determined by conditions but without any partiality. It is like the echo of the wind that gives the sound of a human voice. It is like a mirage of moving water seen in a desert. In the same way the discriminating mind of the ignorant, which has been heated by false-imaginings and speculations, is stirred into mirage-like waves by the winds of birth, growth, and destruction. It is like the magician Pisaca, who by means of his spells makes a wooden image or a dead body to throb with life, though it has no power of its own. In the same way the ignorant and the simple-minded, committing themselves to erroneous philosophical views become thoroughly devoted to the ideas of oneness and otherness, but their confidence is not well grounded. For this reason, Mahamati, you and other Bodhisattvas-Mahasattvas should cast off all discriminations leading to the notions of birth, abiding, and destructions, of oneness and otherness, of both-ness and not-both-ness, of being and non-being

and thus getting free of the bondage of habit-energy become able to attain reality realizable within yourselves of Noble Wisdom.

Then said Mahamati to the Blessed One: Why is it that the ignorant are given up to discrimination and the wise are not?

The Blessed One replied: it is because the ignorant cling to names, signs and ideas; as their minds move along these channels they feed on multiplicities of objects and fall into the notion of an ego-soul and what belongs to it; they make discriminations of good and bad among appearances and cling to the agreeable. As they thus cling there is a reversion to ignorance, and karma born of greed, anger and folly, is accumulated. As the accumulation of karma goes on they become imprisoned in a cocoon of discrimination and are thenceforth unable to free themselves from the round of birth and death.

Because of folly they do not understand that all things are like Maya, like the reflection of the moon in water, that there is no self-substance to be imagined as an ego-soul and its belongings, and that all their definite ideas rise from their false discriminations of what exists only as it is seen of the mind itself. They do not realize that things have nothing to do with qualify and qualifying, nor with the course of birth, abiding and destruction, and instead they assert that they are born of a creator, of time, of atoms, of some celestial spirit. It is because the ignorant are given up to discrimination that they move along with the stream of appearances, but it is not so with the wise.

Chapter II

False-Imaginations and Knowledge of Appearances

Then Mahamati the Bodhisattva-Mahasattva spoke to the Blessed One, saying: You speak of the erroneous views of the philosophers,

will you please tell us of them, that we may be on our guard against them?

The Blessed One replied, saying: Mahamati, the error in these erroneous teachings that are generally held by the philosophers lies in this: they do not recognize that the objective world rises from the mind itself; they do not understand that the whole mind-system also arises from the mind itself; but depending upon these manifestations of the mind as being real they go on discriminating them, like the simple-minded ones that they are, cherishing the dualism of this and that, of being and non-being, ignorant to the fact that there is but one common Essence.

On the contrary my teaching is based upon recognition that the objective world, like a vision, is a manifestation of the mind itself; it teaches the cessation of ignorance, desire, deed and causality; it teaches the cessation of suffering that arises from the discriminations of the triple world.

There are some Brahman scholars who, assuming something out of nothing, assert that there is a substance bound up with causation, which abides in time, and that the elements that make up personality and its environment have their genesis and continuation in causation and after thus existing, pass away. Then there are other scholars who hold a destructive and nihilistic view concerning such subjects as continuation, activity, breaking-up, existence, Nirvana, the Path, karma, fruition and Truth. Why, because they have not attained an intuitive understanding of Truth itself and therefore they have no clear insight into the fundamentals of things. They are like a jar broken into pieces, which is no longer able to function as a jar; they are like a burnt seed, which is no longer capable of sprouting. But the elements that make up personality and its environment, which they regard as subject to change are really incapable of uninterrupted transformations. Their

views are based upon erroneous discriminations of the objective world; they are not based upon the true conception.

Again, if it is true that something comes out of nothing and there is the rise of the mind-system by reason of the combinations of the three effect-producing causes, we could say the same of any non-existing thing: for instance, that a tortoise could grow hair, or sand produce oil. This proposition is of no avail; it ends up in affirming nothing. It follows that the deed, work and cause of which they speak is of no use, and so also is their reference to being and non-being, if they argue that there is a combination of the three effect-producing causes, they must do it on the principle of cause and effect, that is, that something comes out of something and not out of nothing. As long a world of relativity is asserted, there is an ever-recurring chain of causation, which cannot be denied under any circumstance; therefore we cannot talk of anything coming to an end or of cessation. As long as these scholars remain on their philosophical ground their demonstration must conform to logic and their textbooks, and the memory habit of erroneous intellection will ever cling to them. To make the matter worse, the simple-minded ones, poisoned by this erroneous view, will declare this incorrect way of thinking taught by the ignorant, to be the same as that presented by the All-knowing One.

But the way of instruction presented by the Tathágatas is not based on assertions and refutations by means of words and logic. There are four forms of assertion that can be made concerning things not in existence, namely, assertions made about individual marks that are not in existence; about objects that are not in existence, about a cause that is non-existent; and about philosophical views that are erroneous. By refutation is meant that one, because of ignorance, has not examined properly the error that lies at the base of these assertions.

The assertion about individual marks that really have no existence, concerns the distinctive marks as perceived by the eye, ear, nose, etc., as indicating individuality and generality in the elements that make up personality and its external world; and then, taking these marks for reality and getting attached to them, to get into the habit or affirming that things are just so and not otherwise.

The assertion about objects that are non-existent is an assertion that rises from attachment to these associated marks of individuality and generality. Objects in themselves are neither in existence nor in non-existence and are quite devoid of the alternative of being and non-being; and should only be thought of as one thinks of the horns of a hare, a horse, or a camel, which never existed. Objects are discriminated by the ignorant who are addicted to assertion and negation, because their intelligence has not been acute enough to penetrate into the truth that there is nothing but what is seen of the mind itself.

The assertion of a cause that is non-existent assumes the causeless birth of the first element of the mind-system, which later on comes to have only a Maya-like non-existence. That is to say, there are philosophers who assert that an originally unborn mind-system begins to function under the conditions of eye, form, light and memory, which functioning goes on for a time and then ceases. This is an example of a cause that is non-existent.

The assertion of philosophical views concerning the elements that make up personality and its environing world that are non-existent, assume the existence of an ego, a being, a soul, a living being, a "nourisher", or a spirit. This is an example of philosophical views that are not true. It is this combination of discrimination of imaginary marks of individuality, grouping them and giving them a name and becoming attached to them as objects, by reason of habit-energy that has been accumulated since beginning-less time, that one builds up erroneous views whose only basis is false-

imaginations. For this reason Bodhisattvas should avoid all discussions relating to assertions and negations whose only basis is words and logic.

Word-discrimination goes on by the coordination of brain, chest, nose, throat, palate, tongue, teeth and lips. Words are neither different nor not different from discrimination. Words rise from discrimination as their cause; if words were different from discrimination they could not have discrimination for their cause; then again, if words are not different, they could not carry and express meaning. Words, therefore, are produced by causation and are mutually conditioning and shifting and, just like things, are subject to birth and destruction.

There are four kinds of word discrimination, all of which are to be avoided because they are alike unreal. First there are words indicating individual marks which rise from discriminating forms and signs as being real in themselves and, then, becoming attached to them. There are memory-words, which rise from the unreal surroundings, which come before the mind when it recalls some previous experience. Then there are words growing out of attachment to the erroneous distinctions and speculations of the mental processes. And finally, there are words growing out of inherited prejudices as seeds of habit-energy accumulated since beginning-less time, or which had their origin in some long forgotten clinging to false-imagination and erroneous speculation.

Then there are words where there are no corresponding objects, as for instance, the hare's horns, a barren woman's child, etc., there are no such things but we have the words, just the same. Words are an artificial creation; there are Buddha-lands where there are no words. In some Buddha-lands ideas are indicated by looking steadily, in others by gestures, in still others by a frown, by a movement of the eyes, by laughing, by yawning, by the clearing of the throat, or by trembling. For instance, in the Buddha-land of

the Tathágata Samantabhadra, Bodhisattvas, by a Dhyana transcending words and ideas, attain recognition of all things as un-born and they, also, experience various most excellent Samádhis that transcend words. Even in this world such specialized beings as ants and bees carry on their activities very well without recourse to words. No, Mahamati, the validity of things is independent of the validity of words.

Moreover, there are other things that belong to words, namely, the syllable-body of words, the name-body of words, and the sentence-body of words. By the syllable-body is meant that by which words and sentences are set up or indicated: there is a reason for some syllables, some are mnemonic, and some are chosen arbitrarily. By name-body is meant the object depending upon which a name-word obtains its significance, or in other words, name-body is the "substance" of a name-word. By sentence-body is meant the completion of the meaning by expressing the word more fully in a sentence. The name for this sentence-body is suggested by the footprints left in the road by elephants, horses, people, deer, cattle, goats, etc. But neither words nor sentences can exactly express meanings, for words are only sweet sounds that are arbitrarily chosen to represent things, they are not the things themselves, which in turn are only manifestations of mind. Discrimination of meaning is based upon the false-imagination that these sweet sounds which we call words and which are dependent upon whatever subjects they are supposed to stand for, and which subjects are supposed to be self-existent, all of which is based on error. Disciples should be on their guard against the seductions of words and sentences and their illusive meanings, for by them the ignorant and the dull-witted become entangled and helpless as an elephant floundering about in the deep mud.

Words and sentences are produced by the law of causation and are mutually conditioning they cannot express highest Reality. Moreover, in highest Reality there are no differentiations to be

discriminated and there is nothing to be predicated in regards to it. Highest Reality is an exalted state of bliss, it is not a state of word-discrimination, and it cannot be entered into by mere statements concerning it. The Tathágotas have a better way of teaching, namely, through self-realization of Noble Wisdom.

Mahamati asked the Blessed One: Pray tell us about the causation of all things whereby I and other Bodhisattvas may see into the nature of causation and may no more discriminate it as to the gradual or simultaneous rising of all things?

The Blessed One replied: There are two factors of causation by reason of which all things come into seeming existence: external and internal factors. The external factors are a lump of clay, a stick, a wheel, a thread, water, a worker, his labor, and the combination of these produces a jar. As with a jar which is made from a lump of clay, or a piece of cloth made from thread, or matting made from fragrant grass, or a sprout growing out of a seed, or fresh butter made from sour milk by a man churning it; so it is with all things which appear one after another in continuous succession. As regards the inner factors of causation, they are of such kinds as ignorance, desire, purpose, all of which enter into the idea of causation. Born of these two factors there is the manifestation of personality and the individual things that make up its environment, but they are not individual and distinctive things: they are only so discriminated by the ignorant.

Causation may be divided into six elements: indifference-cause, dependence-cause, possibility-cause, agency-cause, objectivity-cause, manifesting-cause. Indifference-cause means that if there is no discrimination present, there is no power of combination present and so no combination takes place, or if present there is dissolution. Dependence-cause means that the elements must be present. Possibility-cause means that when a cause is to become effective there must be a suitable meeting of conditions both internal and

external. Agency-cause means that there must be a principle vested with supreme authority like a sovereign king present and asserting itself. Objectivity-cause means that to be a part of the objective world the mind-system must be in existence and must be keeping up its continuous activity. Manifesting-cause means that as the discriminating faculty of the mind-system becomes busy individual marks will be revealed as forms are revealed by the light of a lamp.

All causes are thus seen to be the outcome of discrimination carried on by the ignorant and simple-minded, and there is, therefore, no such thing as gradual or simultaneous rising of existence. If such a thing as the gradual rising of existence is asserted, it can be disapproved by showing that there is no basic substance to hold the individual signs together which makes a gradual rising impossible. If simultaneous rising of existence is asserted, there would be no distinction between cause and effect and there will be nothing to characterize a cause as such. While a child is not yet born, the term father has no significance. Logicians argue that there is that which is born and that which gives birth by the mutual functioning of such causal factors as cause, substance, continuity, acceleration, etc., and so they conclude that there is a gradual rising of existence; but this gradual rising does not obtain except by reason of attachment to the notion of a self-nature.

When ideas of body, property and abode are seen, discriminated and cherished in what after all is nothing but what is conceived by the mind itself, an external world is perceived under the aspect of individuality and generality which, however, are not realities and, therefore, neither a gradual nor a simultaneous rising of things is possible. It is only when the mind-system comes into activity and discriminates the manifestations of mind that existence can be said to come into view. For these reasons, Mahamati, you must get rid of notions of graduation and simultaneity in the combination of causal activities.

Mahamati said: Blessed One; to what kind of discrimination and to what kind of thoughts should the term, false-imagination, be applied?

The Blessed One replied: So long as people do not understand the true nature of the objective world, they fall into the dualistic view of things. They imagine the multiplicity of external objects to be real and become attached to them and are nourished by their habit-energy. Because of this system of mentation-mind and what belongs to it is discriminated and is thought of as real; this leads to the assertion of an ego-soul and its belongings, and thus the mind-system goes on functioning. Depending upon and attaching itself to the dualistic habit of mind, they accept the views of the philosophers founded upon these erroneous distinctions, of being and non-being, existence, and non-existence, and there evolves what we call, false-imaginings. But Mahamati, discrimination does not evolve nor is it put away because, when all that is seen is truly recognized to be nothing but the manifestation of mind, how can discrimination as regards being and non-being evolve? It is for the sake of the ignorant who are addicted to the discriminations of the multiplicity of things, which are of their own mind, that it is said by me that discrimination takes its rise owing to attachment to the aspect of multiplicity, which is characteristic of objects. How otherwise can the ignorant and simple-minded recognize that there is nothing but what is seen of the mind itself, and how otherwise can they gain an insight into the true nature of mind and be able to free themselves from wrong conceptions of cause and effect? How otherwise can they gain a clear conception of the Bodhisattva stages, and attain and "turning-about" in the deepest seat of their consciousness, and finally attain an inner self-realization of Noble Wisdom which transcends the five Dharmas, the three Self-natures, and the whole idea of a discriminated Reality? For this reason it is said by me that discrimination takes its rise from the mind becoming attached to the multiplicities of things, which in themselves are not real, and that emancipation comes from

thoroughly understanding the meaning of Reality as it truly is. False-imaginings rise from the consideration of appearances; things are discriminated as to form, signs and shape; as to having color, warmth, humidity, motility or rigidity. False-imagination consists in becoming attached to these appearances and their names. By attachment to objects is meant, the getting attached to inner and outer things as if they were real. By attachment to names is meant, the recognition in these inner and outer things of the characteristic marks of individuation and generality, and to regard them as definitely belonging to the names of the objects.

False-imagination teaches that because all things are bound up with causes and conditions of habit-energy that has been accumulating since beginning-less time by not recognizing that the external world is of mind itself, all things are comprehensible under the aspects of individuality and generality. By reason of clinging to these false-imaginings there is multitudinous-ness of appearances, which are imagined, to be real but which are only imaginary. To illustrate: when a magician depending on grass, wood, shrubs and creepers, exercises his art, many shapes and beings take form that are only magically created; sometimes they even make figures that have bodies and that move and act like human beings; they are variously and fancifully discriminated but there is no reality in them; everyone but children and the simple-minded know that they are not real. Likewise based upon the notion of relativity false-imagination perceives a variety of appearances, which the discriminating mind proceeds to objectify and name and become attached to, and memory and habit-energy perpetuate. Here is all that is necessary to constitute the self-nature of false-imagination. The various features of false imagination can be distinguished as follows: as regards words, meaning, individual marks, property, self-nature, cause, philosophical views, reasoning, birth, no-birth, dependence, bondage and emancipation. Discrimination of words is the becoming attached to various sounds carrying familiar meanings.

Discrimination of meaning comes when one imagines that words rise depending upon whatever subjects they express, and which subjects are regarded as self-existent. Discrimination of individual marks is to imagine that whatever is denoted in words concerning the multiplicities of individual marks (which in themselves are like a mirage) is true, and clinging tenaciously to them, to discriminate all things according to such categories as warmth, fluidity, motility, and solidity. Discrimination of property is to desire a state of wealth, such as gold, silver, and various precious stones.

Discrimination of self-nature is to make discriminations according to the views of the philosophers in reference to the self-nature of all things which they imagine and stoutly maintain to be true, saying: "This is just what it is and it cannot be otherwise." Discrimination of cause is to distinguish the notion of causation in reference to being and non-being and to imagine that there are such things as "cause-signs." Discrimination of philosophical views means considering different views relating to the notions of being and non-being, oneness and otherness, both-ness and not-both-ness, existence and non-existence, all of which are erroneous, and becoming attached to particular views. Discrimination of reasoning means the teaching whose reasoning is based on the grasping of the notion and ego-substance and what belongs to it. Discrimination of birth means getting attached to the notion that things come into existence and pass out of existence according to causation. Discrimination of no-birth is to see that causeless substances which were not, come into existence by reason of causation. Discrimination of dependence means the mutual dependence of gold and the filaments made of it. Discriminations of bondage and imagination is like imagining that there is something bound because of something binding, as in the case of a man who ties a knot and loosens one. These are the various features of false-imagination to which all the ignorant and simple-minded cling. Those attached to the notion of relativity are attached to the notion of the multitudinous-ness of things, which arises from false-

imagination. It is like seeing varieties of objects depending upon Maya, but these varieties thus revealing themselves are discriminated by the ignorant as something other than Maya itself, according to their way of thinking. Now the truth is, Maya and varieties of objects are neither different nor not different; if they were different, varieties of objects would not have Maya for their characteristic; if they were not different there would be no distinction between them. But as there is a distinction these two-- Maya and variety of objects--are neither different nor not different, for the very good reason: they are one thing.

Mahamati said to the Blessed One: Is error an entity or not? The Blessed One replied: Error has no character in it making for attachment; if error had such a character no liberation would be possible from its attachment to existence, and the chain of origination would only be understood in the sense of creation as upheld by the philosophers. Error is like Maya, also, and as Maya is incapable from producing other Maya, so error in itself cannot produce error; it is discrimination and attachment that produce evil thoughts and faults. Moreover, Maya has no power of discrimination in itself; it only rises when invoked by the charm of the magician. Error has in itself no habit-energy; habit-energy only rises from discrimination and attachment. Error in itself has no faults; faults are due to the confused discriminations fondly cherished by the ignorant concerning ego-soul and its mind. The wise have nothing to do either with Maya or error.

Maya, however, is not an unreality because it only has the appearance of reality; all things have the nature of Maya. It is not because all things are imagined and clung to because of the multitudinous-ness of individual signs that they are like Maya; it is because they are alike unreal and as quickly appearing and disappearing. Being attached to erroneous thoughts they confuse and contradict themselves and others. As they do not clearly grasp the fact that the world is no more than mind itself, they imagine and

cling to causation, work, birth and individual signs, and their thoughts are characterized by error and false-imaginings. The teaching that all things are characterized by the self-nature of Maya and a dream is meant to make the ignorant and simple-minded cast aside the idea of self-nature in anything.

False-imagining teaches that such things as light and shade, long and short, black and white are different and are to be discriminated; but they are not independent of each other; they are only different aspects of the same thing, they are terms of relation and not of reality. Conditions of existence are not of a mutually exclusive character; in essence things are not two but one. Even Nirvana and Samsára's world of life and death are aspects of the same thing, for there is no Nirvana except where is Samsára, and no Samsára except where is Nirvana. All duality is falsely imagined.

Mahamati, you, and all Bodhisattvas should discipline yourselves in the realization and patience acceptance of the truths of the emptiness, un-born-ness, no self-nature-ness, and the non-duality of all things. This teaching is found in all the sutras of all the Buddhas and is presented to meet the varied dispositions of all beings, but it is not the Truth itself. These teachings are only a finger pointing towards Noble Wisdom. They are like a mirage with its springs of water, which the deer take to be real and chase after. So with the teachings in all the sutras: They are intended for the consideration and guidance of the discriminating minds of all people, but they are not the Truth itself, which can only be self-realized within one's deepest consciousness.

Mahamati, you and all the Bodhisattvas must seek for this inner self-realization of Noble Wisdom, and not be captivated by word teaching.

Chapter III

Right Knowledge or Knowledge of Relations

Then Mahamati said: Pray tell us, Blessed One, about the being and the non-being of all things?

The Blessed One replied: People of this world are dependent in their thinking on one of two things: on the notion of being whereby they take pleasure in realism, or in the notion of non-being whereby they take pleasure in nihilism; in either case they imagine emancipation where there is no emancipation. Those who are dependent upon notions of being, regard the world as rising from a causation that is really existent, and that this actually existing and becoming world does not take its rise from a causation that is non-existent. This is the realistic view as held by some people. Then there are other people who are dependent on the notion of the non-being of all things. These people admit the existence of greed, anger and folly, and at the same time they deny the existence of the things that produce greed, anger and folly. This is not rational, for greed, anger and folly are no more to be taken hold of as real than are things; they neither have substance nor individual marks. Where there is a state of bondage, there is binding and means for binding; but where there is emancipation, as in the case of Buddhas, Bodhisattvas, masters and disciples, who have ceased to believe in both being and non-being, there is neither bondage, binding nor means for binding.

It is better to cherish the notion of an ego-substance than to entertain the notion of emptiness derived from the view of being and non-being, for those who so believe fail to understand the fundamental fact that the external world is nothing but a manifestation of mind. Because they see things as transient, as rising from cause and passing away from cause, now dividing, now combining into the elements which make up the aggregates of personality and its external world and now passing away, they are

doomed to suffer every moment from the changes that follow one after another, and finally are doomed to ruin.

Then Mahamati asked the Blessed One, saying: Tell us, Blessed One, how all things can be empty, un-born, and have no self-nature, so that we may awakened and quickly realize highest enlightenment?

The Blessed One replied: What is emptiness, indeed! It is a term whose very self-nature is false-imagination, but because of one's attachment to false-imagination we are obliged to talk of emptiness, no-birth, and no self-nature. There are seven kinds of emptiness: emptiness of mutuality which is non-existence; emptiness of individual marks; emptiness of self-nature; emptiness of no-work, emptiness of work; emptiness of all things in the sense that they are unpredictable, and emptiness in its highest sense of Ultimate Reality.

By the emptiness of mutuality, which is non-existent, is meant that when a thing is missing here, one speaks of it being empty here. For instance: in the lecture hall of Mrigarama there are no elephants present, nor bulls, nor sheep; but as to monks there are many present. We can rightly speak of the hall as being empty as far as animals are concerned. It is not asserted that the lecture hall is empty of its own characteristics, or that the monks are empty of that which makes up their monk hood, nor that in some other place there are no elephants, bulls, nor sheep to be found. In this case we are speaking of things in their aspect of individuality and generality, but from the point of view of mutuality some things do not exist somewhere. This is the lowest form of emptiness and is to be sedulously put away.

By emptiness of individual marks is meant that all things have no distinguishing marks of individuality and generality. Because of mutual relations and interactions things are superficially discriminated but when they are further and more carefully

investigated and analyzed they are seen to be non-existent and nothing as to individuality and generality can be predicated of them. Thus when individual marks can no longer be seen, ideas of self, otherness and both-ness, no longer hold good. So it must be said that all things are empty of self-marks.

By emptiness of self-nature is meant that all things in their self-nature are un-born; therefore, it is said that things are empty as to self-nature. By emptiness of 'no work' is meant that the aggregate of elements that makes up personality and its external world is Nirvana itself and from the beginning there is no activity in them; therefore, one speaks of the emptiness of 'no work'. By emptiness of work is meant that the aggregates being devoid of an ego and its belongings, go on functioning automatically as there is mutual conjunction of causes and conditions; thus one speaks of the emptiness of work. By emptiness of all things in the same sense that they are unpredictable is meant that, as the very nature of false-imagination is inexpressible, so all things are unpredictable, and, therefore, are empty in that sense. By emptiness in its highest sense of the emptiness of Ultimate Reality is meant that the in the attainment of inner self-realization of Noble Wisdom there is no trace of habit-energy generated by erroneous conceptions; thus one speaks of the highest emptiness of Ultimate Reality.

When things are examined by right knowledge there are no signs obtainable which could characterize them with marks of individuality and generality, therefore, they are said to have no self-nature. Because these signs of individuality and generality are seen both as existing and yet are known to be non-existent, are seen as going out and yet are known not to be going out, they are never annihilated. Why is this true? For this reason; because individual signs that should make up the self-nature of all things are non-existent. Again in their self-nature things are both eternal and non-eternal. Things are not eternal because the marks of individuality appear and disappear, that is, the marks of self-nature

are characterized by non-eternality. On the other hand, because things are un-born and are only mind-made, they are in a deep sense eternal. That is, things are eternal because of their very non-eternality.

Further, besides understanding the emptiness of all things both in regard to substance and self-nature, it is necessary for Bodhisattvas to clearly understand that all things are un-born. It is not asserted that things are not born in a superficial sense, but that in a deep sense they are not born of themselves. All that can be said, is this, that relatively speaking, there is a constant stream of becoming, a momentary and uninterrupted change from one state of appearance to another. When it is recognized that the world as it presents itself is no more than a manifestation of mind, then birth is seen as no-birth, and all existing objects, concerning which discrimination asserts that they are and are not, are non-existent and, therefore, un-born; being devoid of agent and action things are un-born.

If things are not born of being and non-being, but are simply manifestations of mind itself, they have no reality, no self-nature: they are like the horns of a hare, a horse, a donkey, a camel. But the ignorant and simple-minded, who are given over to their false and erroneous imaginings, discriminate things where they are not. To the ignorant the characteristic marks of the self-nature of body-property-and-abode seem to be fundamental and rooted in the very nature of mind itself, so they discriminate their multitudinous-ness and become attached to them.

There are two kinds of attachment: attachment to objects as having a self-nature, and attachment to words as having self-nature. The first takes place by not knowing that the external world is only a manifestation of the mind itself; and the second arises from one's clinging to words and names by reason of habit-energy. In the teaching of no-birth, causation is out of place because, seeing that

all things are like Maya and a dream, one does not discriminate individual signs. That all things are un-born and have no self-nature because they are like Maya is asserted to meet the thesis of the philosophers that birth is by causation. They foster the notion that the birth of all things is derived from the concept of being and non-being, and fail to regard it as it truly is, as caused by attachments to the multitudinous-ness which arises from discriminations of the mind itself.

Those who believe in the birth of something that has never been in existence and, coming into existence, vanishes away, are obliged to assert that things come to exist and vanish away by causation – such people find no foothold in my teachings. When it is realized that there is nothing born, and nothing passes away, then there is no way to admit being and non-being, and the mind becomes quiescent.

Then Mahamati said to the Blessed One: The philosophers declare that the world rises from causal agencies according to the law of causation; they state that their cause is unborn and is not annihilated. They mention nine primary elements: Ishvara the Creator, the Creation, atoms, etc., which being elementary are unborn and not to be annihilated. The Blessed One, while teaching that all things are un-born and that there is no annihilation, also declares that the world takes its rise from ignorance, discrimination, attachment, deed, etc., working according to the law of causation. Though the two sects of elements may differ in form and name, there does not appear to be any essential difference between the two positions. If there is anything that is distinctive and superior in the Blessed One's teaching, pray tell us, Blessed One, what is it?

The Blessed One replied: My teaching of no-birth and no-annihilation is not like that of the philosophers, nor is it like their doctrine of birth and impermanency. That to which the philosophers ascribe the characteristic of no-birth and no-annihilation is the self-

nature of all things, which causes them to fall into the dualism of being and non-being. My teaching transcends the whole conception of being and non-being; it has nothing to do with birth, abiding and destruction; nor with existence and non-existence. I teach that the multitudinous-ness of objects have no reality in themselves but are only seen of the mind and, therefore, are of the nature of Maya and a dream. I teach the non-existence of things because they carry no signs of any inherent self-nature. It is true that in one sense they are seen and discriminated by the senses as individualized objects; but in another sense, because of the absence of any characteristic marks of self-nature, they are not seen but are only imagined. In one sense they are graspable, but in another sense, they are not graspable.

When it is clearly understood that there is nothing in the world but what is seen of the mind itself, discrimination no more rises, and the wise are established in their true abode, which is the realm of quietude. The ignorant discriminate and work trying to adjust themselves to external conditions, and are constantly perturbed in mind; unrealities are imagined and discriminated, while realities are unseen and ignored. It is not so with the wise. To illustrate: What the ignorant see is like the magically-created city of the Gandharvas, where children are shown, street and houses, and phantom merchants, and people going in and coming out. This imaginary city with its streets and houses and people going in and coming out, are not thought of as being born or being annihilated, because in their case there is no question as to their existence or non-existence. In like manner, I teach, that there is nothing made nor un-made; that there is nothing that has connection with birth and destruction except as the ignorant cherish falsely imagined notions as to the reality of the external world. When objects are not seen and judged as they truly are in themselves, there is discrimination and clinging to the notions of being and non-being, and individualized self-nature, and as long as these notions of individuality and self-nature persist, the philosophers are bound to

explain the external world by a law of causation. This position raises the question of a first cause, which the philosophers meet by asserting that their first cause, Ishvara and the primal elements, are un-born and un-annihilate; which position is without evidence and is irrational.

Ignorant people and worldly philosophers cherish a kind of no-birth, but it is not the no-birth, which I teach. I teach the un-born-ness of the un-born essence of all things which teaching is established in the minds of the wise by their self-realization of Noble Wisdom. A ladle, clay, a vessel, a wheel, or seeds, or elements – these are external conditions; ignorance, discrimination, attachment, habit, karma, - these are inner conditions. When this entire universe is regarded as concatenation and as nothing else but concatenation, then the mind, by its patient acceptance of the truth that all things are un-born, gains tranquility.

Chapter IV

Perfect Knowledge or Knowledge of Reality

Then Mahamati asked the Blessed One: Pray tell us, Blessed One, about the five Dharmas, so that we may fully understand perfect knowledge?

The Blessed One replied: The five Dharmas are: appearance, name, discrimination, right-knowledge, and Reality. By appearance is meant that which reveals itself to the senses and to the discriminating-mind and is perceived as form, sound, odor, taste, and touch. Out of these appearances ideas are formed, such as clay, water, jar, etc., by which one says: this is such and such a thing and no other, this is name. When appearances are contrasted and names compared, as when we say: this is an elephant, this is horse, a cart, a pedestrian, a man, a woman, or, this is mind and what belongs to it, the things thus named are said to be discriminated. As these discriminations come to be seen as

mutually conditioning, as empty of self-substance, as un-born, and thus come to be seen as they truly are, that is, as manifestations of the mind itself, this is right-knowledge. By it the wise cease to regard appearances and names as realities.

When appearances and names are put away and all discrimination ceases, that which remains is the true and essential nature of things and, as nothing can be predicated as to the nature of essence, it is called the "Suchness" of Reality. This universal, undifferentiated, inscrutable, "Suchness" is the only Reality, but it is variously characterized as Truth, Mind-essence, Transcendental Intelligence, Noble Wisdom, etc. This Dharma of the imagelessness of the Essence-nature of Ultimate Reality is the Dharma, which has been proclaimed by all the Buddhas, and when all things are understood in full agreement with it, one is in possession of Perfect Knowledge, and is on his way to the attainment of the Transcendental Intelligence of the Tathágotas.

Then Mahamati said to the Blessed One: Are the three self-natures, of things, ideas, and Reality, to be considered as included in the Five Dharmas, or as having their own characteristics complete in themselves.

The Blessed One replied: The three self-natures, the eightfold mind-system, and the twofold ego-less-ness are all included in the Five Dharmas. The self-natures of things, of ideas, and of the six-fold mind-system, correspond with the Dharmas of appearance, name and discrimination; the self-nature of Universal Mind and Reality corresponds to the Dharmas of right-knowledge and "Suchness."

By becoming attached to what is seen of the mind itself, there is an activity awakened which is perpetuated by habit-energy that becomes manifest in the mind-system, from the activities of the mind-system there rises the notion of an ego-soul and its

belongings; the discriminations, attachments, and notion of an ego-soul, rising simultaneously like the sun and its rays of light.

By the ego-less-ness of things is meant that the elements that make up the aggregates of personality and its objective world being characterized by the nature of Maya and destitute of anything that can be called self-substance are therefore un-born and have no self-nature. How can *things* be said to have an ego-soul? By the ego-less-ness of persons is meant is that in the aggregates that make up personality there is no ego-substance, nor anything that is like an ego-substance nor that belongs to it. The mind-system, which is the most characteristic mark of personality, originated in ignorance, discrimination, desire, and deed; and its activities are perpetuated by perceiving, grasping, and becoming attached to objects as if they were real. The memory of these discriminations, desires, attachments and deeds is stored in Universal Mind since beginning-less time, and is still being accumulated where it conditions the appearance of personality and its environment and brings about constant change and destruction from moment to moment. The manifestations are like a river, a seed, a lamp, a cloud, the wind; Universal mind in its voraciousness to store up everything, is like a monkey never at rest, like a fly ever in search of food and without partiality, like a fire that is never satisfied, like a water-lifting machine that goes on rolling. Universal mind as defiled by habit-energy is like a magician that causes phantom things and people to appear and move about. A thorough understanding of these things is necessary to an understanding of the ego-less-ness of persons.

There are four kinds of Knowledge: Appearance-knowledge, relative-knowledge, perfect-knowledge, and Transcendental Intelligence. Appearance-knowledge belongs to the ignorant and simple-minded who are addicted to the notion of being and non-being, and who are frightened at the thought of being un-born. It is produced by the concordance of the triple combination and

attaches itself to the multiplicities of objects; it is characterized by attainability and accumulation; it is subject to birth and destruction. Appearance-knowledge belongs to wordmongers who revel in discriminations, assertions, and negations.

Relative-knowledge belongs to the mind-world of the philosophers. It rises from the mind's ability to consider the relations which appearances bear to each other and to the mind considering them, it rises from the mind's ability to arrange, combine, and analyze these relations by its powers of discursive logic and imagination, by reason of which it is able to peer into the meaning and significance of things.

Perfect-knowledge (*jnana*) belongs to the world of the Bodhisattvas who recognize that all things are but manifestations of mind; who clearly understand the emptiness, the un-born-ness, the ego-less-ness of all things; and who have entered into an understanding of the Five Dharmas, the twofold ego-less-ness, and into the truth of imageless-ness. Perfect-knowledge differentiates the Bodhisattva stages, and is the pathway and entrance into the exalted state of self-realization of Noble Wisdom.

Perfect-knowledge belongs to the Bodhisattvas who are entirely free from the dualisms of being and non-being, no-birth and no-annihilation, all assertions and negations, and who, by reason of self-realization, have gained an insight into the truths of ego-less-ness and imageless-ness. They no longer discriminate the world as subject to causation: they regard the causation that rules the world as something like the fabled city of the Gandharvas. To them the world is like a vision and a dream, it is like the birth and death of a barren-woman's child; to them there is nothing evolving and nothing disappearing.

The wise who cherish Perfect-knowledge, may be divided into three classes, disciples, masters and Arhats. Common disciples are separated from masters as common disciples continue to cherish

the notion of individuality and generality; masters rise from common disciples when, forsaking the errors of individuality and generality, they still cling to the notion of an ego-soul by reasons of which they go off by themselves into retirement and solitude. Arhats rise when the error of all discrimination is realized. Error being discriminated by the wise turns into Truth by virtue of the "turning-about" that takes place within the deepest consciousness. Mind, thus emancipated, enters into perfect self-realization of Noble Wisdom.

But, Mahamati, if you *assert* that there is such a thing as Noble Wisdom, it no longer holds good, because anything of which something is asserted thereby partakes of the nature of being and is thus characterized with the quality of birth. The very assertion: "All things are un-born" destroys the truthfulness of it. The same is true of the statements: "All things are empty", and "All things have no self-nature," both are untenable when put in the form of assertions. But when it is pointed out that all things are like a dream and a vision, it means that in one way they are perceived, and in another way they are not perceived; that is, in ignorance they are perceived but in Perfect-knowledge they are not perceived. All assertions and negations being thought-constructions are un-born. Even the assertion that Universal Mind and Noble Wisdom are Ultimate Reality, is thought construction and, therefore, is un-born. As "things" there is no Universal Mind, there is no Noble Wisdom; there is no Ultimate Reality. The insight of the wise who move about in the realm of imageless-ness and its solitude is pure. That is, for the wise all "things" are wiped away and even the state of imageless-ness ceases to exist.

