

THE  
ROUND SUTRA  
COLLECTION  
(Skt: samanta-sutra-samuccaya; Jp: en-kyo)

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THE ROUND SUTRA COLLECTION

PREFACE

The Round Sutra Collection [RSC] is a comprehensive collection of quotations from the sutras, that is to say from the teachings attributed to Gotama Siddhartha who is variously known as the samma-sam-buddha or the balanced and fully awakened-and-enlightened-one; as the tathagata or the such-come-and-gone who lives-in-suchness; as the sugata or the well-going; as the bhagavan or the exalted-one; as the arhat or the noble-one; as the jina or victorious-one, and so forth.

As such, the RSC is a buddha-word and teaching [*Buddha-Vacana Sutra*] summary-and-collection [*Samanta Samuccaya*].

The RSC is intended as comprehensive text of reference, reflection and study opening and revealing the clarity and profundity of the teachings of buddhadharma, which are truly pithy in meaning and value in both clarifying and bringing about the primary and supporting conditions for wellbeing and illumination.

[3] The RSC is called “round” [Skt: *samanta*; Jp: *en*] because like a circle it is comprehensive of the general spirit of Gotama the buddha’s teachings of the saddharma-ta [*the wondrous-reality and true-nature*] together with their vast and far reaching implications as the basis, means, and end of the noble [*ariya*] and sublime-life [*brahama-cariya*]. Just as the sound of a bell fills a room and brightens awareness, so too the teaching of the buddha fills space and awakens and inspires liberating awareness.

In this way the RSC intends to embody the spirit of Gotama’s teaching [*Pali: sutta*; Skt: *sutra*] of saddharma-ta in its theory, practice, realization, and ongoing transmission in historical spacetime.

Like the blood line of a family, or like the transmission of a language which continues to be heard [*Pali: sota*]; or like a thread [Skt: *sutra*; *Pali: sutta*; Jp: *kyo*] running through a chaplet of beads, or like a winding stream [*Pali: sota*] flowing through the landscape or like water poured from one vessel into another, the liberating teaching of saddharma-ta continues to flow [Jp: *ryu*]

throughout the worlds as a sublime and ongoing dispensation and perpetual transmission [*Pali: sasana*] of liberating insight.

In structure, the RSC consists of a series of citations from the entire sutra body [*sutra-kaya*] considered as a single sutra.

The citations are given in more or less random order rather than systematically; without any particular attention to the subject matter, length, or other such schema of arrangement.

The reason for this is the notion of serendipity, that is to say of stimulating and challenging individual awareness with the experience of an unexpected treasure found.

In this way the text of the RSC is without any discernible beginning or end like an open ended spiraling flow, like the dynamic, unpredictable, and ever changing flow of life itself with its unexpected discoveries, unexpected obstacles and opportunities, unexpected pleasures, pains, disappointments and accomplishments.

[6] Each passage of the RSC is numbered sequentially for easy reference. The RSC is rendered into English according to the basic hermeneutical principle in buddha-dharma that places the intended experiential meaning of language before its literal meaning, thus avoiding the unfortunate, deadening, and slavish adherence to the letter, to the literalism that is so often the mark of many sutra renderings.

In this spirit, a particular Pali, Sanskrit, Chinese or Japanese word or term cannot be always rendered by a single corresponding English word, but through an expanded expression attempting to convey the intended and experiential meaning of the word within the particular context.

For this reason, and for stylistic reasons hyphens are used in these expanded expressions rather than mere brackets.

In this way, the RSC has been compiled according to the principle of rendering the spirit before the letter, in accord with the traditional teaching of the Four Reliances given as follows:

- i) Take refuge in the dharma as primary over persons;
- ii) Take refuge in the spirit as primary over the letter;
- iii) Take refuge in the essential and unchanging teaching or meaning as primary over its relative and changing expressions;
- iv) Take refuge in the practice as primary over the theory.

It is the spirit of these four reliances that pervades the entire RS.

May this Round Sutra Collection which opens and reveals the saddharma-  
ta [*Jp: myo-hoh*] both directly and indirectly; both explicitly and implicitly, in  
the sense of the wondrous-reality and true nature of this lotus-blossom [*Skt:*  
*pundarika; Jp: ren-gey*] like world of awareness [*nama*] and all that appears  
to awareness [*rupa*], bring blessings of health, prosperity, wellbeing and  
freedom to us all in the six, ten and twenty six directions; the three times,  
and the three eternities.

May it be accomplished!

Jotidharma, d. d. morom.

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THE ROUND SUTRA COLLECTION  
(*samanta sutra samuccaya*)

Homage to the one-living-in-suchness,  
the exalted, the noble, the balanced  
and fully enlightened one.

[*Pali: namo-tassa-tathagato-bhagavato-arahato-samma-sam-buddho.*]

Homage to the noble-one, the enlightened-one.

[*Pali: namo-ara-buddho.*]

Homage to the enlightened-one.

[*Pali: namo-buddho; Skt: namo-buddhaya; Jp: namu-but-su.*]

1

Kalama sutta. Selected passage.

[1.1] Come now, kalamas, be  
not satisfied: with mere report;  
nor with customary beliefs;  
nor with legendary stories,  
nor with your revered books;  
nor with mere speculation;  
nor with mere reasoning;  
nor with the seeming  
evidence of the senses;  
nor with a biased opinion  
personally thought out;  
nor with another's ability;  
nor with the thought:

This wanderer is our teacher.  
But, kalamas, when you  
directly-know for yourselves  
that these teachings are  
beneficial, without mistake and  
praised by the wise, then you  
should enter in and abide in  
them for when they are  
received and put into practice  
they lead to well being and  
much blessing.

2

Samyutta nikaya. Selected passage.

[2.1] Oh vikkali, why do you  
stare at this corruptible body?

[2.2] Whoever sees the dhamma  
sees me, and whoever sees  
me sees the dhamma.

[2.3] Oh vikkali, in seeing dhamma  
one sees me, and in seeing  
me one sees the dhamma.

3

Majjhima nikaya. Selected passage.

[3.1] Whoever sees dependent  
origination sees the dhamma,  
and whoever sees the dhamma  
sees dependent-origination.

4

Digha nikaya. Selected passage.

[4.1] And the venerable  
ananda came to where  
the exalted one was, bowed  
in salutation and sat  
to one side.

[4.2] So seated, he spoke  
to the exalted one saying:  
Oh sir, it is wonderful

and marvelous, that this  
dhamma, this reality of  
dependent origination is  
so profound and appears  
so profound, and yet it  
seems perfectly clear to me!

[4.3] Ananda, say not so,  
for this dhamma, this reality  
of dependent-origination  
is profound, and profound  
does it appear.

It is through not understanding  
and not penetrating this  
dhamma, that this generation  
resembles a tangled ball  
of thread, a bird's nest,  
a thicket of munja grass and  
rushes, unable to escape  
from despairing states and  
the woeful path; from dukkha,  
from-that-which-is-without-  
lasting-satisfaction, and from  
samsara, the-constant-round.

5

Garavo Sutta. Samyutta nikaya.  
Selected passage.

[5.1] I see nowhere in the  
world of devas, maras,  
brahmas, monks or ministers,  
nor among creatures human  
or divine, any being who  
is more accomplished in  
these aspects other than  
my self under whom i could  
live with respect and reverence-  
as-my-teacher.

Therefore i will live  
under the dhamma-[ta],  
respecting and revering  
the dhamma-[ta] the very root  
of my highest and full  
awakening-as-my-teacher.

[6.1] At that moment, brahma-sahampati-deva became aware of this thought of the exalted one, and just as a strong man quickly stretches forth and draws back his arm, vanished from the brahma world and appeared before the exalted one.

Then brahma sahampati placed his outer robe over one shoulder and placing the palms of his hands together, raised his hands towards the exalted one and said:

So it is, oh exalted one, the well living one, that those exalted ones in the past who were noble, balanced and fully awakened also lived under the dhamma-[ta], respecting and revering only the dhamma.

And those exalted ones in the future who will be noble, balanced and fully awakened will also live under the dhamma-[ta], respecting and revering only the dhamma.

Therefore, oh sir, may the exalted one, who is at present the noble, balanced and fully awakened also live under the dhamma, respecting and revering only the dhamma-[ta] -as-their-teacher.

[6.2] Having said this, brahma sahampati again said:

Those who were fully awakened ones in the past; who will be

awakened ones in the future,  
and the fully awakened ones  
in the present, who slay the  
sorrows of the many, all  
live in the past, present and  
future holding in reverence  
the saddhamma-[ta]  
as their teacher.