Chapter V

The Mind System

Then Mahamati said to the Blessed One: Pray tell us, Blessed One, what is meant by the mind (*citta*)?

The Blessed One replied: All things of this world, be they seemingly good or bad, faulty or faultless, effect producing or not effect-producing, receptive or non-receptive, may be divided into two classes: evil out-flowings and the non out-flowing good. The five grasping elements that make up the aggregates of personality, namely, form, sensation, perception, discrimination, and consciousness, and that are imagined to be good and bad, have their rise in the habit-energy of the mind-system, they are the evil out-flowings of life. The spiritual attainments and the joys of the Samádhis and the fruitage of the Samapatis that come to the wise through their self-realization of Noble Wisdom and that culminate in their return and participation in the relations of the triple world are called the non out-flowing good.

The mind-system, which is the source of the evil out-flowings, consists of the five sense organs and their accompanying sense-minds (*Vijnanas*) all of which are unified in the discriminating-mind (*manovijnana*). There is an unending succession of sense-concepts flowing into this discriminating or thinking-mind, which combines them and discriminates them and passes judgment upon them as to their goodness or badness. Then follows aversion to or desire for them and attachment and deed; thus the entire system moves on continuously and closely bound together. But it fails to see and understand that what it sees and discriminates and grasps is only a manifestation of its own activity and has no other basis, and so the mind goes on erroneously perceiving and discriminating differences of forms and qualities, not remaining still even for a minute.

In the mind-system there are three modes of activity distinguishable: the sense-minds functioning while remaining in their original nature, the sense-minds as producing effects, and the sense-minds as evolving. By normal functioning the sense-minds grasp appropriate elements of their external world, by which sensation and perception arise at once and by degrees in every

sense-organ and every sense-mind, in the pores of the skin, and even in the atoms that make up the body, by which the whole field is apprehended like a mirror reflecting objects, and not realizing that the external world itself is only a manifestation of mind. The second mode of activity produces effects by which these sensations react on the discriminating mind to produce perceptions, attractions, aversions, grasping, deed and habit. The third mode of activity has to do with the growth, development and passing of the mind-system, that is, the mind-system is in subjection to its own habit-energy accumulated from beginning-less time, as for instance: the "eye-ness" in the eye that predisposes it to grasp and become attached to multiple forms and appearances. In this way the activities of the evolving mind-system by reason of its habit-energy stirs up waves of objectivity in the face of Universal Mind, which in turn conditions the activities and evolvement of the mind-system. Appearances, perception, attraction, grasping, deed, habit, reaction, condition one another incessantly, and the functioning sense-minds, the discriminating-mind and Universal Mind are thus bound up together. Thus, by reason of discrimination of that which by nature Maya-like and unreal false-imagination and erroneous reasoning takes place, action follows and its habit-energy accumulates thereby defiling the pure face of Universal Mind, and as a result the mind-system comes into functioning and the physical body has its genesis. But the discriminating-mind has no thought that by its discriminations and attachments it is conditioning the whole body and so the sense-minds and the discriminating-mind go on mutually related and mutually conditioned in a most intimate manner and building up a world of representations out of the activities of its own imagination. As a mirror reflects forms, the perceiving senses perceive appearances which the discriminating-mind gathers together and proceeds to discriminate, to name and become attached to. Between these two functions there is no gap, nevertheless, they are mutually conditioning. The perceiving senses grasp that for which they have an affinity, and there is a transformation takes place in their structure by reason of which the

mind proceeds to combine, discriminate, apprise, and act; then follows habit-energy and the establishing of the mind and its continuance.

The discriminating-mind because of its capacity to discriminate, judge, select and reason about, is also called the thinking-mind, or intellectual-mind. There are three divisions of its mental activity: mentation which functions in connection with attachment to objects and ideas, mentation that functions in connection with general ideas, and mentation that examines into the validity of these general ideas. The mentation, which functions in connection with attachment to objects and ideas derived from discrimination, discriminates the mind from its mental processes and accepts the ideas from it as being real and becomes attached to them. A variety of false judgments are thus arrived at as to being, multiplicity, individuality, value, etc., a strong grasping takes place which is perpetuated by habit-energy and thus discrimination goes on asserting itself.

These mental processes give rise to general conceptions of warmth, fluidity, motility, and solidity, as characterizing the objects of discrimination, while the tenacious holding to these general ideas gives rise to proposition, reason, definition, and illustration, all of which lead to the assertions of relative knowledge and the establishment of confidence in birth, self-nature, and an ego-soul.

By mentation as an examining function is meant the intellectual act of examining into these general conclusions as to their validity, significance, and truthfulness. This is the faculty that leads to understanding, right-knowledge and points the way to self-realization.

Then Mahamati said to the Blessed One: Pray tell us, Blessed One, what relation ego-personality bears to the mind-system?

The Blessed One replied: To explain it, it is first necessary to speak of the self-nature of the five grasping aggregates that make up personality, although as I have already shown they are empty, unborn, and without self-nature. These five grasping aggregates are: form, sensation, perception, discrimination, consciousness. Of these, form belongs to what is made of the so-called primary elements, whatever they may be. The four remaining aggregates are without form and ought not to be reckoned as four, because they merge imperceptibly into one another. They are like space, which cannot be numbered; it is only due to imagination that they are discriminated and likened to space. Because things are endowed with appearances of being, characteristic-marks, perceivable-ness, abode, work, one can say that they are born of effect-producing causes, but this cannot be said of these four intangible aggregates for they are without form and marks. These four mental aggregates that make up personality are beyond calculability, they are beyond the four propositions, they are not to be predicated as existing or as not existing, but together they constitute what is known as mortal-mind. They are even more Maya-like and dream-like than are things, nevertheless, as discriminating mortal-mind they obstruct the self-realization of Noble Wisdom. But it is only by the ignorant that they are enumerated and thought of as an ego-personality; the wise do not do so. This discrimination of the five aggregates that make up personality and that serve as a basis for an ego-soul and ground for its desires and self-interests must be given up, and in its place the truth of image-less-ness and solitude should be established.

Then said Mahamati to the Blessed One: Pray tell us, Blessed One, about Universal Mind and its relation to the lower mind-system?

The Blessed One replied: The sense-minds and their centralized discriminating-mind are related to the external world, which is a manifestation of itself and is given over to perceiving, discriminating, and grasping its Maya-like appearances. Universal

Mind (*Alaya-Vijnana*) transcends all individuation and limits. Universal Mind is thoroughly pure in its essential nature, subsisting unchanged and free from faults of impermanence, undisturbed by egoism, unruffled by distinctions, desires and aversions. Universal Mind is like a great ocean, its surface ruffled by waves and surges but its depths remaining forever unmoved. In itself it is devoid of personality and all that belongs to it, but by reason of the defilements upon its face it is like an actor and plays a variety of parts, among which a mutual functioning takes place and the mind-system arises. The principle of intellection becomes divided and mind the functions of mind, the evil out-flowings of mind, take on individuation. The sevenfold gradation of mind appears: namely, intuitive self-realization, thinking-desiring-discriminating, seeing, hearing, tasting, smelling, touching, and all their interactions and reactions take their rise.

The discriminating-mind is the cause of the sense-minds and is their support and with them is kept functioning as it describes and becomes attached to a world of objects, and then, by means of its habit-energy, it defiles the face of Universal Mind. Thus Universal Mind becomes the storage and clearinghouse of all the accumulated products of mentation and action since beginning-less time.

Between Universal Mind and the individual discriminating-mind is the intuitive-mind (*manas*), which is dependent upon Universal Mind for its cause and support and enters into relation with both. It partakes of the universality of Universal Mind, shares its purity, and like it, is above form and momentary-ness. It is through the intuitive-mind that the good non out-flowings emerge, are manifested and are realized. Fortunate it is that intuition is not momentary for if the enlightenment, which comes by intuition, were momentary the wise would lose their "wise-ness" which they do not. But the intuitive-mind enters into relations with the lower mind-system, shares its experiences and reflects upon its activities.

Intuitive-mind is one with Universal Mind by reason of its participation in Transcendental Intelligence (*Arya-jnana*), and is one with the mind-system by its comprehension of differentiated knowledge (*Vijnana*). Intuitive-mind has no body of its own nor any marks by which it can be differentiated. Universal Mind is its cause and support but it is evolved along with the notion of an ego and what belongs to it, to which it clings and upon which it reflects. Through intuitive-mind, by the faculty of intuition, which is a mingling of both identity and perceiving, the inconceivable wisdom of Universal Mind is revealed and made realizable. Like Universal Mind it cannot be the source of error.

The discriminating mind is a dancer and a magician with the objective world as his stage. Intuitive-mind is the wise jester who travels with the magician and reflects upon his emptiness and transiency. Universal Mind keeps the record and knows what must be and what may be. It is because of the activities of the discrimination mind that error rises and an objective world evolves and the nation of an ego soul becomes established. If and when the discriminating mind can be gotten rid of, the whole mind system will cease to function and universal Mind will alone remain. Getting rid of the discriminating mind removes the cause of all error.

Then said Mahamati to the Blessed One: Pray tell us, Blessed One, what is meant by the cessation of the mind-system?

The Blessed One replied: The five sense-functions and their discriminating and thinking function have their risings and complete ending from moment to moment. They are born with discrimination as cause, with form and appearance and objectivity closely linked together as condition. The will-to-live is the mother and ignorance is the father. By setting up names and forms greed is multiplied and thus the mind goes on mutually conditioning and being conditioned. By becoming attached to names and forms, not realizing that they have no more basis than the activities of the

mind itself, error rises, false-imagination as to pleasure and pain rises, and the way to emancipation is blocked. The lower system of sense-minds and the discriminating-mind do not really suffer pleasure and pain – they only imagine they do. Pleasure and pain are the deceptive reactions of mortal-mind as it grasps an imaginary objective world.

There are two ways in which the ceasing of the mind-system may take place: as regards form, and as regards continuation. The sense organs function as regards form by the interaction of form, contact and grasping; and they cease to function when this contact is broken. As regards continuation, when these interactions of form, contact and grasping cease, there is no more continuation of the seeing, hearing and other sense functions; with the ceasing of these sense functions, the discriminations, grasping and attachments of the discriminating-mind cease; and with their ceasing act and deed and their habit-energy cease, and there is no more accumulation of karma-defilement on the face of Universal Mind.

If the evolving mortal-mind were of the same nature as Universal Mind the cessation of the lower mind-system would mean the cessation of Universal Mind, but they are different for Universal Mind is not the cause of mortal-mind. There is no cessation of Universal Mind in its pure and essence-nature. What ceases to function is not Universal Mind in its essence-nature, but is the cessation of the effect-producing defilements upon its face that have been caused by the accumulation of the habit-energy of the activities of the discriminating and thinking mortal-mind. There is no cessation of Divine Mind, which in itself, is the abode of Reality and the Womb of Truth.

By the cessation of the sense-minds is meant, not the cessation of their perceiving functions, but the cessation of their discriminating and naming activities, which are centralized, in the discriminating

mortal-mind. By the cessation of the mind-system as a whole is meant, the cessation of discrimination, the clearing away of the various attachments, and, therefore, the clearing away of the defilements of habit-energy in the face of Universal Mind which have been accumulating since beginning-less time by reason of these discriminations, attachments, erroneous reasoning's, and following acts. The cessation of the continuation aspect of the mind-system, namely, the discriminating mortal-mind the entire world of Maya and desire disappears. Getting rid of the discriminating mortal mind. With the cessation of mortal mind the entire world of Maya and desire disappears. Getting rid of the discriminating mortal-mind is Nirvana.

But the cessation of the discriminating-mind cannot take place until there has been a "turning-about" in the deepest seat of consciousness. The mental habit of looking outward by the discriminating-mind upon an external objective world must be given up, and a new habit of realizing Truth within the intuitive-mind by becoming one with the Truth itself must be established. Until this intuitive self-realization of Noble Wisdom is attained, the evolving mind-system will go on. But when an insight into the five Dharmas, the three self-natures, and the twofold ego-less-ness is attained, then the way will be opened for this "turning-about" to take place. With the ending of pleasure and pain, of conflicting ideas, of the disturbing interests of egoism, a state of tranquilization will be attained in which the truths of emancipation will be fully understood and there will be no further evil out-flowings of the mind-system to interfere with the perfect self-realization of Noble Wisdom.

Chapter VI

Transcendental Intelligence

Then said Mahamati: Pray tell us, Blessed One, what constitutes Transcendental Intelligence?

The Blessed One replied: Transcendental Intelligence is the inner state of self-realization of Noble Wisdom. It is realized suddenly and intuitively as the "turning-about" takes place in the deepest seat of consciousness; it neither enters nor goes out – it is like the moon seen in water. Transcendental Intelligence is not subject to birth or destruction; it has nothing to do with combination or concordance; it is devoid of attachment and accumulation; it transcends all dualistic concepts.

When Transcendental Intelligence is considered, four things must be kept in mind: words, meanings, teachings and Noble Wisdom (*Arya-Prajna*). Words are employed to express meanings but they are dependent upon discriminations and memory as cause, and upon the employment of sounds or letters by which a mutual transference of meaning is possible. Words are only symbols and may or may not clearly and fully express the meaning intended and, moreover, words may be understood quite differently from what was intended by the speaker. Words are neither different nor not different from meaning and meaning stands in the same relation to words.

If meaning is different from words it could not be made manifest by means of words; but meaning is illumined by words as things are by a lamp. Words are just like a man carrying a lamp to look for his property, by which he can say: this is my property. Just so, by means of words and speech originating in discrimination, the Bodhisattva can enter into the meaning of the teachings of the Tathágatas and through the meaning he can enter the exalted state of self-realization of Noble Wisdom, which, in itself, is free from word discrimination. But if a man becomes attached to the literal meaning of words and holds fast to the illusion that words and meaning are in agreement, especially in such things as Nirvana which is un-born and un-dying, or as to distinctions of the Vehicles, the five Dharmas, the three self-natures, then he will fail to understand the true meaning and will become entangled in

assertions and refutations. Just as varieties of objects are seen and discriminated in dreams and in visions, so ideas and statements are discriminated erroneously and error goes on multiplying.

The ignorant and simple-minded declare that meaning is not otherwise than words that as words are, so is meaning. They think that as meaning has no body of its own that it cannot be different from words and, therefore, declare meaning to be identical to words. In this they are ignorant of the nature of words, which are subject to birth and death, whereas meaning is not; words are dependent upon letters and meaning is not; meaning is apart from existence and non-existence, it has no substratum, it is un-born. The Tathágatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books.

This does not mean that letters and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds, while meaning and truth are not. But if Truth were not expressed in words and books, the scriptures, which contain the meaning of Truth, would disappear, and when the scriptures disappear there will be no more disciples and masters and Bodhisattvas and Buddhas, and there will nothing to teach. But no one must become attached to the words of the scriptures because even the canonical texts sometimes deviate from their straightforward course owing to the imperfect functioning of sentient minds. Religious discourses are given by myself and other Tathágatas in response to the varying needs and faiths of all manner of being, in order to free them from dependence upon the thinking function of the mind-system, but they are not given to take the place of the self-realization of Noble Wisdom. When there is

recognition that there is nothing in the world but what is seen of the mind itself, all dualistic discriminations will be discarded and the truth of image-less-ness will be understood, and will be seen to be in conformity with the meaning rather than with words and letters.

The ignorant and simple-minded being fascinated with their self-imaginings and erroneous reasoning's, keep on dancing and leap about, but are unable to understand the discourse by words about the truth of self-realization, much less are they able to understand the Truth itself. Clinging to the external world, they cling to the study of books which are a means only, and do not know properly how to ascertain the truth of self-realization, which is Truth unspoiled by the four propositions. Self-realization is an exalted state of inner attainment which transcends all dualistic thinking and which is above the mind-system with its logic, reasoning, theorizing, and illustrations. The Tathágatas discourse to the ignorant, but sustain Bodhisattvas as they seek self-realization of Noble Wisdom.

Therefore, let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters. When a man with his finger-tip points to something to somebody, the finger-tip may be mistaken for the thing pointed at; in the like manner the ignorant and simple-minded, like children, are unable even to the day of their death to abandon the idea that the finger-tip of words there is meaning itself. They cannot realize Ultimate Reality because of their intent, clinging to words, which were intended to be no more than a pointing finger. Words and their discrimination bind one to the dreary round of rebirths into the world of birth-and-death; meaning stands alone and is a guide to Nirvana. Meaning is attained by much learning, and much learning is attained by becoming conversant with the meaning and not with words; therefore, let seekers for truth reverently approach those who are wise and avoid the sticklers for particular words.

As for teachings: there are priests and popular preachers who are given to ritual and ceremony and who are skilled in the various incantations and in the art of eloquence; they should not be honored nor reverently attended upon, for what one gains from them is emotional excitement and worldly enjoyment; it is not the Dharma. Such preachers, by their clever manipulation of words and phrases and various reasoning's and incantations, being the mere prattle of a child, as far as one can make out and not at all in accordance with truth nor in unison with meaning, only serves to awaken sentient and emotion, while it stupefies the mind. As he himself does not understand the meaning of all things, he only confuses the minds of his hearers with his dualistic views. Not understanding himself, that there is nothing but what is seen of the mind, and himself attached to the notion of self-nature in external things, and unable to know one path from another, he has no deliverance to offer others. Thus these priests and popular preachers who are clever in various incantations and skilled in the art of eloquence, themselves never being emancipated from such calamities as birth, old age, disease, sorrow, lamentation, pain and despair, lead the ignorant into bewilderment by means of their various words, phrases, examples, and conclusions.

Then there are the materialistic philosophers. No respect nor service is to be shown to them because their teachings, though they may be explained using hundred of thousands of words and phrases, do not go beyond the concerns of this world and this body and in the end they lead to suffering. As the materialists recognize no truth as existing by itself, they are split up into many schools, each of which clings to its own way of reasoning.

But there is that which does not belong to materialism and which is not reached by the knowledge of the philosophers who cling to false-discriminations and erroneous reasoning's because they fail to see that, fundamentally, there is no reality in external objects. When it is recognized that there is nothing beyond what is seen of

the mind itself, the discrimination of being and non-being ceases and, as there is thus no external world of object of perception, nothing remains but the solitude of Reality. This does not belong to the materialistic philosophers; it is the domain of the Tathágatas. If such things are imagined as the coming and going of the mind-system, vanishing and appearing, solicitation, attachment, intense affection, a philosophic hypothesis, a theory, an abode, a sense-concept, atomic attraction, organism, growth, thirst, grasping, these things belong to materialism, they are not mine. These are things that are the object of worldly interest, to be sensed, handled and tasted; these are things that are the object of worldly interest, to be sensed, handled and tasted; these are the things that attract one, that bind one to the external world; these are the things that appear in the elements that make up the aggregates of personality where, owing to the procreative force of lust, there arise all kinds of disaster, birth, sorrow, lamentation, pain, despair, disease, old age, death. All these things concern worldly interests and enjoyment; they lie along the path of the philosophers, which is not the path of the dharma. When the true ego-less-ness of things and persons is understood, discrimination ceases to assert itself; the lower mind-system ceases to function; the various Bodhisattva stages are followed one after another; the Bodhisattva is able to utter his ten inexhaustible vows and is anointed by all the Buddhas. The Bodhisattva becomes master of himself and of all things by virtue of a life of spontaneous and radiant effortlessness. Thus the Dharma, which is Transcendental Intelligence, transcends all discriminations, all false-reasoning's, all philosophical systems, and all dualism.

Then Mahamati said to the Blessed One: In the Scriptures mention is made of the Womb of Tathágata-hood and it is taught that that which is born of it is by nature bright and pure, originally unspotted and endowed with the thirty-two marks of excellence. As it is described it is a precious gem but wrapped in a dirty garment soiled by greed, anger, folly and false-imagination. We are taught

that this Buddha-nature immanent in everyone is eternal, unchanging, and auspicious. It is not this, which is born of the Womb of Tathágata-hood the same as the soul-substance that is taught by the philosophers? The Divine Atman as taught by them is also claimed to be eternal, inscrutable, unchanging, and imperishable. Is there, or is there not a difference?

The Blessed One replied: No, Mahamati, my Womb of Tathágata-hood is not the same as the Divine Atman as taught by the philosophers. What I teach is Tathágata-hood in the sense of Dharmakaya, Ultimate Oneness, Nirvana, emptiness, unborn-ness, unqualified ness, devoid of will-effort. The reason why I teach the doctrine of Tathágata-hood is to cause the ignorant and simple-minded to lay aside their fears as they listen to the teaching of ego-less-ness and come to understand the state of non-discrimination and imageless-ness. The religious teaching of the Tathágatas are just like a potter making various vessels by his own skill of hand with the aid of rod, water and thread, out of the one mass of clay, so the Tathágatas by their command of skillful means issuing from Noble Wisdom, by various terms, expressions, and symbols, preach the twofold ego-less-ness in order to remove the last trace of discrimination that is preventing disciples from attaining a self-realization of Noble Wisdom. The doctrine of the Tathágata-womb is disclosed in order to awaken philosophers from their clinging to the notion of a Divine Atman as transcendental personality, so that their minds that have become attached to the imaginary notion of "soul" as being something self-existent may be quickly awakened to a state of perfect enlightenment. All such notions as causation, succession, atoms, primary elements, that make up personality, personal soul, Supreme Spirit, Sovereign God, Creator, are all figments of the imagination and manifestations of mind. No, Mahamati, the Tathágata's doctrine of the Womb of Tathágata-hood is not the same as the philosopher's Atman.

The Bodhisattva is said to have well grasped the teaching of the Tathágatas when, all alone in a lonely place, by means of his Transcendental Intelligence, he walks the path leading to Nirvana. Thereon his mind will unfold by perceiving, thinking, meditating, and, abiding in the practice of concentration until he attains the "turning-about" at the source of habit-energy, he will thereafter lead a life of excellent deeds. His mind concentrated on the state of Buddhahood, he will become thoroughly conversant with the noble truth of self-realization; he will become perfect master of his own mind; he will be like a gem radiating many colors; he will be able to assume bodies of transformation; he will be able to enter into the minds of all to help them; and; finally, by gradually ascending the stages he will become established in the perfect Transcendental Intelligence of the Tathágatas.

Nevertheless, Transcendental Intelligence (*Arya-jnana*) is not Noble Wisdom (*Arya-prajñā*) itself, only an intuitive awareness of it. Noble Wisdom is a perfect state of imageless-ness; it is the Womb of "Suchness;" it is the all-conserving Divine Mind (*Alaya-Vijnana*), which in its pure Essence forever abides in perfect patience and undisturbed tranquility.

Chapter VII

Self-Realization

Then said Mahamati: Pray tell us, Blessed One, what is the nature of Self-realization by reason of which we shall be able to attain Transcendental Intelligence?

The Blessed One Replied: Transcendental Intelligence rises when the intellectual-mind reaches its limit and, if things are to be realized in their true and essence nature, its processes of mentation, which are based on particularized ideas, discriminations and judgments, must be transcended by an appeal to some higher faculty of cognition, if there be such a higher faculty. There is such

a faculty in the intuitive-mind (*Manas*), which as we have seen is the link between the intellectual-mind and Universal Mind. While it is not an individualized organ like the intellectual-mind, it has that which is much better, direct dependence upon Universal Mind. While intuition does not give information that can be analyzed and discriminated, it gives that which is far superior, self-realization through identification.

Mahamati then asked the Blessed One, saying: Pray tell us, Blessed One, what clear understandings an earnest disciple should have if he is to be successful in the discipline that leads to self-realization?

The Blessed One replied: There are four things by the fulfilling of which an earnest disciple may gain self-realization of Noble Wisdom and become a Bodhisattva-Mahasattva: First, he must have a clear understanding that all things are only manifestations of the mind itself; second, he must discard the notion of birth, abiding and disappearance; third, he must clearly understand the ego-less-ness of both things and persons; and fourth, he must have a true conception of what constitutes self-realization of Noble Wisdom, provided with these four understandings, earnest disciples may become Bodhisattvas and attain Transcendental Intelligence.

As to the first; he must recognize and be fully convinced that this triple world is nothing but a complex manifestation of one's mental activities; that it is devoid of selfness and its belongings; that there are no strivings, no comings, no goings. He must recognize and accept the fact that this triple world is manifested and imagined as real only under the influence of habit-energy that has been accumulated since the beginning-less past by reason of memory, false-imagination, false-reasoning, and attachments to the multiplicities of objects and reactions in close relationship and in conformity to ideas of body-property-and-abode.

As the to second; he must recognize and be convinced that all things are to be regarded as forms seen in a vision and a dream, empty of substance, un-born and without self-nature; that all things exist only by reason of a complicated network of causation which owes its rise to the discrimination and attachment and which eventuates in the rise of the mind-system and its belongings and involvements.

As to the third, he must recognize and patiently accept the fact that his own mind and personality is also mind-constructed, that it is empty of substance, unborn and ego-less. With these three things clearly in mind, the Bodhisattva will be able to enter into the truth of image-less-ness.

As to the fourth, he must have a true conception of what constitutes self-realization of Noble Wisdom. First, it is not comparable to the perceptions attained by the sense-mind, and neither is it comparable to the cognition of the discriminating and intellectual-mind. Both of these presuppose a difference between self and not self and the knowledge so attained is characterized by individuality and generality. Self-realization is based on identity and oneness; there is nothing to be discriminated nor predicated concerning it. But to enter into it the Bodhisattva must be free from all presuppositions and attachments to things, ideas and selfness.

Then said Mahamati to the Blessed One: Pray tell us, Blessed One, concerning the characteristics of deep attachments to existence and as to how we may become detached from existence?

The Blessed One replied: When one tries to understand the significance of things by means of words and discriminations, there follow immeasurably deep-seated attachments to existence. For instance: there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and death, of doing and of not-doing, to

the habit of discrimination itself upon which philosophers are so dependent.

There are three attachments that are especially deep-seated in the minds of all: greed, anger and infatuation, which are based on lust, fear and pride. Back of these lies discrimination and desire which is procreative and is accompanied with excitement, avariciousness, and love of comfort and desire for eternal life; and, following, is a succession of rebirths on the five paths of existence and a continuation of attachments. But if these attachments are broken off, no signs of attachment nor of detachment will remain because they are based on things that are non-existent; when this truth is clearly understood the net of attachment is cleared away.

But depending upon and attaching itself to the triple combination which works in unison there is the rising and the continuation of the mind-system incessantly functioning, and because of it there is the deeply-felt and continuous assertion of the will-to-live. When the triple combination that causes the functioning of the mind-system ceases to exist, there is the triple emancipation and there is no further rising of any combination. When the existence and the non-existence of the external world are recognized as rising from the mind itself, then the Bodhisattva is prepared to enter into the state of imagelessness and therein to see into the emptiness which characterizes all discrimination and all the deep-seated attachments resulting there from. Therein he will see no signs of deep-rooted attachment nor detachment; therein he will see no one in bondage and no one in emancipation, except those who themselves cherish bondage and emancipation, because in all things there is no "substance" to be taken hold of.

But so long as these discriminations are cherished by the ignorant and simple-minded they go on attaching themselves to them and, like the silkworms, go on spinning their thread of discrimination and enwrapping themselves and others, and are charmed with their

prison. But to the wise there are no signs of attachment nor of detachment; all things are seen as abiding in solitude where there is no evolving of discrimination. Mahamati, you and all the Bodhisattvas should have your abode where you can see all things from the viewpoint of solitude.

Mahamati, when you and the other Bodhisattvas understand well the distinction between attachment and detachment, you will be in possession of skillful means for avoiding becoming attached to words according to which one proceeds to grasp meanings. Free from the domination of words you will be able to establish yourselves where there will be a "turning-about" in the deepest seat of consciousness by means of which you will attain self-realization of Noble Wisdom and be able to enter into all the Buddha-lands and assemblies. There you will be stamped with the stamp of the powers, self-command, the psychic faculties, and will be endowed with the wisdom and the power of the ten inexhaustible vows, and will become radiant with the variegated rays of the Transformation Bodies. Therewith you will shine without effort like the moon, the sun, the magic wishing-jewel, and at every stage will view things as being of perfect oneness with yourself, uncontaminated by any self-consciousness. Seeing that all things are like a dream, you will be able to enter into the stage of the Tathágatas and be able to deliver the discourses on the Dharma to the world of beings in accordance with their needs and be able to free them from all dualistic notions and false discriminations.

Mahamati, there are two ways of considering self-realization: namely, the teachings about it, and the realization itself. The teachings as variously given in the nine divisions of the doctrinal works, for the instructions of those who are inclined toward it, by making use of skillful means and expedients, are intended to awaken in all beings a true perception of the Dharma. The teachings are designed to keep one away from all the dualistic notions of being and non-being and oneness and otherness.

Realization itself is within the inner consciousness. It is an inner experience that has no connection with the lower mind-system and its discriminations of words, ideas and philosophical speculations. It shines out with its own clear light to reveal the error and foolishness of mind-constructed teachings, to render impotent evil influences from without, and to guide one unerringly to the realm of the good non-out-flowings. Mahamati, when the earnest disciple and Bodhisattva is provided with these requirements, the way is open to his perfect attainment of self-realization of Noble Wisdom, and to the full enjoyment of the fruits that arise there from.

Then Mahamati asked the Blessed One, saying: Pray tell us, Blessed One, about the One Vehicle which the Blessed One has said characterizes the attainment of the inner self-realization of Noble Wisdom?

The Blessed One replied: In order to discard more easily discriminations and erroneous reasoning's, the Bodhisattva should retire by himself to a quiet, secluded place where he may reflect within himself without relying on anyone else, and there let him exert himself to make successive advances along the stages; this solitude is the characteristic feature of the inner attainment of self-realization of Noble Wisdom.

I call this the One Vehicle, not because it is the One Vehicle, but because it is only in solitude that one is able to recognize and realize the path of the One Vehicle. So long as the mind is distracted and is making conscious effort, there can be no culmination as regards the various vehicles; it is only when the mind is alone and quiet that it is able to forsake the discriminations of the external world and seek realization of an inner realm where there is neither vehicle nor one who rides in it. I speak of the three vehicles in order to carry the ignorant. I do not speak much about the One Vehicle because there is no way by which earnest disciples and masters can realize Nirvana, unaided. According to

the discourses of the Tathágatas earnest disciples should be segregated, disciplined, and trained in meditation and Dhyana whereby they are aided by many devices and expedients to realize emancipation. It is because earnest disciples and masters have not fully destroyed the habit-energy of karma and the hindrances of discriminative knowledge and human passion that they are often unable to accept the twofold ego-less-ness and the inconceivable transformation death, that I preach the triple vehicle and not the One Vehicle. When earnest disciples have gotten rid of all their evil habit-energy and been able to realize the twofold ego-less-ness, then they will not be intoxicated by the bliss of the Samádhis and will be awakened into the super-realm of the good non-out-flowings. Being awakened into the realm of the good non-out-flowings, they will be able to gather up all the requisites for the attainment of Noble Wisdom, which is beyond conception and is of sovereign power. But really, Mahamati, there are no vehicles, and so I speak of the One Vehicle. Mahamati, the full recognition of the One Vehicle has never been attained by either earnest disciples, masters, or even by the great Brahma; it has been attained only by the Tathágatas themselves. That is the reason that it is known as the One Vehicle. I do not speak much about it because there is no way by which earnest disciples can realize Nirvana unaided.

Then Mahamati asked the Blessed One, saying: What are the steps that will lead an awakened disciple toward the self-realization of Noble Wisdom?

The Blessed One replied: The beginning lies in the recognition that the external world is only a manifestation of the activities of the mind itself, and that the mind grasps it as an external world simply because of its habit of discrimination and false reasoning. The disciple must get into the habit of looking at things truthfully. He must recognize the fact that the world has no self-nature that it is un-born, that it is like a passing cloud, like an imaginary wheel made by a revolving firebrand, like the castle of the Gandharvas,

like the moon reflected in the ocean, like a vision, a mirage, a dream. He must come to understand that mind in its essence-nature has nothing to do with discrimination nor causation; he must not listen to discourses based on the imaginary terms and qualifications; he must understand that Universal Mind in its pure essence is a state of image-less-ness, that it is only because of the accumulated defilements on its face that body-property-and-abode appear to be its manifestations, that in its own pure nature it is unaffected and unaffected by such changes as rising, abiding and destruction; he must fully understand that all these things come with the awakening of the notion of an ego-soul and its conscious mind. Therefore, Mahamati, let those disciples who wish to realize Noble Wisdom by following the Tathágata Vehicle desist from all discrimination and erroneous reasoning about such notions as the elements that make up the aggregates of personality and its sense-world or about such ideas as causation, rising, abiding and destruction, and exercise themselves in the discipline of Dhyana that leads to the realization of Noble Wisdom.

To practice Dhyana, the earnest disciple should retire to a quiet and solitary place, remembering that life-long habits of discriminative thinking cannot be broken off easily nor quickly. There are four kinds of concentrative meditation (*Dhyana*): The Dhyana practiced by the ignorant; the Dhyana devoted to the examination of meaning; the Dhyana with "Suchness" (*Tathata*) for its object; and the Dhyana of the Tathágatas.

The Dhyana practiced by the ignorant is the one resorted to by those who are following the example of the disciples and masters but who do not understand its purpose and, therefore, it becomes "still-sitting" with vacant minds. This Dhyana is practiced, also, by those who, despising the body, see it as a shadow and a skeleton full of suffering and impurity, and yet who cling to the notion of an ego, seek to attain emancipation by the mere cessation of thought.

The Dhyana devoted to the examination of meaning, is the one practiced by those who, perceiving the un-tenability of such ideas as self, other and both, which are held by the philosophers, and who have passed beyond the twofold-ego-less-ness, devote Dhyana to an examination of the significance of ego-less-ness and the differentiations of the Bodhisattvas stages.

The Dhyana with Tathata, or "Suchness", or Oneness, or Divine Name, for its object is practiced by those earnest disciples and masters who, while fully recognizing the twofold ego-less-ness and the imageless-ness of Tathata, yet cling to the notion of an ultimate Tathata.

The Dhyana of the Tathágatas is the Dhyana of those who are entering upon the stage of Tathágata-hood and who, abiding in the triple bliss, which characterizes the self-realization of Noble Wisdom, are devoting themselves for the sake of all beings to the accomplishment of incomprehensible works for their emancipation. This is the pure Dhyana of the Tathágatas. When all lesser things and ideas are transcended and forgotten, and there remains only a perfect state of imageless-ness where Tathágata and Tathata are merged into perfect Oneness, then the Buddhas will come together from all their Buddha-lands and with shining hands resting on his forehead will welcome a new Tathágata.

Chapter VIII

The Attainment of Self-Realization

Then said Mahamati to the Blessed One: Pray tell us more as to what constitutes the state of self-realization?

The Blessed One replied: In the life of an earnest disciple there are two aspects that are to be distinguished: namely, the state of attachment to the self-natures arising from discrimination of himself and his field of consciousness to which he is related; and second,

the excellent and exalted state of self-realization of Noble Wisdom. The state of attachment to the discriminations of the self-natures of things, ideas, and selfhood is accompanied by emotions of pleasure or aversion according to experience or as laid down in books of logic. Conforming himself to the ego-less-ness of things and holding back wrong views as to his own ego-ness, he should abandon these thoughts and hold himself firmly to the continuously ascending journey of the stages.