[6.3] Therefore, whomever  
wishes for wellbeing, and  
aspires for greater self-  
understanding, should  
also live revering the  
saddhamma as their  
teacher, remembering  
the buddha word.

7

Shalistamba sutra. Rice-grain teaching.  
Selected passage.

[7.1] Such i heard. At one time. The exalted one was dwelling on mount eagle peak in raja-griha, the-city-of-the-royal-dwelling together with a large sangha, a-large-community of twelve hundred and fifty bhikshus, and a large number of bodhisattvas.

[7.2] At that time venerable shariputra went up to where maitreya bodhisattva mahasattva frequented.  
And after sharing greetings they seated themselves on a suitable rock.  
Then venerable shariputra said to maitreya bodhisattva mahasattva:  
Today, while looking at a grain of rice the exalted one said:  
Whoever sees dependent-origination sees the dharma-[ta].  
And whoever sees the dharma-[ta] sees the buddha.

7b

Pratitya-samutpada sutra. Dependent-origination teaching.

[7b.1] Such i heard. At one time. The exalted one was dwelling in realm of the thirty three devas seated upon the throne of indra-deva.  
Also there were great shravakas such as ashva-jita, and such bodhisattva-mahasattvas as the noble maitreya; the noble avalokiteshvara, and vajrapani all of whom were adorned with wondrous qualities.  
Also present were many devas such as maha-brahma, the lord of the saha-world, the-world-of-endurance; also narayana, the maha-ishvara, the-great-

deity; also shakra-indra, the leader of the devas, and pancha-shika, king of the gandharvas.

[7b.2] At that time, avalokiteshvara rose from his seat and placing his robe over his left shoulder knelt down with his right knee on the peak of mount meru. Placing the palms of hands together, he bowed toward the exalted and said: Oh exalted one, all these devas wish to build a stupa, and now that they are present here, may you teach the dharma so that the benefit of brahma they receive will increase, and furthermore so that the benefit of bhikshunis and householders both men and women will increase even more than that of the beings of the deva; the mara; and the brahma worlds, including that of the ascetics and brahman-priests.

[7b.3] The exalted one then replied saying:

<All dharmas, all realities  
originate from a cause;  
the tathagata has proclaimed  
the cause, and also their  
ceasing-and-overcoming.  
Such is the word of the great-sage:  
*Ye dharma hetuprabhava  
hetum tesam tathagato hy  
avadattesam ca yo  
nirodha evam vadi maha  
shramanah.*>

[7b.4] Oh, avalokiteshvara, this-reality of dependent-origination is the dharma-kaya, the-reality-body-of-qualities of all the tathagatas, of-those-who-live-in-suchness.

Whoever sees dependent-origination sees the tathagata.

[7b.5] Avalokiteshvara, if a devoted noble heir either man or woman builds even in a remote location, a stupa the size of gooseberry fruit with a central pillar the size of a needle and a parasol the size of a blossom of the bakula tree, and places this passage on dependent-origination inside it which-teaches the dharma-dhatu, the-reality-basis, he or she will create the blessing of brahma.

And upon passing away from this world will arise in the brahma world.

[7b.6] After the exalted one had spoken this teaching, the shravakas, bodhisattvas, and the entire sangha together with the world system of devas, humans, asuras and gandharvas rejoiced and praised the buddha-word.

Anguttara nikaya. Selected passage.

[8.1] Whether the tathagatas, the-such-come, arise in the world or whether tathagatas do not arise in the world, it remains an established condition, an unvarying fact and an unalterable dhamma-[ta], an-unalterable-reality, that all that is dependently arisen is impermanent; that all that is dependently arisen is without-lasting-satisfaction, and that all dhammas, all-realities are non-self.

9

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[9.1] At that time, the exalted one again spoke in verse saying:  
Those who see me as appearance-form [*rupa*] and who follow me through mere-words are all mistaken in their efforts, for such persons see me not. It is in the dharma that one should see the buddhas; from the dharma-kaya, the-dharma-body-of-qualities comes their guidance.  
Yet the true nature of the dharma cannot be seen nor known-as-a-separately-existing-real.

10

Mahavagga. Vinaya. Selected passage.

[10.1] Then venerable assaji gave this teaching of dhamma to the wanderer named shariputta:

<All dharmas, all realities  
originate from a cause;  
the tathagata has proclaimed  
the cause, and also their  
ceasing-and-overcoming.  
Such is the word of the great-sage:  
*Ye dhamma hetu pabhava  
tesam hetum tathagato  
ahetusan ca yo nirodha.  
Evam vadi maha samano.*>

[10.2] As he heard this teaching of dhamma, there arose in shariputta, the dustless and stainless vision of the dhamma, that is to say:  
All that originates from a cause, passes away.

11

Majjhima nikaya. Selected passage.

[11.1] <Because this exists, that exists.

Because this arises, that arises.  
Because this does not exist,  
that does not exist.  
Because this passes away,  
that passes away:  
*Imasming sati idam hoti,  
imassa uppada idam uppajjati.  
Imasming asati idam na hoti,  
imassa nirodha idam nirujjhati.>*

12

Agganna sutta. Digha nikaya.  
Selected passage.

[12.1] <Oh vasettha:  
The tathagata, the-such-come,  
is a term originally referring  
to the dhamma-kaya,  
the-reality-body-of-qualities:  
*Tathagatassa h'etam  
vasettha adi-vacanam  
dhamma-kayo iti pi.>*

13

Not born sutta. Itivuttaka.  
Selected passage.

[13.1] This was said by the exalted one:  
Oh bhikkhus, there is a not-born, not-become, not-made, and not-  
conditioned.

[13.2] If this not-born, not-become, not-made, and not-conditioned was  
not, then there would be no freedom that which in born, become, made and  
conditioned that could be known.  
But since there is a not-born, not-become, not-made, and not-conditioned,  
there is freedom from that which is born, become, made, and conditioned  
that can be known.

13a

Uncompounded sutta. Udana. Pataligamiya chapter. Selected passage.

[13a.1] Such i heard. At one time the exalted one was dwelling in savatthi at  
the jetavana grove of anathapindika's park.  
At that time, the exalted one was teaching, establishing, stimulating and  
inspiring the bhikkhus with a talk on nirvana in accordance with the dharma,  
in-accordance-with-the-real.

And those bhikkhus listened to the dharma with attention, consideration  
and regard.

And seeing the meaning of it, the exalted one spoke this utterance:

[13a.2] Oh bhikkhus, there is that sphere where there is neither earth, water,  
fire, air, nor the sphere of boundless-space, nor of boundless-awareness,  
nor the sphere of nothing-at-all, nor the sphere of neither-perception-nor-  
non-perception, nor this world, nor the after world, nor sun and moon.

[13a.3] Oh bhikkhus, i say that there is no coming, no going, no staying, no  
vanishing, no arising, no duration, no ceasing, nor any conditioned-  
objective basis whatsoever.

This indeed is the end of dukkha, the-end-of-dissatisfaction-and-insecurity.

14

Samyutta nikaya. Selected passage.

[14.1] Oh bhikkhus, i do not dispute with the world but the world disputes  
with me.

A proclaimer of dharma, a-proclaimer-of-the-real does not dispute with  
anyone in the world.

[14.2] For whatever is not accepted by the wise in the world, i also say:  
That is not so.

And whatever is accepted by the wise in the world, i also say:  
That is so.

[14.3] And what, oh bhikkhus is not accepted by the wise in the world of  
which i also say:

That is not so?

It is that form-and-appearance [*rupa*] is permanent, stable, eternal and not  
subject to decay, of this i also say:

That is not so?

[14.3] Again, that feeling, memory-perception, intention, and knowing  
[*nama*] are permanent, stable, eternal and not subject to decay, are also not  
accepted in the world by the wise, of this i also say:

That is not so.

15

Sandhinirmocana sutra. Selected passage.

[15.1] If one was not already free from that which is dependently-arisen,  
then upon seeing the-true- nature-of reality one could never become free.

[15.2] Again if one was not already free, one could never become free from the distressful states of existence.

[15.3] And if one was not already free from this, one could never see the-true-nature-of reality and thereby gain the utter satisfaction of nirvana, the-cool-and-free.

16

Vimalakirti nirdesa sutra. Selected passage.