The exalted state of self-realization as it relates to an earnest disciple is a state of mental concentration in which he seeks to identify himself with Noble Wisdom. In that effort he must seek to annihilate all vagrant thoughts and notions belonging to the externality of things, and all ideas of individuality and generality, of suffering and impermanence, and cultivate the noblest ideas of ego-less-ness and emptiness and imageless-ness; thus will he attain a realization of truth that is free from passion and is ever serene. When this active effort at mental concentration is successful it is followed by a more passive, receptive state of Samádhi in which the earnest disciple will enter into the blissful abode of Noble Wisdom and experience its consummations in the transformations of Samapatti. This is an earnest disciple's first experience of the exalted state of realization, but as yet there is no discarding of habit-energy nor escaping from the transformation of death.

Having attained this exalted and blissful state of realization as far as it can be attained by disciples, the Bodhisattva must not give himself up to the enjoyment of its bliss, for that would mean cessation, but should think compassionately of other beings and keep ever fresh his original vows; he should never let himself rest nor exert himself in the bliss of the Samádhis.

But, Mahamati, as earnest disciples go on trying to advance on the path that leads to full realization, there is one danger against which

they must be on their guard. Disciples may not appreciate that the mind-system, because of its accumulated habit-energy, goes on functioning, more or less unconsciously, as long as they live. They may sometimes think that they can expedite the attainment of their goal of tranquilization by entirely suppressing the activities of the mind-system. This is a mistake, for even if the activities of the mind are suppressed, the mind will still go on functioning because the seeds of habit-energy will still remain in it. What they think is extinction of mind, is really the non-functioning of the mind's external world to which they are no longer attached. That is, the goal of tranquilization is to be reached not by suppressing all mind activity but by getting rid of discriminations and attachments.

Then there are others who, afraid of the suffering incident to the discriminations of life and death, unwisely seek Nirvana. They have come to see that all things subject to discrimination have no reality and so imagine that Nirvana must consist in the annihilation of the senses and their fields of sensation; they do not appreciate that birth-and-death and Nirvana are not separate one from the other. They do not know that Nirvana is Universal Mind in its purity. Therefore, these stupid ones who cling to the notion that Nirvana is a world by itself that is outside what is seen of the mind, ignoring all the teachings of the Tathágatas concerning the external world, go on rolling themselves along the wheel of birth-and-death. But when they experience the "turning-about" in their deepest consciousness, which will bring with it the perfect self-realization of Noble Wisdom, then they will understand.

The true functioning of the mind is very subtle and difficult to be understood by young disciples, even masters with all their powers of right-knowledge and Samádhis often find it baffling. It is only the Tathágatas and the Bodhisattvas who are firmly established on the seventh stage who can fully understand its workings. Those earnest disciples and masters who wish to fully understand all the aspects of the different stages of Bodhisattva-hood by the aid of

their right-knowledge must do so by becoming thoroughly convinced that objects of discrimination are only seen to be so by the mind and, thus, by keeping themselves away from all discriminations and false reasoning's which are also of the mind itself, by ever seeking to see things truly (*yathabhutam*), and by planting roots of goodness in Buddha-lands that know no limits made by differentiations.

To do all this, the Bodhisattva should keep himself away from all turmoil, social excitements and sleepiness; let him keep away from the treatises and writings of worldly philosophers, and from the ritual and ceremonies of professional priest-craft. Let him retire to a secluded place in the forest and there devote himself to the practice of the various spiritual disciplines, because it is only by so doing that he will become capable of attaining in this world of multiplicities a true insight into the workings of Universal Mind in its Essence. There surrounded by his good friends the Buddhas, earnest disciples will become capable of understanding the significance of the mind-system and its place as a mediating agent between the external world and the Universal Mind and he will become capable of crossing the ocean of birth-and-death, which rises from ignorance, desire and deed.

Having gained a thorough understanding of the mind-system, the three self-natures, the twofold ego-less-ness, and established himself in the measure of self-realization that goes with that attainment, all of which may be gained by his right-knowledge, the way will be clear for the Bodhisattva's further advance along the stages of Bodhisattva-hood. The disciple should then abandon the understanding of mind which he has gained by right-knowledge, which in comparison with Noble Wisdom is like a lame donkey, and entering on the eighth stage of Bodhisattva-hood, he should then disciple himself in Noble Wisdom according to its three aspects.

These aspects are: First, imageless-ness, which comes forth when all things belonging to discipleship, mastership, and philosophy are thoroughly mastered. Second, the power added by all the Buddhas by reason of their original vows including the identification of their lives and the sharing of their merit with all sentient lives. Third, the perfect self-realization that thus far has only been realized in a measure, as the Bodhisattva succeeds in detaching himself from viewing all things, including his own imagined ego-ness, in their phenomenality, and realizes the states of Samádhi and Samapatti whereby he surveys the world as a vision and a dream, and being sustained by all the Buddhas, he will be able to pass on to the full attainment of the Tathágata stage, which is Noble Wisdom itself. This is the triplicity of the noble life and being furnished with this triplicity the perfect self-realization of Noble Wisdom has been attained.

Then Mahamati asked the Blessed One, saying: Blessed One, is the purification of the evil out-flowings of the mind which come from clinging to the notions of an objective world and an empirical soul, gradual or instantaneous?

The Blessed One replied: There are three characteristic out-flows of the mind, namely, the evil out-flowings that rise from thirst, grasping and attachment; the evil out-flowings that arise from the illusions of the mind and the infatuations of egoism; and the good non-out-flowings that arise from Noble Wisdom.

The evil out-flowings that take place from recognizing an external world, which in truth is only a manifestation of mind, and from becoming attached to it, are gradually purified and not instantaneously. Good behavior can only come by the path of restraint and effort. It is like a potter making pots that is done gradually and with attention and effort. It is like the mastery of comedy, dancing, singing, lute playing, writing, and any other art; it

must be acquired gradually and laboriously. Its reward will be a clearing insight into the emptiness and transiency of all things.

The evil out-flowings that arise from the illusions of the mind and the infatuations of egoism, concerns the mental life more directly and are such things as fear, anger, hatred and pride; these are purified by study and meditation and that, too, must be attained gradually and not instantaneously. It is like the 'amra' fruit that ripens slowly; it is like grass, shrubs, herbs and trees that grow up from the earth gradually. Each must follow the path of study and meditation by himself gradually and with effort, but because of the original vows of the Bodhisattvas and all the Tathágatas who have devoted their merits and identified their lives with all animate life that all may be emancipated, they are not without aid and encouragement; but even with the aid of the Tathágatas, the purification of the evil out-flowings of the mind are at best slow and gradual, requiring both zeal and patience. Its reward is the gradual understanding of the twofold ego-less-ness and its patience acceptance, and the feet well set on the stages of Bodhisattva-hood.

But the good non-out-flowings that come with the self-realization of Noble Wisdom is a purification that comes instantaneously by the grace of the Tathágatas. It is like a mirror reflecting all forms and images instantaneously and without discrimination; it is like the sun or moon revealing all forms instantaneously and illuminating them dispassionately with its light. In the same way the Tathágatas lead earnest disciples to a state of imageless-ness; all the accumulations of habit-energy and karma that had been collecting since beginning-less time because of attachment to erroneous views which have been entertained regarding an ego-soul and its external world, are cleared away, revealing instantaneously the realm of Transcendental Intelligence that belongs to Buddhahood. Just as Universal Mind defiled by accumulations of habit-energy and karma reveals multiplicities of ego-souls and their external

worlds of false-imagination, so Universal Mind cleared of its defilements through the gradual purifications of the evil outflowings that come by effort, study and meditation, and by the gradual self-realization of Noble Wisdom, at the long last, like the Dharmata Buddha shining forth spontaneously with the rays that issue from its pure Self-nature, shines forth instantaneously. By it the mentality of all Bodhisattvas is matured instantaneously: they find themselves in the palatial abodes of the Akanishtha heavens, themselves spontaneously radiating the various treasures of its spiritual abundance.

Chapter IX

The Fruit of Self-Realization

Mahamati asked the Blessed One: Pray tell us, Blessed One, what is the fruitage that comes with the self-realization of Noble Wisdom?

The Blessed One replied: First, there will come a clearing insight into the meaning and significance of things and following that will come an unfolding insight into the significance of the spiritual ideals (*Paramitas*) by reason of which the Bodhisattvas will be able to enter more deeply into the abode of imagelessness and be able to experience the higher Samádhis and gradually to pass through the higher stages of Bodhisattva-hood.

After experiencing the "turning-about" in the deepest seat of consciousness, they will experience other Samádhis even to the highest, the Vajravimbopama, which belongs to the Tatháguas and their transformations. They will be able to enter into the realm of consciousness that lies beyond the consciousness of the mind-system, even the consciousness of Tathágata-hood. They will become endowed with all the powers, psychic faculties, self-mastery, loving compassion, skillful means, and ability to enter into other Buddha-lands. Before they had attained self-realization of Noble Wisdom they had been influenced by the self-interests of

egoism, but after they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings.

Mahamati said: Blessed One, tell us about the sustaining power of the Tathágatas by which the Bodhisattvas are aided to attain self-realization of Noble Wisdom?

The Blessed One replied: There are two kinds of sustaining power, which issue from the Tathágatas and are at the service of the Bodhisattvas, sustained by which the Bodhisattvas should prostrate themselves before them and show their appreciation by asking questions. The first kind of sustaining power is the Bodhisattva's own adoration and faith in the Buddhas by reason of which the Buddhas are able to manifest themselves and render their aid and to ordain them with their own hands. The second kind of sustaining power is the power radiating from the Tathágatas that enables the Bodhisattvas to attain and to pass through the various Samádhis and Samapattis without becoming intoxicated by their bliss.

Being sustained by the power of the Buddhas, the Bodhisattva even at the first stage will be able to attain the Samádhi known as the Light of Mahayana. In that Samádhi Bodhisattvas will become conscious of the presence of the Tathágatas coming from all their different abodes in the ten quarters to impart to the Bodhisattvas their sustaining power in various ways. As the Bodhisattva Vajragarbha was sustained in his Samádhis and as many other Bodhisattvas of like degree and virtue have been sustained, so all earnest disciples and masters and Bodhisattvas may experience this sustaining power of the Buddhas in their Samádhis and Samapattis. The disciple's faith and the Tathágata's merit are two aspects of the same sustaining power and by it alone are the

Bodhisattvas enabled to become one with the company of the Buddhas.

Whatever Samádhis, psychic faculties and teachings are realized by the Bodhisattvas, they are made possible only by the sustaining power of the Buddhas; if it were otherwise, the ignorant and the simple-minded might attain the same fruitage. Wherever the Tathágatas enter with their sustaining power there will be music, not only music made by human lips and played by human hands on various instruments, but there will be music among the grass and shrubs and trees, and in the mountains and towns and palaces and hovels; much more will there be music in the heart of those endowed with sentiency. The deaf, dumb and blind will be cured of their deficiencies and will rejoice in their emancipation. Such is the extraordinary virtue of the sustaining power imparted by the Tathágatas.

By the bestowal of this sustaining power, the Bodhisattvas are enabled to avoid the evils of passion, hatred and enslaving karma; they are enabled to transcend the Dhyana of the beginners and to advance beyond the experience and truth already attained; they are enabled to demonstrate the Paramitas; and finally, to attain the stage of Tathágata-hood. Mahamati, if it were not for this sustaining power, they would relapse into the ways and thoughts of the philosophers, easy-going disciples and the evil-minded, and would thus fall short of the highest attainment. For these reasons, earnest disciples and sincere Bodhisattvas are sustained by the power of all the Tathágatas.

Then said Mahamati: It has been said by the Blessed One that by fulfilling the six Paramitas, Buddhahood is realized. Pray tell us what the Paramitas are, and how they are to be fulfilled?

The Blessed One replied: The Paramitas are ideals of spiritual perfection that are to be the guide of the Bodhisattvas on the path to self-realization. There are six of them but they are to be

considered in three different ways according to the progress of the Bodhisattva on the stages. At first they are to be considered as ideals for the worldly life; next as ideals for the mental life; and, lastly, as ideals of the spiritual and unitive life.

In the worldly life where one is still holding tenaciously to the notions of an ego-soul and what concerns it and holding fast to the discriminations of dualism, if only for worldly benefits, one should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.

Much more in the mind-world of earnest disciples and masters will their practice bring joys of emancipation, enlightenment and peace of mind, because the Paramitas are grounded on right-knowledge and lead to thoughts of Nirvana, even if the Nirvana of their thoughts is for themselves. In the mind-world the Paramitas become more ideal and more sympathetic; charity can no longer be expressed in the giving of impersonal gifts but will call for the more costly gifts of sympathy and understanding; good behavior will call for something more than outward conformity to the five precepts because in the light of the Paramitas they must practice humility, simplicity, restraint and self-giving. Patience will call for something more than forbearance with external circumstances and the temperaments of other people: it will now call for patience with one's self. Zeal will call for something more than industry and outward show of earnestness: it will call for more self-control in the task of following the Noble Path and in manifesting the Dharma in one's own life. Thoughtfulness will give way to mindfulness wherein discriminated meanings and logical deductions and rationalizations will give way to intuitions of significance and spirit. The Paramita of Wisdom (*Prajna*) will no longer be concerned with pragmatic wisdom and erudition, but will reveal itself in its true perfect-ness of All-inclusive Truth, which is Love.

The third aspect of the Paramitas as seen in the ideal perfection of the Tathágatas can only be fully understood by the Bodhisattva-Mahasattvas who are devoted to the highest spiritual discipline and have fully understood that there is nothing to be seen in the world but that which issues from the mind itself; in whose minds the discrimination of dualities has ceased to function; and seizing and clinging has become non-existent. Thus free from all attachments to individual objects and ideas, their minds are free to consider ways of benefiting and giving happiness to others, even to all sentient beings. To the Bodhisattva-Mahasattvas the ideal of charity is shown in the self-yielding of the Tathágata's hope of Nirvana that all may enjoy it together. While having relations with an objective world there is no rising in the minds of the Tathágatas of discriminations between the interests of self and the interests of others, between good and evil, there is just the spontaneity and effortless actuality of perfect behavior. To practice patience with full knowledge of this and that, of grasp and grasping, but with no thought of discrimination nor of attachment, that is the Tathágatas Paramita of Patience. To exert oneself with energy from the first part of the night to its end in conformity with the disciplinary measures with no rising of discrimination as to comfort or discomfort, that is the Tathágata's Paramita of Zeal. Not to discriminate between self and others in thoughts of Nirvana, but to keep the mind fixed on Nirvana, that is the Paramita of Mindfulness. As to the Prajna-Paramita, which is Noble Wisdom, who can predicate it? When in Samádhi the mind ceases to discriminate and there is only perfect and love-filled imageless-ness, then an inscrutable "turning-about" will take place in the inmost consciousness and one will have attained self-realization of Noble Wisdom that is the highest Prajna-Paramita.

Then Mahamati said to the Blessed One: You have spoken of an astral-body, a "mind-vision-body" (*manomayakaya*) which the Bodhisattvas are able to assume, as being one of the fruits of self-

realization of Noble Wisdom: pray tell us, Blessed One, what is meant by such a transcendental body?

The Blessed One replied: There are three kinds of such transcendental bodies: First, there is one in which the Bodhisattva attains enjoyment of the Samádhis and Samapattis. Second, there is the one, which is assumed by the Tathágatas according to the class of beings to be sustained, and which achieves and perfects spontaneously with no attachment and no effort. Third, there is the one in which the Tathágatas receive their intuition of Dharmakaya.

The transcendental personality that enters into the enjoyment of the Samádhis comes with the third, fourth and fifth stages as the mentations of the mind-system become quieted and waves of consciousness are no more stirred on the face of Universal Mind. In this state, the conscious-mind is still aware, in a measure, of the bliss being experienced by this cessation of the mind's activities.

The second kind of transcendental personality is the kind assumed by Bodhisattvas and Tathágatas as bodies of transformation by which they demonstrate their original vows in the work of achieving and perfecting; it comes with the eighth stage of Bodhisattva-hood. When the Bodhisattva has a thoroughgoing penetration into the Maya-like nature of things and understands the dharma of imageless-ness, he will experience the "turning-about" in his deepest consciousness and will become able to experience the higher Samádhis even to the highest. By entering into these exalted Samádhis he attains a personality that transcends the conscious-mind, by reason of which he obtains supernatural powers of self-mastery and activities because of which he is able to move as he wishes, as quickly as a dream changes as quickly as an image changes in a mirror. This transcendental body is not a product of the elements and yet there is something in it that is analogous to what is so produced; it is furnished with all the differences appertaining to the world of form but without their

limitations; possessed of this "mind-vision-body" he is able to be present in all the assemblages in all the Buddha-lands. Just as his thoughts move instantly and without hindrance over walls, rivers, trees, and mountains, and just as in memory he recalls and visits the scenes of his past experiences, so, while his mind keeps functioning in the body, his thoughts may be a hundred thousand yojanas away. In the same fashion the transcendental personality that experiences the Samádhi Vajravimbopama will be endowed with supernatural powers and psychic faculties and self-mastery by reason of which he will be able to follow the noble paths that lead to the assemblages of the Buddhas, moving about as freely as he may wish. But his wishes will no longer be self-centered nor tainted by discrimination and attachment, for this transcendental personality is not his old body, but is the transcendental embodiment of his original vows of self-yielding in order to bring all beings to maturity.

The third kind of transcendental personality is so ineffable that it is able to attain intuitions of the Dharmakaya, that is, it attains intuitions of the boundless and inscrutable cognition of Universal Mind. As Bodhisattva-Mahasattvas attain the highest of the stages and become conversant with all the treasures to be realized in Noble Wisdom, they will attain this inconceivable transformation-body which is the true nature of all the Tathágatas past, present and future, and will participate in the blissful peace which pervades the Dharma of all the Buddhas.

Chapter X

Discipleship: Lineage of the Arhats

Then Mahamati asked the Blessed One: Pray tell us how many kinds of disciples there are?

The Blessed One replied: There are as many kinds of disciples as there are individuals, but for convenience they may be divided into

two groups: disciples of the lineage of the Arhats, and disciples known as Bodhisattvas. Disciples of the lineage of the Arhats may be considered under two aspects: First, according to the number of times they will return to this life of birth-and-death; and second, according to their spiritual progress. Under the first aspect, they may be subdivided into three groups: The "Stream-entered," the "Once-returning," and the "Never-returning."

The Stream-entered are those disciples, who having freed themselves from the attachments to the lower discriminations and who have cleansed themselves from the twofold hindrances and who clearly understand the meaning of the twofold ego-less-ness, yet who still cling to the notion of individuality and generality and to their own ego-ness. They will advance along the stages to the sixth only to succumb to the entrancing bliss of the Samádhis. They will be reborn seven times, or five times, or three times, before they will be able to pass the sixth stage. The Once-returning are the Arhats, and the Never-returning are the Bodhisattvas who have reached the seventh stage.

The reasons for these gradations is because of their attachment to the three degrees of false-imagination: namely, faith in moral practices, doubt, and the view of their individual personality. When these three hindrances are overcome, they will be able to attain the higher stages. As to moral practices: the ignorant, simple-minded disciples obey the rules of morality, piety and penance, because they desire thereby to gain worldly advancement and happiness, with the added hope of being reborn in more favorable conditions. The Stream-entered ones do not cling to moral practices for any hope of reward for their minds are fixed on the exalted state of self-realization; the reason they devote themselves to the details of morality is that they wish to master such truths as are in conformity with the undefiled out-flowings. As regards the hindrance of doubt in the Buddha's teaching, that will continue so long as any of the notions of discrimination are cherished and will disappear when

they disappear. Attachment to the view of individual personality will be gotten rid of as the disciple gains a more thorough understanding of the notions of being and non-being, self-nature and ego-less-ness, thereby getting rid of the attachments to his own selfness that goes with those discriminations. By breaking up and clearing away these three hindrances the Stream-entered one will be able to discard all greed, anger and folly.

As for the Once-returning Arhats; there was once in them the discrimination of form, signs, and appearances, but as they gradually learned by right-knowledge not to view individual objects under the aspect of quality and qualifying, and as they became acquainted with what marks the attainment of the practice of Dhyana, they have reached the stage of enlightenment where in one more rebirth they will be able to put an end to the clinging to their own self-interests. Free from this burden of error and its attachments, the passions will no more assert themselves and the hindrances will be cleared away forever.

Under the second aspect disciples may be grouped according to the spiritual progress they have attained, into four classes, namely, disciples (*Sravaka*), masters (*Pratyekabuddha*), Arhats, and Bodhisattvas.

The first class of disciples means well but they find it difficult to understand unfamiliar ideas. Their minds are joyful when studying about and practicing the things belonging to appearances that can be discriminated, but they become confused by the notion of an uninterrupted chain of causation, and they become fearful when they consider the aggregates that make up personality and its object world as being Maya-like, empty and ego-less. They were able to advance to the fifth or sixth stage where they are able to do away with the rising of passions, but not with the notions that give rise to passion and, therefore, they are unable to get rid of the clinging to an ego-soul and its accompanying attachments, habits

and habit-energy. In this same class the disciples are the earnest disciples of other faiths, who clinging to the notions of such things as, the soul as an external entity, Supreme Atman, Personal God, seek a Nirvana that is in harmony with them. There are others, more materialistic in their ideas, who think that all things exist in dependence upon causation and, therefore, that Nirvana must be in like dependence. But none of these, earnest though they be, have gained an insight into the truth of the twofold ego-less-ness and are, therefore, of limited spiritual insights as regards deliverance and non-deliverance; for them there is no emancipation. They have great self-confidence but they can never gain a true knowledge of Nirvana until they have learned to discipline themselves in the patient acceptance of the twofold ego-less-ness.

The second class of masters are those who have gained a high degree of intellectual understanding of the truths concerning the aggregates that make up personality and its external world but who are filled with fear when they face the significance and consequences of these truths, and the demands which their learning makes upon them, that is, not to become attached to the external world and its manifold forms making for comfort and power, and to keep away from the entanglements of its social relations. They are attracted by the possibilities that are attainable by so doing, namely, the possession of miraculous powers such as dividing the personality and appearing in different places at the same time, or manifesting bodies of transformation. To gain these powers they even resort to the solitary life, but this class of master never gets beyond the seductions of their learning and egoism, and their discourses are always in conformity with that characteristic and limitation. Among them are many earnest disciples who show a degree of spiritual insight that is characterized by sincerity and undismayed willingness to meet all the demands that the stages make upon them. When they see that all that makes up the objective world is only a manifestation of mind, that it is without self-nature, un-born and ego-less, they accept it without fear, and

when they see their own ego-soul is also empty, un-born and ego-less, they are untroubled and undismayed, with earnest purpose they seek to adjust their lives to the full demands of these truths, but they cannot forget the notions that lie back of these facts, especially the notion of their own conscious ego-self and its relation to Nirvana. They are of the Stream-entered class.

The class known as Arhats are those earnest masters who belong to the returning class. But their spiritual insight they have reached the sixth and seventh stages. They have thoroughly understood the truth of the twofold ego-less-ness and the imageless-ness of Reality; with them there is no more discrimination, nor passions, nor pride of egoism; they have gained an exalted insight and seen into the immensity of the Buddha-lands. By attaining an inner perception of the true nature of Universal Mind they are steadily purifying their habit-energy. The Arhats has attained emancipation, enlightenment, the Dhyanas, the Samádhis, and his whole attention is given to the attainment of Nirvana, but the idea of Nirvana causes mental perturbations because he has the wrong idea of Nirvana. The notions of Nirvana in his mind are divided: he discriminates Nirvana from self, and self from others. He has attained some of the fruits of self-realization but he still thinks and discourses on the Dhyanas, subjects for meditation, the Samádhis, the fruits. He pride-fully says: "There are fetters, but I am disengaged from them." His is a double fault: he both denounces the vices of the ego, and still cling to its fetters. So long as he continues to discriminate notions of Dhyana, Dhyana practice, subjects for Dhyana, right-knowledge and truth, there is a bewildered state of mind; he has not attained perfect emancipation. Emancipation comes with the acceptance of imageless-ness.

He is master of the Dhyanas and enters into the Samádhis, but to reach the higher stages one must pass beyond the Dhyanas, the immeasurables, the world of no-form, and the bliss of the Samádhis into the Samapattis leading to the cessation of thought

itself. The Dhyana practitioner, Dhyana, the subject of Dhyana, the cessation of thought, once-returning, never-returning, all these are divided and bewildering states of mind. Not until all discrimination is abandoned is there perfect emancipation. Thus the Arhats, master of the Dhyanas, participating in the Samádhis, but unsupported by the Buddhas yields to the entrancing bliss of the Samádhis – and passes to his Nirvana.

Disciples and masters and Arhats may ascend the stages up to the sixth. They perceive that the triple world is no more than mind itself; they perceive that there is no becoming attached to the multiplicities of external objects except through the discriminations and activities of the mind itself; they perceive that there is no ego-soul; and, therefore, they attain a measure of tranquilization. But their tranquilization is not perfect every minute of their lives, for with them there is something effect producing, some grasped and grasping, some lingering trace of dualism and egoism. Though disengaged from the actively functioning passions they are still bound in with the habit energy of passion and, becoming intoxicated with the wine of the Samádhis, they will have their abode in the realm of the out-flowings. Perfect tranquilization is possible only with the seventh stage. So long as their minds are in confusion, they cannot attain to a clear conviction as to the cessation of all multiplicity and the actuality of the perfect oneness of all things. In their minds the self-nature of things is still discriminated as good and bad, therefore, their minds are in confusion and they cannot pass beyond the sixth stage. But at the sixth stage all discrimination ceases as they become engrossed in the bliss of the Samádhis wherein they cherish the thought of Nirvana and, as Nirvana is possible at the sixth stage, they pass into their Nirvana, but it is not the Nirvana of the Buddhas.

Chapter XI

Bodhisattva-hood and Its Stages

Then said Mahamati to the Blessed One: Will you tell us now about the disciples who are Bodhisattvas?

The Blessed One replied: The Bodhisattvas are those earnest disciples who are enlightened by reason of their efforts to attain self-realization of Noble Wisdom and who have taken upon themselves the task of enlightening others. They have gained a clear understanding of the truth that all things are empty, un-born, and of a Maya-like nature; they have ceased from viewing things discriminatively and from considering them in their relations; they thoroughly understand the truth of twofold ego-less-ness and have adjusted themselves to it with patient acceptance; they have attained a definite realization of image-less-ness; and they are abiding in the perfect-knowledge that they have gained by self-realization of Noble Wisdom.

Well stamped by the seal of "Suchness" they entered upon the first of the Bodhisattva stages. The first stage is called the stage of Joy (*Pranudita*). Entering this stage is like passing out of the glare of the shadows into a realm of "no-shadows"; it is like passing out of the noise and tumult of the crowded city into the quietness of solitude. The Bodhisattva feels within himself the awakening of a great heart of compassion and he utters his ten original vows: To honor and serve all Buddhas; to spread the knowledge and practice of the Dharma; to welcome all coming Buddhas; to practice the six Paramitas; to persuade all beings to embrace the Dharma; to attain a perfect understanding of the universe; to attain a perfect understanding of the mutuality of all beings; to attain perfect self-realization of the oneness of all the Buddhas and Tathágatas in self-nature, purpose and resources; to become acquainted with all skillful means for the carrying out of these vows for the emancipation of all beings; to realize supreme

enlightenment through the perfect self-realization of Noble Wisdom, ascending the stages and entering Tathágata-hood.

In the spirit of these vows the Bodhisattva gradually ascends the stages to the sixth. All earnest disciples, masters and Arhats have ascended thus far, but being enchanted by the bliss of the Samádhis and not being supported by the powers of the Buddhas, they pass to their Nirvana. The same fate would befall the Bodhisattvas except for the sustaining power of the Buddhas, by that they are enabled to refuse to enter Nirvana until all beings can enter Nirvana with them. The Tathágatas point out to them the virtues of Buddhahood, which are beyond the conception of the intellectual-mind, and they encourage and strengthen the Bodhisattvas not to give in to the enchantment of the bliss of the Samádhis, but to press on to further advancement along the stages. If the Bodhisattvas had entered Nirvana at this stage, and they would have done so without the sustaining power of the Buddhas, there would have been the cessation of all things and the family of the Tathágatas would have become extinct.

Strengthened by the new strength that comes to them from the Buddhas and with more perfect insight that is theirs by reason of their advance in self-realization of Noble Wisdom, they re-examine the nature of the mind-system, the ego-less-ness of personality, and the part that grasping and attachment and habit-energy play in the unfolding drama of life; they re-examine the illusions of the fourfold logical analysis, and the various elements that enter into enlightenment and self-realization, and, in the thrill of their new powers of self-mastery, the Bodhisattvas enter upon the seventh stage of Far-going (*Durangama*).

Supported by the sustaining power of the Buddhas, the Bodhisattvas at this stage enter into the bliss of the Samádhi of perfect tranquilization. Owing to their original vows they are transported by emotions of love and compassion as they become

aware of the part they are to perform in the carrying out of their vows for emancipation of all beings. Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place. Because of Transcendental Intelligence only one conception is present – the promotion of the realization of Noble Wisdom. This is called the Bodhisattva's Nirvana – the losing oneself in the bliss of perfect self-yielding. This is the seventh stage, the stage of Far-going.

The eighth stage is the stage of No-recession (*Acala*). Up to this stage, because of the defilements upon the face of Universal Mind caused by the accumulation of habit-energy since beginning-less time, the mind-system and all that pertains to it has been evolved and sustained. The mind-system functioned by the discriminations of an external and objective world to which it became attached and by which it was perpetuated. But with the Bodhisattva's attainment of the eighth stage there come a "turning-about" within his deepest seat of consciousness from self-centered egoism to universal compassion for all beings, by which he attains perfect self-realization of Noble Wisdom. There is an instant of cessation of the delusive activities of the whole mind-system; the dancing of the waves of habit-energy on the face of Universal Mind are forever stilled, revealing its own inherent quietness and solitude, the inconceivable Oneness of the Womb of Tathágata-hood.

Henceforth there is no more looking outward upon an external world by senses and sense-minds, nor a discrimination of particularized concepts and ideas and propositions by an intellectual-mind, no more grasping, nor attachment, nor pride of egoism, nor habit-energy. Henceforth there is only the inner experience of Noble Wisdom, which has been attained by entering into its perfect Oneness.

Thus establishing himself at the eighth stage of No-recession, the Bodhisattva enters into the bliss of the ten Samádhis, but avoiding the path of the disciples and masters who yielded themselves up to their entrancing bliss and who passed to their Nirvanas, and supported by his vows and the Transcendental Intelligence which now is his and being sustained by the power of the Buddhas, he enters upon the higher paths that lead to Tathágata-hood. He passes through the bliss of the Samádhis to assume the transformation body of a Tathágata that through him all beings may be emancipated. Mahamati, If there had been no Tathágata-womb and no Divine Mind then there would have been no rising and disappearance of the aggregates that make up personality and its external world, no rising and disappearance of ignorant people nor holy people, and no task for Bodhisattvas; therefore, while walking in the path of self-realization and entering into the enjoyments of the Samádhis, you must never abandon working hard for the emancipation of all beings and your self-yielding love will never be in vain. To philosophers the conception of Tathágata-womb seems devoid of purity and soiled by these external manifestations, but it is not so understood by the Tathágatas, to them it is not a proposition of philosophy but an intuitive experience as real as though it was an amalaka fruit held in the palm of the hand.

With the cessation of the mind-system and all its evolving discriminations, there is cessation of all strain and effort. It is like a man in a dream who imagines he is crossing a river and who exerts himself to the utmost to do so, who is suddenly awakened. Being awake, he thinks: "Is this real or is it unreal?" Being now enlightened he knows that it is neither real nor unreal. Thus when the Bodhisattva arrives at the eighth stage, he is able to see all things truthfully and, more than that, he is able to thoroughly understand the significance of all dream-like things of his life as to how they came to pass and as to how they pass away. Ever since beginning-less time the mind-system has perceived multiplicities of forms, conditions, and ideas, which the thinking-mind has

discriminated, and the empirical-mind has experienced, grasped, and clung to. From this has risen habit-energy that by its accumulation has conditioned the illusions of existence and non-existence, individuality and generality, and has thus perpetuated the dream-state of false-imagination. But now, to the Bodhisattvas of the eighth stage, life is past and is remembered, as it truly was – a passing dream.

As long as the Bodhisattva had not passed the seventh stage, even though he had attained an intuitive understanding of the true meaning of life and its Maya-like nature, and as to how the mind carried on its discriminations and attachments yet, nevertheless, the cherishing of the notions of these things had continued and, although he no longer experienced within himself any ardent desire for things nor any impulse to grasp them yet, nevertheless, the notions concerning them persisted and perfumed his efforts to practice the teachings of the Buddhas and to labor for the emancipation of all beings. Now, in the eighth stage, even the notions have passed away, and all effort and striving is seen to be unnecessary. The Bodhisattva's Nirvana is perfect tranquilization, but it is not extinction nor inertness; while there is an entire absence of discrimination and purpose, there is the freedom and spontaneity of potentiality that has come with the attainment and patient acceptance of the truths of ego-less-ness and imagelessness. Here is perfect solitude, undisturbed by any gradation or continuous succession, but radiant with the potency and freedom of its self-nature, which is the self-nature of Noble Wisdom, blissfully peaceful with the serenity of Perfect Love.

Entering upon the eighth stage, with the "turning-about" at the deepest seat of consciousness, the Bodhisattva will become conscious that he has received the second kind of Transcendental-body (*Manomayakaya*). The transition from mortal-body to Transcendental-body has nothing to do with mortal death, for the old body continues to function and the old mind serves the needs

of the old body, but now it is free from the control of mortal mind. There has been an inconceivable transformation-death (*accintya-parinama-cyuti*) by which the false-imagination of his particularized individual personality has been transcended by a realization of his oneness with the universalized mind of Tathágata-hood, from which realization there will be no recession. With that realization he finds himself amply endowed with all the Tathágata's powers, psychic faculties, and self-mastery, and, just as the good earth is the support of all beings in the world of desire (*karmadathu*), so the Tathágatas become the support of all beings in the Transcendental World of No-form.

The first seven of the Bodhisattva stages were in the realm of mind and the eighth, while transcending mind, was still in touch with it; but in the ninth stage of Transcendental Intelligence (*Sadhumatī*), by reason of his perfect intelligence and insight into the imagelessness of Divine Mind which he had attained by self-realization of Noble Wisdom, he is in the realm of Tathágata-hood. Gradually the Bodhisattva will realize his Tathágata-nature and the possession of all its powers and psychic faculties, self-mastery, loving compassion, and skillful means, and by means of them will enter into all the Buddha-lands. Making use of these new powers, the Bodhisattva will assume various transformation-bodies and personalities for the sake of benefiting others. Just as in the former mental life, imagination had risen from relative-knowledge, so now skillful means rise spontaneously from Transcendental Intelligence. It is like the magical gem that reflects instantaneously appropriate responses to one's wishes. The Bodhisattva passes over to all the assemblages of the Buddhas and listens to them as they discourse on the dream-like nature of all things and concerning the truths that transcend all notions of being and non-being, that have no relation to birth and death, nor to eternity nor extinction. Thus facing the Tathágatas as they discourse on Noble Wisdom that is far beyond the mental capacity of disciples and masters, he will attain a hundred thousand Samádhis, indeed, a hundred thousand Nayutas

of kotis of Samádhis, and in the spirit of these Samádhis he will instantly pass from one Buddha-land to another, paying homage to all the Buddhas, being born into all the celestial mansions, manifesting Buddha-bodies, and himself discoursing on the Triple Treasure to lesser Bodhisattvas that they too may partake of the fruits of self-realization of Noble Wisdom.

Thus passing beyond the last stage of Bodhisattva-hood, he becomes a Tathágata himself endowed with all the freedom of the Dharmakaya. The tenth stage belongs to the Tathágatas. Here the Bodhisattva will find himself seated upon a lotus-like throne in a splendid jewel-adorned palace and surrounded by Bodhisattvas of equal rank. Buddhas from all Buddha-lands will gather about him and with their pure and fragrant hands resting on his forehead will give him ordination and recognition as one of themselves. Then they will assign him a Buddha-land that he may possess and perfect as his own.

The tenth stage is called the Great Truth Cloud (*Dharmamegha*), inconceivable, inscrutable. Only the Tathágatas can realize perfect Imageless-ness and Oneness and Solitude. It is Mahesvara, the Radiant Land, the Pure Land, the Land of Far-distances; surrounding and surpassing the lesser worlds of form and desire (*karmadathu*), in which the Bodhisattva will find himself 'atonement.' Its rays of Noble Wisdom which is the self-nature of the Tathágatas, many-colored, entrancing, auspicious, are transforming the triple world as other worlds have been transformed in the past, and still other worlds will be transformed in the future. But in the Perfect Oneness of Noble Wisdom there is no gradation nor succession nor effort. The tenth stage is the first, the first is the eighth, and the eighth is the fifth, the fifth the seventh: what gradation can there be where perfect Image-less-ness and Oneness prevail? And what is the reality of Noble Wisdom? It is the ineffable potency of the Dharmakaya; it has no bounds nor limits; it

surpasses all the Buddha-lands, and pervades the Akanistha and the heavenly mansions of the Tushita (Heavens).

Chapter XII

Tathágata-hood, Which Is Noble Wisdom

Then said Mahamati to the Blessed One: It has been taught in the canonical books that the Buddhas are subject to neither birth nor destruction, and you have said that "the Un-born" is one of the names of the Tathágatas; does that mean that the Tathágata is a non-entity?

The Blessed One replied: The Tathágata is not a non-entity nor is he to be conceived as other things are as neither born nor disappearing, nor is he subject to causation, nor is he without significance; yet I refer to him as "The Un-born." There is yet another name for the Tathágata. "The Mind-appearing One" (Manomayakaya) which his Essence-body assumes at will in the transformations incident to his work of emancipation. This is beyond the understanding of common disciples and masters and even beyond the full comprehension of those Bodhisattvas who remain in the seventh stage. Yes, Mahamati, "The Un-born" is synonymous with Tathágata.

Then Mahamati said: If the Tathágatas are un-born, there does not seem to be anything to take hold of – no entity – or is there something that bears another name than entity? And what can that "something" be?

The Blessed One replied: Objects are frequently known by different names according to different aspects that they present, the god Indra is sometimes known as Shakra, and sometimes as Purandara. These different names are sometimes used interchangeably and sometimes they are discriminated, but different objects are not to be imagined because of the different

names, nor are they without individuation. The same can be said of myself as I appear in this world of patience before ignorant people and where I am known by uncounted trillions of names. They address me by different names not realizing that they are all names of the one Tathágata. Some recognize me as Tathágata, some as the self-existent one, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of "ten powers"; some as Rama, some as Indra, and some as Varuna. Still there are others who speak of me as The Un-born, as Emptiness, as "Suchness," as Truth, as Reality, as Ultimate Principle; still there are others who see me as Dharmakaya, as Nirvana, as the Eternal; some speak of me as sameness, as non-duality, as un-dying, as formless; some think of me as the doctrine of Buddha-causation, or of Emancipation, or of the Noble Path; and some think of me as Divine Mind and Noble Wisdom. Thus in this world and in other worlds am I known by these uncounted names, but they all see me as the moon is seen in the water. Though they all honor, praise and esteem me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told to them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathágata. In their studies they follow the mere words of the text vainly trying to gain the true meaning, instead of having confidence in the one "text" where self-confirming Truth is revealed, that is, having confidence in the self-realization of noble Wisdom.

Then said Mahamati: Pray tell us, Blessed One, about the self-nature of the Tathágatas?

The Blessed One replied: If the Tathágata is to be described by such expressions as made or un-made, effect or cause, we would have to describe him as neither made, nor un-made, nor effect, nor

cause; but if we so described him we would be guilty of dualistic discrimination. If the Tathágata is something made, he would be impermanent; if he is impermanent anything made would be a Tathágata. If he is something un-made, then all effort to realize Tathágata-hood would be useless. That which is neither an effect or cause, is neither a being nor a non-being, and that which is neither a being nor non-being is outside the four propositions. The four propositions belong to worldly usage; that which is outside them is no more than a word, like a barren-woman's child; so are all the terms concerning the Tathágata to be understood.

When it is said that all things are ego-less, it means that all things are devoid of self-hood. Each thing may have its own individuality—the being of a horse is not of cow nature—it is such as it is of its own nature and is thus discriminated by the ignorant, but, nevertheless, its own nature is of the nature of a dream or vision. That is why the ignorant and the simpleminded, who are in the habit of discriminating appearances, fail to understand the significance of ego-less-ness. It is not until discrimination is gotten rid of that the fact that all things are empty, un-born and without self-nature can be appreciated.

Mahamati, all these expressions as applied to the Tathágatas are without meaning, for that which is none of these is something removed from all measurement, and that which is removed from all measurement turns into a meaningless word; that which is a mere word is something un-born; that which is un-born is not subject to destruction; that which is not subject to destruction is like space and space is neither effect nor cause; that which is neither effect nor cause is something unconditioned; that which is unconditioned is beyond all reasoning; that which is beyond all reasoning, -- that is the Tathágata. The self-nature of Tathágata-hood is far removed from all predicates and measurements; the self-nature of Tathágata-hood is Noble Wisdom.

Then Mahamati said to the Blessed One: Are the Tatháguas permanent or impermanent?

The Blessed One replied: The Tatháguas are neither permanent nor impermanent; if either is asserted there is error connected with the creating agencies for, according to the philosophers, the creating agencies are something uncreated and permanent. But the Tatháguas are not connected with the so-called creating agencies and in that sense he is impermanent. If he is said to be impermanent then he is connected with things that are created for they also are impermanent. For these reasons the Tatháguas are neither permanent nor impermanent.

Neither can the Tatháguas be said to be permanent in the sense that space is said to be permanent, or that the horns of a hare can be said to be permanent for, being unreal, they exclude all ideas of permanency or impermanency. This does not apply to the Tatháguas because they come fourth from the habit-energy of ignorance, which is connected with the mind-system and the elements that make up personality. The triple world originates from the discrimination of unrealities and where discrimination takes place there is duality and the notion of permanency and impermanency, but the Tatháguas do not rise from the discrimination of unrealities. Thus, as long as there is discrimination there will be the notion of permanency and impermanency; when discrimination is done away with, Noble Wisdom, which is based on the significance of solitude, will be established.

However, there is another sense in which the Tatháguas may be said to be permanent. Transcendental Intelligence rising with the attainment of enlightenment is of a permanent nature. This Truth-essence, which is discoverable in the enlightenment of all who are enlightened, is realizable as the regulative and sustaining principle of Reality, which forever abides. The Transcendental Intelligence

attained intuitively by the Tathágatas by their self-realization of Noble Wisdom, is a realization of their own self-nature, in this sense the Tathágatas are permanent. The eternal-unthinkable of the Tathágatas is the "Suchness" of noble Wisdom realized within themselves. It is both eternal and beyond thought. It conforms to the idea of a cause and yet is beyond existence and non-existence. Because it is the exalted state of Noble-Wisdom, it has its own character. Because it is the cause of highest Reality, it is its own causation. Its eternality is not derived from reasoning's based on external notions of being and non-being, nor of eternality nor non-eternality. Being classed under the same head as space, cessation, Nirvana, it is eternal. Because it has nothing to do with existence and non-existence, it is no creator; because it has nothing to do with creation, nor with being and non-being, but is only revealed in the exalted state of noble Wisdom, it is truly eternal.

When the twofold passions are destroyed, and the twofold hindrances are cleared away, and the twofold ego-less-ness is fully understood, and the inconceivable transformation death of the Bodhisattva is attained – that which remains is the self-nature of the Tathágatas. When the teachings of the Dharma are fully understood and are perfectly realized by the disciples and masters that which is realized in their deepest consciousness is their own Buddha-nature revealed as Tathágata.

In a true sense there are four kinds of sameness relating to Buddha-nature: there is sameness of letters, sameness of words, sameness of meaning, and sameness of Essence. The name of the Buddha is spelt: B-U-D-D-H-A; the letters are the same when used for any Buddha or Tathágata. When the Brahmans teach they use various words, and when the Tathágatas teach they use the very same words; in respect to the words there is a same-ness between us. In the teachings of all the Tathágatas there is a same-ness of meaning. Among all the Buddhas there is a sameness of Buddha nature. They all have the thirty-two marks of excellence

and the eighty minor signs of bodily perfection; there is no distinction among them except as they manifest various transformations according to the different dispositions of beings who are to be disciplined and emancipated by various means. In the Ultimate Essence, which is Dharmakaya, all the Buddhas of the past, present and future, are of one same-ness.

Then said Mahamati to the Blessed One: It has been said by the Blessed One that from the night of Enlightenment to the night of the Parinirvana, the Tathágata has uttered no word nor ever will utter a word. In what deep meaning is this true?

The Blessed One replied: By two reasons of deepest meaning is it true: In the light of Truth self-realized by Noble Wisdom, and in the Truth of an eternally abiding Reality. The self-realization of Noble Wisdom by all Tathágatas is the same as my own self-realization of Noble Wisdom; there is no more, no less, no difference, and all the Tathágatas bear witness that the state of self-realization is free from words and discriminations and has nothing to do with the dualistic way of speaking, that is, all beings receive the teachings of the Tathágatas through self-realization of Noble Wisdom, not through words of discrimination.

Again Mahamati, there has always been an eternally abiding reality. The "substance" of Truth (Dharmadhatu) abides forever whether a Tathágata appears in the world or not. So does the Reason of all things (dharmata) eternally abide; so does Reality (paramartha) abide and keep its order. What has been realized by myself and all other Tathágatas is this Reality (Dharmakaya), the eternally abiding self-orderliness of Reality; the "Suchness" (tathata) of all things; the realness of things (bhutata); Noble Wisdom, which is Truth itself. The sun radiates its splendor spontaneously on all alike and with no words of explanation; in like manner do the Tathágatas radiate the Truth of Noble Wisdom with no recourse to words and to all alike. For these reasons is it stated by me that from the night

of enlightenment to the night of the Tathágata's Parinirvana, he has not uttered, nor will he utter, one word. And the same is true of all the Buddhas.

Then said Mahamati: Blessed one, you speak of the sameness of all Buddhas, but in other places you have spoken of Dharmata-Buddha, Nishyanda-Buddha and Nirmana-Buddha as though they were different from each other; how can they be the same and yet different?

The Blessed One replied: I speak of the different Buddhas as opposed to the views of the philosophers who base their teachings on the reality of an external world of form and who cherish discrimination and attachments arising there from; against the teachings of these philosophers I disclose the Nirmana-Buddha, the Buddha of Transformations. In the many transformations of the Tathágata stage, the Nirmana-Buddha establishes such matters as charity, morality, patience, thoughtfulness, and tranquillization: by right-knowledge he teaches the true understanding of Maya-like nature of the elements that make up personality and its external world; he teaches the true nature of the mind-system as a whole and in the distinctions of its forms, functions and ways of performance. In a deeper sense, the Nirmana-Buddha symbolizes the principles of differentiation and integration by reason of which all component things are distributed, all complexities simplified, all thoughts analyzed; at the same time it symbolizes the harmonizing, unifying power of sympathy and compassion; it removes all obstacles, it harmonizes all differences, it brings into perfect Oneness the discordant many. For the emancipation of all beings the Bodhisattvas and Tathágatas assume bodies of transformation and employ many skilful devices, this is the work of the Nirmana-Buddha.

For the enlightenment of the Bodhisattvas and their sustaining along the stages, the Inconceivable is made realizable. The

Nishyanda-Buddha, the "Out-flowing-Buddha," through Transcendental Intelligence, reveals the true meaning and significance of appearances, discrimination, attachment; and of the power of habit-energy which is accumulated by them and conditions them; and of the un-born-ness, the emptiness, the ego-less-ness of all things. Because of Transcendental Intelligence and the purification of the evil out-flowings of life, all dualistic views of existence and non existence are transcended and by self realization of Noble Wisdom the true image-less-ness of Reality is made manifest. The inconceivable glory of Buddhahood is made manifest in rays of Noble Wisdom; Noble Wisdom is the self-nature of the Tathágatas. This is the work of the Nishyanda-Buddha. In a deeper sense, the Nishyanda-Buddha symbolizes the emergence of the principles of intellection and compassion but as yet undifferentiated and in perfect balance, potential but un-manifest. Looked at from the in-going side of the Bodhisattva, Nishyanda-Buddha is seen in the glorified bodies of the Tathágatas; looked at from the fourth-going side of Buddhahood, Nishyanda-Buddha is seen in the radiant personalities of the Tathágatas ready and eager to manifest the inherent Love and Wisdom of the Dharmakaya.

Dharmata-Buddha is Buddhahood in its self-nature of perfect oneness in whom absolute Tranquility prevails. As noble Wisdom, Dharmata-Buddha transcends all differentiated knowledge, is the goal of intuitive self-realization, and is the self-nature of the Tathágatas. As Noble Wisdom, Dharmata-Buddha is the ultimate Principle of Reality from which all things derive their being and truthfulness, but which in itself transcends all predicates. Dharmata-Buddha is the central sun, which holds all, illumines all. Its inconceivable Essence is made manifest in the "out-flowing" glory of Nishyanda-Buddha and in the transformations of the Nirmana-Buddha.

Then said Mahamati: Pray tell us, Blessed One, more about the Dharmakaya?

The Blessed One replied: We have been speaking of it in terms of Buddhahood, but it is inscrutable and beyond predicate we may just as well speak of it as the Truth-body, or the Truth-principle of ultimate Reality (*Paramartha*). This Ultimate Principle of Reality may be considered as it is manifested under seven aspects: First, as *Citta-gocara*, it is the world of spiritual experience and the abode of the Tathágatas on their outgoing mission of emancipation. It is Noble Wisdom manifested as the principle of irradiancy and individuation. Second, as *Jnana*, it is the mind-world and its principle of the intellection and consciousness. Third as *Dristi*, it is the realm of dualism which is the physical world of birth and death wherein are manifested all the differentiations of thinker, thinking, and thought about and where-in are manifested the principles of sensation, perception, discrimination, desire, attachment and suffering.

Fourth, because of the greed, anger, infatuation, suffering and need of the physical world incident to discrimination and attachment, it reveals a world beyond the realm of dualism wherein it appears as the integrating principle of charity and sympathy. Fifth, in a realm still higher, which is the abode of the Bodhisattva stages, and is analogous to the mind-world, where the interests of heart transcend those of the mind, it appears as the principle of compassion and self-giving. Sixth, in the spiritual realm where the Bodhisattvas attain Buddhahood, it appears as the principle of perfect Love (*Karuna*). Here the last clinging to an ego-self is abandoned and the Bodhisattva enters into his self-realization of noble Wisdom, which is the bliss of the Tathágata's perfect enjoyment of his inmost nature. Seventh as *Prajna* it is the active aspect of the Ultimate Principle wherein both the forth going and the in-coming principles are alike implicit and potential, and

wherein both Wisdom and Love are in perfect balance, harmony and the Oneness.

These are the seven aspects of the ultimate Principle of the Dharmakaya, by reason of which all things are made manifest and perfected and then reintegrated, and all remaining within its inscrutable Oneness, with no signs of individuation, nor beginning, nor succession, nor ending, we speak of it as Dharmakaya, as Ultimate Principle, as Buddhahood, as Nirvana; what matters it? They are only other names for Noble-Wisdom.

Mahamati, you and all Bodhisattva-Mahasattvas should avoid the erroneous reasoning of the philosophers and seek for self-realization of Noble Wisdom.

Chapter XIII

Nirvana

Then said Mahamati to the Blessed One: Pray tell us about Nirvana?

The Blessed one replied: the term, Nirvana, is used with many different meanings, by different people, but these people may be divided into four groups: There are people who are suffering, or who are afraid of suffering, and who think of Nirvana; there are philosophers who try to discriminate Nirvana; there are the class of disciples who think of Nirvana in relation to themselves; and finally there is the Nirvana of the Buddhas.

Those who are suffering or who fear suffering, think of Nirvana as an escape and recompense. They imagine that Nirvana consists in the future annihilation of the senses and the sense-minds; they are not aware that universal mind and nirvana are one, and that this life-and-death world and Nirvana are not to be separated. These ignorant ones, instead of meditating on the image-less-ness of

Nirvana, talk of different ways of emancipation. Being ignorant of, or not understanding, the teachings of the Tathágatas, they cling to the notion of Nirvana that is outside what is seen of the mind and, thus, go on rolling themselves along with the wheel of life and death.

As to the Nirvanas discriminated by the philosophers: there really are none. Some philosophers conceive Nirvana to be found where the mind-system no more operates owing to the cessation of the elements that make up personality and its world; or is found where there is utter indifference to the objective world and its impermanency. Some conceive Nirvana to be a state where there is no recollection of the past or present, just as when a lamp is extinguished, or when a seed is burnt, or when a fire goes out; because then there is the cessation of all the substrata, which is explained by the philosophers as the non-rising of discrimination. But this is not Nirvana, because Nirvana does not consist in simple annihilation and vacuity.

Again, some philosophers explain deliverance as though it was the mere stopping of discrimination, as when the wind stops blowing, or as when one by self-effort gets rid of the dualistic view of knower and known, or gets rid of the notions of permanency and impermanency; or gets rid of the notions of good and evil; or overcomes passion by means of knowledge--to them Nirvana is deliverance. Some, seeing in "form" the bearer of pain alarmed by the notion of "form" and look for happiness in a world of "no-form." Some conceive that in consideration of individuality and generality recognizable in all things inner and outer, that there is no destruction and that all beings maintain their being forever and, in this eternality, see Nirvana. Others see the eternality of things in the conception of Nirvana as the absorption of the finite-soul in the supreme Atman; or who see all things as a manifestation of the vital-force of some Supreme Spirit to which all return; and some, who are especially silly, declare that there are two primary things, a

primary substance and a primary soul, that react differently upon each other and thus produce all things from the transformations of qualities; some think that the world is born of action and interaction and that no other cause is necessary; others think that Ishvara is free creator of all things; clinging to these foolish notions, there is no awakening, and they consider Nirvana to consist in the fact that there is no awakening.

Some imagine that Nirvana is where self-nature exists in its own right, unhampered by other self-natures, as the variegated feathers of a peacock, or various precious crystals, or the pointed-ness of a thorn. Some conceive being to be Nirvana, some non-being, while others conceive that all things and Nirvana are not to be distinguished from one another. Some, thinking that time is the creator and that as the rise of the world depends on time; they conceive that Nirvana consists in the recognition of time as Nirvana. Some think that there will be Nirvana when the "twenty-five" truths are generally accepted, or when the king observes the six virtues, and some religionists think that Nirvana is the attainment of paradise.

These views severally advanced by the philosophers with their various seasonings are not in accord with logic nor are they acceptable to the wise. They all conceive Nirvana dualistically and in some causal connection; by these discriminations philosophers imagine Nirvana, but where there is no rising and no disappearing, how can there be discrimination? Each philosopher relying on his own textbook from which he draws his understanding, sins against the truth, because truth is not where he imagines it to be. The only result is that it sets his mind to wandering about and becoming more confused as Nirvana is not to be found by mental searching, the more his mind becomes confused the more he confuses other people.

As to the notion of Nirvana as held by disciples and masters who still cling to the notion of an ego-self, and who try to find it by going off by themselves into solitude: their notion of Nirvana is an eternity of bliss like the bliss of the Samádhis-for themselves. They recognize that the world is only a manifestation of mind and that all discriminations are of the mind, and so they forsake social relations and practice various spiritual disciplines and in solitude seek self-realization of Noble Wisdom by self-effort. They follow the stages to the sixth and attain the bliss of the Samádhis, but as they are still clinging to egoism they do not attain the "turning-about" at the deepest seat of consciousness and, therefore, they are not free from the thinking-mind and the accumulation of its habit-energy. Clinging to the bliss of the Samádhis, they pass to their Nirvana, but it is not the Nirvana of the Tathágatas. They are of those who have "entered the stream"; they must return to this world of life and death.

Then said Mahamati to the Blessed One: When the Bodhisattvas yield up their stock of merit for the emancipation of all beings, they become spiritually one with all animate life; they themselves may be purified, but in others there yet remain unexhausted evil and un-matured karma. Pray tell us, Blessed One, how the Bodhisattvas are given assurance of Nirvana? And what is the Nirvana of the Bodhisattvas?

The Blessed One replied: Mahamati, this assurance is not an assurance of numbers nor logic; it is not the mind that is to be assured but the heart. The Bodhisattva's assurance comes with the unfolding insight that follows passion hindrances cleared away, knowledge hindrance purified, and ego-less-ness clearly perceived and patiently accepted. As the mortal-mind ceases to discriminate, there is no more thirst for life, no more sex-lust, no more thirst for learning, no more thirst for eternal life; with the disappearance of these fourfold thirsts, there is no more accumulation of habit-

energy; with no more accumulation of habit-energy the defilements on the face of the Universal Mind clear away, and the Bodhisattva attains self-realization of Noble Wisdom that is the heart's assurance of Nirvana.

There are Bodhisattvas here and in other Buddha-lands, who are sincerely devoted to the Bodhisattva's mission and yet who cannot wholly forget the bliss of the Samádhis and the peace of Nirvana-for themselves. The teaching of Nirvana in which there is no substrate left behind, is revealed according to a hidden meaning for the sake of these disciples who still cling to thoughts of Nirvana for themselves, that they may be inspired to exert themselves in the Bodhisattva's mission of emancipation for all beings. The Transformation-Buddhas teach a doctrine of Nirvana to meet conditions as they find them, and to give encouragement to the timid and selfish. In order to turn their thoughts away from themselves and to encourage them to a deeper compassion and more earnest zeal for others, they are given assurance as to the future by the sustaining power of the Buddhas of Transformation, but not by the Dharmata-Buddha.

The Dharma, which establishes the Truth of Noble Wisdom, belongs to the realm of the Dharmata-Buddha. To the Bodhisattvas to the seventh and eighth stages, Transcendental Intelligence is revealed by the Dharmata-Buddha and the Path is pointed out to them, which they are to follow. In the perfect self-realization of Noble Wisdom that follows the inconceivable transformation death of the Bodhisattva's individualized will-control, he no longer lives unto himself, but the life that he lives thereafter is the Tathágata's universalized life as manifested in its transformations. In this perfect self-realization of Noble Wisdom the Bodhisattva realizes that for the Buddhas there is no Nirvana.

The death of a Buddha, the great Parinirvana, is neither destruction nor death, else would it be birth and continuation. If it were

destruction, it would be an effect-producing deed, which is not. Neither is it a vanishing nor abandonment, neither is it attainment, nor is it of no attainment; neither is it of one significance nor of no significance, for there is no Nirvana for the Buddhas.

The Tathágata's Nirvana is where it is recognized that there is nothing but what is seen of the mind itself; is where, recognizing the nature of the self-mind, one no longer cherishes the dualisms of discrimination; is where there is no more thirst nor grasping; is where there is no more attachment to external things. Nirvana is where the thinking-mind with all its discriminations, attachments, aversions and egoism is forever put away; is where logical measures, as they are seen to be inert, are no longer seized upon; is where even the notion of truth is treated with indifference because of its causing bewilderment; is where, getting rid of the four propositions, there is insight into the abode of Reality. Nirvana is where the twofold passions have subsided and the twofold hindrances are cleared away and the twofold ego-less-ness is patiently accepted; is where, by the attainment of the "turning-about" in the deepest seat of consciousness, self-realization of Noble Wisdom is fully entered into, that is the Nirvana of the Tathágatas.

Nirvana is where the Bodhisattva stages are passed one after another; is where the sustaining power of the Buddhas upholds the Bodhisattvas in the bliss of the Samádhis; is where compassion for others transcends all thoughts of self; is where the Tathágata stage is finally realized.

Nirvana is the realm of the Dharmata-Buddha; it is where the manifestation of Noble Wisdom that is Buddhahood expresses itself in Perfect Love for all; it is where the manifestation of Perfect Love that is Tathágata-hood expresses itself in Noble Wisdom for the enlightenment of all- -there, indeed, is Nirvana!

There are two classes of those who may not enter the Nirvana of the Tathágatas: there are those who have abandoned the Bodhisattva ideals, saying, they are not in conformity with the sutras, the codes of morality, nor with emancipation. Then there are the true Bodhisattvas who, on account of their original vows made for the sake of all beings, saying, "So long as they do not attain Nirvana, I will not attain it for myself," voluntarily keep themselves out of Nirvana. But no beings are left outside by the will of the Tathágatas; some day each and every one will be influenced by the wisdom and love of the Tathágatas of Transformation to lay up a stock of merit and ascend the stages. But, if they only realized it, they are already in the Tathágata's Nirvana for, in Noble Wisdom, all things are in Nirvana from the beginning.

The End

Introduction To The Kevaddha Sutta

In this Sutta we have the position taken up by the early Buddhists, and no doubt by Gotama himself, as to the practice of the wonders or miracles, in which there was then universal belief.

They were not, however, miracles in some Western sense. There was no interference by an outside power with the laws of nature. It was supposed that certain people, by reason of special (but quite natural) powers, could accomplish certain special acts beyond the power of ordinary men. These acts are eight in number: and as set forth in detail remind us of some (not of all) the powers now attributed to mediums. The belief is not Buddhist. It is pre-Buddhistic, and common to all schools of thought in India.

As usual the Buddha is represented as not taking the trouble to doubt or dispute the fact of the existence of such powers. He simply says that he loathes the practice of them and that a greater and better wonder than any or all of them; is education in the system of self-training which culminates in Arahatship. There is no evidence of a similarly reasonable view of this question of wonders having been put forward by any Indian teacher before the Buddha.

It is very strange that Childers should have stated that 'Iddhā is the peculiar attribute of the Arahats.' He gives no authority for the statement. Devadatta, who was the very reverse of an Arahats, was noted for his power of Iddhā. And of the many Arahats mentioned in the books, only one or two, notably Moggallāna, were famed for this acquirement. They could have it, of course; just as they could have any craft or skill of the unconverted. But the eight powers referred to above are called the puthujjanikā-or puthujjanikā-āddhā' or àmisà-iddhā; that is, precisely not an attribute of the Arahats, or even of men in the lower stages of the Path, but of the worldly, the unconverted, a practice carried out for worldly gain.

We have the Iddhã, the majestic movement, of animals the Iddhã, the glory and majesty and potency, of a king -the Iddhã, the prosperity and splendor, of a rich young man-the Iddhã, the craft and power, of a hunter-the Iddhã, in the technical sense just explained, of the unconverted wonder-worker. The Iddhã of the Arahats, as such ', was the majesty and potency of their victory, of their emancipation.

In illustration of his position Gotama is represented to have told a wonderful legend-how a Bhikshu, seeking the answer to a deep problem in religion and philosophy, goes up and up, by the power of his Iddhã, from world to world, appealing to the gods. In each heaven, as he mounts ever higher, the gods confess their ignorance, and send him on to the gods above, more potent and more glorious than they. And so he comes at last to the great god of gods, the Maha Brahma himself, only to be taken discreetly aside, and told in confidence, so that the gods may not hear it, that he too, the Maha Brahma, does not know the answer!

All the details of the story are worked out with persistent humor, characteristic of such legends in the Buddhist books, in order to bring out the two lessons-in the first place how, in all such matters, to trust to the gods is to lean on a broken reed; and secondly, how perfectly useless is the power of such Iddhã, which, even at its best, can give no better help than that to one in earnest about higher things.

The problem put is of great interest; and goes to the very core of the Buddhist Welt-anschauung, of Buddhist philosophy. The world, as we know it, is within each of us.

'Verily, I declare to you, my friend, that within this very body, mortal as it is and only a fathom high, but conscious and endowed with mind, is, the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof!

On this Dr. Karl, Neumann, whose illustrations of Buddhist texts from passages in Western literature, old and new, are so happy, appropriately compares Schopenhauer's saying, 'One can also say that Kant's teaching leads to the view that the beginning and end of the world are not to be sought without, but within, us.'

The problem, as put by the Bhikshu to the gods, is: 'Where do the elements pass away?' The Buddha, in giving his solution, first says that that is not the right way to put the question. It ought to be: 'Where do the elements find no foothold ; where does that union of qualities that make a person (nàma and rāpa) pass away?'

The alteration is suggestive. The person should be introduced; a thinking being. We only know of the elements and their derivatives, as reflected in, constructed by, human intelligence. To the question, as thus altered, the answer is: 'They find no foothold in the mind of the Arahāt, and when intellection (with special reference to the representative faculty) ceases, then they, and the person with them, cease.'

So in the Bāhiya story (Ud. I, 10) we are told:

'There, where earth, water, fire, and wind no footing find,

There are the nights not bright, nor suns resplendent,

No moon shines there, there is no darkness seen.

And then, when he, the Arahāt hath, in his wisdom, seen;

From well and ill, from form and formless, is he freed!'

This is a striking, and in all probability intentional, contrast to the Upanishad passages where the same kind of language is used of the Great Soul, the corollary of the human soul. It is one of many instances (as has been pointed out by Father Dahlmann) where

the same expressions, used in the Piñakas of the Arahāt, are used in the older or later priestly speculation of god.

We have another reference to the view that the Four Elements find no foothold in the Arahāt at Saüyutta I, 15 And we see what is meant by this from verse 1111 in the Sutta Nipàta: 'To him who harbors no delight in feelings that arise, either from within or without, cognition tends to wane.' That is, of course, not that his mental activity grows less—the mental alertness of the Arahāt is laid stress upon throughout the books. The picture drawn of the Arahāt par excellence, the Buddha himself, is a standing example of what the early Buddhists considered a man to be in whom ignorance had waned. Whatever else it is, it is the very reverse of a man intellectually asleep, unconscious of what is said to him dull to ideas. But it is the picture of a man to whom the Four Elements, and all that follows from them, material things, and the ways in which they affect him, have ceased to have the paramount importance they have to the thoughtless.

Kevaddha Sutta **The Three Wonders And The Gods**

Thus have I heard. The Exalted One was once staying at Nàlandà in the Pàvàrika's mango grove. Now Kevaddha, a young householder, came where the Exalted One was, and bowed down in salutation to him, and took a seat on one side. And, so seated, he said to the Exalted One :

'This Nàlandà, of ours, Sir, is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nàlandà of ours become even so much the more devoted to the Exalted One.'

On his speaking thus the Exalted One said to him:

'But, Kevaddha, it is not thus that I am wont to give instruction to the brethren: " Come now, my brethren; perform ye a mystic wonder, by power surpassing that of ordinary men, for the lay folk clad in their garments of white!

And a second time Kevaddha made the same request to the Exalted One, and received a second ñime the same reply.

And a third time Kevaddha, the young householder, addressed the Exalted One, and said:

'I would fain do no injury to the Exalted One. I only say that this Nàlandà, of ours is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nàlandà of ours become even so much the more devoted to the Exalted One.'

'There are three sorts of wonders, Kevaddha, which I, having myself understood and realized them, have made known to others. And what are the three? The mystic wonder, the wonder of manifestation, and the wonder of education

'And what, Kevaddha, is the mystic wonder?

' In this case, Kevaddha, suppose that a brother enjoys the possession, in various ways, of mystic power-from being one he becomes multiform, from being multiform he becomes one: from being visible he becomes invisible: he passes without hindrance to the further side of a wall or a battlement or a mountain, as if through air: he penetrates up and down through solid ground, as if through water: he walks on water without dividing it, as if on solid ground: he travels cross-legged through the sky, like the birds on wing: he touches and feels with the hand even the Moon and the Sun, beings of mystic power and potency though they be: he

reaches, even in the body, up to the heaven of Brahma. And some believer, of trusting heart, should behold him doing so.

'Then that believer should announce the fact to an unbeliever, saying: " Wonderful, Sir, and marvelous is the mystic power and potency of that recluse. For verily I saw him indulging himself, in various ways, in mystic power:-from being one becoming multiform (&c., as before, down to) reaching, even in the body, up to the heaven of Brahma!'"

'Then that unbeliever should say to him: "Well, Sir! there is a certain charm called the Gandhàra Charm. It is by the efficacy thereof that he performs all this."'

'Now what think you, Kevaddha ? Might not the unbeliever so say ?'

'Yes, Sir; he might.'

'Well, Kevaddha! It is because I perceive danger in the practice of mystic wonders, that I loathe, and abhor, and am ashamed thereof.

'And what, Kevaddha, is the wonder of manifestation ?

'Suppose, in this case, Kevaddha, that a brother can make manifest the heart and the feelings, the reasoning's and the thoughts, of other beings, of other individuals, saying: " So and so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions." And some believer, of trusting heart, should see him doing so 'Then that believer should announce the fact to an unbeliever, saying: " Wonderful, Sir, and marvelous is the mystic power and potency of that recluse. For verily I saw him making manifest the heart and the feelings, the reasoning's and the thoughts, of other beings, of other individuals, saying: " So and so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions."

'Then that unbeliever should say to him: " Well, Sir! there is a charm called the Jewel Charm. It is by the efficacy thereof that he performs all this."

'Now what think you, Kevaddha ? Might not the unbeliever so say?

' Yes, Sir; he might.'

' Well, Kevaddha! It is because I perceive danger in the practice' of the wonder of manifestation, that I loathe, and abhor, and am ashamed thereof.

'And what, Kevaddha, is the wonder of education?

' Suppose, Kevaddha, that a brother teaches thus :

"Reason in this way, do not reason in that way. Consider thus, and not thus. Get rid of this disposition, train yourself, and remain, in that." This, Kevaddha, is what is called "The wonder of education."

'And further, Kevaddha, suppose that a Tathàgata is born into the world, and etc.' that is to say:

1. The preaching of the Buddha.
2. The awakening of a hearer, and his renunciation of the world.
3. His self-training in act, word, and speech.
4. The minor details of mere morality (summarised above at P. 58) which he observes.
5. The absence of fear, confidence of heart thence arising.
6. The way in which he learns to guard the doors of his senses.
7. The constant self-possession he thus gains.

8. The power of being content with little, of simplicity of life.
9. The emancipation of the heart from the Five Hindrances-covetousness, ill-temper, sloth of body and mind, excitement and worry, and perplexity.
10. The resulting joy and peace that he gains.
11. The training in the Four Raptures.
12. The insight arising from the knowledge of the nature of the body, and its impermanence, and of the fact that consciousness is bound up with it.
13. The realization of the Four Truths, the destruction of the Intoxicants, and the final assurance of the emancipation of Arahatsip.

The refrain throughout is: 'This, Kevaddha, is what is called the wonder of education.']

So these, Kevaddha, are the three wonders I have understood and realized myself, and made known to others.

Once upon a time, Kevaddha, there occurred to a certain brother in this very company of the brethren, a doubt on the following point: "Where now do these four great elements-earth, water, fire, and wind-pass away, leaving no trace behind?" So that brother, Kevaddha, worked himself up into such a state of ecstasy that the way leading to the world of the Gods became clear to his ecstatic vision.

Then that brother, Kevaddha, went up to the realm of the Four Great Kings; and said to the gods thereof:" Where, any friends, do the four great elements-earth, water, fire, and wind-cease, leaving no trace behind?