[1] Furthermore, noble heir, reverence of the dharma consists of determining the dharma according to dharma;  
Of applying dharma according to dharma;  
Of being in harmony with the necessary-pre-conditions;  
Of being free of extreme views;  
Of realizing the peace of non-birth and non-arising;  
Of realizing non-selfness and non-separate-existence;  
Of not fighting over causes and conditions;  
Of not arguing;  
Of not being possessive;  
Of not being egotistical;  
Of first-relying on the meaning rather than the letter;  
Of first-relying on direct knowing rather than mere opinions;  
Of first-relying on the ultimate teaching of final meaning rather than on the relative teachings of relative meaning;  
Of first-relying on the dharma and not on persons;  
Of correctly realizing the reality of the buddha, the-awakened-one;  
Of realizing that any content-of-awareness is empty of separate reality;  
Of overcoming the habit of clinging to an ultimate ground as a separately existing thing, and ,  
Of realizing freedom by overcoming everything from unknowing down to old age, death, sorrow, remorse, depression, and worry, and realizing that there is no end to the mistaken views that beings have regarding the twelve links of dependent-arising.

[2] Then, oh noble heirs, when you are free of all mistaken-views, that is called reverence for the saddharma, the-wondrous and profound-reality.

17

Majjhima nikaya. Selected passage.

[1] Oh bhikkhus, the essence of the brahma-cariya, the-sublime-life, does not consist in the benefits of gain, honor and good name;  
nor does it consist in the benefit of observing the precepts;  
nor does it even consist in the benefit of knowing and vision-of-freedom.

[2] Rather, it consists in the certain liberation of heart-mind.  
This is the essence.  
This is the aim of the brahma-cariya, the-sublime-life.

18

Vinaya pitaka. Selected passage.

[1] Oh bhikkhus, i am freed from every snare, both that of devas and  
humans.  
And you, bhikkhus, are also freed from every snare, both that of devas and  
humans.

[2] Therefore, bhikkhus, go forth in the world for the benefit of the many, for  
the happiness of the many, out of caring for the world, for the wellbeing and  
happiness of devas and humans. Let not two of you go by the same way.

[3] And thus may you teach the dhamma beautiful in the beginning, the  
middle and the end, and explain both in spirit and letter, the brahma-cariya,  
the-sublime-life completely fulfilled and utterly pure.  
For there are beings with little dust in their eyes who by not hearing the  
dhamma are wasting away, but upon hearing dhamma will grow.

19

Dharmapada. Selected passage. Verses one to five.

[1] All that we are is the result  
of our thought.  
It is founded on our thought.  
It is made up of our thought.

[2] If a person speaks or acts  
with harmful thoughts  
then sorrow follows like a cart wheel  
follows the foot of an ox.

[3] All that we are is the result  
of our thought.  
It is founded on our thought.  
It is made up of our thought.

[4] If a person speaks or acts  
with caring thoughts  
then happiness follows like  
a never departing shadow.

[5] He abused me.

He beat me.  
He overpowered me.  
He robbed me.  
Those who hold such thoughts  
never overcome ill-will.

[6] He abused me.  
He beat me.  
He overpowered me.  
He robbed me.  
Those who do not hold such  
thoughts,  
overcome ill-will.

[7] For ill-will is not overcome  
through ill-will  
but through good-will.  
This is the dhamma-san-antana,  
the-reality-without-end.

20

Kulya raja sutra agama tantra.  
Chapter thirty one:  
The bodhicitta-vidya-kokila;  
The cuckoo of the enlightened-  
attitude of direct knowing;  
The ornament-of-direct-realization;  
The maha-sandhi-desha-matra,  
or the great-and-complete-abode; and,  
The six vajra verses.

[i] Homage to the body,  
speech and awareness  
of samantabhadra,  
the-all-beneficial; the  
indestructable [*vajra*] and  
the naturally-abiding [*svasti*].

[ii] Listen oh great bodhisattva,  
my own nature and its  
display are not two.

[iii] The all-embracing is  
beyond mistaken perceptions.

[iv] For all that appears is

the display of-me, vairocana,  
the-all-illuminating, and  
samantabhadra,  
the-all beneficial.

[v] Give up the sickness  
of striving,

[vi] For all is naturally and  
effortlessly balanced and  
complete in itself.

21

Sarva-tathagata-tattva-samgraha sutra.  
Selected passage.

[1] Vairocana, the-all-illuminating, is the true-nature of all the buddhas.

22

Sarva-tathagata-tattva-samgraha sutra.  
Selected passage.

[1] Vairocana, the-all-illuminating  
is samanta-bhadra, the-all-beneficial;  
the overcoming; the great  
master of well being;  
the essence of openness,  
and the great illumination.

23

Itivuttaka.  
Selected passage.

[1] Oh bhikkhus, i am a brahman, one to ask a favor of; always open  
handed.

I wear my last body-born-of-unseeing.  
I am the incomparable physician and surgeon.

[2] You are my heirs, born of my teaching, born of the dhamma, born-of-  
the-real, and created by dhamma.  
You are my spiritual heirs; not my bodily heirs.

24

Anguttara nikaya. Benefits sutta.

[1] Bhikkhus, there are eleven blessings to be seen from the heart-liberation resulting from the development of metta, from-the-development-of-caring-concern; by causing caring to grow, by causing caring to increase, by causing caring to be the vehicle and basis; by maintaining it, by being intimate with it, and by being well established in it.

[2] And what are the eleven?

[i] One sleeps happily.

[ii] One awakens happily.

[iii] One has no harmful dreams.

[iv] One is dear to human beings.

[v] One is dear to nonhuman beings.

[vi] One is protected by the devas.

[vii] One is not affected by fire,  
poison and sword.

[viii] One easily attains meditative-serenity.

[ix] One has a calm appearance.

[x] One passes away without confusion.

[xi] And if one penetrates no further  
than this, one enters the brahma-loka,  
the-sublime-world.

25

Anguttara nikaya.

Selected passage.

[1] How is the cleansing of awareness threefold? In this case: One is not-greedy.

One no longer wants the  
belongings of another with  
the thought:

I want what they possess.

And one is neither hateful nor  
deceitful and wishes, thinking:

May all living beings  
move about in peace,  
free from ill-will,  
free from distress  
and in wellbeing.

[2] Again, one has balanced *[middle]*  
view; is considerate in attitude, and  
understands that there are  
such things as a gift, an offering,  
and sacrifice together with the

result and consequence of such  
beneficial or harmful acts.

One understands that this  
world exists; that the after world  
exists; and that mother, father  
and beings arisen spontaneously  
exist.

[3] And one understands  
that there are seekers and  
brahmins who go in balance  
according-to-the-middle-way,  
who live in balance and who  
have realized directly for  
themselves the-true-nature-  
of this world and the after world  
and proclaim it as such.

26

Chedana sutta. The Cutting through teaching. Sanyutta nikaya.

[i] Such i heard. At one time.

The exalted one said:

Appearances [*rupa*], feelings [*vedana*],  
memories [*sanna*], desires [*sankhara*]  
and thoughts [*vinnana*] are  
impermanent [*anicca*].

Whatever is impermanent is  
without-lasting-satisfaction [*dukkha*].

Whatever is without-lasting-  
satisfaction is non-self [*anatta*].

Whatever is non-self is not-me  
[*na-mamam*], not-i [*na-ham*], and  
not-my-self [*na-me-atta*].

This is how everything  
should be regarded as it truly  
is with insight.

[iv] One who develops insight  
in this way, understands the  
danger in grasping at appearances,  
feelings, memories, desires  
and thoughts as me and mine.

[v] Understanding the danger  
in grasping at things as self,

one no longer grasps at them.

[vi] No longer grasping at them-  
as-self, one is freed.

[vii] Being freed, there is  
knowing of freedom.

[viii] Thus one realizes that  
unseeing [*avijja*] is cut-off [*cheda*];  
the-sublime-life [*brahma-cariya*]  
is lived and the task complete.  
In the midst of conditioned and  
transient things, there is unshakable  
freedom-and-liberation.

27

Anguttara nikaya. Selected passage.

[i] Bhikkhus, there are more than  
one hundred and fifty training  
regulations that come up for  
recitation every fortnight,  
by which those who have gone  
forth seek to train themselves  
in the way-of-liberation;  
however oh bhikkhus, there is  
this threefold training which  
encompasses them all.  
And what is this threefold  
training?

It is the training in adi-sila,  
in-higher-conduct;

[ii] The training in adi-samadhi,  
in-higher-meditative-awareness, and:

[iii] The training in adi-prajna,  
in-higher-insight.

This is the threefold training which  
encompasses them all.

28

Anguttara nikaya. Selected passage.

[1] There is the case where a bhikkhu is fully accomplished in behavior,  
partially accomplished in meditative-awareness, and partially accomplished  
in insight.