'And when he had thus spoken the gods in the heaven of the Four Great Kings said to him: "We, brother, do not know that. But there are the Four Great Kings, more potent and more glorious than we. They will know it."

'Then that brother, Kevaddha, went to the Four Great Kings, [and put the same question, and was sent on, by a similar reply, to the Thirty-three, who sent him on to their king, Sakka; who sent him on to the Yàma gods, who sent him on to their king, Suyàma; who sent him on to the Tusita gods, who sent him on to their king, Santusita; who sent him on to the Nimmàna-rati gods, who sent him on to their king, Sunimmita; who sent him on to the Paranimmita Vasavatti gods, who sent him on to their king, Vasavatti; who sent him on to the gods of the Brahma-world.]

'Then that brother, Kevaddha, became so absorbed by self-concentration that the way to the Brahma-world became clear to his mind thus pacified. And he drew near to the gods of the retinue of Brahma, and said: "Where, my friends, do the four great elements-earth, water, fire, and wind-cease, leaving no trace behind ? "

'And when he had thus spoken the gods of the retinue of Brahma replied: "We, brother, do not know that. But there is Brahma, the Great Brahma, the Supreme One, the Mighty One, the All-seeing One, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be^[20] He is more potent and more glorious than we. He will know it."

Where then is that Great Brahma now?

We, brother, know not where Brahma is, nor why Brahma is, nor whence. But, brother, when the signs of his coming appear, when the light ariseth, and the glory shineth, then will He be manifest.

For that is the portent of the manifestation of Brahma when the light ariseth, and the glory shineth."

'And it was not long, Kevaddha, before that Great Brahma became manifest. And that brother drew near to him, and said: "Where, my friend, do the four great elements-earth, water, fire, and wind-cease, leaving no trace behind?"

And when he had thus spoken that Great Brahma said to him:

"I, brother, am 'the Great Brahma, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be ! "

'Then that brother answered Brahma, and said: I did not ask you, friend, as to whether you were indeed all that you now say. But I ask you where the four great elements-earth, water, fire, and wind cease, leaving no trace behind ? "

'Then again, Kevaddha, Brahma gave the same reply. And that brother, yet a third time, put to Brahma his question as before.

'Then, Kevaddha, the Great Brahma took that brother by the arm and led him aside, and said:

" These gods, the retinue of Brahma, hold me, brother, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realized. Therefore I gave no answer in their presence. I do not know, brother, where those four great elements-earth, water, fire, and wind-cease, leaving no trace behind. Therefore you, brother, have done wrong, have acted ill, in that, ignoring the Exalted One, you have undertaken this long search, among others, for an answer to this question. Go you now, return to the Exalted One, ask him the question, and accept the answer according as he shall make reply."

'Then, Kevaddha, that Bhikkhu, as quickly as one could stretch forth his bended arm, or draw it in when stretched forth, vanished from the Brahma world, and appeared before me. And he bowed in salutation to me, and took his seat on one side ; and, so seated, he said to me: "Where is it, Sir, that these four great elements-earth, water, fire, and wind-cease, leaving no trace behind ? "

'And when he had thus spoken, Kevaddha, I answered him thus Long, long ago, brother, sea-faring traders were wont, when they were setting sail on an ocean voyage, to take with them a land-sighting bird. And when the ship got out of sight of the shore they would let the land-sighting bird free. Such a bird would fly to the East, and to the South and to the West, and to the North, to the zenith, and to the intermediate points of the compass. And if anywhere on the horizon it caught sight of land, thither would it fly. But if no land, all around about, were visible, it would come back even to the ship. Just so, brother, do you, having sought an answer to this question, and sought it in vain, even up to the Brahma-world, come back therefore to me. Now the question, brother, should not be put as you have put it. Instead of asking where the four great elements, cease, leaving no trace behind, you should have asked:

Where do earth, water, fire, and wind,

And long and short, and fine and coarse,

Pure and impure, no footing find?

Where is it that both name and form

Die out, leaving no trace behind?"

'On that the answer is :

'The intellect of Arahatsip, the invisible, the endless, accessible from every side

'Where is it that earth, water, fire, and wind,
And long and short, and fine and coarse,
Pure and impure, no footing find.

Where is it that both name and form
Die out, leaving, no trace behind.

When intellection ceases they all also cease.'

Thus spake the Exalted One. And Kevaddha, the young
householder, pleased at heart, rejoiced at the spoken word.

Here ends the Kevaddha Suttanta.

The Lekha Sutta

“Monks, there are these three types of individuals to be found existing in the world. Which Three? An individual like an inscription in rock, an individual like an inscription in soil, and an individual like an inscription in water.

“And how is an individual like an inscription on rock? There is the case where a certain individual is often angered, and his anger stays with him a long time. Just as an inscription like an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way an individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription on rock.

“And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn’t stay with him for a long time. Just as an inscription in soil is quickly effaced by wind and water and doesn’t last a long time, in the same way an individual is often angered, but his anger doesn’t stay with him for a long time. This is called an individual like an inscription in soil

“ And how is an individual like an inscription in water? There is the case where a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, and courteous. Just as an inscription in water disappears immediately, and doesn’t last a long time, in the same way a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, and courteous. This is called an individual like an inscription in water.

“These are the three types of individuals to be found existing in the world.”

The Lion's Roar Of Queen Srimala Sutra

Translated by Alex and Hideko Wayman

Prologue

This is what I once heard. The Lord was dwelling in the Jetavana of Anathapindika's park in Sravasti. King Prasenajit of Kosala and his Queen Mallika had believed in the Buddha's Doctrine for only a short time. Now they engaged in conversation.

"O great king, our daughter Queen Srimala is profound and clever. If she were just to see the Buddha, she would understand the doctrine with little difficulty and she would have no doubts about the Buddha's teaching."

King Prasenajit said to Queen Mallika: "We should send a message to Queen Srimala to arouse her interest."

Queen Mallika replied: "Yes, this is the time."

Then King Prasenajit and Queen Mallika composed a letter praising the infinite merit of the Tathágata and sent it by a court official named Chandra. He proceeded to Ayodhya, then to the ladies' quarters of the palace, bowed to Queen Srimala, exchanged salutations, and handed Queen Srimala the letter.

Chapter One

Eliminating All Doubts

1. Praises of the Infinite Merit of the Tathágata

The queen, with joyful respect to her father and mother, touched her head with it, and read it, then stating, "The letter has an auspicious meaning." Convinced of the meaning, she touched it

with her head, deeply moved with wonder, and spoke these verses before her retinue and Chandra:

It is said that the voice of a Buddha is most rare in the world. If this saying be true, I must serve thee.

If the Lord Buddha may come for the sake of the world, may he, with compassion, come here on behalf of the teaching for me!

At that very instant, the Lord approached in the space [in front], and she saw the inconceivable body of the Buddha seated there, emitting pure light rays. Queen Srimala and her retinue respectfully bowed with folded hands at their heads, and she praised the best of speakers:

Lord, there is nothing comparable to your bodily form and glory. I bow to you, the Lord of the world, matchless and incomparable.

Your bodily form and knowledge are unimaginable. Your Buddha nature does not perish; so it is right to take refuge in you, the sage.

With matchless skill you have overcome the faults of body and mind. I bow to you, King of the Doctrine, who have acquired the stage without loss.

You are the Lord with knowledge body, who has comprehended all the knowable. I bow to you who have attained the ultimate of all the Buddha natures.

Homage to you, the infinite. Homage to you, beyond comparison. Homage to you, whose nature is matchless. Homage to you, whose form is limitless.

May the Lord now protect me and quicken the seed of enlightenment. May the sage benefit me in this and subsequent lives.

The Lord spoke forth: "Queen, in your former lives I have made you practice toward enlightenment; and in future lives I shall assist

you." Queen Srimala prayed: "Whatever the merit I have performed in this and in other lives, by that merit, Lord, may I always see you, assisting me."

Thereupon, Queen Srimala along with all her lady attendants and entire retinue bowed to the feet of the Lord. The Lord prophesied to Queen Srimala amid the assembled group that she would attain the incomparable right perfected enlightenment.

"Queen, by reason of your virtuous root formed of the merits accumulated by praising the genuine qualities of the Tathágata, you, for incalculable aeons, will experience perfect sovereignty among gods and men. In all your lives you will not fail to see me. Just as you now praise me face to face, so you will continue praising. And you will also make offerings to innumerable Buddha Lords.

"After 20,000 aeons you will become the Tathágata-Arhat-Samyaksambuddha Samantaprabha. At that time, in your Buddha land there will be no evil destiny. Besides, at that time the sentient beings will stay on the path of ten virtuous actions; those beings will not have sickness or old age or disagreeable disturbances; and even the names of the path of un-virtuous actions will not be mentioned.

"Any sentient being born in that Buddha land will surpass the Paranirmitavasavartin deities in pleasure; glory of shape and color; splendor in the sense objects of form, sound, odor, smell, tangibles; and ecstasy of that sentient being in all enjoyments.

"Queen, any sentient being born in that Buddha land will also be installed in the Great Vehicle. Accordingly, Queen, at that time the beings who have created virtuous roots will all gather in that Buddha land."

While Queen Srimala was hearing the sublime prophesy, uncountable gods and men were inspired to be born in that Buddha

land. And the Lord prophesied that all of them would be born in that world-region.

2. Ten Great Vows

Thereupon, Queen Srimala, having heard the prophecy about herself directly from the Lord, joined her hands in salutation and made the ten great vows:

(1) "Lord, from now on, and until I attain enlightenment, I hold to this first vow, that I shall not permit any thought of violating morality.

(2) "Lord, from now on, and until I attain enlightenment, I hold to this second vow, that I shall not allow any thought of disrespect toward the teachers.

(3) "Lord, from now on, and until I attain enlightenment, I hold to this third vow, that I shall not allow any thought of anger or ill-will toward sentient beings.

(4) "Lord, from now on, and until I attain enlightenment, I hold to this fourth vow, that I shall not allow any thought of jealousy toward the glory of others or the perfections of others.

(5) "Lord, from now on, and until I attain enlightenment, I hold to this fifth vow, that I shall not allow any thought of covetousness, no matter how meager the donated food.

(6) "Lord, from now on, and until I attain enlightenment, I hold to this sixth vow, that I shall not accumulate wealth for my own use, but shall deal with it to assist the poor and friendless.

(7) "Lord, from now on, and until I attain enlightenment, I hold to this seventh vow, that with the four articles of conversion I shall benefit the sentient beings and not convert them for my own sake; indeed, I shall seek to convert the sentient beings with my mind unoccupied with material things, ever unsatisfied, and not retreating.

(8) "Lord, from now on, and until I attain enlightenment, I hold to this eighth vow, that when in the future I observe sentient beings who are friendless, trapped and bound, diseased, troubled, poor and miserable, I shall not forsake them for a single moment until they are restored. Lord, seeing them afflicted by suffering, I shall liberate them from each of those sufferings; having conferred goods upon them, I shall leave them.

(9) "Lord, from now on, and until I attain enlightenment, I hold to this ninth vow, that when I see persons with sinful occupations such as dealing in pigs, and those who violate the Doctrine and Discipline proclaimed by the Tathágata, I shall not take it lightly; and wherever my residence in towns, villages, cities, districts, and capitals, I shall destroy what should be destroyed and shall foster what should be fostered. Why so? Lord, by destroying and by fostering, the Illustrious Doctrine will long remain in the world, the bodies of gods and men will thrive, and evil destinies will fade. And the Lord, having turned the Wheel of the Doctrine, will continue to turn the Wheel of the Doctrine.

(10) "Lord, from now on, and until I attain enlightenment, I hold to this tenth vow, that, having embraced the Illustrious Doctrine, I shall not forget it even in a single thought. Why so? Lord, if one forgets the Illustrious Doctrine, he forgets the Great Vehicle. If he forgets the Great Vehicle, he forgets the Perfections. If he forgets the Perfections, he discards the Great Vehicle. Lord, the Bodhisattva great-being who is uncertain about the Great Vehicle become averse to embracing the Illustrious Doctrine and is occupied with his own fancy; he reaps the fortune of entering the stage of the spiritually immature ordinary person. Lord, this I see to be a great disadvantage and harm. Lord, I foresee the perfection of aim yielding incalculable benefit for myself and future Bodhisattvas through embracing the Illustrious Doctrine; and so I take this vow to embrace the Illustrious Doctrine.

"Lord, I take those ten great vows in the presence of the Lord. For that, may the Master of Dharma himself now be my witness!

Although they may be taken face to face with you the Teacher, some sentient beings with meager roots of virtue might think, 'Oh, those ten great vows are difficult to uphold,' and would have doubt or hesitation toward me. Lord, by so thinking they would incur for a long time much harm, suffering, and disaster. Lord, for the sake of helping precisely such persons, I wish to perform in the presence of the Lord this 'Blessing of Truth.'

"Lord, just as surely as I have taken exactly these ten great vows, and if they are just as stated by me, then, Lord by dint of this, my word of truth, may a shower of heavenly flowers descend upon the group and may divine sounds be heard sounded!"

No sooner had Queen Srimala uttered those words than there descended a shower of heavenly flowers, and heavenly sounds were heard in the air. The Lord said, "Queen, that is so! Just as you performed the 'Blessing of Truth,' so it happened, and in no other way." The entire retinue, having witnessed the marvelous supernatural phenomenon and having heard that conception through divine sounds, were free from doubt and experienced the most intense joy. The whole retinue took a vow that they would be together with Queen Srimala, and the Lord prophesied that they would accordingly not be separate from her.

Chapter Two

Deciding the Cause

3. Three All-inclusive Aspirations

Then Queen Srimala in the presence of the Lord formed three great aspirations:

(a) "Lord, by this blessing of truth and by the virtuous root consisting of accumulated merit from bringing benefit to

innumerable sentient beings, may I comprehend the Illustrious Doctrine in all my lives.

(b) "Lord, having obtained the comprehension of the Illustrious Doctrine, may I teach the Doctrine to the sentient beings without rest or weariness. This is my second great aspiration.

(c) "Lord, while teaching the Illustrious Doctrine, then, without regard to my body, life force, or possessions, may I seek to protect and to uphold the Illustrious Doctrine. This is my third great aspiration.

Then the Lord elucidated the great scope of Queen Srimala's three great aspirations: "Queen, for example, if all forms were to be collected together in the realm of space, it would hold them all and extend beyond. In the same way, when all Bodhisattva aspirations as numerous as the sands of the Ganges are taken together within the three great aspirations, those three great aspirations include them and extend beyond."

4. Embrace of the Illustrious Doctrine

Then Queen Srimala implored the Lord with these words: "Furthermore, when I am teaching the scope of the great aspirations, may the Tathágata's power make me eloquent." The Lord replied, "Queen, by permission of the Tathágata, you shall be eloquent!" Queen Srimala appealed to the Lord with these words: "Lord, the Bodhisattva aspirations as numerous as the sands of the Ganges are all collected and included in one great aspiration, namely the embrace of the Illustrious Doctrine. Thus the embrace of the Illustrious Doctrine is of great scope." The Lord replied, "Queen, very good, very good! Your insight and means are profound. Queen, whatever the sentient beings to whom you teach the Doctrine, they are rare who will comprehend the meaning: they are ones who for a long time generated the roots of virtue under many Buddhas. Queen, just as you embrace, teach, and explain the Illustrious Doctrine, in the same way the Tathágatas of the past,

present, and future embrace, teach, and explain the Illustrious Doctrine, have explained it and will explain it. Queen, I also, having now attained the supreme Revelation-Enlightenment, embrace and teach the Illustrious Doctrine and explain it in many ways. Queen, while I now embrace, teach, and explain the Illustrious Doctrine in many ways, there is no end or limit to the merits of embracing the Illustrious Doctrine. The insight and eloquence of the Tathágata are also without end or limit. Why so? Queen, because this embrace of the Illustrious Doctrine has far-ranging meaning and great benefit." Queen Srimala implored the Lord with these words: "Lord, may the Tathágata's power make me also eloquent to teach the far-ranging meaning!" The Lord replied: "Queen, as you know that the time for it has come, may you preach eloquently!"

[a. Teaching in the Scope of the Great Aspirations]

Thereupon, with the Lord's permission, Queen Srimala appealed to the Lord with these words:

"Lord, the embrace of the Illustrious Doctrine will perfect all the innumerable Buddha natures. The embrace of the Illustrious Doctrine includes the 84,000 doctrine gates. For example, at the time of new differentiation of the worlds there came a great cloud, which poured down innumerable colors and poured down innumerable jewels. In the same way, this embrace of the Illustrious Doctrine pours down countless maturations of merit and pours down countless knowledge jewels. For example, at the time of new differentiation of the worlds, a great chiliocosm of worldly realms was the birthplace and from that arose myriad sets of four continents of various shapes and colors and tremendous numbers of lesser satellite continents. In the same way, the embrace of the Illustrious Doctrine is the source yielding the Great Vehicle, and is the immeasurable womb giving rise to all the magical deeds of the Bodhisattva and the various entrances into the light of the Doctrine, as well as to all mundane perfection, all mundane mastery, and all supra-mundane bliss not previously experienced by gods and men.

"Lord, for example, the great earth supports the four great burdens. What are the four? They are: the great ocean; all the mountains; all grass, herbs, shrubs, trees, and harvest; all the host of sentient beings. In the same way, a good son of the family or good daughter of the family who embraces the Illustrious Doctrine supports four great burdens even greater than those of the great earth. What are the four? As follows: 1. The good son of the family or good daughter of the family who for the sentient beings without spiritual guides, not hearing the Illustrious Doctrine, and lacking the Doctrine, turns them to virtuously apply themselves to the root of virtue of achieving the perfections of gods and men, supports a great burden greater than the earth's. 2. The good son of the family or good daughter of the family who acts to add certain sentient beings to the Vehicle of Disciples supports a great burden greater than the earth's. 3. The good son of the family or good daughter of the family who acts to add certain sentient beings to the Vehicle of the Self-Enlightened supports a great burden greater than the earth's. 4. The good son of the family or good daughter of the family who acts to add certain sentient beings to the Great Vehicle supports a great burden greater than the earth's. Those four are the four great burdens. The good son of the family or good daughter of the family who embraces the Illustrious Doctrine, and carries those four great burdens greater than the earth's, carries an infinite burden, becomes for all sentient beings spontaneously friendly, compassionate, giver of solace, merciful, and is called 'world mother of the Dharma.'

"Lord, for example, this great earth is a source for the four kinds of jewels. Of what four kinds? A source for priceless jewels, for superior jewels, for medium-quality jewels, for inferior jewels. Just as the great earth is a source of the four kinds of jewels, so also the sentient beings who depend on the good son of the family or good daughter of the family who has embraced the Illustrious Doctrine gain four precious things superior to all jewels. What are the four? The sentient beings who depend on that good son of the family or good daughter of the family as a spiritual guide gain the

treasure of merit that achieves the perfections of gods and men. They gain the acquirement of virtuous root for approaching the Vehicle of Disciples. They gain the acquirement of virtuous root for approaching the Vehicle of the Self-Enlightened. They gain the lofty collection of merit for approaching the Perfect Buddha (Samyaksambuddha). Thus, the sentient beings who depend on the good son of the family or good daughter of the family with embrace of the Illustrious Doctrine gain four great precious things superior to all jewels. The expression 'infinite source of jewel treasure' refers to embrace of the Illustrious Doctrine.

[b. Teaching the Far-ranging Meaning]

"Lord, the embrace of the Illustrious Doctrine is called 'embracer of the Illustrious Doctrine.' The Illustrious Doctrine is not one thing and the embracer of the Illustrious Doctrine something else. That embracer of the Illustrious Doctrine is himself the Illustrious Doctrine. Neither is he different from the Perfections, nor are those different from the embracer of the Illustrious Doctrine. Lord, that embracer of the Illustrious Doctrine himself is the Perfections. For what reason?

"When the good son of the family or the good daughter of the family who embraces the Illustrious Doctrine matures any sentient beings by giving (Dana) -- if they are ones who can be matured by giving -- then by the donation of his major or minor limbs, they become matured. In that way, the matured ones are placed in the Illustrious Doctrine. This is his Perfection of Giving.

"When he matures any sentient beings by morality (sīla) -- if these sentient beings can be matured through his guarding the six senses and purifying the actions of body, speech, and mind -- then by his dignified bearing he protects and matures their minds. They having been thus matured are installed in the Illustrious Doctrine. This is his Perfection of Morality.

"When he matures any sentient being by forbearance (ksanti) -- if these beings scold, insult, or threaten him -- he shows no ill will but seeks to heal and thus to mature by the illustrious power of forbearance. By his maintaining facial composure, he protects and matures their minds. Being so matured they are installed in the Illustrious Doctrine. This is his Perfection of Forbearance.

"When he matures any sentient beings by striving (virya), he matures these beings by his not having a torpid mind, not being lazy, having great aspiration, and possessing great enterprise of striving. By his control of dignified bearing he protects and matures their minds. They having thus matured are installed in the Illustrious Doctrine. This is the Perfection of Striving.

"When he matures any sentient beings by meditation (Dhyana), he matures them by having an undisturbed mind, his mind not straying outside and having no mistake of mindfulness. By not being sidetracked though he act for a long time or speak for a long time, he protects and matures their minds. They having been so matured stay in the Illustrious Doctrine. This is the Perfection of Meditation.

"When he matures any sentient beings by insight (prajña), he matures them by responding confidently to their questions about meaning, and by explaining all technical treatises, sciences, and arts. He protects and matures their minds by mastering problems of the sciences and the arts. They being thus matured abide in the Illustrious Doctrine. This is his Perfection of Insight.

"Lord, that being the case, the Perfections are not one thing, and the embracer of the Illustrious Doctrine something else. The embracer of the Illustrious Doctrine is himself the Perfections.

[c. Teaching the Great Meaning]

"Lord, may the Tathágata's power make me also eloquent to teach the great meaning!" The Lord spoke: "Queen, by permission of the Tathágata, you shall be eloquent!" Thereupon, Queen Srimala appealed to the Lord with these words:

"Lord, the embracer of the Illustrious Doctrine is called 'embracer of the Illustrious Doctrine.' The embracer of the Illustrious Doctrine is not one thing and the embrace of the Illustrious Doctrine something else. The embracer of the Illustrious Doctrine is himself the embrace of the Illustrious Doctrine. For what reason? The good son of the family or good daughter of the family who embraces the Illustrious Doctrine renounces three accessories for the sake of making [persons] embrace the Illustrious Doctrine. The three are body, life force, and possessions. Lord, the good son of the family or good daughter of the family by renouncing his body, thus obtaining the body of the Buddha, is equal to the uttermost limit of samsára; thus obtaining freedom from old age, sickness, and death, is indestructible; thus being permanent, steadfast, calm, and eternal, is free from [ordinary] passing away and is endowed with boundless inconceivable merits; reaching the Dharmakaya of the Tathágata. Lord, the good son of the family or good daughter of the family by renouncing his life force, thus being stationed in the wondrous activity of the Buddha's Doctrine, is equal to the uttermost limit of samsára; is free from [ordinary] passing away and is endowed with all the boundless, permanent, and inconceivable merits; achieving all the profound Buddha Dharma. Lord, the good son of the family or good daughter of the family by renouncing possessions, thus being honored by all sentient beings, is equal to the uttermost limit of samsára; is indestructible, devoid of discursive thought; and endowed with boundless, permanent, and inconceivable merits that are unshared with other sentient beings; being honored by all sentient beings. Lord, in that way the good son of the family or good daughter of the family who embraces the Illustrious Doctrine and renounces these three accessories acquires those extraordinary three [sets of] merits; and [besides] is given a prophecy by all the Buddhas.

"Lord, at the time of decline of the Doctrine, when monks, nuns, male and female laymen quarrel with each other to break up into many sects, whatever good son of the family or good daughter of the family delighting in the Doctrine which is without deceit or

falsehood, for the sake of maintaining the Illustrious Doctrine, creates a Bodhisattva group of those who have the Doctrine would certainly be the good son of the family or good daughter of the family to obtain a prophecy from all the Buddhas because of that activity.

"Lord, I suppose the embrace of the Illustrious Doctrine is thus the great striving (mahavirya). In this case, the Lord himself is the Eye, is the Knowledge (jnana), is the root of all the Doctrines. The Lord is omnipotent, is the resort."

Then the Lord, rejoicing at Queen Srimala's explanation that the embrace of the Illustrious Doctrine is the great striving, said, "Queen, exactly so! Queen, the embrace of the Illustrious Doctrine is the great striving.

"Queen, for example, a small blow that pierces a sensitive spot of a strong man gives him a pain. In the same way, even a little embrace of the Illustrious Doctrine that pierces the sinful Maras, makes them suffer and groan. Queen, I do not notice any other virtuous doctrine so piercing the sinful Maras and making them suffer and groan as this little embrace of the Illustrious Doctrine.

"Queen, for example, the chief bull in height and breadth is superior to all the heard of cows and, shining, outshines. In the same way, even a little embrace of the Illustrious Doctrine of the Great Vehicle, because of its expanse, is superior to all the virtuous doctrines of the Vehicles of the Disciples and the Self-Enlightened.

"Queen, for example, Sumeru, king of mountains, in loftiness and breadth is superior to and towers above all mountain chains. In the same way, when the person of the Great Vehicle with no care for his body and life force, and with a generous mind, has embrace of the Illustrious Doctrine, this, because of its expanse, is superior to all the virtuous natures of those newly entered in the Great Vehicle

who still care for body and life force. How much more superior to the [virtuous natures of the] other two [vehicles]!

"Queen, that being the case, you should install the sentient beings into the holding and embrace of the Illustrious Doctrine. You should make them rely upon it, extol it, rejoice in it, hold it aloft, and display it. Queen, the embrace of the Illustrious Doctrine is of great purpose, of great fruit, of great benefit. Queen, although I have already explained for incalculable eons the merit and benefit of embracing the Illustrious Doctrine, I still have not come to the end of explaining the merit and benefit of embracing the Illustrious Doctrine. Queen, the embrace of the Illustrious Doctrine thus possesses infinite merit."

Chapter Three

Clarifying the Final Meaning

5. One Vehicle

"Queen, you must preach eloquently the embrace of the Illustrious Doctrine that was held by all the Buddhas and was explained by me." Queen Srimala replied to the Lord, "Very well." Having thought over the Lord's exhortation, she appealed to the Lord with these words:

[re Vehicles of Disciples and the Self-Enlightened]

"Lord, what is called the 'Illustrious Doctrine' is a term for the Great Vehicle. Why so? Because all the vehicles of the Disciples and the Self-Enlightened and all the mundane and supra-mundane virtuous natures are distributed by the Great Vehicle. For example, the four great streams issue from Lake Anavatapta. In the same way, all the vehicles of the Disciples and the Self-Enlightened and all the mundane and supra-mundane virtuous natures issue from the Great Vehicle. For Example, whatever seeds there are, and plants, shrubs, herbs, trees, all of them, based on the great earth and resting on the great earth, sprout and grow. In the same way,

whatever vehicles there be of Disciples and of the Self-Enlightened and whatever mundane and supra-mundane virtuous natures there be, based on the Great Vehicle, sprout and grow. Hence, Lord, when one is based on the Great Vehicle and embraces the Great Vehicle, he also has recourse to and embraces all the vehicles of Disciples and of the Self-Enlightened and all the mundane and supra-mundane virtuous natures.

"Lord, you explained six basic topics: preservation of the Illustrious Doctrine, decline of the Illustrious Doctrine, the Pratimoksa, the Vinaya, the going forth to the religious life, and monk ordination; besides, these six topics stem from the purport of the Great Vehicle. For what reason? Lord, the expression 'preservation of the Illustrious Doctrine' has the purport of the Great Vehicle, since preservation of the Great Vehicle itself is the preservation of the Illustrious Doctrine. The expression 'decline of the Illustrious Doctrine' has the purport of the Great Vehicle, since decline of the Great Vehicle itself is the decline of the Illustrious Doctrine. The two Dharmas called Pratimoksa and Vinaya differ as words but have the same meaning. What is called 'Vinaya' is the instruction for persons in the Great Vehicle. The reason is that it is for Tathágata-hood and for the going forth to the religious life and monk ordination. That being the case, what are called 'Vinaya,' and 'the going forth to the religious life, and monk ordination' stand for the aggregate of strict morality of the Great Vehicle. Lord, going forth and monk ordination do not belong to the vehicles of the Disciples and the Self-Enlightened. Why so? Because going forth and monk ordination are not for the purpose of being a Disciple or a Self-Enlightened one. However, because there is Tathágata-hood, the Disciples and Self-Enlightened ones go forth and have monk ordination.

[Re: Arhats and Pratyekabuddhas]

"Lord, the Arhats and Pratyekabuddhas not only take refuge in Tathágata-hood, but also have fear. This is because both the Arhats and Pratyekabuddhas hold to the idea of non-forbearing

fear toward all constructions, for example, as though facing an executioner with uplifted sword. On that account, neither attains the deliverance that has endless bliss. But Lord, the refuge does not seek a refuge. Just as sentient beings without a refuge are fearful of this and that and seek deliverance from this and that, so also the Arhats and Pratyekabuddhas fear and, beset with fear, the Arhats and Pratyekabuddhas take refuge in the Lord.

"Lord, not only do the Arhats and Pratyekabuddhas have fear, but also, that being the case, both have a remainder of rebirth nature and are eventually reborn. They have a remainder of resort; hence they are not pure. They have not finished with karma; hence they have many needs. Besides, they have many natures to be eliminated; and because those are not eliminated, the Arhats and Pratyekabuddhas are far away from the Nirvana-realm.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana possess all merits, while the Arhats and Pratyekabuddhas do not have all merits.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana possess immeasurable merit, while the Arhats and Pratyekabuddhas possess measurable merit.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana possess inconceivable merit, while the Arhats and Pratyekabuddhas possess conceivable merit.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana have eliminated all the faults to be eliminated and are completely pure, while the

Arhats and Pratyekabuddhas have a remainder of faults and are not completely pure.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas have indeed attained Nirvana, while the Arhats and Pratyekabuddhas are far away from the Nirvana realm.

"Lord, concerning the Arhats' and Pratyekabuddhas' realizing their liberation and gaining the four knowledge's, thus reaching the stage of arrested breath, the deep purport of the Lord analyzes and explains that as 'attended with remainder' and 'not final meaning.' Why is that? Because there are two kinds of passing away -- [the ordinary] discontinuous passing away and the passing away which is the inconceivable transference. The discontinuous passing away belongs to the sentient beings who have reconnection (pratisamdhi) [with sense organs]. The passing away which is the inconceivable transference belongs to the bodies made of mind (manomaya-kaya) of Arhats, Pratyekabuddhas, and Bodhisattva great beings who have attained power, up to their reaching the terrace of enlightenment.

["Attended with Remainder" and "Not Final Meaning"]

"Lord, among those two kinds of passing away, it is the knowledge of having gained control over the discontinuous passing away that occurs to the Arhats and Pratyekabuddhas, and they think, 'My births are finished.' Having accordingly resorted to a direct realization of the fruit attended with remainder, the Arhats and Pratyekabuddhas think, 'It was my reliance on the pure life (brahmacarya).' Having resorted to eliminating all the defilements accompanying the activities of immature ordinary persons as well as of gods and men, and all the defilements accompanying the reconnections of the seven classes of trainees, which they had not previously accomplished, the Arhats and Pratyekabuddhas think, 'The duty is accomplished.'

"Lord, they think, 'there is nothing to be known beyond this.' It is because the Arhats and Pratyekabuddhas have gained control over the defilements to be eliminated by the Arhat as well as control over the reconnections in samsára, that it occurs to them, 'There is nothing to be known beyond this.' However, the person who thinks, 'There is nothing to be known beyond this,' has neither eliminated all defilements nor avoided all rebirth. Why is that? Because, Lord, in the Arhats and Pratyekabuddhas there are still un-eliminated defilements as well as rebirth defilements that have not been searched out.

"Those defilements are of two kinds, static defilements and mobile defilements. The static kinds are of four varieties: (1) the static kind based in a particular viewpoint; (2) the static kind in attraction to desire; (3) the static kind in attraction to form; (4) the static kind in attraction to [mundane] gestation. The four static defilements generate all the mobile defilements. The mobile ones are momentary, to wit, a moment of consciousness and its associate (a dharma).

"Lord, the nescience entrenchment which has existed from beginning-less time is unconscious. The great power among those four static kinds is the substratum of all the secondary defilements, but those four cannot bear comparison with the great power of the nescience entrenchment in terms of magnitude, portion, count, example, or cause. That being the case, the nescience entrenchment is the greatest power; it is also called 'static kind in attraction to [supra-mundane] gestation.' For example, the sinful Maras belong to the Paranirmitavasavartin class of gods; still they surpass those gods in shape, color, radiance, power, retinue, and lordliness. In the same way, this nescience entrenchment called 'static kind in attraction to [supra-mundane] gestation' surpasses those four by way of entrenchment. It is the foundation exceeding the Ganges sands of secondary defilements. It has cohabited a long time with the four defilements. It cannot be erased by the knowledge of the Disciples and the Self-Enlightened. It is destroyed only by the enlightenment wisdom of the Tathágatas.

"Lord, indeed the nescience entrenchment is of great power. For example, with indulgence as condition and fluxional action as basic cause, there arises three kinds of gestation. In the same way, with nescience entrenchment as condition and non-fluxional action as basic cause, there arise the three bodies made of mind belonging to the Arhats, Pratyekabuddhas, and Bodhisattvas who have attained power. The nescience entrenchment is the condition for manifesting the non-fluxional karma and for the arising of these three bodies made of mind in three stages. Lord, there being a condition, a condition arises. That being the case, the nescience entrenchment is the condition for non-fluxional action and for the three bodies made of mind. For this reason it has the same name as the static kind in attraction to [mundane] gestation. However, its action is not common with the static kind in attraction to [mundane] gestation, since the nescience entrenchment is indeed different from the four static kinds. It is to be eliminated by the Buddha stage and to be utterly eradicated by the enlightenment wisdom of the Tathágata. The reason is that when the Arhats and Pratyekabuddhas eliminate the four static kinds, they neither gain the power over the ending of fluxes nor do they manage to realize it directly.

"Lord, 'ending of fluxes' is a term applying to the nescience entrenchment. That being so, even the Arhats, Pratyekabuddhas, and the Bodhisattvas in their last life, are obscured and prevented, are enwrapped and blinded by the nescience entrenchment. That is why they do not search and do not comprehend this and that nature (dharma). Not searching and not seeing this and that nature, they do not eliminate this and that nature which should be eliminated and purified. Since they do not eliminate or purify those natures to be eliminated, they are attended with remainder of elimination from faults, i.e., they are not liberated from all faults. They are subjects attended with remainder of purity since they are not subjects with complete purity. Their merits are attended with remainder because they do not have all merits. Lord, whoever are attended with a remainder of liberation from faults and so have not

been liberated from all faults; who are subjects attended with remainder of purity and so are not subjects of complete purity; who are attended with remainder of merits and so do not have all merits are persons attended with remainder of suffering to search, attended with remainder of source of suffering to eliminate, attended with remainder of cessation of suffering to realize directly, and attended with remainder of path leading to the cessation of suffering to cultivate.