[2] With regard to the lesser and minor regulations, he falls into error and then restores himself; however, such a fault is not taught to be an obstacle-to-liberation, for in regard to the training that is basic and proper to the brahma-chariya, to-the-sublime-life, his behavior is constant and unshakable, for with the total overcoming of the three fetters, he is a stream-enterer, unshakable, never again destined for hellish states of ill-being, but destined for awakening.

28

Anguttara nikaya.

Selected passage.

[1] Oh bhikkhus, what is the nature of the noble ablution, the noble-cleansing which leads to the utter turning away, subsiding, and ending; to peace, understanding and illumination; which leads to nibbana, leads-to-liberation-and-the-cool. The ablution where beings who are subject to rebirth-in-unenlightened-states-of-existence are liberated and freed there from; where beings who are subject to decline are freed from decline; where beings who are subject to death are freed from death; where beings who are subject to dissatisfaction, remorse, sorrow, dejection and despair are freed there from.

[2] Oh bhikkhus, for one who has balanced view, mistaken view is washed away, and so too are washed away the various harmful and un-beneficial states that have arisen due to mistaken views, while the various beneficial and profitable states due to balanced-middle-view come to fulfillment.

[4] Again, for one who has balanced intention, speech, action, living, effort, mindful-awareness and meditative-serenity and for the one who has balanced knowing and freedom, then the mistaken knowing and mistaken-notions of freedom are washed away, while the various beneficial and profitable states that are due to balanced view come to fulfillment.

29

Anguttara nikaya.

Selected passage.

[1] A bhikkhu's attainment of meditative-absorption may be of such a nature that in the midst of earth he is unaware of earth; in the midst of water he is unaware of water; in the midst of fire he is unaware of fire; in the midst of air he is unaware of air; in the the midst of the sphere of boundless space he is unaware of boundless space; in the the midst of the sphere of boundless awareness, he is unaware of boundless awareness; in the midst of the sphere of nothing he is unaware of no-thing; in the the midst of the sphere

of neither perception nor non-perception, he is unaware of neither perception nor non-perception; in this world he is unaware of this world; in the midst of the after world he is unaware of the after world; in the midst of whatever is-dependently-arisen, seen, heard, sensed, known, attained, investigated and contemplated in awareness, he is also unaware. And yet, even at this time there is still awareness, i say.

30

Samyutta

nikaya. Selected passage.

[1] Ananda, it is by being a good friend to beings who are subject to arising in unawakened-states of existence, that such beings are freed from arising in such states.

31

Udana. Selected

passage.

[1] Such i heard. At one time. The exalted one was dwelling near savatthi in the jeta grove of anathapindika's park. At that time, a number of wandering sectarians, recluses and brahmins entered into savatthi to collect alms. They were of different views, different convictions, different goals and different opinions arguing back and forth.

[2] Now these recluses and brahmins held conflicting views such as: The world is eternal, this is the truth and all other views are fancy. While others maintained that: The world is not eternal; this the truth and all other views are fancy. Again others held: that the world is finite, or that the world is infinite, or that body and self are identical, or that body and self are different. Again some held that the tathagata exists after death, or that the tathagata does not exist after death, or that the tathagata both exists and does not exist after death, or again, that the tathagata neither exists nor does not exist after death. And so they lived quarreling, yelling and arguing with each other with abusive words piercing each other like arrows as they said: This is truth, or that is truth, while this or that is not the truth.

[3] At that time, a number of bhikkhus, robing themselves and taking up their bowls went early into savatthi to receive alms, and upon their return, they took their meal and went to the exalted one, offered salutation and sat down to one side. So seated, they described to the exalted one what they had seen and heard of those recluses and brahmins who held such one sided views. Then the exalted spoke saying: Those who hold one sided views are blind and unseeing. They know not the real from the unreal, nor

fact from fancy. And in this state of unseeing they quarrel and argue as you have described.

[4] Oh bhikkhus, in the past there was a raja, a king in this city-of-savatthi. At that time, the raja called upon a certain individual saying: Come good man go forth and gather together all the blind men in savatthi. Yes, your majesty, he replied, and in deference to the raja, gathered together all the blind men and took them to the raja saying: Your majesty, all the blind men of savatthi are now assembled. Now my good man, may you now show these blind men an elephant. Yes your majesty, said the man, and he did as request saying: Oh sirs, this is an elephant. To one man he presented the head of the elephant, to another the ear, to another a tusk, to another the trunk, or a foot, or the back, or the tail, or the tuft of the tail, saying to each one that this was the elephant.

[5] Oh bhikkhus, when he had presented the elephant to each of the blind men, he went to the raja and said: Your majesty, the elephant has been presented to the blind men as requested. Then, oh bhikkhus, the raja went up to each of the blind men and asked: Have you examined the elephant? Yes, your majesty. Then what is your opinion? Now those who had been presented with the head replied: Your majesty, the elephant is just like a pot. And those who had been presented with the ear replied: The elephant is just like a winnowing basket. And those who had been presented with the tusk replied: It is like a plough share. And those who were presented with the trunk replied: It is like a plough. Again some said the body was like a granary; or the foot like a pillar; or the back like a mortar; or its tail like a pestle, and the tuft of the tail like a broom. Then they began arguing and shouting saying: It is like this, or it is like that, until they came to blows. And when the raja saw this he was amazed.

[6] Now in like manner are those who hold one sided views, for they are blind and unseeing, and knowing not the factual, each one maintains a one sided view.

[1] Such I heard, at one time. The exalted one was dwelling near banares in isi-patana, in the deer park. The exalted one then spoke to the five bhikkhus saying: Oh bhikkhus, there are two extremes that should not be followed by one gone forth: excessive indulgence, which is limited, troublesome, shallow, ignoble and harmful, and excessive denial, which is also painful, ignoble and harmful. Oh monks, by avoiding these two extremes, the

tathagata, the-such-come, has found the middle method-and-way which gives vision, which gives understanding, which leads to peace, higher knowing, full awakening and nirvana, the-cool-and-liberating.

33

Turning the  
dharma wheel sutta. Selected passage.

[1] Oh monks, and what is the middle way found by the tathagata, which gives vision, which gives understanding, which leads to peace, higher knowing, full awakening and nirvana? It is the eightfold way-and-method of the noble ones, namely: balanced view, balanced intention, balanced speech, balanced conduct, balanced livelihood, balanced effort, balanced mindful-awareness and balanced concentration. This, oh bhikkhus, is the middle way found by the tathagata which gives vision, which gives understanding, which leads to peace, higher knowing, full awakening and nirvana.

34

Turning the dharma wheel sutta. Selected passage.

[1] Oh bhikkhus, this is the noble fact concerning dukkha, dissatisfaction-and-insecurity: birth is dukkha, aging is dukkha, sickness is dukkha, death is dukkha, sorrow, lamentation, pain, grief and despair are dukkha, getting what is not wanted is dukkha, not getting what is wanted is dukkha, in short the five khandhas, the-fivefold-complex of-sensations-feelings-memories-desires-and-thoughts comprising a person, which are both the source and object of grasping-at-as-self, are dukkha, that-is-to-say- without-lasting-satisfaction-and-insecure.

35

Turning the dharma wheel sutta. Selected passage.

[1] Oh bhikkhus, now this is the noble fact of the origin of dukkha, of-dissatisfaction-and-insecurity: It is the mistaken grasping-at-self, which conditions the state of existence, together with mistaken grasping at that-which-is-without-lasting-satisfaction, that seeks satisfaction now here and now there. That is to say, the mistaken grasping at sensation-as-self, the mistaken grasping at existence-as-self, and the mistaken grasping at non existence-as-self.

36

Turning the dharma wheel sutta. Selected passage.

[1] Now this, oh bhikkhus, is the noble fact concerning the overcoming of dukkha, or-dissatisfaction-and-insecurity: It is the complete fading away and overcoming, the turning away, the giving up, the letting go, and the liberation from this grasping-at-dependently-arisen-things-as self. This, bhikkhus, is the noble fact concerning the method-and-practice leading to the overcoming of dukkha.

That is to say; the eightfold method-and-way of the noble ones.

37

Majjhima nikaya. Selected passage.

[1] Oh bhikkhus, here in the deer park the tathagata, the-such-come; the arahat, the-noble-one; and the samma sambuddha, the balanced and fully awakened one has turned the unsurpassed dharma wheel.

38

Majjhima nikaya. Selected passage.

[1] What is balanced view?

There are two aspects to balanced view.

There is that associated with unawakened-knowing which is beneficial and results in higher states of existence.