"Lord, whoever are attended with remainder of suffering to search, of source of suffering to eliminate, of cessation of suffering to realize directly, and of path leading to the cessation of suffering to cultivate are persons who have a fractional Nirvana. Those who have attained a fractional Nirvana, Lord, are called 'directed toward the Nirvana-realm.' Those who search all suffering, who eliminate all sources of suffering, who realize directly the cessation of suffering attain the permanent, calm, and cooled Nirvana in the world destroyed by impermanence and ever sick, and become the protection and refuge of the world in a world without protection and refuge. Why so? Because Nirvana is not attained by those who distinguish superior and inferior natures: it is attained by those for whom knowledge is equal; it is attained by those for whom pure knowledge and vision are equal. Therefore, the Nirvana-realm has a single taste (ekarasa). That is to say, the tastes of knowledge and liberation are identical. Lord, whichever persons do not eliminate or purify the nescience entrenchment, are ones without the single taste of the Nirvana-realm; that is to say, for them, knowledge and liberation taste different. Why is it so? Because they who do not eliminate or purify the nescience entrenchment, do not eliminate or purify the natures to be eliminated that are more numerous than the sands of the Ganges; and when they do not eliminate or purify the natures to be eliminated that are more numerous than the sands of the Ganges, they do not reach, do not experience directly the virtuous natures more numerous than the sands of the Ganges.

"Lord, that being the case, the nescience entrenchment is the source from which arise all the [primary] defilements and secondary defilements, which should be eliminated by contemplation. From that [nescience entrenchment] there also arise the secondary defilements on thoughts, on calming, on clear vision, on meditation, on intense concentration, on equipoise, on yoga, on knowing, on the fruit, on understanding, on power, on fearlessness.

"Lord, the secondary defilements which are more numerous than the sands of the Ganges are utterly eradicated by the enlightenment wisdom of the Tathágatas; and all of them arise from the nescience entrenchment. The nescience entrenchment is the cause and condition for all the secondary defilements and their manifestations. Those manifestations are momentary, a moment of consciousness and its associate (a dharma). From time immemorial, the nescience entrenchment has been unconscious. The natures to be eliminated, more numerous than the sands of the Ganges and which are utterly eradicated by the enlightenment wisdom of the Tathágatas, are all natures whose substratum and foundation is the nescience entrenchment. For example, whatever kind of seed it be, or grass, shrub, herb, or tree, all of them are founded on soil, germinate on soil, and grow on soil. If the great earth were shattered, should disintegrate, be displaced, and become nonexistent, then whatever kind of seed it be, or grass, shrub, herb, or tree, all of them would be shattered, would disintegrate, be displaced, and become nonexistent. Lord, in the same way, the natures to be eliminated, exceeding the sands of the Ganges River, which are all utterly eradicated by the enlightenment wisdom of the Tathágata, are founded on the nescience entrenchment, are situated on the nescience entrenchment, germinate and grow [there]. If the nescience entrenchment were eliminated or purified and were to become nonexistent, the natures to be eliminated, exceeding the sands of the Ganges River, which are all utterly eradicated by the

enlightenment wisdom of the Tathágata, would all be eliminated or purified and become nonexistent."

["Final Meaning" and "One Vehicle"]

"Lord, when all the defilements and secondary defilements are eliminated, one obtains the inconceivable Buddha natures exceeding the sands of the Ganges River. Then, as a Tathágata-Arhat-Samyaksambuddha, one gains the unhindered understanding of all natures; it is omniscient and all seeing, free from all faults and possessed of all merits; King of the Doctrine and Lord of the Doctrine; and, having gone to the stage which is sovereign over all natures, utters the Lion's roar: 'My births are finished; the pure life fully resorted to; duty is done; there is nothing to be known beyond this.' That being so, the Lion's roar of the Tathágatas has final meaning (nitārtha), and explains the meaning straightforwardly.

"Lord, there are also two kinds of knowing indicated by the statement 'There is nothing to be known beyond this.'

"The Tathágata, having shattered and defeated the four Maras by the incomparable victory of a Buddha, gained the Dharmakaya which is superior to all the worlds and which cannot conceivably be witnessed by any sentient being. Having been made Lord of the Doctrine unhindered in all stages of the knowable, he rightly saw that there is no duty or stage beyond this to be left over or to be understood. Having properly entered the supreme incomparable stage which is fearless and endowed with the power of the ten powers, and having clearly seen all the knowable with unhindered knowledge, he uttered the Lion's roar with the knowing, 'There is nothing to be known beyond this.'

"Lord, the Arhats and Pratyekabuddhas overcame the dangers of samsára and promptly experienced the pleasure of liberation, rightly observing, 'Thus I have been liberated from the dangers of samsára and will not again experience the sufferings of samsára.'

The Arhats and the Pratyekabuddhas, having realized, 'There is nothing to be known beyond this,' decided that they were in the supreme Nirvana stage of the arrested breath. Furthermore, when they so realized, they were subjects (dharmin) undeceived regarding that stage. Besides, they insisted on thinking, 'Without dependence on another, I have attained the [Nirvana] stage with remainder; I am certainly in the incomparable rightly completed enlightenment.'

"Why is that so? Because the vehicles of the Disciples and the Self-Enlightened ones are included in the Great Vehicle. Lord, 'Great Vehicle' is an expression for Buddha Vehicle. In that way, the three vehicles are counted as one vehicle (ekayana). By realizing the 'one vehicle' one attains the incomparable rightly completed enlightenment. Lord, 'incomparable rightly completed enlightenment' is an expression for the Nirvana-realm. 'Nirvana-realm' is an expression for the Dharmakaya of the Tathágata. The ultimate realization of the Dharmakaya is the One Vehicle. Lord, the Tathágata is not one thing, and the Dharmakaya something else, but the Tathágata is himself the Dharmakaya. The ultimate realization of the Dharmakaya is the ultimate of the One Vehicle. Lord, 'ultimate of the One Vehicle' is an expression for the absoluteness of the One Vehicle. Why so? Because, Lord, the Tathágata does not dwell within the limits of time; the Tathágata-Arhat-Samyaksambuddhas dwell at the uttermost limit. The Tathágatas do not have a time limit for their compassion or for their pledge to heal the world. When people exclaim, 'Ah, for the world's benefit he has compassion without temporal limit, has the pledge without temporal limit,' they refer to the Tathágata himself! When people exclaim, 'Ah, for the world's benefit he is the Refuge with imperishable nature, permanent nature, steadfast nature,' they refer to the Tathágata himself! Lord, since that is the case, the Tathágata-Arhat-Samyaksambuddhas in the world without refuge and without a protector are the imperishable refuge, the permanent refuge, the steadfast refuge at the uttermost limit.

"Lord, 'Dharma' is an expression for teaching the path of One Vehicle. 'Samgha' is an expression for the host of the three vehicles. The second one of these refuges is the ancillary refuge of the first one and is not the highest refuge. Why is it so? Because the Dharma, which teaches the path of the One Vehicle, is the ultimate realization of the Dharmakaya, and beyond this [the Dharmakaya] there is nothing whatever that concerns the Dharma, which teaches the path of the One Vehicle! The host of the three vehicles takes refuge, through fear, in the Tathágata, then seeks the method of coming forth [in the religious life], studies and practices, and becomes directed toward the incomparable right completed enlightenment. Hence the second refuge is not the highest one; it is the refuge with temporal limitation.

"Lord, when those sentient beings to be tamed by the Tathágata go to the Tathágata for refuge, they have faith flowing from the true nature (dharmata). Therefore, they also go to the Dharma and to the Samgha of monks for refuge. It is because of their faith flowing from true nature that they go for refuge to those two refuges. But when they for refuge to the Tathágata, they do not go for refuge by reason of faith flowing from true nature. Lord, the going to the Tathágata for refuge is the actual going for refuge. To the extent the other two goings for refuge are also actual, one must understand them as ultimately the same as going to the Tathágata for refuge. The reason is the Tathágata is not one thing, and the two refuges something else. Lord, the Tathágata is himself the three refuges. This is because the Dharma, which teaches the path of One Vehicle, is the speech of the Tathágata as Lord of bulls and is the Lion's roar of the Tathágata, which has the four kinds of confidence. It is also because, whatever the beliefs, they are furnished for the sake of the Mahayanists by the Tathágata when he furnishes the means of both vehicles. When there is no terminology of two vehicles, this is the ultimate case where the One Vehicle is the genuine vehicle and incorporates the three vehicles.

6. The Boundless Noble Truths

"Lord, when the Disciples and the Self-Enlightened ones have their one [-sided] knowledge which initially comprehends the four Noble Truths, they eliminate a certain amount of static kinds [of defilement]. With that one [-sided] knowledge they realize directly the four merits of search and so on, and acutely discriminate the four objects according to their true nature. Lord, in the supra-mundane knowledge there is no progression of four knowledge's and no progression of four meditative objects. The supra-mundane knowledge, which is diamond-like, is of non-progressive nature. Lord, that being the case, all the Disciples and Self-Enlightened ones actually know the first kind of knowledge of the Noble Truths which eliminates static kinds [of defilement], but they do not have the second kind of knowledge of the Noble Truths for eliminating the static kinds. Lord, the Tathágata-Arhat-Samyaksambuddhas are outside the sensory domain of all Disciples and Self-Enlightened ones, and eliminate all the defilement-stores by inconceivable void-ness knowledge. The ultimate knowledge, which disintegrates the entire defilement-store, is entitled 'Right Knowledge.' The first kind of knowledge of the Noble Truths is not the ultimate knowledge but is the knowledge on the way towards the incomparable right completed enlightenment.

"Lord, the meaning of 'Noble' does not apply to any of the Disciples or Self-Enlightened ones. Both have a measurable merit, and because their merit is ancillary to that [Truth] the Disciples and the Self-Enlightened ones are called 'Noble' (arya). The Noble Truths are not Truths belonging to the Disciples and the Self-Enlightened ones and are not merit belonging to them. Lord, these truths were first discovered by the Tathágata-Arhat-Samyaksambuddhas; and after being fully understood by them were revealed and taught to the world which is enclosed in the shell of nescience. That is the way one should understand the Noble Truths.

7. The Tathágata-garbha

"Lord, the explanation of the meaning of the Noble Truths should be considered to be profound and subtle, difficult to understand,

incapable of being judged, and not in the domain of logic. It takes a wise man to appreciate it. It cannot be the concern of any worldly persons. Why is that? Because this profound teaching explains the Tathágata-garbha (embryo of the Tathágata). The Tathágata-garbha is the domain of the Tathágata. It is not the domain of any Disciple or Self-Enlightened one. Lord, the Tathágata-garbha is the locus of this explanation of the meaning of the Noble Truths. Because the locus of the Tathagata-garbha is profound, the meaning of the Noble Truths is considered to be profound and subtle, difficult to understand, incapable of being judged, and not in the domain of logic. It takes a wise man to understand it. It cannot be the concern of any worldly persons.

"Lord, whoever does not doubt that the Tathágata-garbha is wrapped up in all the defilement-store, also does not doubt that the Dharmakaya of the Tathágata is liberated from all the defilement-store. When anyone's mind reaches the ultimate purport of the Tathágata-garbha, the Dharmakaya of the Tathágata and inconceivable realm of the Buddha, he has implicit trust and the conviction in two kinds of explanation of the meaning of the Noble Truths. The two kinds of explanation of the meaning of the Noble Truths are difficult to know and difficult to understand.

"Lord, what are the two kinds of explanation regarding the meaning of the Noble Truths? The Create and Un-create explanations regarding the meaning of the Noble Truths. The Create explanations of the meaning of the Noble Truths present the four Noble Truths with intellectual limitation. Why so? Because when one depends on another person, one does not seek out all suffering, eliminate all sources of suffering, directly realize the cessation of all suffering, cultivate all the path leading to the cessation. That being the case, not only are there both the constructed and the un-constructed samsára, but also there are both the constructed and un-constructed Nirvana. Lord, the un-create explanations of the meaning of the Noble Truths present the Noble Truths without intellectual limitation. Why so? Because in dependence on oneself, one seeks out all deep-felt suffering,

eliminates all deep-felt sources of suffering, directly realizes the deep-felt cessation of all suffering, cultivates all the deep-felt path leading to the cessation. That being the case, those explanations by the Tathágata of the four Noble Truths become eight kinds (four Create and four Un-create) of Noble Truths.

"Lord, the Tathágata-Arhat-Samyaksambuddhas perfect these four Un-create explanations of the meaning of the Noble Truths. The Disciples and the Self-Enlightened ones do not perfect them, for the reason that one cannot understand the realm of Nirvana by understanding natures as superior, middling, and inferior. Then how is it that the Tathágata-Arhat-Samyaksambuddhas perfect the Un-create explanations of the meaning of the Noble Truths? It is because all the Tathágata-Arhat-Samyaksambuddhas completely know all future suffering, eliminate every source of suffering which incorporates any defilement or secondary defilement, and realize the cessation of all suffering amounting to the cessation of the entire mind aggregate.

8-9. The Dharmakaya and the Meaning of Void-ness

"Lord, the cessation of suffering is not the destruction of Dharma. Why so? Because the Dharmakaya of the Tathágata is named 'cessation of suffering,' and it is beginning-less, un-create, unborn, undying, free from death; permanent, steadfast, calm, eternal; intrinsically pure, free from all the defilement-store; and accompanied by Buddha natures more numerous than the sands of the Ganges, which are non-discrete, knowing as liberated, and inconceivable. This Dharmakaya of the Tathágata when not free from the store of defilement is referred to as the Tathágata-garbha.

"Lord, the knowledge of the Tathágata-garbha is the void-ness knowledge of the Tathágatas. The Tathágata-garbha is something not seen before or understood before by any Disciple or Self-Enlightened one. It has been seen directly and understood by the Lord. The void-ness knowledge of the Tathágata-garbha is of two kinds. These two are as follows:

"Lord, the Tathágata-garbha is void of all the defilement-stores, which are discrete and knowing as not liberated.

"Lord, the Tathágata-garbha is not void of the Buddha dharmas which are non-discrete, inconceivable, more numerous than the sands of the Ganges, and knowing as liberated.

"Lord, these two kinds of void-ness knowledge of the Tathágata-garbha arouse trusting faith in the Lord, even by the great Disciples. Lord, the void-ness knowledge of all the Disciples and Self-Enlightened ones involves the four wayward objects. That being so, none of the Disciples or Self-Enlightened ones have ever seen before or understood before the cessation of all suffering. The Lord has experienced it directly and understood it. Also he has overcome all the defilement-store and cultivated the path leading to the cessation of suffering.

10. The One Truth

"Lord, among those four Noble Truths, three Truths are impermanent and one Truth is permanent. Why so? Because the three Truths belong to the characteristic of the constructed, and anything belonging to the characteristic of the constructed is impermanent. Anything impermanent has an illusory nature. Everything with illusory nature is untrue, impermanent, and not a refuge. Therefore, the Noble Truths of Suffering, Source of Suffering, and Path leading to the Cessation of Suffering are actually untrue, impermanent, and not a refuge. Lord, among those [four], the one Truth -- Cessation of Suffering -- excludes the realm with the characteristic of the constructed. Anything excluding the realm with the characteristic of the constructed is permanent. Whatever is permanent lacks an illusory nature. Anything that lacks an illusory nature is true, permanent, and a refuge. Therefore, the Truth -- Cessation of Suffering -- is in reality true, permanent, and a refuge.

11-12. The One Refuge and Wayward Stage

"Lord, the Truth -- Cessation of Suffering, being beyond the object of perception of all sentient beings, is inconceivable and is not the domain of knowledge of any Disciple or Self-Enlightened one. For example, just as a blind person cannot see forms, or as a seven-day-old infant cannot see the sun, so also the Truth, Cessation of Suffering, is neither the perceptual object of any immature ordinary person, nor the knowledge domain of any Disciple or Self-Enlightened one. Lord, 'perception of any immature ordinary person' is terminology for the wayward views of the two extremes. 'Knowledge of any Disciple or Self-Enlightened one' is terminology for pure knowledge. 'Views of the two extremes' is terminology for the reasoning's of the immature ordinary persons with egoistic attachment to the [five] grasping personality aggregates. Lord, his 'extreme views' are two; and what are the two? The nihilistic view and the eternalistic view. If he would observe, 'The constructions are impermanent,' that would be his nihilistic view; that would not be his right view. If he would observe, 'Nirvana is permanent,' that would be his eternalistic view; that would not be his right view. Why is that? Lord, when someone observes that body, sense organs, feelings, and volitions deteriorate in the present life, and he cannot understand or find their transmigration, then his viewpoint with such reasons, being a confused view, is the nihilistic view. Lord, when someone is confused regarding the stream of consciousness and cannot understand the momentary perishing of consciousness, his viewpoint with such reasons, being the view that the domain of perception does not alter, is the eternalistic view. Lord, in that way the reasoning views declare such to be the case; they insist on nihilism or insist on eternalism because their view goes too far from the meaning, or their view falls short of the meaning, or their view is mixed with a different character. Lord, the sentient beings go astray regarding the five grasping personality aggregates; they have the idea that the impermanent is permanent, suffering is pleasure, non-self is self, the impure is pure.

"Lord, the domain of omniscient knowledge which is the Dharmakaya of the Tathágata has never been seen before, even

by the pure knowledge of the Disciples and the Self-Enlightened. When sentient beings have faith in the Tathágata and those sentient beings conceive [him] with permanence, pleasure, self, and purity, they do not go astray. Those sentient beings have the right view. Why so? Because the Dharmakaya of the Tathágata has the perfection of permanence, the perfection of pleasure, the perfection of self, the perfection of purity. Whatever sentient beings see the Dharmakaya of the Tathágata that way, see correctly. Whoever see correctly are called the sons of the Lord born from his heart, born from his mouth, born from the Dharma, who behave as manifestation of Dharma and as heirs of Dharma.

"Lord, 'pure knowledge' is the knowledge perfection of all Disciples and Self-Enlightened ones, and accordingly is pure knowledge. Since the Truth -- Cessation of Suffering -- is neither the domain nor the object of pure knowledge, how much more is the Truth -- Cessation of Suffering -- not the domain, not the object, of those having [merely] the knowledge of the four resorts! Why is that? It was so that the beginners in the three vehicles would as un-deluded subjects comprehend the meaning and fully understand the meaning that the Lord pointed out and explained the four resorts. These four resorts are mundane. Lord, this single resort, the Truth -- Cessation of Suffering -- is the best of all resorts and supra-mundane. That is said to be the genuine resort, and it is the refuge.

13. Intrinsic Purity of the Mind

"Lord, samsára is based on the Tathágata-garbha. It was with reference to the Tathágata-garbha that the Lord pointed out and explained, '[It is] without limit in the past.' Since there is the Tathágata-garbha, there is reason for speaking of 'cyclical flow' (samsára). Lord, as to 'cyclical flow,' no sooner do the sense organs for perception pass away than it [the Tathágata-garbha] takes hold of sense organs for perception, and that is 'cyclical flow.' Lord, the two natures, 'passing away' and 'rebirth' are conventional terminology for the Tathágata-garbha. Lord, 'perished' and 'born'

are conventional terminology for the world (loka). 'Perished' is the loss of the senses. 'Born' is the renewal of the senses. But, Lord, the Tathágata-garbha is not born, does not die, does not pass away to become reborn. The Tathágata-garbha excludes the realm with the characteristic of the constructed. The Tathágata-garbha is permanent, steadfast, eternal. Therefore the Tathágata-garbha is the support, the holder, the base of constructed [Buddha natures] that are non-discrete, not dissociated, and knowing as liberated from the stores [of defilement]; and furthermore is the support, the holder, the base of external constructed natures that are discrete, dissociated, and knowing as not liberated.

"Lord, if there were no Tathágata-garbha, there would be neither aversion towards suffering nor longing, eagerness, and aspiration towards Nirvana. What is the reason? Whatever be these six perceptions, and whatever be this [other] perception, these seven natures are unfixed, momentary, and lack experience of suffering; hence these natures are unfit for aversion towards suffering or for longing, eagerness, and aspiration towards Nirvana. Lord, the Tathágata-garbha has ultimate existence without beginning or end, has an unborn and undying nature, and experiences suffering; hence it is worthy of the Tathágata-garbha to have aversion towards suffering as well as longing, eagerness, and aspiration towards Nirvana.

"Lord, the Tathágata-garbha is neither self nor sentient being, nor soul, nor personality. The Tathágata-garbha is not the domain of beings who fall into the belief in a real personality, who adhere to wayward views, whose thoughts are distracted by void-ness. Lord, this Tathágata-garbha is the embryo of the Illustrious Dharmadhatu, the embryo of the Dharmakaya, the embryo of supra-mundane dharma, the embryo of the intrinsically pure dharma.

"Lord, this intrinsic purity of the Tathágata-garbha stained by adventitious secondary defilements is the domain of the Tathágata, who is the inconceivable master. Why so? The virtuous consciousness, being momentary, is not defiled by defilements;

and also the un-virtuous consciousness, being momentary, is not defiled by defilements. Lord, since neither do defilements touch that consciousness nor does that consciousness touch defilements, in that case, how does consciousness, having a non-contacting nature, get defiled? Lord, there is both the defilement and the defiled consciousness. Therefore, the meaning of the defilement on the intrinsically pure consciousness is difficult to understand. The Lord alone has the Eye, the Knowledge for it. The Lord is the root of all Doctrines. The Lord is the omnipotent being. The Lord is the resort."

The Lord, having heard Queen Srimala explain matters difficult to understand, sympathetically rejoiced and said, "Queen, exactly so! It is difficult to understand the meaning of the intrinsically pure consciousness in a condition of defilement. Queen, these two Doctrines are difficult to understand: the consciousness intrinsically pure is difficult to understand; and the defilement of consciousness is difficult to understand. Queen, you as well as the Bodhisattvas possessed of the great Doctrine are able to hear these two Doctrines. Queen, the rest, the Disciples, accept the two Doctrines only through faith in the Tathágata.

Chapter Four

Entering the One Vehicle Path

14. The True Son of the Tathágata

"Queen, whatever disciples of mine are possessed of faith and [then] are controlled by faith, they by depending on the light of faith have a knowledge of the precincts of the Dharma, by which they reach certainty in this. Queen, 'knowledge in the precincts of the Dharma' is (a) vision of sensory representation in the range of mind, (b) vision of the maturation of karma, (c) vision of the sleep of the Arhats, (d) vision of the joy and pleasure in the meditation of those who control their mind, (e) vision of the magical power of the

nobles which belongs to the Arhats, Pratyekabuddhas, and to the Bodhisattvas who have attained power. Queen, in regard to having this skill in the five kinds of vision, those who now and, after my passing, in future times are my disciples possessed of faith and [then] are controlled by faith, they by depending on the light of faith have a knowledge in the precincts of the Dharma, by which they reach certainty in the intrinsic purity and in the defilement of consciousness. Queen, that very certainty of theirs is a cause for installing [persons] in the path of the Great Vehicle. That being the case, because with faith in the Tathágata they do not abandon the profound Doctrine, they are a great benefit to the living beings."

15. The Lion's Roar of Queen Srimala

Then Queen Srimala implored the Lord with these words: "May the Tathágata's power make me eloquent for still further explanations of the faultless meaning!" The Lord replied: "Queen, you shall be eloquent!"

Queen Srimala appealed to the Lord: "Lord, there are three kinds of good son of the family and good daughter of the family who guard themselves to be unblemished and unspoiled regarding the profound Dharma; and these generate much merit and also have entered the path of the Great Vehicle. Who are the three? Lord, (a) any good son of the family or good daughter of the family who has the profound Doctrine through introspection; (b) any good son of the family or good daughter of the family who has the knowledge in the precincts of the Dharma; (c) any good son of the family or good daughter of the family who shrinks from gaining the knowledge of the profound Doctrine by himself, thinking, 'I cannot possibly know it; this meaning can only be known by the Tathágata himself,' and so keeping the Lord in mind, obtains the mental presence of the Lord. Lord, those are the three kinds of good son of the family or good daughter of the family.

"Lord, there are sentient beings, differing from the three kinds of good son of the family or good daughter of the family, who occupy

themselves seriously with the profound Dharma, but are attached to mistaken ideas and pose as teachers, talking much. Lord, may I defeat in the manner of a royal decree those persons who have turned their backs on the Illustrious Doctrine and who have the rotten seed of the heretics. May I utterly overcome those rotten seeds by the scope of command among gods, men, and demigods."

When Queen Srimala had appealed with those words, her retinue joined her in bowing to the feet of the Lord. The Lord then said to Queen Srimala, "Excellent, most excellent, timely and opportune is your explanation of the means for properly guarding oneself in the profound Doctrine and your explanation of overcoming the enemies of the Illustrious Doctrine! Queen, the worship of a hundred thousand Buddhas is less a marvel than your explanation of the meaning."

Then the radiant Lord illumined the bodies of the entire retinue and ascended skyward to a height of seven tala. By the magical power of levitation he proceeded in the direction of Sravasti. Meanwhile Queen Srimala and her retinue, with hands folded at their heads, were gazing enraptured and unblinking at the Lord. When the Lord passed out of sight, Queen Srimala and her retinue showed utter transport in their faces. One by one and again they praised the merits of the Tathágata. Not losing their attentive mindfulness of the Buddha, they returned to the city of Ayodhya.

Back in the palace, Queen Srimala converted King Yasomitra to the Great Vehicle. She converted all the women in the capital seven years or older to the Great Vehicle. King Yasomitra converted all the men in the capital seven years or older to the Great Vehicle. In the same manner the whole state was brought over to the Great Vehicle.

Epilogue

On his part, the Lord arrived at the Jetavana and called the venerable Ánanda. He also remembered Devendra Sakra. In an instant, Devendra Sakra, surrounded by the retinue of gods, appeared in front of the Lord. Then the Lord extensively explained this Scripture to Devendra Sakra and the venerable Ánanda:

"Kausika, retain this scripture! Kausika, explain it to the thirty-three gods! Ánanda, retain this scripture! Ánanda, explain it to the fourfold retinue -- monks, nuns, male and female laymen!"

Then Devendra Sakra asked the Lord: "Lord, what is the name of this scripture and how is it to be retained?" The Lord replied: "Kausika, this scripture has infinite merits. If all the Disciples and Self-Enlightened ones are unable to know, to discern, or to understand the entire meaning of this scripture, then how much less can other sentient beings! Kausika, just so, this scripture is profound and a source of great merit. Therefore, I shall tell you the titles, which convey the merits of the scripture. Listen well and retain them in mind!" Devendra Sakra and Ánanda urged the Lord, saying "Excellent! We will listen to what you teach." The Lord spoke as follows: "Retain this as 'Praises of the true and infinite merit of the Tathágata.' Also retain it as 'The inconceivably great vows.' Also retain it as 'The great aspiration, which includes all aspirations.' Also retain it as 'Teaching the embrace of the Illustrious Doctrine.' Also retain it as 'Teaching the entering in one vehicle.' Also retain it as 'Teaching the boundless Noble Truths.' Also retain it as 'Teaching the Tathágata-garbha.' Also retain it as 'Teaching the Dharmakaya.' Also retain it as 'Teaching the hidden purport of the meaning of void-ness.' Also retain it as 'Teaching the one truth.' Also retain it as 'Teaching the permanent, steadfast, calm, eternal; and the one refuge.' Also retain it as 'Teaching what is the wayward stage.' Also retain it as 'Teaching the hidden purport that the mind is intrinsically pure.' Also retain it as 'Teaching the true son of the Tathágata.' Kausika, also retain it as 'Lion's roar of Queen Srimala.' Also retain all explanations contained in this scripture as 'Eliminating all doubts, deciding the cause, clarifying the final meaning, and entering the One Vehicle

path.' Kausika, I entrust to your hands this scripture that teaches the Lion's roar of Queen Srimala. For as long as the Illustrious Doctrine lasts in the world, so may you recite and teach it in all the worlds of the ten quarters."

Then Devendra Sakra exclaimed to the Lord, "Excellent!" Having embraced this scripture in the presence of the Lord, and having learned it by heart, Devendra Sakra, the venerable Ánanda, others who had assembled there, and gods, men, demigods, and heavenly musicians all rejoiced and praised what the Lord had pronounced.

The Great Discourse on the Lion's Roar

Translated from the Pali by Ñānamoli Thera
edited and revised by Bhikkhu Bodhi

[Commentary](#)

1. Thus have I heard. On one occasion the Blessed One was living at Vesali in the grove outside the city to the west.

2. Now on that occasion Sunakkhatta, son of the Licchavis, had recently left this Dhamma and Discipline.[1] He was making this statement before the Vesali assembly: "The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones.[2] The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him, and when he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering." [3]

3. Then, when it was morning, the Venerable Shariputra dressed, and taking his bowl and outer robe, went into Vesali for alms. Then he heard Sunakkhatta, son of the Licchavis, making this statement before the Vesali assembly. When he had wandered for alms in Vesali and had returned from his alms round, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what Sunakkhatta was saying.

4. (The Blessed One said:) "Shariputra, the misguided man Sunakkhatta is angry, and his words are spoken out of anger. Thinking to discredit the Tathágata, he actually praises him; for it is a praise of the Tathágata to say of him: 'When he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering.'

5. "Shariputra, this misguided man Sunakkhatta will never infer of me according to Dhamma: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' [4]

6. "And he will never infer of me according to Dhamma: 'That Blessed One enjoys the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain, as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.'

7. "And he will never infer of me according to Dhamma: 'With the divine ear element, which is purified and surpasses the human, that Blessed One hears both kinds of sounds, the heavenly and the human, those that are far as well as near.'

8. "And he will never infer of me according to Dhamma: 'That Blessed One encompasses with his own mind the minds of other beings, other persons. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an un-exalted mind as un-exalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an un-

concentrated mind as un-concentrated; he understands a liberated mind as liberated and an un-liberated mind as un-liberated.'

(Ten Powers of a Tathágata)

9. "Shariputra, the Tathágata has these ten Tathágatas powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[5]
What are the ten?

10. (1) "Here, the Tathágata understands as it actually is the possible as possible and the impossible as impossible.[6] And that is a Tathágatas power that the Tathágata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

11. (2) "Again, the Tathágata understands as it actually is the results of actions undertaken, past, future and present, with possibilities and with causes. That too is a Tathágatas power...[7]

12. (3) "Again, the Tathágata understands as it actually is the ways leading to all destinations. That too is a Tathágatas power...[8]

13. (4) "Again, the Tathágata understands as it actually is the world with its many and different elements. That too is a Tathágatas power...[9]

14. (5) "Again, the Tathágata understands as it actually is how beings have different inclinations. That too is a Tathágatas power...[10]

15. (6) "Again, the Tathágata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathágatas power...[11]

16. (7) "Again, the Tathágata understands as it actually is the defilement, the cleansing and the emergence in regard to the

Jhanas, liberations, concentrations and attainments. That too is a Tathágata's power...[12]

17. (8) "Again, the Tathágata recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world-contraction, many eons of world-expansion, many eons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathágata's power...

18. (9) "Again, with the divine eye, which is purified and surpasses the human, the Tathágata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions thus: 'These worthy beings who were ill-conducted in body, speech and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he

understands how beings pass on according to their actions. That too is a Tathágata's power...

19. (10) "Again, by realizing it for himself with direct knowledge, the Tathágata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tathágata's power that a Tathágata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

20. "The Tathágata has these ten Tathágata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

21. "Shariputra, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' -- unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.[13] Just as a Bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

(Four Kinds of Intrepidity)

22. "Shariputra, the Tathágata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma. What are the four?

23. "Here, I see no ground on which any recluse or Brahmin or god or Mara or Brahma or anyone at all in the world could, in accordance with the Dhamma, accuse me thus: 'While you claim full enlightenment, you are not fully enlightened in regard to certain things.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

24. "I see no ground on which any recluse...or anyone at all could accuse me thus: 'While you claim to have destroyed the taints, these taints are undestroyed by you.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

25. "I see no ground on which any recluse...or anyone at all could accuse me thus: 'Those things called obstructions by you are not able to obstruct one who engages in them.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

26. "I see no ground on which any recluse...or anyone at all could accuse me thus: 'When you teach the Dhamma to someone, it does not lead him when he practices it to the complete destruction of suffering.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

27. "A Tathágata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[14]

28. "Shariputra, when I know and see thus, should anyone say of me...he will wind up in hell.

(The Eight Assemblies)

29. "Shariputra, there are these eight assemblies. What are the eight? An assembly of nobles, an assembly of Brahmins, an assembly of householders, an assembly of recluses, an assembly

of gods of the heaven of the Four Great Kings, an assembly of gods of the heaven of the Thirty-three, an assembly of Mara's retinue, an assembly of Brahmas. Possessing these four kinds of intrepidity, the Tathágata approaches and enters these eight assemblies.

30. "I recall having approached many hundred assemblies of nobles...many hundred assemblies of Brahmins...many hundred assemblies of householders...many hundred assemblies of recluses...many hundred assemblies of gods of the heaven of the Four Great Kings...many hundred assemblies of gods of the heaven of the Thirty-three...many hundred assemblies of Mara's retinue...many hundred assemblies of Brahmas. And formerly I had sat with them there and talked with them and held conversations with them, yet I see no ground for thinking that fear or timidity might come upon me there. And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

31. "Shariputra, when I know and see thus, should anyone say of me...he will wind up in hell.

(Four Kinds of Generation)

32. "Shariputra, there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation and spontaneous generation.

33. "What is egg-born generation? There are these beings born by breaking out of the shell of an egg; this is called egg-born generation. What is womb-born generation? There are these beings born by breaking out from the caul; this is called womb-born generation. What is moisture-born generation? There are these beings born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspit, or in a sewer; this is called moisture-born generation. What is spontaneous generation? There are gods and denizens of hell and certain human beings and some beings in the lower worlds;

this is called spontaneous generation. These are the four kinds of generation.

34. "Shariputra, when I know and see thus, should anyone say of me...he will wind up in hell.

(The Five Destinations and Nirvana -- In Brief)

35. "Shariputra, there are these five destinations. What are the five? Hell, the animal realm, the realm of ghosts, human beings and gods.[15]

36. (1) "I understand hell, and the path and way leading to hell. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.

(2) "I understand the animal realm, and the path and way leading to the animal realm. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the animal realm.

(3) "I understand the realm of ghosts, and the path and way leading to the realm of ghosts. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the realm of ghosts.

(4) "I understand human beings, and the path and way leading to the human world. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear among human beings.

(5) "I understand the gods, and the path and way leading to the world of the gods. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world.

(6) "I understand Nirvana and the path and way leading to Nirvana. And I also understand how one who has entered this path will, by realizing it for himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

(The Five Destinations and Nirvana -- In Detail)

37. (1) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, in hell, and is experiencing extremely painful, racking, piercing feelings. Suppose there were a charcoal pit deeper than a man's height full of glowing coals without flame or smoke; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same charcoal pit. Then a man with good sight on seeing him would say: 'This person so behaves, so conducts himself, has taken such a path, that he will come to this same charcoal pit'; and then later on he sees that he has fallen into that charcoal pit and is experiencing extremely painful, racking, piercing feelings. So too, by encompassing mind with mind...piercing feelings.

38. (2) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the animal realm and is experiencing painful, racking, piercing

feelings. Suppose there were a cesspit deeper than a man's height full of filth; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same cesspit. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same cesspit'; and then later on he sees that he has fallen into that cesspit and is experiencing painful, racking, piercing feelings. So too, by encompassing mind with mind...piercing feelings.

39. (3) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the realm of ghosts.' And then later on...I see that...he has reappeared in the realm of ghosts and is experiencing much painful feeling. Suppose there were a tree growing on uneven ground with scanty foliage casting a dappled shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much painful feeling. So too, by encompassing mind with mind...much painful feeling.

40. (4) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear among human beings.' And then later on...I see that...he has reappeared among human beings and is experiencing much pleasant feeling. Suppose there were a tree growing on even ground with thick foliage casting a deep shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say:

'This person so behaves...that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much pleasant feeling. So too, by encompassing mind with mind...much pleasant feeling.