And then there is the balanced view of the ariyas, the-noble-ones, which is free of unawakened-knowing, which is liberating, and a factor of the path.

[2] And what is the balanced view associated with unawakened-knowing?

It is the view that:

[i] There is the gift, the one to whom it is offered and the offering-itself.

[ii] There is beneficial and harmful karma or-action that has its result and fruit;

[iii] There is this world and the further world;

[iv] There is mother and father;

[v] There are apparitional beings, and

[vi] There are noble and virtuous bhikkhus and brahmans who have realized direct knowing for themselves and who thereby illuminate both this world and the further world.

This is the balanced view that is associated with unawakened-knowing.

[3] What then is the balanced view of the ariyas-the noble-ones? It is:

[i] Any such understanding, or faculty of insight, or power of insight, or the investigation of phenomenal-realities-as-empty-of-separate-reality-and-non-self that is a factor of enlightenment;

[ii] Or the balanced view that is a factor of enlightenment that is present in one whose awareness is ennobled and free of unawakened-knowing who has realized the method-and-way and maintains it in practice.

[4] This is the balanced view of the ariyas, the-noble-ones, that is free of unawakened-knowing, is liberating and a factor of the path.

39

Samyutta nikaya. Selected passage.

[1] The instructed disciple of the ariyas, the-noble-ones, sees form-and-appearances and so on as: This is not mine; I am not this; This is not myself.

So that when appearance and so on change and become altered, there does not arise grief, dejection, lamentation and despair.

40

Samyutta nikaya. Selected passage.

[1] The instructed disciple of the ariyas, the noble-ones does not regard form-and-appearance as the self, nor the self as possessing appearance, nor appearance as being in the self, nor the self as being in appearance.

Nor does he regard feeling, perception, intention and thought in any of these ways.

He understands each of these khandhas, each-of these-complexes, as it truly is, as ever-changing, insecure, non-self, constructed, and mortal.

He does not approach them, grasp at them, nor regard them as: This is myself.

And this view is conducive to wellbeing and peace for a long time.

41

Samyutta nikaya. Selected passage.

[1] Oh bhikkhus, i will teach you the burden and the bearer of the burden.

The panca-khandha, the-fivefold-complex [*of sensations, feelings, memories, desires, and-thoughts*] is the burden, while the ego [*pudgala*], the- is the bearer of the burden.

One who says that there is no self at all, is mistaken in their understanding.

42

Samyutta nikaya. Selected passage.

[1] If one does not see an unconditioned-self in the panca-khandha, in-the-fivefold-complex [*of sensations, feelings, memories, desires, and-thoughts*], then one is an arahat, a-noble-one, with the habitual tendencies overcome.

43

Majjhima nikaya. Selected passage.

[1] An uninstructed person does not think wisely if he thinks:

In the past I existed; or: I did not exist;  
or: What was i; or: What was i like;  
or: Having been such, what was i then.

Or if he thinks:

In the future will i exist, or: I will i not exist;  
or: How will i exist; or: What will i be like;  
or: Having been such and such,  
what will i become.

[3] Or if he is doubtful about himself in the present and thinks:

Am i, or: Am i not; or: What am i;  
or: What am i like; or: Where did i come from;  
or: Where am i going, and:  
What will become of me.

[4] To one who thinks in these ways without insight, one of six mistaken views may arise as if true and real, that is to say-the-mistaken-view:

[i] There is myself;

[ii] or: There is not myself;

[iii] or: By self i am aware of self;

[iv] or: By self i am aware of no-self;

[v] or: By no-self i am aware of my-self!

[vi] Or he may have the mistaken view such as: This self of mine that speaks and knows, that experiences here and there the results of karma, of actions-of-thought-word-and-deed that are pleasant or unpleasant are of a permanent, stable and unchanging-self that will remain forever!

[5] All this is called mistaken views, the holding of mistaken views, mere speculation, and the shifting obstacle of mistaken views.

And bound by this obstacle, the uninformed person is not freed from birth, aging and death, nor from grief, sorrow, lamentation, dissatisfaction, and despair.

44

Kacca-yana gotta sutta. Samyutta nikaya.

[1] Such i heard, at one time. The exalted one was dwelling in savatthi, at the retreat of anathapindika, within the jeta grove.

At that time the venerable kacca-yana-gotta approached him, offered salutation and sat down to one side.

So seated, he questioned the exalted one saying:

Sir, people speak of a middle-view-a-balanced view. Now, to what extent is there middle view?

[2] Oh kacca-yana, the world generally tends towards these two extreme-views: either that of eternal-existence or that of utter-non-existence. But for one who sees factually with balanced insight how the world arises, then the idea that the world is utterly-non-existent does not occur.

Again, kacca-yana, for one who sees factually with balanced insight, how the world passes away, then the idea that the world is eternally-existent does not occur.

[3] Kacca-yana, for the most part, the world is bound by these approaches, graspings, and habits. But for one who does not follow these approaches and graspings, these characterizations, habits and attitudes of awareness, and who does not grasp or hold the view:

This is my self.

But who thinks: Only that which is insecure and subject to arising, arises, and only that which is insecure and subject to passing-away, passes-away.

Such a person is thereby free from doubt and free from confusion.

In this case that person's understanding is not dependent on externals.

In this way, kacca-yana, there is balance view, there-is-middle-view.

Oh kacca-yana, that everything is eternally-existent, is one extreme, or that everything becomes utterly-non-existent is the other extreme view.

By avoiding both extremes, the tathagata teaches dhamma, teaches-the-real by means of the middle. That is to say:

[i] Not-seeing conditions mistaken-intentional-action.

[ii] Mistaken-intention, conditions mistaken-awareness.

[iii] Mistaken-awareness conditions thought and appearance to thought.

[iv] Mistaken-thought and appearance conditions the six sense spheres.

[v] Mistaken-six sense spheres condition sensation.

[vi] Mistaken-sensation conditions feeling.

[vii] Mistaken-feeling conditions grasping.

[viii] Mistaken-grasping, conditions clinging.

[ix] Mistaken-clinging, conditions the states of unawakened-being.

[x] Mistaken-states of unawakened-being, condition-the-nature of birth.

[xi] The mistaken-nature of birth, conditions-the-nature of old age, death, sorrow, lamentation, insecurity, dejection and despair.

This is how the whole mass of dukkha, of-dissatisfaction-and-insecurity arises.

[5] [i] Now with the complete fading-away and overcoming of not-seeing-the-real, then mistaken-intention is overcome.

[ii] With the overcoming of mistaken-intention, mistaken-awareness is overcome.

[iii] With the overcoming of mistaken-awareness, mistaken-thought and appearance is overcome.

[iv] With the overcoming of mistaken-thought and appearance, the mistaken-six sense

- spheres are overcome.
- [v] With the overcoming of the mistaken-six sense spheres, mistaken-sensation is overcome.
- [vi] With the overcoming of mistaken-sensation, mistaken-feeling is overcome.
- [vii] With the overcoming of mistaken-feeling, mistaken-grasping is overcome.
- [viii] With the overcoming of mistaken-grasping, mistaken-clinging is overcome.
- [ix] With the overcoming of mistaken-clinging, the mistaken-states of unawakened-existence are overcome.
- [x] With the overcoming of the mistaken-states of unawakened-existence, the mistaken-nature of birth is overcome.
- [xi] With the overcoming of the mistaken-nature of birth; old age, death, sorrow, lamentation, insecurity, dejection and despair are overcome. [xii] And this is how the whole mass of dukkha, of-dissatisfaction-insecurity, is overcome.

45

Digha nikaya. Selected passage.

[1] The person who does not know of the ariyas, the-noble-ones, lives with awareness overwhelmed and enslaved by the view that:

- i] The ego is the self;
- ii] With the uncertainty regarding the true nature of the world;
- iii] With mistaking rule and ritual as an end in itself;
- iv] With infatuation and ill-will;
- v] And one who is unable to see any freedom from these when they arise.

These are called the five gross-fetters and if not overcome remain habitual.

[2] The five subtle fetters are:

- i] Attachment to appearance-as-the-self;
- ii] The attachment to non-appearance-as-the-self;
- iii] Attachment to the basic-ego-centric conceit-as-self;
- iv] Attachment to basic-anxiety-and-fear-as-self, and

v] Attachment to the basic-unseeing-and-unknowing of reality as it truly is as empty of separate reality and non-self as-self.

46

Majjhima nikaya. Selected passage.

[1] There are those bhikkhus who by overcoming the first three fetters have entered the stream, who are no longer subject to reappear in the worlds of despair, who are established in ethical-conduct and who are destined to awakening.