41. (5) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a happy destination, in the heavenly world.' And then later on...I see that...he has reappeared in a happy destination, in the heavenly world and is experiencing extremely pleasant feelings. Suppose there were a mansion, and it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets and sheets, with a deerskin coverlet, with a canopy as well as crimson pillows for both (head and feet); and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same mansion. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same mansion'; and later on he sees that he is sitting or lying in that upper chamber in that mansion experiencing extremely pleasant feelings. So too, by encompassing mind with mind...extremely pleasant feelings.

42. (6) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that by realizing it for himself with direct knowledge, he here and now will enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.' And then later on I see that by realizing it for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, and is experiencing extremely pleasant feelings.[16] Suppose there

were a pond with clean, agreeable, cool water, transparent, with smooth banks, delightful, and nearby a dense wood; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed towards that same pond. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same pond'; and then later on he sees that he has plunged into the pond, bathed, drunk and relieved all his distress, fatigue and fever and has come out again and is sitting or lying in the wood experiencing extremely pleasant feelings. So too, by encompassing mind with mind...extremely pleasant feelings. These are the five destinations.

43. "Shariputra, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' -- unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell. Just as a Bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

(The Bodhisattva's Austerities)

44. "Shariputra, I recall having lived a holy life possessing four factors. I have practiced asceticism -- the extreme of asceticism; I have practiced coarseness -- the extreme of coarseness; I have practiced scrupulousness -- the extreme of scrupulousness; I have practiced seclusion -- the extreme of seclusion.[17]

45. "Such was my asceticism, Shariputra, that I went naked, rejecting conventions, licking my hands, not coming when asked,

not stopping when asked; I did not accept food brought or food specially made or an invitation to a meal; I received nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman lying with a man, from where food was advertised to be distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat, I drank no liquor, wine or fermented brew. I kept to one house, to one morsel; I kept to two houses, to two morsels; I kept to seven houses, to seven morsels. I lived on one saucer a day, on two saucers a day...on seven saucers a day; I took food once a day, once every two days...once every seven days, and so on up to once every fortnight; I dwelt pursuing the practice of taking food at stated intervals. I was an eater of greens or millet or wild rice or hide-parings or moss or rice bran or rice-scum or sesamum flour or grass or cow dung. I lived on forest roots and fruits, I fed on fallen fruits. I clothed myself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the practice of pulling out hair and beard. I was one who stood continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways I dwelt pursuing the practice of tormenting and mortifying the body. Such was my asceticism.

46. "Such was my coarseness, Shariputra, that just as the bole of a tinduka tree, accumulating over the years, cakes and flakes off, so too, dust and dirt, accumulating over the years, caked off my body and flaked off. It never occurred to me: 'Oh, let me rub this dust and dirt off with my hand, or let another rub this dust and dirt off

with his hand' -- it never occurred to me thus. Such was my coarseness.

47. "Such was my scrupulousness, Shariputra, that I was always mindful in stepping forwards and stepping backwards. I was full of pity even for (the beings in) a drop of water thus: 'Let me not hurt the tiny creatures in the crevices of the ground.' Such was my scrupulousness.

48. "Such was my seclusion, Shariputra, that I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd...Such was my seclusion.

49. "I would go on all fours to the cow-pens when the cattle had gone out and the cowherd had left them, and I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great distortion in feeding.

50. "I would plunge into some awe-inspiring grove and dwell there - a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove.[18] In the last month of the hot season I would dwell by day in the open and by night in the grove. And there came to me spontaneously this stanza never heard before:

Chilled by night and scorched by day,
Alone in awe-inspiring groves,

Naked, no fire to sit beside,
The sage yet pursues his quest.

51. "I would make my bed in a charnel ground with the bones of the dead for a pillow. And cowherd boys came up and spat on me, urinated on me, threw dirt at me, and poked sticks into my ears. Yet I do not recall that I ever aroused an evil mind (of hate) against them. Such was my abiding in equanimity.

52. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through food.' [19] They say: 'Let us live on kola-fruits,' and they eat kola-fruits, they eat kola-fruit powder, they drink kola-fruit water, and they make many kinds of kola-fruit concoctions. Now I recall having eaten a single kola-fruit a day. Shariputra, you may think that the kola-fruit was bigger at that time, yet you should not regard it so: the kola-fruit was then at most the same size as now. Through feeding on a single kola-fruit a day, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like a gleam of water which has sunk far down in a deep well. Because of eating so little my scalp shriveled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone, and if I touched my backbone I encountered my belly skin. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.

53-55. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through food.' They say: 'Let us live on beans'...'Let us live on sesamum'...'Let us live on rice,' and they eat rice, they eat rice powder, they drink rice water, and they make various kinds of rice concoctions. Now I recall having eaten a single rice grain a day. Shariputra, you may think that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as now. Through feeding on a single rice grain a day, my body reached a state of extreme emaciation. Because of eating so little...the hair, rotted at its roots, fell from my body as I rubbed.

56. "Yet, Shariputra, by such conduct, by such practice, by such performance of austerities, I did not attain any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Why was that? Because I did not attain that noble wisdom which when attained is noble and emancipating and leads the one who practices in accordance with it to the complete destruction of suffering.

57. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through the round of rebirths.' But it is impossible to find a realm in the round that I have not already passed through in this long journey, except for the gods of the Pure Abodes; and had I passed through the round as a god in the Pure Abodes, I would never have returned to this world.[20]

58. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through (some particular kind of) rebirth.' But it is impossible to find a kind of rebirth that I have not been reborn in already in this long journey, except for the gods of the Pure Abodes...

59. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through (some particular)

abode.' But it is impossible to find a kind of abode that I have not already dwelt in...except for the gods of the Pure Abodes...

60. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through sacrifice.' But it is impossible to find a kind of sacrifice that has not already been offered up by me in this long journey, when I was either a head-anointed noble king or a well-to-do-Brahmin.

61. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through fire-worship.' But it is impossible to find a kind of fire that has not already been worshipped by me in this long journey, when I was either a head-anointed noble king or a well-to-do Brahmin.

62. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his wisdom is lost.' But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years' lifespan, perfect in mindfulness, retentiveness, memory and lucidity of wisdom.[21] Just as a skilled archer, trained, practiced and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, memory and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate and rest in order to remove sleepiness and

tiredness. Still the Tathágata's exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years' lifespan would have died at the end of those hundred years. Shariputra, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathágata's wisdom.

63. "Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare and happiness of gods and humans,' it is of me indeed that rightly speaking this should be said."

64. Now on that occasion the Venerable Nagasamala was standing behind the Blessed One fanning him.[22] Then he said to the Blessed One: "It is wonderful, venerable sir, it is marvelous! As I listened to this discourse on the Dhamma, the hairs of my body stood up. Venerable sir, what is the name of this discourse on the Dhamma?"

"As to that, Nagasamala, you may remember this discourse on the Dhamma as 'The Hair-raising Discourse.' "[23]

That is what the Blessed One said. The Venerable Nagasamala was satisfied and delighted in the Blessed One's words.

Notes

1. The story of Sunakkhatta's defection is found in the Patika Sutra (DN 24). He became dissatisfied with the Buddha and left the Order because the Buddha would not perform miracles for him or explain to him the beginning of things. He also showed great admiration for those who engaged in self-mortification, and probably resented the Buddha for emphasizing a "middle way" that condemned such extreme austerities as unprofitable.

2. Superhuman states (*uttari manussadhamma*) are states, virtues or attainments higher than the ordinary human virtues comprised in the ten wholesome courses of action; they include the Jhanas, direct knowledge's (*abhiñña*), the paths and the fruits. "Distinction in knowledge and vision worthy of the noble ones" (*alamariyañana-dassanavisesa*), an expression frequently occurring in the sutras, signifies all higher degrees of meditative knowledge characteristic of the noble individual. In the present context, according to Comy., it means specifically the supra mundane path, which Sunakkhatta is thus denying of the Buddha.

3. The thrust of his criticism is that the Buddha teaches a doctrine that he has merely worked out in thought rather than one he has realized through transcendental wisdom. Apparently, Sunakkhatta believes that being led to the complete destruction of suffering is, as a goal, inferior to the acquisition of miraculous powers.

4. All the sections to follow are intended as a rebuttal of Sunakkhatta's charge against the Buddha. Sections 6-8 cover the first three of the six direct knowledge's, the last three appearing as the last of the ten powers of the Tathágata. The latter, according to Comy., are to be understood as powers of knowledge (*ñanabala*) that are acquired by all Buddhas as the outcome of their accumulations of merit. The Vibhanga of the Abhidhamma Pitaka provides an elaborate analysis of them, the gist of which will be discussed in subsequent notes.

5. Comy.: The Wheel of Brahma (*brahmacakka*) is the supreme, best, most excellent wheel, the Wheel of the Dhamma (*dhammacakka*). This has two aspects: the knowledge of penetration (*pativedhañana*) and the knowledge of teaching (*desanañana*). The knowledge of penetration, by which the Buddha penetrates the truth of the Dhamma, is produced from wisdom and leads to the attainment of the noble fruit for himself; the knowledge of teaching, by which the Buddha is qualified to expound the

Dhamma perfectly to others, is produced from compassion and leads others to the attainment of the noble fruit.

6. Comy. glosses *thana* as cause or ground (*karana*) and explains: "Such and such Dhammas are causes (*hetu*), conditions (*paccaya*), for the arising of such and such dhammas: that is *thana*. Such and such Dhammas are not causes, not conditions, for the arising of such and such Dhammas: that is *atthana*. Knowing that, he understands *thana* as *thana* and *atthana* as *atthana* (i.e. causal occasion as causal occasion, and non-causal occasion as non-causal occasion)." Comy. also refers to the different explanation in the Vibhanga, apparently regarding both explanations as acceptable.

Vbh. Section 809 explains this knowledge with reference to MN 115 as the Buddha's knowledge of what is possible and what is impossible, e.g. it is impossible that a person possessed of right view should regard any formations as permanent or as pleasurable, or anything whatever as self, while it is possible that a worldling will regard things in such an erroneous way. It is impossible for a person possessed of right view to commit the five heinous crimes (matricide, parricide, the murder of an Arhat, the wounding of a Buddha, causing a schism in the Sangha), while it is possible for a worldling to commit such crimes, etc. etc.

7. Vbh. Section 810: "Herein, the Tathágata comprehends that there are some evil actions performed which do not mature because they are prevented from maturing by a fortunate rebirth, a fortunate body, a fortunate time, a fortunate effort, while there are some evil actions performed which mature because of an unfortunate rebirth, etc. There are some good actions which do not mature because of an unfortunate rebirth, etc., while there are some good actions which mature because of a fortunate rebirth, etc." (condensed).

8. Vbh. Section 811: "Herein, the Tathágata comprehends thus: 'This is the path, this is the practice leading to hell, to the animal realm, to the plane of ghosts, to the human realm, to the realm of the gods, to deliverance.' " This knowledge will be elaborated upon below in Sections 35-42.

9. Vbh. Section 812: "The Tathágata comprehends the different aggregates, the different sense bases, the different elements; he comprehends the different worlds that have many elements, different elements."

10. Vbh. Section 813: "The Tathágata understands that beings are of inferior inclinations and superior inclinations, and that they gravitate towards those who share their own inclinations" (condensed).

11. Vbh. Sections 814-27 gives a detailed analysis. Comy. states the meaning more concisely as the Tathágata's knowledge of the superiority and inferiority of beings' faculties of faith, energy, mindfulness, concentration and wisdom.

12. Vbh. Section 828: "The defilement (*sankilesa*) is a state partaking of deterioration; cleansing (*vodana*) is a state partaking of distinction; emergence (*vutthana*) is both cleansing and the rising out of an attainment. The eight liberations (*vimokkha*) are enumerated, e.g. at DN 15/ii,70-71, and comprise three liberations pertaining to the realm of material form, the four immaterial attainments, and the cessation of perception and feeling. The nine attainments (*samapatti*) are the four jhanas, the four immaterial attainments, and cessation.

13. The idiom *yathabhatam nikkhitto evam niraye* is knotty; the rendering here follows the gloss of Comy.: "He will be put in hell as if carried off and put there by the wardens of hell." Although such a fate may sound excessively severe merely for verbal denigration, it should be remembered that he is maligning a Fully Enlightened

Buddha with a mind of hatred, and his intention in so doing is to discourage others from entering upon the path that could lead them to complete liberation from suffering.

14. The four kinds of intrepidity (*vesarajja*: also rendered "grounds of self-confidence") may be divided into two pairs. The first pair relates mainly to the internal qualities of the Buddha, his achievement of personal perfection, while the second pair has an outward orientation, being concerned primarily with his qualifications as a teacher. The first intrepidity confirms his attainment of supreme enlightenment and the removal of all obscurations regarding the range of what may be known; it points to the Buddha's acquisition of omniscience (*sabbaññutañana*). The second underlines his complete purity through the destruction of all defilements; it points to his achievement of the fruit of Arahantship. The third means that the Buddha's understanding of obstructions to the goal is unimpeachable, while the fourth confirms the efficacy of the Dhamma in accomplishing its intended purpose, namely, leading the practitioner to complete release from suffering.

15. In later Buddhist tradition the *asuras*, titans or "anti-gods," are added as a separate realm to make the "six destinations" familiar from the Tibetan Wheel of Life.

16. Comy.: Even though the description is the same as that of the bliss of the heavenly world, the meaning is different. For the bliss of the heavenly world is not really extremely pleasant because the fevers of lust, etc. are still present there. But the bliss of Nirvana is extremely pleasant in every way through the subsiding of all fevers.

17. Comy. explains that at this juncture the Buddha related this account of his past ascetic practices because Sunakkhatta was a great admirer of extreme asceticism (as is clear from the Patika Sutra) and the Buddha wanted to make it known that there was no one who could equal him in the practice of austerities. Sections 44-56 apparently deal with the Bodhisattva's striving during the six

years' period of austerities in his last existence, while Sections 57-61 refer back to his previous existences as a seeker of enlightenment.

18. The "eight-days' interval of frost" is a regular cold spell which occurs in South Asia in late December or early January.

19. That is, they hold the view that beings are purified by reducing their intake of food.

20. Rebirth into the Pure Abodes (*suddhavaṣa*) is possible only for non-returners.

21. The Pali for the four terms is: *sati*, *gati*, *dhiti*, *paññaveyyattiya*. Comy. explains *sati* as the ability to grasp in mind a hundred or a thousand phrases as they are being spoken; *gati*, the ability to bind them and retain them in the mind; *dhiti*, the ability to recite back what has been grasped and retained; and *paññaveyyattiya*, the ability to discern the meaning and logic of those phrases.

22. The Venerable Nagasamala had been a personal attendant of the Buddha during the first twenty years of his ministry.

23. *Lomahamsanapariyaya*. The sutta is referred to by that name at *Milindapañha*, p. 398, and in the commentary to the Digha Nikāya.

The Shorter Discourse on the Lion's Roar

Translated from the Pali by Ñānamoli Thera
edited and revised by Bhikkhu Bodhi

[Commentary](#)

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There he addressed the Bhikkhus thus: "Bhikkhus." -- "Venerable sir," they replied. The Blessed One said this:
2. "Bhikkhus, only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses: that is how you should rightly roar your lion's roar.[1]
3. "It is possible, Bhikkhus, that wanderers of other sects might ask: 'But on the strength of what (argument) or with the support of what (authority) do the venerable ones say thus?' Wanderers of other sects who ask thus may be answered in this way: 'Friends, four things have been declared to us by the Blessed One who knows and sees, accomplished and fully enlightened; on seeing these in ourselves we say thus: "Only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses." What are the four? We have confidence in the Teacher, we have confidence in the Dhamma, we have fulfilled the precepts, and our companions in the Dhamma are dear and agreeable to us whether they are lay folk or those gone forth. These are the four things declared to us by the Blessed One who knows and sees, accomplished and fully enlightened, on seeing which in ourselves we say as we do.'
4. "It is possible, Bhikkhus, that wanderers of other sects might say thus: 'Friends, we too have confidence in the Teacher, that is, in

our Teacher; we too have confidence in the Dhamma, that is, in our Dhamma; we too have fulfilled the precepts, that is, our precepts; our companions in the Dhamma are dear and agreeable to us too whether they are lay folk or those gone forth. What is the distinction here, friends, what is the variance, what is the difference between you and us?'

5. "Wanderers of other sects who ask thus may be answered in this way: 'How then, friends, is the goal one or many?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, the goal is one, not many.'^[2] -- 'But, friends, is that goal for one affected by lust or free from lust?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, that goal is for one free from lust, not for one affected by lust.' -- 'But, friends, is that goal for one affected by hate or free from hate?' Answering rightly, they would answer: 'Friends, that goal is for one free from hate, not for one affected by hate.' -- 'But, friends, is that goal for one affected by delusion or free from delusion?' Answering rightly, they would answer: 'Friends, that goal is for one free from delusion, not for one affected by delusion.' -- 'But, friends, is that goal for one affected by craving or free from craving?' Answering rightly, they would answer: 'Friends, that goal is for one free from craving, not for one affected by craving.' -- 'But, friends, is that goal for one affected by clinging or free from clinging?' Answering rightly, they would answer: 'Friends, that goal is for one free from clinging, not for one affected by clinging.' -- 'But, friends, is that goal for one who has vision or for one without vision?' Answering rightly, they would answer: 'Friends, that goal is for one with vision, not for one without vision.' -- 'But, friends, is that goal for one who favors and opposes, or for one who does not favor and oppose?' Answering rightly, they would answer: 'Friends, that goal is for one who does not favor and oppose, not for one who favors and opposes.'^[3] -- 'But, friends is that goal for one who delights in and enjoys proliferation, or for one who does not delight in and enjoy proliferation?' Answering rightly, they would answer: 'Friends, that goal is for one who does not

delight in and enjoy proliferation, not for one who delights in and enjoys proliferation.'[4]

6. "Bhikkhus, there are these two views: the view of being and the view of non-being. Any recluses or Brahmins who rely on the view of being, adopt the view of being, accept the view of being, are opposed to the view of non-being. Any recluses or Brahmins who rely on the view of non-being, adopt the view of non-being, accept the view of non-being, are opposed to the view of being.[5]

7. "Any recluses or Brahmins who do not understand as they actually are the origin, the disappearance, the gratification, the danger and the escape[6] in the case of these two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by clinging, without vision, given to favoring and opposing, and they delight in and enjoy proliferation. They are not freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are not freed from suffering, I say.

8. "Any recluses or Brahmins who understand as they actually are the origin, the disappearance, the gratification, the danger and the escape in the case of these two views are without lust, without hate, without delusion, without craving, without clinging, with vision, not given to favoring and opposing, and they do not delight in and enjoy proliferation. They are freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are freed from suffering, I say.

9. "Bhikkhus, there are these four kinds of clinging. What four? Clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

10. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging, they do not completely describe the full understanding of all kinds of clinging.[7] They describe the full understanding of clinging to sensual pleasures

without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and Brahmins do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

11. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging...they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances...therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self.

12. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging...they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance...therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self.[8]

13. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is not rightly directed, that confidence in the Dhamma is not rightly directed, that fulfillment of the precepts is not rightly directed, and that the affection among companions in the Dhamma is not rightly directed. Why is that?

Because that is how it is when the Dhamma and Discipline is badly proclaimed and badly expounded, un-emancipating, un-conducive to peace, expounded by one who is not fully enlightened.

14. "Bhikkhus, when a Tathágata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the full understanding of all kinds of clinging: he describes the full understanding of clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.[9]

15. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfillment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is well proclaimed and well expounded, emancipating, conducive to peace, expounded by one who is fully enlightened.

16. "Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced? These four kinds of clinging have craving as their source, craving as their origin, they are born and produced from craving.[10] Craving has what as its source...? Craving has feeling as its source...Feeling has what as its source...? Feeling has contact as its source...Contact has what as its source...? Contact has the six fold base as its source...The six fold base has what as its source...? The six fold base has mentality-materiality as its source...Mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source...Consciousness has what as its source...? Consciousness has formations as its source...Formations have what as their source...? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

17. "Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a Bhikkhu, then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self.[11] When he does not cling, he is not agitated. When he is not agitated, he personally attains Nirvana. He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'"[12]

That is what the Blessed One said. The Bhikkhus were satisfied and delighted in the Blessed One's words.

Notes

1. Comy. explains "lion's roar" (*sihanada*) as meaning a supreme roar (*setthanada*), a fearless roar (*abhitana*), and a roar which cannot be confuted (*appatinada*). It adds: The roar about the existence of these four types of recluse only here is the supreme roar. The absence of any fear on account of others when one advances such a claim makes it a fearless roar. As none of the rival teachers can rise up and say, "These recluses also exist in our Dispensation," it is a roar which cannot be confuted.

2. Comy.: Even though the adherents of other sects all declare Arhat-ship -- understood in a general sense as spiritual perfection - - to be the goal, they point to other attainments as the goal in accordance with their views. Thus the Brahmins declare the Brahma-world to be the goal, the great ascetics declare the gods of Streaming Radiance, the wanderers the gods of Refulgent Glory, and the Ajivakas the non-percipient state, which they posit to be "infinite mind" (*anantamanas*)

3. "Favoring and opposing" (*anurodha-pativirodha*): reacting with attraction through lust and with aversion through hatred.

4. Proliferation (*papañca*), according to Comy., generally means mental activity governed by craving, conceit and views, but here only craving and views are intended.

5. The adoption of one view entailing opposition to the other links up with the earlier statement that the goal is for one who does not favor and oppose.

6. Comy. mentions eight conditions which serve as the origin (*samudaya*) of these views: the five aggregates, ignorance, contact, perception, thought, unwise attention, bad friends, and the voice of another. Their disappearance (*atthagama*) is the path of stream-entry, which eradicates all wrong views. Their gratification (*assada*) may be understood as the satisfaction of psychological need to which the view caters, specifically the nurturing of craving for being by the eternalist view and of craving for non-being by the annihilationist view. Their danger (*adinava*) is the continued bondage they entail, by obstructing the acceptance of right view, which leads to liberation. And the escape from them (*nissarana*) is Nirvana.

7. Comy. glosses full understanding (*pariñña*) here as overcoming (*samatikkama*), with reference to the commentarial notion of *pahanapariñña*, "full understanding as abandonment."

8. This passage clearly indicates that the critical differentiating factor of the Buddha's Dhamma is its "full understanding of clinging to a doctrine of self." This means, in effect, that the Buddha alone is able to show how to overcome all views of self by developing penetration into the truth of non-self (*anattá*).

9. Comy.: The Buddha teaches how clinging to sense pleasures is abandoned by the path of Arhat-ship, while the other three types of clinging are eliminated by the path of stream-entry. The path of stream-entry eliminates the other three clingings because these three are all forms of wrong view, and all wrong views are

overcome at that stage. Although the statement that clinging to sense pleasures is abandoned by the path of Arhat-ship may sound strange, in view of the fact that sensual desire is already eliminated by the non-returner, the Tika (subcommentary) to the sutra explains that in the present context the word *kama*, sense pleasure, should be understood to comprise all forms of greed, and the subtler types of greed are only eliminated with the attainment of Arhat-ship.

10. This passage is explained in order to show how clinging is to be abandoned. Clinging is traced back, via the chain of dependent arising, to its root-cause in ignorance, and then the destruction of ignorance is shown to be the means to eradicate clinging.

11. The Pali idiom, *n'eva kamupadanam upadiyati*, would have to be rendered literally as "he does not cling to the clinging to sense pleasures," which may obscure the sense more than it illuminates it. The word *upadana* in Pali is the object of its own verb form, while "clinging" in English is not. The easiest solution is to translate directly in accordance with the sense rather than to try to reproduce the idiom in translation.

12. This is the stock canonical declaration of Arhat-ship.

Introduction To The Lohicca Sutta

It is not easy to put ourselves in the mental position suitable for appreciating the kind of idea that underlies the argument in this Suttanta. The social view against which it, is directed lies too remote from the social views universally admitted now in the West. But in the sixth century B. C. in the Eastern valley of the Ganges, the question as to the ethics of teachers and teaching was one of wide interest and of great importance.

Saïkara quotes with approval the rules of the priestly law books which lay down that the ears of a Sâdra who hears the Veda (including of course the theosophy of the Upanishads) are to be filled with molten lead and lac. His tongue is to be split if he recites it ; his body is to be cut through if he preserves it in his memory. God himself has bestowed the exclusive right of teaching upon the hereditary priests; who indeed claim to be, each of them, great divinities, even to the gods. And it would be a danger to social order if they taught women, or any males not twice-born, or any twice-born males who would not share their views as to the ethics of teaching, and as to the privileges and prerogatives of the priest as teacher.

These passages are much later than the Piñakas. But they, and the many others like them, give a fair idea of the spirit animating one section at least of the priests, and of a trend of opinion that doubtless had its supporters also in Piñaka times. When Ashoka thought he had brought about such a change in public opinion that those who had been very gods upon the earth had come to be gods no longer, he was very far from thinking right. That is a battle that is not so easily won. But the expression of his belief is sufficient to show that the striking idea he thought he had killed was far older than our existing text of Manu.

On the other hand one may be permitted to doubt whether the gentle measures approved by Saikara for keeping people in that state of life into which their evil deeds in a previous birth had brought them, were ever actually, in practice, carried out. The Piñakas themselves give ample proof that, in spite of the priests, there were not a few base-born people who succeeded, in that time at least, not only in getting taught, but in becoming teachers. And this was not the case only among the despised Buddhists. The numerous passages collected by Dr. Muir in his article in the 'Indian Antiquary' for 1877 show that the priestly literature itself-the law books and the epics-has preserved evidence of the lax way in which the strict rules as to exclusion from teaching or being taught were really carried out. And that is especially the case, according to the priestly tradition, in ancient times, as old, or older, than the rise of Buddhism.

The fact doubtless is that, though there were bigots among the Brahmans, and though they were strong enough to establish, before the time to which our present Sutta refers, rules as to restriction of teaching which no one in priestly circles could venture formally to dispute-yet that there was also always a strong party in India, to which many of the more liberal minded of the Brahmans themselves belonged, who looked with sympathy on relaxations of these rules. The general practice must have been that, the hereditary priests kept the magic of the sacrifice, and the emoluments and privileges that went with the knowledge of it, in their own hands. Even the higher teaching of the mysteries of theosophy was to be handed down only from priest-father to son, or from priestly teacher to pupil. But there were many exceptions. The numerous Brahmans who were not priests were wont, of course, to emphasize the importance rather of birth than of knowledge. We have enough evidence, even in the pre-Buddhistic Upanishads, of others, besides the priests, being teachers of the higher wisdom. The four powerful kings, and the still important free clans, though they gave support to the Brahmans, gave also equal

support to other teachers-just as, in later times, Hindu and Buddhist sovereigns are found supporting Buddhists and Hindus alike.

Our knowledge of Indian views of life having been hitherto derived almost exclusively from the priestly books, scholars have inevitably tended to attach too great a degree of importance to what the priests describe as the proper state of things. As a matter of fact it never really prevailed. Even now the Brahmans, or those who in the census returns claim to be such, form only about five percent of the population. And of these the vast majority are not priests at all ; they are engaged in all sorts of worldly occupations. We must not judge India at any time, much less in the time of the Buddha, through the yellow spectacles of Saikara, or even of the priestly compilers of Manu. As M. Barth said, already in 1873, in protesting against Lassen for falling into this mistake: 'We must distinguish, more than Lassen does, between different epochs, as well as between the pretensions of a caste and the real state of things. The Brahmans had not yet monopolized the intellectual life. Certain testimonies of the epics, applicable to this very period, as also the very nature of the Vedic books, show for example that there existed alongside of them an entire profane literature of great extent, which was certainly, at first, in other hands. Their teaching (that of the Brahmans), it is true, appears to have been in a high degree esoteric and exclusive.'

The position taken up by the Buddha on this question, as appears from our present Sutta is that every one should be allowed to learn ; that every one, having certain abilities, should be allowed to teach ; and that, if he does teach, he should teach all and to all; keeping nothing back, shutting no one out. But no man should take upon himself to teach others unless and until he have first taught himself, and have also acquired the faculty of imparting to others the truth he has gained himself.

There can, I think, be very little doubt but that the great teacher is here voicing the opinion of many others of liberal views, his contemporaries and predecessors. He lays no claim, either in our Sutta or elsewhere, to any special peculiarity in this respect. It is taken for granted that the arguments put into his mouth in our Sutta will appeal to the Brahman to whom they are addressed. And they are based not on any distinctively Buddhist doctrine but on general ethical principles accepted, or rather acceptable, by all.

Lohicca Sutta

Some Points In The Ethics Of Teaching

Thus have I heard. The Exalted One, when once passing on a tour through the Kosala districts with a great multitude of the members of the Order, with about five hundred Bhikshus, arrived at Sàlavatikà (a village surrounded by a row of Sàla trees). Now at that time Lohicca the Brahman was established at Sàlavatikà, a spot teeming with life, with much grassland and woodland and corn, on a royal domain granted him by King Pasenadi of Kosala, as a royal gift, with power over it as if he were the king.

Now at that time Lohicca the Brahman was thinking of harboring, the following wicked view: 'Suppose that a Samaõa or a Bràhmaõa have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another ? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust. For what can one man do for another?

Now Lohicca the Brahman heard the news: 'They say that the Samaõa Gotama, of the sons of the Sàkyas, as, who went out from the Sàkyas clan to adopt the religious life, has now arrived, with a great company of the brethren of his Order, on his tour through the Kosala districts, at Sàlavatikà. Now regarding that venerable

Gotama, such is the high reputation that has been noised abroad:- that Exalted One is an Arahata, fully awakened, abounding, in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an exalted one, a Buddha. He, by himself, thoroughly knows, and sees as it were face to face, this universe-including the worlds above of the gods, the Brahmās, and the Maras; and the world below with its Samaōas and Brāhmaōas, its princes and peoples-and having, known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim both in the spirit and in the letter. The higher life doth he make known in all its fullness, and in all its purity. And good is it to pay visits to Arahats like that.'

Then Lohicca the Brahman said to Bhesikà' the barber: 'Come now, good Bhesikà, go where the Samaōa Gotama is staying, and, on your arrival, ask in my name as to whether his sickness and indisposition has abated, as to his health and vigor and condition of ease; and speak thus: " May the venerable Gotama, and with him the brethren of the Order, accept the to-morrow's meal from Lohicca the Brahman."

'Very well, Sir,' said Bhesikà the barber, acquiescing in the word of Lohicca the Brahman, and did so even as he had been enjoined. And the Exalted One consented, by silence, to his request.

And when Bhesikà the barber perceived that the Exalted One had consented, he rose from his seat, and passing the Exalted One with his right hand towards him, went to Lohicca the Brahman, and on his arrival spake to him thus:

'We addressed that Exalted One, Sir, in your name, even as you commanded. And the Exalted One hath consented to come.'

Then Lohicca the Brahman, when the night had passed, made ready at his, own dwelling place sweet food, both hard and soft, and said to Bhesikà the barber: 'Come now, good Bhesikà, go where the Samaõa Gotama is. staying, and on your arrival, announce the time to him, saying: "It is time, O Gotama, and the meal is ready."' "

'Very well, Sir," said Bhesikà the barber in assent to the words of Lohicca the Brahman; and did so even as he had been enjoined.

And the Exalted One, who had robed himself early in the early morning, went robed, and carrying his bowl with him, with the brethren of the Order, towards Sàlavatikà.

Now, as he went, Bhesikà the barber walked, step by step, behind the Exalted One. And he said to him:

'The following wicked opinion has occurred to Lohicca the Brahman: "Suppose that a Samaõa or a Brahmaõa have reached up to some good state (of mind), then he should tell no one else about it.' For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust." 'Twere well, Sir, if the Exalted One would disabuse his mind thereof. For what can one man do for another ?'

'That may well be, Bhesikà, that may well be.'

And the Exalted One went on to the dwelling-place of Lohicca the Brahman, and sat down on the scat prepared for him. And Lohicca the Brahman satisfied the Order, with the Buddha at its head, with his own hand, with sweet food both hard and soft, until they refused any more. And when the Exalted One had finished his meal, and had cleansed the bowl and his hands, Lohicca the

Brahman brought a low scat and sat down beside him. And to him, thus seated, the Exalted One spake as follows:

'Is it true, what they say, Lohicca, that the following wicked opinion has arisen in your mind: [and he set forth the opinion as above set forth]

'That is so, Gotama.'

'Now what think you, Lohicca ? Are you not established at Sàlavatikà, ?'

'Yes, that is so, Gotama.'

'Then suppose, Lohicca, one were to speak thus:

Lohicca the Brahman has a domain at Sàlavatikà. Let him alone enjoy all the revenue and all the produce of Sàlavatikà, allowing nothing to anybody else!" Would the utterer of that speech be a danger-maker as touching the men who live in dependence upon you, or not?

'He would be a danger-maker, Gotama?

'And making that danger, would he be a person who sympathized with their welfare, or not?'

'He would not be considering their welfare, Gotama.' 'And not considering their welfare, would his heart stand fast in love toward them, or in enmity 'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is that unsound doctrine, or sound ?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, Lohicca, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

'Now what think you, Lohicca? Is not King Pasenadi of Kosala in possession of Kàsi and Kosala ?'

'Yes, that is so, Gotama.'

'Then suppose, Lohicca, one were to speak thus:

King Pasenadi of Kosala is in possession of Kàsi and Kosala. Let him enjoy all the revenue and all the produce of Kàsi and Kosala, allowing nothing to anybody else." Would the utterer of that speech be a danger-maker as touching the men who live in dependence on King Pasenadi of Kosala-both you yourself and others-or not ?'

' He would be a danger-maker, Gotama.'

'And making that danger, would he be a person who sympathized with their welfare, or not?'

'He would not be considering their welfare, Gotama.' 'And not considering their welfare, would his heart stand fast in love toward them, or in enmity?!

'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is 'that unsound doctrine, or sound ?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, Lohicca,. I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

12 and 14. 'So then, Lohicca, you admit that he Who should say that you, being in occupation of Sàlavatikà, should therefore yourself enjoy all the revenue and produce thereof, bestowing nothing on any one else; and he who should say that King Pasenadi of Kosala, being in power over Kàsi and Kosala, should therefore himself enjoy all the revenue and produce thereof, bestowing nothing on any one else-would be making danger for those living in dependence on you ; or for those, you and others, living in dependence upon the King. And that those who thus make danger for others, must be wanting in sympathy for them. And that the man wanting in sympathy has his heart set fast in enmity. And that to have one's heart set fast in enmity is unsound doctrine:-

'Then just so, Lohicca, he who should say:

"Suppose a Samaõa or a Bràhmaõa to have reached up to some good state (of mind), then should he tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this desire to declare to others, it is a form of lust "- just so he, who should say thus, would be putting obstacles in the way of those clansman who, having taken upon themselves the Doctrine and Discipline-set forth by Him-who-has-won-the-Truth, have attained to great distinction therein-to the fruit of conversion, for instance, or to the fruit of once returning, or to the fruit of never returning, or even to Arahatsip-he would be putting obstacles in the way of those who are bringing to fruition the course of conduct that will lead to :rebirth in states of bliss in heaven. But putting obstacles in their way he would be out of sympathy for their welfare; being out of sympathy for their welfare his heart would become established in enmity; and when one's heart is established in enmity, that is unsound doctrine. Now if a man hold unsound doctrine, Lohicca, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.

'There are these three sorts of teachers in the world, Lohicca, who are worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. What are the three ?

' In the first place, Lohicca, there is a sort of teacher who has not himself attained to that aim of Samañaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine (Dhamma) to his hearers, saying,,: "This is good for you, this will make you happy. Then those hearers of his neither listen to him, nor give ear to his words, nor become steadfast in heart through their knowledge thereof; they go their own way, apart from the teaching, of the master. Such a teacher may be rebuked, setting out these facts, and adding:" You are like one who should make advances to her who keeps repulsing him, or should embrace her who turns her face away from him. Like that, do I say, is this lust of yours (to go on posing as a teacher of men, no one heeding, since the trust you not). For what, then, can one man do for another ?