[2] Again, there are bhikkhus who by overcoming the three fetters and by weakening infatuation, ill-will and unknowing have become once-returners, who by returning only once to this world of the unawakened-state, will accomplish the overcoming of dukkha, the-overcoming-of dissatisfaction-and-insecurity.

[3] Again, there are bhikkhus who by completely overcoming these five gross fetters are destined to spontaneously appear in the further-world and will therein realize nirvana, never-returning from that world.

[4] Again, there are bhikkhus who are arahants, worthy-and-noble-ones with their fetters overcome, who have lived the brahmacariya, the-sublime-life; who have completed the task; put down the burden; realized the goal; overcome the fetters, and who are freed through direct knowing.

47

Samyutta nikaya. Selected passage.

[1] What is balanced desire-  
or-intention?

It is the desire of non-attachment-  
to-things-as-the-self; the desire  
of non-violence, and the desire  
of non-cruelty.

This is called balanced desire.

48

Majjhima nikaya. Selected passage.

[1] Even if bandits with a two-handed saw were to brutally sever limb from limb, and if because of this one holds ill will in one's heart, then one is not a follower of my teaching.

49

Samyutta nikaya. Selected passage.

[1] What is balanced speech?

To refrain from lying, slander, abuse and gossip.  
This is called balanced speech.

50

Samyutta nikaya. Selected passage.

[1] What is balanced action?

To refrain from causing harm to breathing things, from taking what is not given, and from excess.  
This is called balanced action.

51

Anguttara nikaya. Selected passage.

[1] When a householder is possessed of these five things, the householder lives securely at home, and will arise in the deva-world as surely as if he had been lifted up and put there.  
And what are the five things?

i] He undertakes the training in non-harming breathing beings;

ii] in not taking what is not given;  
iii] in non-disloyalty;

iv] in not speaking untruth,

v] and further in the non abuse  
of liquor, wine and fermented brews  
which cause regret in the future.

52

Samyutta nikaya. Selected passage.

[1] What is balanced livelihood?

Herein, a noble follower gives up harmful means of livelihood and obtains  
their living through balanced means of livelihood.

53

Anguttara nikaya. Selected passage.

[1] Oh bhikkhus, there are five means  
of livelihood that ought not to be followed  
by a householder.

And what are the five?

i] They are trade in weapons;

ii] trade in living beings;

iii] trade in flesh;

iv] trade in fermented drinks,

v] and trade in poison.

54

Majjhima nikaya. Selected passage.

[1] Scheming-deception; forcing;  
hinting; belittling and profiteering  
are called wrong means of livelihood  
for bhikkhus.

55

Samyutta nikaya. Selected passage.

[1] What is balanced effort?

Herein a bhikkhu calls forth desire for the non-arising of as yet non-arisen  
harmful and un-beneficial states, for which he puts forth effort, arouses  
energy, applies awareness and exertion.

[2] He calls forth desire for the letting go of those harmful and un-beneficial  
states that have already arisen, for which he puts forth effort, arouses  
energy, applies awareness and exertion.

[3] He calls forth desire for the arising of as yet non-arisen beneficial states, for which he puts forth effort, arouses energy, applies awareness and exertion.

[4] He calls forth desire for the continuance, the non-decline, the strengthening, the maintaining, and the further development of beneficial states already arisen, for which he puts forth effort, arouses energy, applies awareness and exertion. This is called balanced effort.

56

Samyutta nikaya. Selected passage.

[1] What is balanced mindful-awareness?

Herein a bhikkhu lives aware of the body in the body, with effort, clearly comprehending it and aware of it, overcoming the tendencies to grasp it or to push it away-as-the-self, which are common in the world.

[2] Again aware of feelings in the feelings, with effort, clearly comprehending them and aware of them, overcoming the tendency to grasp at them or to push them away-as-self, which is common in the world.

[3] Again aware of desires in the desires with effort, clearly comprehending them and aware of them, overcoming the tendency to grasp at them or to push them away-as-self, which is common in the world.

[4] Again, aware of ideas and things in the ideas and things with effort, clearly comprehending them and aware of them, overcoming the tendency to both grasp at them or to push them away-as-the-self, which is common in the world. This is called balanced mindful-awareness.

57

Samyutta nikaya. Selected passage.

[1] Oh bhikkhus, I will teach you the arising and vanishing of the four conditions of mindful-awareness, that is to say:  
The body has nutriment for its arising and it vanishes with the absence of nutriment.

[2] Feelings have sensation for their arising and they vanish with the absence of sensation.

[3] Desires-and-intentions have awareness and appearances-to-awareness for their arising and they vanish with the absence of awareness and the appearances-to-awareness.

[4] Ideas and thoughts have attentive-awareness for their arising, and they vanish with the absence of attentive-awareness.

58

Anguttara nikaya. Selected passage.

[1] All mistaken-phenomena have grasping-at-self, as their origin;

[2] Mistaken-attention gives them being;

[3] Mistaken-sensation is their arising;

[4] Mistaken-feeling is interaction with them;

[5] Focussed-attention is the interface with them;

[6] Mindful-awareness is mastery over them;

[7] Insight-into-non-self is their overcoming, and

[8] Freedom-and-iberation is their very core.

59

Samyutta nikaya. Selected passage.

[1] What is balanced samadhi, balanced-meditative-absorption?

Herein a bhikkhu secluded from sensations and secluded from harmful mental states enters and dwells in the first absorption which is associated with initial-thought; with sustained-thinking; with rapture, and with happiness arisen from seclusion-from-distraction.

[2] And with the subsiding of initial-thought and sustained-thinking and by gaining inner calm and one-pointedness he enters and dwells in the second absorption that is without initial-thought and sustained-thinking but has rapture and happiness arisen from meditative-absorption.

[3] And with the subsiding of rapture while dwelling in onlooking-equanimity, mindful and fully aware, feeling peace both in and throughout his entire being, he enters and dwells in the third absorption of which the ariyas, the noble-ones say:

He has a pleasant abode, who dwells in equanimity and awareness.

[4] And again, with the overcoming of pleasure and pain and with the subsiding of that former happiness and grief, he enters and dwells in the fourth absorption which has neither pleasure nor pain wherein clarity of awareness arises from upekkha, from-onlooking-choiceless-awareness.

60

Majjhima nikaya. Selected passage.

[1] With the complete subsiding of perceptions of rupa, of-appearance-with-colour-and-form, and with the vanishing of perceptions of boundaries, and with the non-perception of-particulars, of this and that, a bhikkhu enters and dwells in the perception of the sphere of boundless-spaciousness.

[2] Again, with the complete subsiding of the perception of the sphere of boundless-space but still with the perception of that boundless-perception pervading-that-space, he enters and dwells in the perception of the sphere of boundless-perception.

[3] Again, with the complete subsiding of the perception of the sphere of boundless-perception, but with the perception of no-thing at all, he enters and dwells in the perception of the sphere of no-thing at all.

[4] Again, with the complete subsiding of the perception of the sphere of no-thing at all, he then enters and dwells in the sphere of neither perception nor non-perception.

61

Majjhima nikaya. Selected passage.

[1] The four absorptions of appearance-with-colour-form are not called freedom-and-liberation in the training of the ariyas, the-noble ones. Rather, in the noble training they are called pleasant abidings here and now.

[2] Also, the four formless absorptions are not called freedom-and-liberation in the training of the noble ones. Rather, in the noble training, they are called peaceful abodes.

62

Majjhima nikaya. Selected passage.

[1] The bhikkhu who practices the eight jhanas, the-eight-absorptions, is said to have temporarily blinded mara, the-mortal-one; to have temporarily deprived mara of eyesight, and to be invisible to mara.

63

Majjhima nikaya. Selected passage.

[1] Now with the complete subsiding of the sphere of neither-perception-nor-non-perception, a bhikkhu enters and dwells in the-overcoming-and-

cessation-of-perception-and-feeling and his faults are ended by direct-knowing and vision.

[2] In this case, a bhikkhu is said to have:  
deprived mara, the-mortal-one of eyesight;  
to be invisible to mara,  
and furthermore, to have overcome all attachment to the world-as-the-self.

64

Samyutta nikaya. Selected passage.

[1] One morning the venerable ananda dressed and taking his bowl and outer robe went out into savatthi for alms.

Then he saw janussoni, the brahman driving out of savatthi in a chariot drawn by four fine white horses with white harnesses; with a white chariot; white upholstery; white sandals, and even with a white fan, fanning him.