'This, Lohicca, is the first sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. '

'In the second place, Lohicca, there is a sort of teacher who has not himself attained to that aim of Samañaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine to his hearers, saying: "This is good for you; that will make you happy." And to him his disciples listen ; [231] they give ear to his words; they become steadfast in heart by their understanding what is said; and they go not their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts and adding: " You are like a man who, neglecting his own field, should take thought to weed out his neighbor's field. Like that, do I say, is this lust of yours

(to go on teaching others when you have not taught yourself). For what, then, can one man do for another ? "

'This, Lohicca, is the second sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper.

' And again, Lohicca, in the third place, there is a sort of teacher who has himself attained to that aim of Samañaship for the sake of which he left his home and adopted the homeless life. Having himself attained it, he teaches the doctrine to his hearers, saying: "This is good for you, that will make you happy." But those hearers of his neither listen to him, nor give ear to his words, nor become steadfast in heart through understanding thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding: "You are like a man who, having broken through an old bond, should entangle himself in a new one. Like that, do I say, is this lust of yours (to go on teaching when you have not trained yourself to teach). For what, then, can one man do for another?

' This, Lohicca, is the third sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. And these, Lohicca, are the three sorts of teachers of which I spoke.'

And when he had thus spoken, Lohicca the Brahman spake thus to the Exalted One:

'But is there, Gotama, any sort of teacher not worthy of blame in the world ?'

'Yes, Lohicca, there is a teacher not worthy, in the world, of blame.'

'And what sort of a teacher, Gotama, is so?'

[The answer is in the words of the exposition set out above in the Sàmañña-phala, as follows---

1. The appearance of a Tathágata (one who won the truth), his preaching, the conversion of a hearer, his adoption of the homeless state. (Above,, pp. 78, 79.)
2. The minor details of mere morality that he practices. (Above, pp. 57, 58.)
3. The Confidence of heart he gains from this practice. (Above, p. 79.)
4. The paragraph on 'Guarded is the door of his Senses.' (Above, pp. 79, 80.)
5. The paragraph on 'Mindful and Self-possessed.' (Above, pp. 80, 81.)
6. The paragraph on Simplicity of life, being content with little. (Above, p. 81.)
7. The paragraphs on Emancipation from the Five Hindrances-covetousness, ill-temper, laziness, worry, and perplexity. (Above, pp. 82-84.)
8. The paragraph on the joy and Peace that, as a result of this emancipation, fills his whole being. (Above, p. 84.)
9. The paragraphs on the Four Raptures (Jhanas). (Above, pp. 84-86.)
10. The paragraphs on the Insight arising from Knowledge (the knowledge of the First Path). (Above, pp. 86, 87.)

11. The paragraphs on the Realization of the Four Noble Truths, the destruction of the Intoxications-lust, delusions, becoming's, and ignorance-and the attainment of Arahathship. (Above, pp. 92, 93.)

The refrain throughout and the closing paragraph is:]

'And whosoever the teacher be, Lohicca, under whom the disciple attains to distinction so excellent as that, that, Lohicca, is a teacher not open to blame in the world. And whosoever should blame such a one, his rebuke would be unjustifiable, not in accord either with the facts or with the truth, without good ground.'

And when he had thus spoken, Lohicca the Brahman said to the Exalted One :

'Just, Gotama, as if a man had caught hold of a man, falling over the precipitous edge of purgatory, by the hair of his head, and lifted him up safe back on the firm land-just so have I, on the point of falling into purgatory, been lifted back on to the land by the venerable Gotama. Most excellent, O Gotama, are the words of thy mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms-just even so has the truth been made known to me, in many a figure, by the venerable Gotama. And I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine, and to the Order. May the venerable Gotama accept me as a disciple; as one who, from this day forth as long as life endures, has taken him as his guide!'

Here ends the Lohicca Suttanta

Lohicca Sutta

Good and Bad Teachers

I have heard that on one occasion the Blessed One was on a wandering tour among the Kosalans with a large community of monks -- approximately 500 monks in all -- and arrived at Salavatika. Now at that time the Brahmin Lohicca was reigning with feudatory rights over Salavatika -- together with its wealth, grass, timber, and grain -- through a royal grant bestowed by King Pasenadi Kosala. And at that time an evil viewpoint to this effect had arisen to him: "Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?"

Then Lohicca heard it said, "Gotama the contemplative -- the son of the Sakyans, having gone forth from the Sakyan clan -- on a wandering tour among the Kosalans with a large community of monks -- approximately 500 monks in all -- has arrived at Salavatika. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy, and rightly self-awakened, consummate in knowledge and conduct, well-gone, a knower of the cosmos, an unexcelled trainer of those persons ready to be tamed, teacher of human and divine beings, awakened, blessed. He has made known -- having realized it through direct knowledge -- this world with its devas, Maras, and brahmas, its generations with their contemplatives and priests, their rulers and common people; has explained the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; has expounded the holy life both in its particulars and in its essence,

entirely perfect, surpassingly pure. It is good to see such a worthy one."

So Lohicca said to Rosika the barber: "Come, dear Rosika. Go to Gotama the contemplative and, on arrival, ask whether he is free from illness and affliction, is carefree, strong, and living in comfort, saying: 'The Brahmin Lohicca, Master Gotama, asks whether you are free from illness and affliction, are carefree, strong, and living in comfort.' And then say: 'May Master Gotama, together with the community of monks, consent to tomorrow's meal with the Brahmin Lohicca.'"

Responding, "As you say, sir," to the Brahmin Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, sat to one side. As he was sitting there, he said to the Blessed One, "The Brahmin Lohicca, lord, asks whether the Blessed One is free from illness and affliction, is carefree, strong, and living in comfort. And he says, 'May the Blessed One, together with the community of monks, consent to tomorrow's meal with the Brahmin Lohicca.'" The Blessed One consented through silence.

Then Rosika the barber, understanding the Blessed One's consent, rose from his seat, bowed down to the Blessed One, circumambulated him -- keeping him to his right -- and returned to the Brahmin Lohicca. On arrival he said to him, "I have informed the Blessed One of your words, [saying,] 'The Brahmin Lohicca, lord, asks whether the Blessed One is free from illness and affliction, is carefree, strong, and living in comfort. And he says, 'May the Blessed One, together with the community of monks, consent to tomorrow's meal with the Brahmin Lohicca.'" And the Blessed One has consented."

Then, as the night was ending, the Brahmin Lohicca had choice staple and non-staple foods prepared in his own home and then said to Rosika the barber, "Come, dear Rosika. Go to Gotama the

contemplative and on arrival announce the time, [saying,] 'It is time, Master Gotama. The meal is ready.'

Responding, "As you say, sir," to the Brahmin Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, stood to one side. As he was standing there, he announced the time, [saying,] "It is time, lord. The meal is ready."

Then the Blessed One, having put on his robes early in the morning, carrying his bowl and outer robe, went together with a community of monks to Salavatika. Meanwhile, Rosika the barber was following right behind the Blessed One and said to him, "Lord, an evil viewpoint to this effect has arisen to the Brahmin Lohicca: 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' It would be good if the Blessed One would extract the Brahmin Lohicca from this evil viewpoint."

"Perhaps that will be, Rosika. Perhaps that will be."

Then the Blessed One went to the Brahmin Lohicca's home. On arrival, he sat down on a seat made ready. The Brahmin Lohicca, with his own hand, served and satisfied the Blessed One and the community of monks with choice staple and non-staple foods. Then, when the Blessed One had eaten and had removed his hand from his bowl, the Brahmin Lohicca took a lower seat and sat down to one side. As he was sitting there, the Blessed One said to him, "Is it true, Lohicca, that an evil viewpoint to this effect has arisen to you: 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one

were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?'"

"Yes, Master Gotama."

"What do you think, Lohicca. Don't you reign over Salavatika?"

"Yes, Master Gotama."

"Now, suppose someone were to say, 'The Brahmin Lohicca reigns over Salavatika. He alone should consume the fruits and revenues of Salavatika, and not share them with others.' Would someone speaking in this way be a creator of obstacles for your subjects, or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb."

"What do you think, Lohicca. Doesn't King Pasenadi Kosala reign over Kasi and Kosala?"

"Yes, Master Gotama."

"Now, suppose someone were to say, 'King Pasenadi Kosala reigns over Kasi and Kosala. He alone should consume the fruits and revenues of Kasi and Kosala, and not share them with others.' Would someone speaking in this way be a creator of obstacles for King Pasenadi's subjects -- you and others -- or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb."

"So then, Lohicca, if anyone were to say, 'The Brahmin Lohicca reigns over Salavatika. He alone should consume the fruits and revenues of Salavatika, and not share them with others,' he, speaking in this way, would be a creator of obstacles for your subjects. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either

hell or the animal womb. In the same way, if anyone were to say, 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' -- he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the doctrine and discipline revealed by the Tathágata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arhat-ship; and for those who ripen Deva wombs for the sake of bringing about the Deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"And if anyone were to say, 'King Pasenadi Kosala reigns over Kasi and Kosala. He alone should consume the fruits and revenues of Kasi and Kosala, and not share them with others,' he, speaking in this way, would be a creator of obstacles for King Pasenadi's subjects -- you and others. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb. In the same way, if anyone were to say, 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' -- he, speaking in

this way, would be a creator of obstacles for those children of good family who, coming to the doctrine and discipline revealed by the Tathágata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arhat-ship; and also for those who ripen Deva wombs for the sake of bringing about the Deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"Lohicca, there are these three sorts of teacher who are worthy of criticism in the world, and when anyone criticizes these sorts of teachers, the criticism is true, factual, righteous, and unblameworthy. Which three?

"There is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples don't listen, don't lend ear, don't put forth an intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples don't listen, don't lend ear, don't put forth an intent for gnosis, and practice in a way deviating from the teacher's instructions. It's just as if a man were to pursue [a woman] who pulls away, or to embrace one who turns her back. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the first teacher who is worthy of criticism in the world, and when anyone criticizes this sort of

teacher, the criticism is true, factual, righteous, and un-blameworthy.

"Then there is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher's instructions. It's just as if a man, neglecting his own field, were to imagine that another's field should be weeded. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the second teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, and un-blameworthy.

"Then there is the case where a certain teacher has attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples don't listen, don't lend ear, don't put forth an intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples don't listen, don't lend ear, don't put forth an intent for

gnosis, and practice in a way deviating from the teacher's instructions. It's just as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the third teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, and un-blameworthy."

When this was said, the Brahmin Lohicca said to the Blessed One, "But is there, Master Gotama, any teacher who is not worthy of criticism in the world?"

"There is, Lohicca, a teacher who is not worthy of criticism in the world."

"But which teacher, Master Gotama, is not worthy of criticism in the world?"

"There is the case, Lohicca, where a Tathágata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathágata and reflects: 'Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick -- in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick...Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave...Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five

hindrances are abandoned in himself, he regards it as un-indebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhanas

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath man or bath man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates...this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-actual, unrighteous, and blameworthy.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointedness of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant

showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates...this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

"And furthermore, 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.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates...this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

"And furthermore, 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. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be

no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Insight Knowledge

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water -- eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread -- and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' When a disciple of a teacher attains this sort of grand distinction,

Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.' Or as if a man were to pull a snake out from its slough. The thought would occur to him: 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Supernormal Powers

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal powers. He wields manifold supernormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. Just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the modes of supernormal powers...He exercises influence with his body even as far as the Brahma worlds. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and

surpassing the human -- both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums, conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns

a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman -- or man -- fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not. In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion...a released mind as a released mind, and an unreleased mind as an unreleased mind. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Recollection of Past Lives

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my

food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives...in their modes and details. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

The Passing Away and Re-appearance of Beings

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after

death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma...When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

The Ending of Mental Fermentations

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is

actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy."

When this was said, the Brahmin Lohicca said to the Blessed One: "Master Gotama, it's as if a man, having seized by the hair another man who was falling into the pit of hell, were to pull him up and set him on firm ground. In the same way, Master Gotama has pulled me up as I was falling into the pit of hell and has set me on firm ground. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what had been overturned, were to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way Master Gotama has -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Lokapala Sutta

Guardians of the World

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these two bright qualities guard the world. Which two? Conscience and concern (for the results of unskillful actions). If these two bright qualities did not guard the world, there would be no recognition of 'mother' here, no recognition of 'mother's sister,' 'uncle's wife,' 'teacher's wife,' or 'wife of those who deserve respect.' The world would be immersed in promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities guard the world, there is recognition of 'mother,' 'mother's sister,' 'uncle's wife,' 'teacher's wife,' and 'wife of those who deserve respect.'"

Lokavipatti Sutta

The Failings of the World

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, and pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.

"For an uninstructed run-of-the-mill person there arise gain, loss, status, disgrace, censure, praise, pleasure, and pain. For a well-instructed disciple of the noble ones there also arise gain, loss, status, disgrace, censure, praise, pleasure, and pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant, stressful, and subject to change.' He does not discern it as it actually is.

"Loss arises... Status arises... Disgrace arises... Censure arises... Praise arises... Pleasure arises...

"Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, and subject to change.' He does not discern it as it actually is.

"His mind remains consumed with the gain. His mind remains consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind remains consumed with the pain.

"He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming and rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering and stress.

"Now, gain arises for a well-instructed disciple of the noble ones. He reflects, 'Gain has arisen for me. It is inconstant, stressful, and subject to change.' He discerns it as it actually is.

"Loss arises... Status arises... Disgrace arises... Censure arises... Praise arises... Pleasure arises...

"Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, and subject to change.' He discerns it as it actually is.

"His mind does not remain consumed with the gain. His mind does not remain consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind does not remain consumed with the pain.

"He does not welcome the arisen gain, or rebel against the arisen loss. He does not welcome the arisen status, or rebel against the arisen disgrace. He does not welcome the arisen praise, or rebel against the arisen censure. He does not welcome the arisen pleasure, or rebel against the arisen pain. As he thus abandons welcoming and rebelling, he is released from birth, aging, and death; from sorrows, lamentations, pains, distresses, and despairs. He is released, I tell you, from suffering and stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

Gain/loss,
status/disgrace,
censure/praise,
pleasure/pain:
these conditions among human beings
are inconstant,
impermanent,
subject to change.

Knowing this, the wise person, mindful,
ponders these changing conditions.
Desirable things don't charm the mind,
undesirable ones bring no resistance.

His welcoming
and rebelling are scattered,
gone to their end,
do not exist.
Knowing the dustless, sorrowless state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

Lokayatika Sutta

The Cosmologist

Translated from the Pali by Thanissaro Bhikkhu

Staying at Savatthi. Then a Brahman cosmologist [1] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Now, then, Master Gotama, does everything [2] exist?"

"'Everything exists' is the senior form of cosmology, Brahman."

"Then, Master Gotama, does everything not exist?"

"'Everything does not exist' is the second form of cosmology, Brahman."

"Then is everything a Oneness?"

"'Everything is a Oneness' is the third form of cosmology, Brahman."

"Then is everything a Many-ness?"

"'Everything is a Many-ness' is the fourth form of cosmology, Brahman. Avoiding these two extremes, the Tathágata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition

comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

"Now from the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Footnotes:

1. The cosmologist (*lokayata*) schools of thought reasoned from what they saw as the basic principles of the physical cosmos in formulating their teachings on how life should be lived. In modern times, they would correspond to those who base their philosophies on principles drawn from the physical sciences, such as evolutionary biology or quantum physics. Although the cosmologists of India in the Buddha's time differed on first principles, they tended to be more unanimous in using their first principles -- whatever they were -- to argue for hedonism as the best approach to life.

2. "Everything" may also be translated as "the All." Concerning this term, SN XXXV.23 says, "What is the All? Simply the eye and forms, ear and sounds, nose and aromas, tongue and flavors, body and tactile sensations, intellect and ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain, and furthermore would be put to grief. Why is that? Because it lies beyond range." For more on this topic, see "The Mind Like Fire Unbound," Chapter 1.

Lomasangiyabhaddekaratthasuttam

A Single Auspicious Attachment to Venerable Lomasangiya

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 venerable Lomasangiya was dwelling in Nigrodha's monastery in Kapilavatthu in the Sakya country. Then the deity Chandana when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached venerable Lomasangiya, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?

'Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, do you remember the verses of the single auspicious attachment.'

'Friend, I do not remember the verses of the single auspicious attachment. Do you remember them?'

'Bhikkhu, I remember the verses of the single auspicious attachment.'

'Friend how is it that you remember the verses of the single auspicious attachment?'

'Bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practice and remember the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life saying this, the deity vanished from there.

Venerable Lomasangiya at the end of that night, arranged his dwelling and taking bowl and robes, left on a tour to reach Savatthi. Coming in stages he reached the monastery offered by Anathapindika in Jeta's grove in Savatthi, approached the Blessed One worshipped and sat on a side. Venerable Lomasangiya said. 'Venerable sir, once I was dwelling in Nigrodha's monastery in Kapilavatthu in the Sakya country. Then a certain deity, when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached me, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?' I said friend, 'I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?' Then that deity said, 'Bhikkhu, I too do not

remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, do you remember the verses of the single auspicious attachment?' Then I said friend, 'I do not remember the verses of the single auspicious attachment. Do you remember them?' Then he said 'Bhikkhu, I remember the verses of the single auspicious attachment.' Then I asked, 'friend, how is it that you remember the verses of the single auspicious attachment?' 'Venerable sir' he said, 'Bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practice and remember the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life' saying this, the deity vanished from there. Good! If the Blessed One teaches me the short and detailed exposition of the single auspicious attachment.'

‘Bhikkhu, do you know that deity?’

‘Venerable sir, I do not know him.’

‘Bhikkhu, his name is Chandana, he listens to the Teaching reflectively and attentively to take the essential. Attend carefully, I will teach you now.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhu, how do you recollect the past? You think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhu, thus you recollect the past.

Bhikkhu, how do you not recollect the past? You do not think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhu, thus you do not recollect the past.

Bhikkhu, how do you not desire the future? You do not desire interestedly, I should be of such matter in the future I should be of such feelings in the future I should be of such perceptions in the future I should be of such determinations in the future I should be of such consciousness in the future Bhikkhu, thus you do not desire the future.

Bhikkhu, how do you falter with things of the present? Bhikkhu, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhu, thus you falter with things of the present.

Bhikkhu, how do you not falter with things of the present? Bhikkhu, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhu, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise
Not faltering and not moved, think about them.
Today itself the dispelling should be done
Tomorrow death might come
We will not have any associations with Death and his great army.
You should abide dispelling thus, day and night zealously,
This is the single auspicious attachment, the appeased sage tells
The Blessed One said thus and venerable Lomasangiya delighted
in the words of the Blessed One.

Lonaphala Sutta

The Salt Crystal

Translated from the Pali by Thanissaro Bhikkhu.

Translator's note: For a discussion of this discourse in the general context of the Buddha's teaching on *kamma* (*karma*), see "Kamma and the Ending of Kamma" in *The Wings to Awakening*.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such and such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress.

"There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here and now, and for the most part barely

appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable.[1] A trifling evil deed done by this sort of individual is experienced in the here and now, and for the most part barely appears for a moment.

"Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?"

"Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to drink."

"Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?"

"No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink."

"In the same way, there is the case where a trifling evil deed done by one individual [the first] takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here and now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here and now, and for the most part barely appears for a moment.

"There is the case where a certain person is thrown into jail for half a dollar (*kahapana*), is thrown into jail for a dollar, is thrown into jail for one hundred dollars. And there is the case where another person is not thrown into jail for half a dollar, is not thrown into jail for a dollar, is not thrown into jail for one hundred dollars. Now what sort of person is thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a dollar... for a dollar... for one hundred dollars. And what sort of person is not thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is wealthy, with many belongings, many possessions. This is the sort of person who is not thrown into jail for half a dollar... for a dollar... for one hundred dollars.

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted,

dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here and now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here and now, and for the most part barely appears for a moment.

"It's just as when a goat butcher is empowered to beat or bind or slay or treat as he likes a certain person who steals a goat, but is not empowered to beat or bind or slay or treat as he likes another person who steals a goat. Now, when what sort of person has stolen a goat is the goat butcher empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who, when he has stolen a goat, the goat butcher is empowered to beat or bind or slay or treat as he likes. And when what sort of person has stolen a goat is the goat butcher not empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is wealthy, with many belongings, many possessions; a king or a king's minister. This is the sort of person who, when he has stolen a goat, the goat butcher is not empowered to beat or bind or slay or treat as he likes. All he can do is go with his hands clasped before his heart and beg: 'Please, dear sir, give me a goat or the price of a goat.'

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

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"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such and such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress."

Henry David Thoreau's (Brief) Translation Of "The Lotus Sutra"

The Tathágata is equal and not unequal towards all beings, when it is the question to convert them: "He is, Oh Kassapa, as the rays of the sun and moon, which shine alike upon the virtuous and the wicked, the high and the low; on those who have a good odor, and those who have a bad; on all these the rays fall equally and not unequally at one and the same time. So, Oh Kassapa, the rays of intelligence, endowed with the knowledge of omnipotence, make the Tathágatas venerable.

Complete instruction in the good law is equally necessary for all beings, for those who have entered into the five roads of existence, for those, who according to their inclination have taken the great vehicle, or the vehicle of the Pratyekabuddha, or that of the auditors (voice-hearer students). And there is neither diminution or augmentation of absolute wisdom in such or such a Tathágata. On the contrary, all equally exist, and all are equally born to unite science and virtue. There are not, Oh Kassapa three vehicles; there are only beings who act differently from each other; it is on account of that that we discriminate three vehicles."

This said, the respectable Kassapa spoke thus to Bhagavat (Bhagavat means "one who is perfect in virtue and happiness.") "If there are not, Oh Bhagavat three different vehicles, why employ in the present world the distinct denominations of auditors, Pratyekabuddhas and Bodhisattvas?"

This said, Bhagavat spoke thus to the respectable Kassapa: "It is, Oh Kassapa, as when a potter makes different pots of the same clay. Some become vases to contain molasses; others are for

clarified butter, others for milk, others for curds, and others inferior and impure vases. The variety does not belong to the clay; it is only the difference of the substance that we put in them, whence comes the diversity of the vases. So there is really only one vehicle, which is the vehicle of the Buddha; there is no second or third vehicle."

This said, the respectable Kassapa spoke thus to Bhagavat: "If beings, arising from this union of three worlds, have different inclinations, is there for them a single annihilation, or two, or three?" Bhagavat said, "Annihilation, Oh Kassapa, results from the comprehension of the equality of all laws; there is only one and not two or three. Therefore, Oh Kassapa, I will purpose to thee a parable; for penetrating men know through parables the sense of what is said."

"It is as if, Oh Kassapa, a man born blind should say, 'there are no forms, of which some have beautiful and some ugly colors; no spectators of these different forms; there is no sun, no moon, no constellations, no stars; and no spectators who see stars.' And when other men reply to the man born blind, there are diversities of color and spectators of these diverse colors; there is a sun and a moon, and constellations and stars, and spectators who see the stars, the man born blind believes them not, and wishes to have no relations with them.

Then there comes a physician who knows all maladies; he looks on this man born blind, and this reflection comes into his mind; it is for the guilty conduct of this man in an anterior life, that he is born blind. All the maladies, which appear in this world, whatever they are, are in four classes; those produced by wind, those produced by bile, those produced by phlegm, and those which come from the morbid state of the three principles united. This physician reflected much upon the means of curing this malady, and this reflection came into his mind: the substances which are in use here, are not

capable of destroying this evil; but there exists in Himavat, king of mountains, four medicinal plants, and what are they?

The first is named that which possess all savors and all colors; the second, that which delivers from all maladies; the third, that which neutralizes all poisons; the fourth, that which procures well-being in whatsoever situation it may be. These are the four medicinal plants.

Then the physician, feeling touched by compassion for the man born blind, thought on the means of going to Himavat, king of mountains, and having gone thither, he mounted to the summit, he descended into the valley, he traversed the mountain in his search, and having sought he discovered these four medicinal plants, and having discovered them, he gave them to the blind man to take, one after having masticated it with the teeth, another after having pounded it, this after cooked it with other substances, that after mingling it with other raw substances, another by introducing it into a given part of the body with a needle, another after having consumed it in the fire, the last, after having employed it, mingled with other substances as food or drink.

Then the man born blind, in consequence of having employed these means, recovered his sight, and having recovered it he looked above, below, far and near; he saw the rays of the sun, and moon, the constellations, the stars, and all forms; and thus he spoke: 'Certainly I was a fool in that I never would believe those who saw and reported to me these things. Now I see everything, I am delivered from my blindness; I have recovered sight, and there is no one in the world who is in anything above me.'

But at this moment the sages endowed with the five kinds of supernatural knowledge present themselves; these sages who had divine sight, divine hearing, knowledge of the thoughts of others, the memory of their anterior existences, and of a supernatural power, speak thus to this man: "Thou hast only recovered sight, Oh man, and still you know nothing. Whence comes this pride? Thou

hast not wisdom and thou art not instructed." Then they speak to him thus: "When thou art seated in the interiors of thy house, Oh man, you see not, you know not other forms which are without; you distinguish not in beings whether their thoughts are benevolent or hostile to you; you perceive not, you understand not at the distance of five yojanas [A yojana is said to be the distance the Royal army could march in a single day—the modern equivalent would be seven kilometers.] the sound of a conch, of the tambour, and of the distance of a kroca, without making use of your feet ; you have been engendered and developed in the body of your mother, and you do not even remember that. How then are you learned, and how do you know everything, and how can you say, 'I see everything?' Know, Oh man, that that which is clearness is obscurity; know also that that which is obscurity is clearness."

Then this man speaks thus to the sages: "What means must I employ, or what good work must I do to acquire an equal wisdom? I can by your favor obtain these qualities." Then these sages say thus to the man: If you desire wisdom, contemplate the law, seated in the desert, or in the forest, or in the caverns of the mountains, and free yourself from the corruption of evil. Then this man, endowed with purified qualities, you shall obtain supernatural knowledge. Then this man, following this counsel, entering into the religious life, living in the desert, his thought fixed upon a single object, was freed from that of the world, and acquired these five kinds of supernatural knowledge; and having acquired them, he reflected thus; The conduct which I pursued before put me in possession of no law, and of no quality. Now, on the contrary, I go wherever my thought goes; before I had only little wisdom, little judgment, I was blind.

Behold, Oh Kassapa! The parable that I would propose to you to make you comprehend the sense of my discourse. See now what is in it. The man blind from his birth, Oh Kassapa! Designates those beings who are shut up in the revolution of the world, into

which is entrance by five roads; they are those who know not the excellent law, and who accumulate upon themselves the obscurity and the thick darkness of the corruption of evil. They are blinded by ignorance, and in this state of blindness they collect the conceptions, under the name and the form, which are the effect of the conceptions, until, at last there takes place the production of what is a great mass of miseries. Thus are blind beings shut up by ignorance in the revolution of the world.

But that Tathágata, who is placed beyond the union of the three worlds, feeling compassion for them, moved with pity, as is a father for his only beloved son, having descended into the union of the three worlds, contemplates beings revolving in the circle of transmigration, and beings who know not the true means of escaping from the world. Then Bhagavat looked upon them with the eyes of wisdom, and having seen them, he knew them. "These beings," said he, "After having accomplished, in the first place, the principle of virtue, have feeble hatreds and vivid attachments, or feeble attachments and vivid hatreds and errors. Some have little intelligence; others are wise; these have come to maturity and are pure; those follow false doctrines. Bhagavat, by employing the means he has at his disposal, teaches these beings three vehicles. Then the Bodhisattvas, like the sages endowed with the five kinds of supernatural knowledge, and who have perfectly clear sight, the Bodhisattvas, I say, having conceived the thought of the state of Buddha, having acquired a miraculous patience in the law, are raised to the supreme state of Buddha, perfectly developed. In this comparison, the Tathágata must be regarded as a great physician; and all beings must be regarded as blinded by error, like the man born blind. Affection, hatred, error, and the sixty-two false doctrines are wind, bile, and phlegm. The four medicinal plants these four truths; namely, the state of void, the absence of a cause, the absence of an object, and the entrance into exemption, they arrest the action of ignorance; from the annihilation of ignorance comes that of the conceptions, until at last comes the annihilation of that

which is only a great mass of evils. Then the thought of a man is neither in virtue nor in sin.

The man who makes use of the vehicle of the auditors or the Pratyekabuddhas must be regarded as the blind man who recovers sight. He breaks the chain of miseries of transmigration; disembarassed from the chains of these miseries, he is delivered from the union of the three worlds, which are entered by five ways. This is why he who makes of the vehicle of auditors knows what follows, and pronounces these words—there are no more laws henceforth to be known by a Buddha perfectly developed; I have attained annihilation! But Bhagavat shows to him the law. How, said he, shall not he who has obtained all the laws attain annihilation? The Bhagavat introduces him into the state of Buddha. Having conceived that thought of this state, the auditor is no longer in the revolution of the world, and he has not yet attained annihilation. Forming to himself an exact idea of the reunion of the three worlds, he sees the world void in the ten points of space, like a magical apparition, an illusion, like a dream, a mirage, an echo. He sees all laws, those of the cessation of birth, as well as those, which are contrary to annihilation; those, which do not belong to darkness and obscurity, as well as those, which are contrary to clearness. He who thus sees into profound laws, he sees, like the blind man, the differing thoughts and dispositions of all the beings who make up the reunion of the three worlds.

I who am the king of the law, I who am born in the world, and who govern existence, I explain the law to creatures, after having recognized their inclinations. Great heroes, whose intelligence is firm, preserve for a long time my word; they guard also my secret, and do not reveal it to creatures. Indeed, from the moment that the ignorant hear this science so difficult to comprehend, immediately conceiving doubts in their madness, they will fall from it, and fall into error. I proportion my language to the subject and strength of each; and I correct a doctrine by contrary explication (clarification).

It is, Oh Kassapa, as if a cloud, raising itself above the universe, covered it entirely, hiding all the earth. Full of water, surrounded with a garland of lightning, this great cloud, which resounds with the noise of thunder, spreads joy over all creatures. Arresting the rays of the sun, refreshing the sphere of the world, descending so near the earth as to be touched with a hand. It pours our water on every side. Spreading in a uniform manner an immense mass of water, and resplendent with the lightnings which escape from its sides, it makes the earth rejoice. And the medicinal plants which have burst from the surface of this earth, the herbs, the bushes, the kings of the forest, little and great trees; the different seeds, and everything which makes verdure (greenness); all the vegetables which are found in the mountains, in the caverns, and in the groves; the herbs, the bushes, the trees, this cloud fills them with joy, it spreads joy upon the dry earth, and it moistens the medicinal plants; and this homogeneous (uniform) water of the cloud, the herbs and the bushes plump up, every one according to its force and its object. And the different kinds of trees, the great as well as the small, and the middle sized trees, all drink this water, each one according to its age and its strength; they drink it and grow, each one according to its need. Absorbing the water of the cloud by their trunks, their twigs, their bark, their branches, their boughs, their leaves, the great medicinal plants put forth flowers and fruits. Each one according to its strength, according to its destination, and conformably to the nature of the germ whence it springs, produces a distinct fruit, and nevertheless there is one homogeneous water like that which fell from the cloud. So, Oh Kassapa, the Buddha comes into the world, like a cloud that covers the universe, and hardly is the chief of the world born, then he speaks and teaches the true doctrine to creatures.

And thus, says the great sage, honored in the world, in union with gods. I am Tathágata, the conqueror, the best of men; I have appeared in the world like a cloud. I will overflow with joy all beings whose limbs are dry, and who are attached to the triple condition of

existence. I will establish in happiness those who are consumed with pain, and give to them pleasures and annihilation. Listen to me, oh ye troops of gods and men! Approach and look upon me. I am Tathágata the blessed, the being without a superior, who is born here in the world to save it. And I preach to thousands of millions of living beings, the pure and very beautiful law; its nature is one and homogeneous; it is deliverance and annihilation. With one and the same voice, I explain the law, taking incessantly for my subject the state of Buddha for this law is uniform; in equality has no place in it, no more than affection or hatred.

You may be converted; there is never in me any preference or aversion for any, who so ever he may be. It is the same law that I explain to all beings, the same for one as for another.

Exclusively occupied with this work, I explain the law; whether I rest, or remain standing, whether I lie upon my bed or am seated upon my seat, I never experience fatigue. I fill the whole universe with joy, like a cloud which pours everywhere a homogeneous water, always equally well disposed towards respectable men, as towards the lowest, towards virtuous men as towards the wicked; towards abandoned men as towards those who have conducted most regularly; towards those who follow heterodox (contrary to accepted belief) doctrines and false opinions as towards those whose doctrines are sound and perfect.

Finally, I explain to little as well as to great minds, and to those whose organs have a supernatural power; inaccessible to fatigue, I spread everywhere, in a suitable manner, the rain of the law.

After having heard my voice, according to the measure of their strength, beings are established in different situations, among the gods, among men, in beautiful bodies, among the Cakras, the Brahmas, and the Tchakravartins.

Listen. I am going to explain to you what the humble and small plants are, which are found in the world; what the plants of middle size are; and what the trees of great height. Those men who live with a knowledge of the law exempt from imperfections, who have obtained annihilation, who have the six kinds of supernatural knowledge, and the three sciences, these men are named the small plants. The men who live in the caverns of the mountains, and who aspire to the state of Pratyekabuddha, men whose minds are half purified, are the plants of middle size. Those who solicit the rank of heroes, saying, I will be a Buddha, I will be the chief of gods and men, and who cultivate energy and contemplation, these are the most elevated plants. And the sons of Buddha, who quietly, and full of reserve, cultivate charity, and conceive no doubt concerning the rank of heroes among men, these are named trees. Those who turn the wheel of the law and look not backward, the strong men who possess the power of supernatural faculties, and who deliver millions of living beings, these are named great trees.

It is, however, one and the same law which is preached by the conqueror, even as it is one homogeneous water which is poured out by the cloud, those men who possess as I have just said, the different faculties, are as the different plants which burst from the surface of the earth.

You may know by this example and this explanation the means of which the Tathágata makes use; you know how he preaches a single law, whose different developments resemble drops of rain. As to me, I will pour out the rain of the law and the whole world shall be filled with satisfaction, and men shall meditate, each one according to his strength, upon this homogeneous law, which I explain. So that while the rain falls, the herbs and the bushes, as well as the plants of middle size, the trees of all sizes, shall shine in the ten points of space.

This instruction, which exists always for the happiness of the world, gives joy by different laws to the whole universe; the whole world is overflowed with joy as plants are covered with flowers. The plants of middle size, which grow upon the earth, and the venerable sages, who are firm in the destruction of faults, and running over immense forests, show the well taught law to the bodhisattvas. The numerous Bodhisattvas, endowed with memory and fortitude, who having an exact idea of the three worlds, seeking the supreme state of Buddha, eminently grow like the trees. Those who possess supernatural faculties, and the four contemplations, who having heard of void, experience joy therein, and who emit from their bodies millions of rays, are called great trees.

This teaching of the law, Oh Kassapa, is like the water which the cloud pours out over all, and by whose action the great plants produce in abundance mortal flowers. I explain the law, which is the cause of itself; I tried, in its time, the state of Buddha, which belongs to the great sage; behold my skillfulness in the use of means; it is that of all the guides of the world.

What I have said is the supreme truth; may my auditors arrive at complete annihilation; may they follow the excellent way, which conducts to the state of Buddha; may all the auditors, who hear me, become Buddhas.