And when the people saw this, they exclaimed:

Now that truly is a brahma vehicle! That truly is like a brahma vehicle, a-sublime-vehicle!

[2] And upon returning, the venerable ananda told all this to the exalted one, and then asked:

Can one point out a brahma vehicle in this dhamma and training?

The exalted one then said to ananda:

Yes one can, for brahma vehicle is a name for the eightfold method, and so too is dhamma vehicle, and so too is supreme victory in battle, for all aspects of the eightfold method-path-and-way culminate in the overcoming of attachment, ill-will, and unknowing.

65

Anguttara nikaya. Selected passage.

[1] It is intentional-choice [*chetana*] that i call karma, or-action-of-thought-word-and-deed.

It is through choice that a person performs karma, or-action of thought, word, and deed.

[2] Again, there is karma, that will ripen as the hellish, brutal, ghostly, human, and deva states-of-unawakened-existence in one of three ways: in the present, or the near future, or in some future existence.

66

Samyutta nikaya. Selected passage.

[1] What is nutriment?

There are four kinds of nutriment that sustain those who are already in unawakened-existence and assist those who are seeking renewed existence. They are:

- i] gross and subtle physical food;
- ii] sensation-choice [*Pali: cetana*];
- iii] and basic-unknowing [*Pali: avijja; Skt: avidya*].

67

Anguttara nikaya. Selected passage.

[1] Oh monks, greed is a condition for the arising of karma, of-action-in-thought-word-and-deed.

[2] ill-will is a condition for the arising of karma-of-action-in-thought-word-and-deed.

[3] and basic-unknowing is a condition for the arising of karma-of-action-in-thought-word-and-deed.

68

Anguttara nikaya. Selected passage.

[1] When burning with greed; when filled with ill-will and when confused by unknowing a person who is overwhelmed and controlled by these, causes sorrow for themselves; causes sorrow for others, and causes sorrow for both.

And for this-reason, such a person experiences both grief and sorrow due their karma, their-actions-of-thought-word-and-deed.

69

Majjhima nikaya. Selected passage.

[1] Living beings are owners of their karma, their-actions-of-thought-word-and-deed;

heirs of their karma;  
with karma as their ancestor;  
with karma as their relation,  
and with karma as their dwelling place  
and shelter.

It is karma, that differentiates living beings into higher and lower states of unawakened-existence.

70

Samyutta nikaya. Selected passage.

[1] What is past karma, or-past-unenlightened-action-of-thought-word-and-deed?

It is unawakened-seeing, hearing, smelling, taste, touch and thinking that are-the-result-of past action of-thought-word-and deed that has already been willfully performed and must be experienced in order to be known.

[2] What is present karma?

It is whatever karma, whatever-action, that one does at present through deed, word and thought.

71

Samyutta nikaya. Selected passage.

[1] This existence belongs neither to oneself nor to another.

It is past karma, past-unawakened-actions-of-thought-word-and-deed that have already been intentionally performed, the results of which must be experienced in order to be known.

72

Anguttara nikaya. Selected passage.

[1] Karma, or-unenlightened-intentional-action-in-thought-word-and-deed based in greed, ill-will and mistaken-understanding ripens wherever-non-seeing-prevails; and wherever karma ripens there is the experience of this ripening either in the present, future, or in some later existence.

73

Anguttara nikaya. Selected passage.

[1] There are four inconceivables which cannot be directly-known-conceptually and any attempt to directly-know them conceptually will lead to frustration and delirium. What are the four?

They are:

- i] The objective field of the buddhas, the-fully-awakened ones.
- ii] The objective field of those who have attained the jhanas, the-meditative-absorptions.
- iii] The ripening of karma, or-the-unawakened-actions-of-thought-word-and-deed.
- iv] And the extent of the universe.

74

Majjhima nikaya. Selected passage.

[1] Health is the greatest blessing.

[2] Nirvana is the greatest peace.

[3] And the eightfold way of-non-harming; mindful-awareness; and-insight, is the unsurpassed way leading to the secure, to the immortal, and to the deathless.

75

Anguttara nikaya. Selected passage.

[1] And what is the consequence of dukkha, or-of-dissatisfaction-and-insecurity?

When someone's awareness is overwhelmed and preoccupied with dukkha, with-dissatisfaction one either sorrows, laments, beats the chest, weeps and is confused, or one begins to search for the other, for-the-further-and-the-beyond, by thinking:

Who is there that knows but one or two words leading to the overcoming of dukkha, to the overcoming-of-dissatisfaction-insecurity?

For i say, that the result of dukkha is either more perplexity, or the search-for-freedom.

76

Samyutta nikaya. Selected passage.

[1] In the noble training, the term loka, [*location-place-world*], refers to the world by which one perceives the world, and conceives views about the world.

[2] And what is there in the world by which one does this?  
It is unawakened-seeing, hearing, smelling, tasting, touching and thinking.

77

Samyutta nikaya. Selected passage.

[1] It is called the loka, the-world, because it wears away.

78

Anguttara nikaya. Selected passage.

[1] There is:

- i] sila, balanced-action;
- ii] there is samadhi, balanced-meditative-awareness;
- iii] and there is pa *prajna*-balanced-penetrating-insight, and
- iv] there is vimutti, liberation-and-freedom.

[2] When based in beneficial-action, then meditative-awareness brings higher fruit and blessing.

[3] When based in meditative-awareness, then penetrating-insight brings higher fruit and blessing.

[4] And when based in penetrating-insight, then awareness will then be liberated from all faults, namely:

- i] the fault of attachment to sensations-as-self;
- ii] the fault of unawakened-existence;
- iii] the fault of mistaken-views,
- iv] and the fault of basic-unknowing.

78a

Anguttara nikaya. Selected passage.

[1] Oh bhikkhus, inconceivable is the first beginning of the thirst for becoming [*samsara, or the constant-round*] before which it was nonexistent and after which it came into existence; however, a main condition for the thirst for becoming is conceivable.

[2] Again, bhikkhus, i say that this thirst for becoming has a supporting condition and does not occur without it.

And what is that?

It is unawakened-knowing. For both the unawakened-thirst for becoming, and unawakened-knowing are the primary causes that lead to both pleasant and unpleasant states of unawakened-existence.

79

Majjhima nikaya. Selected passage.

[1] Suppose someone were to throw a yoke into the ocean with one opening in it so that the east wind blows it to the west, the west wind blows it to the east, the north wind blows it towards the south and the south wind blows it towards the north.

And suppose there was a blind turtle that arose to the surface once every hundred years.

What do you think oh bhikkhus, would that turtle eventually put his head through the single opening in the yoke?

Yes sir, after a long period of time it might be possible.

[2] However, bhikkhus, that blind turtle would sooner put his head through that single opening in the yoke, than the unseeing-being, once they have fallen into the distressful-hellish-states, would return to the human state.

The reason is, that there is no dhamma, no-understanding-of-the-real therein; no balanced-living; no doing of what is appropriate, and no doing of what is beneficial.

For then, oh bhikkhus, there is the devouring of each other by each other and the feeding on the weak.

80

Majjhima nikaya. Selected passage.

[1] Oh bhikkhus, i have revealed to you the dhamma, the-way-of-the-real which is like a raft for crossing over and not for grasping at-as-an-end-in-itself.

Oh bhikkhus, through understanding the parable of the raft you should know that you must go beyond even non mistaken views of dharma, how much more so mistaken-views of dharma.

81

Anguttara nikaya. Selected passage.

[1] Oh monks, i know of no other thing greater than mistaken thinking by which harmful states not yet arisen arise and by which harmful states already arisen grow and increase.

[2] I know of no other thing greater than mistaken thinking by which beneficial states not yet arisen are hindered in their arising, and the beneficial states already arisen subside.

[3] I know of no other thing greater than mistaken thinking by which human beings at the breaking up of the body at death, pass away into an unpleasant, sorrowful and hellish-state.

82

Anguttara nikaya. Selected passage.

[1] By criticizing that which should be criticized and praising that which should be praised, the exalted one is a analytical-speaker [*Pali: a vibhajja-vadin*], who is not one sided in speech.

83

Samyutta nikaya. Selected assuage.

[1] Now if one holds the view that the life-principle is identical with the body, then the profound-life would be impossible.

[2] Again, if one holds the view that the life-principle is entirely different from the body, then the profound-life would also be impossible.

[3] The tathagata avoids both these extreme views and so reveals the majjhima-dhamma, the-middle-view-of-reality.

84

Anguttara nikaya. Selected passage.

[1] Oh monks, i know of no other thing other than an attractive object through which attachment to sensation-as-the-self, may arise and once arisen continue to grow and increase.

[2] For one who does not consider an attractive object with insight as-non-self, in him attachment to sensation-as-the-self will arise, and once arisen will continue to grow.

85

Anguttara nikaya. Selected passage.

[1] Oh bhikkhus, there are two luminous principles that protect the world:  
They are:

- i] respect-for-self [*Pali: hiri*],
- ii] and respect-for-others [*Pali: ottappa*].

[2] If these two principles did not exist to protect the world, then one would not respect one's mother, nor one's mother's sister, nor one's brother's wife, nor one's teacher's wife and-so-on.

86

Majjhima nikaya. Selected passage.

[1] When unseeing [*Pali: avijja; Skt: avidya*] has been overcome and seeing has arisen, one no longer grasps at:

- i] material-form-as-the-self;
- ii] nor at rules and rituals as ends in themselves; iii] nor at mistaken-views.

87

Majjhima nikaya. Selected passage.

[1] Oh rahula, be like the earth and there remain, for by doing so when unpleasant or pleasant sensations arise, they will not overwhelm your awareness.

For just as when people drop clean or dirty things, excrement, urine, spit, pus or blood on the earth, the earth is not ashamed, humiliated nor disgusted thereby.

[2] Again, rahula, be like water, for when people wash with water, the water is not ashamed, humiliated nor disgusted thereby.

[3] Again, rahula, be like fire, for whatever fire happens to burn, the fire is not ashamed, humiliated nor disgusted thereby.

[4] Again, rahula, be like air and there remain, for in so doing, when unpleasant or pleasant sensations arise, they will not overwhelm your awareness. For just as when air blows away clean or dirty things, excrement, urine, spit, pus or blood, the air is not ashamed, humiliated nor disgusted thereby.

[5] Again, Rahula, be like space and there remain, for in so doing, when unpleasant or pleasant sensations arise, they will not overwhelm your awareness. For space has no particular location of its own.

87a

[1] Again, practice metta, or-friendliness-and-caring in order to remove resentment.

[2] Again, practice karuna, or-caring-and-concern, in order to remove cruelty.

[3] Again, practice piti, or-empathetic-joy in order to remove apathy.

[4] Again, practice upekkha, or-unbiasedness in order to remove bias.

[5] Again, practice contemplating the corruptible-nature of the body, in order to remove obsession with it-as-self.

[6] Practice the contemplation of impermanence in order to remove the conceit:  
I am.

[6] And practice mindful-awareness of breathing, for when this is maintained and developed it brings much benefit and great blessing.

88

Digha nikaya. Selected passage.

[1] Oh bhikkhus, how does a bhikkhu dwell mindful of the body in the body? Herein, a bhikkhu enters the forest, or sits at the base of a tree, or goes to some empty place and sits crossed legged, with body erect, and with awareness brought forth and established in him.

[2] Mindfully he inhales and mindfully he exhales.

If he inhales a deep breath he is aware of it.

If he exhales a deep breath he is aware of it.

If he either inhales a shallow breath or exhales a shallow breath, he is aware of it.

[3] He practices with the thought:

Aware of my whole body, i inhale.  
He practices with the thought:  
Aware of my whole body, i exhale.

[4] He practices with the thought:  
Relaxing my entire body, i inhale.  
He practices with the thought:  
Relaxing my entire body, i exhale.

[5] Just as a skilled turner, or a turners apprentice when pulling a cord to full length is aware that he is doing so, or when pulling a cord to a short length is aware that he is doing so, so too does the bhikkhu with regard to the body, who continues to contemplate the body both internally and externally.

[6] He continues contemplating the arising of bodily phenomena.  
He continues contemplating the passing away of bodily phenomena.  
He continues contemplating both the arising and passing away of bodily phenomena.

[7] He is mindful of the presence of the body to the degree necessary for awareness and attentiveness.  
And so he dwells independently, without grasping at anything in the world-as-self.  
This is how a bhikkhu dwells mindful of the body in the body.

89

Samyutta nikaya. Selected passage.

[1] Oh bhikkhus, by protecting oneself, one protects others and by protecting others, one protects oneself.  
And how, bhikkhus, does one protect others by protecting oneself?  
Through the regular practice, development and increase of the conditions of mindful-awareness. Oh bhikkhus, this is how one protects others by protecting oneself.

[2] And how, bhikkhus, does one protect oneself by protecting others?  
It is through patience, non-violence, caring, and concern towards others that one protects oneself.

90

Samyutta nikaya. Selected passage.

[1] At one time the exalted one was dwelling in the sumbha territory, at the town of sedaka.  
There, the exalted one said to the bhikkhus:

Oh bhikkhus, suppose a large group of people gathered together and exclaimed:

A beauty queen! A beauty queen!

And that beauty queen was also very skilled in the performance of singing and dancing so that even a larger group of people would gather together exclaiming:

A beauty queen is dancing and singing!

Then there arrives a man who desires life over death and well being over ill being.

The people then say to him:

Look, here is a bowl filled to the brim with oil.

Now you must carry it around amongst the large gathering of people surrounding the beauty queen while a man holding an uplifted sword follows behind you, so that if you spill even a drop of oil he will chop your head off.

[2] Now bhikkhus, what do you think?

Would that man then lose his attention on the bowl of oil by allowing himself to be distracted by externals?

Surely not, sir.

Oh bhikkhus, it is by means of this parable that I wish to clarify the intended meaning.

The bowl filled to the brim with oil, signifies mindful-awareness of the body.

[3] And for this reason, oh bhikkhus, you must train yourselves:

Mindful-awareness of the body will be well developed and increased, and will be for us a vehicle and foundation. It will become developed, established and consummate in us.

This is how you must train yourselves.

91

Anguttara nikaya. Selected passage.

[1] Oh bhikkhus, what are the five advantages of a suitable dwelling place?

i] Such a dwelling place is neither too far nor too close, and is suitable for coming and going.

ii] During the day it is uncrowded, and at night is free of noise and activity.

iii] One is little bothered by flies, mosquitoes, wind, sun and creeping things.

iv] While living there, it is easy for the bhikkhu to obtain clothing, alms-food, shelter and the appropriate medicines.

v] And there are elder bhikkhus living there who are learned and well versed in the teaching, who are masters of the dhamma and the summaries, and-commentaries, to whom he approaches from time to time in order to ask questions and receive answers.

92

Anguttara nikaya. Selected passage.

- [1] Oh bhikkhus, what is the development of the power of awareness?  
Herein, oh bhikkhus, a bhikkhu develops the [seven] factors of enlightenment which tend toward solitude, non-attachment, overcoming, ending in freedom-and-liberation, that is to say the-factors-of-enlightenment of:
- i] mindful-awareness; ii] investigation of the dharma; iii] effort; iv] joy; v] serenity; vi] concentration, vii] and choiceless-awareness.

[2] Oh bhikkhus, this is called the development of the power of awareness.

93

Majjhima nikaya. Selected passage.

- [1] I do not teach that the realization of liberated-knowing arises immediately, but that it arises through a gradual training, a gradual practice, and a gradual path.  
The reason is, that one who has reliance [*Pali: saddha*] in the dharma; who comes near; who listens to, and hears the dhamma; who keeps these things in awareness and who puts them into practice: so that their awareness is gladdened; and mindful-awareness and effort arise in them. Then, as one further strives with determination, one will realize through direct-insight the profound dhamma and perceive it in all its detail.

94

Samyutta nikaya. Selected passage.

- [1] It is called nirvana, the-cool-and-liberating, because that burning attachment based-in-not-seeing is gone.

95

Samyutta nikaya. Selected passage.

- [1] The brahma-cariya, the-sublime-life is lived:  
i] for the plunge into nirvana;  
ii] for the crossing-over-to-the-other-shore, and iii] for consummation in nirvana, in-freedom-and-the-cool.

96

Anguttara nikaya. Selected passage.

- [1] That which is compounded-and-dependently-arisen has three characteristics.  
i] An arising is apparent;  
ii] A vanishing is apparent,

iii] And a change in what is presently existing is apparent.

97

Samyutta nikaya. Selected passage.

[1] Nirodha, or-the-overcoming-and-cessation of unawakened-existence, is-called nirvana, or-the-cool-and-liberating.

98

Majjhima nikaya. Selected passage.

[1] Before my awakening, when i was still a unawakened bodhisattva, being myself subject to birth, aging, illness, death, sorrow and illusion, i used to seek that which is also subject to these things. Then i thought: Why is it, that being myself subject to birth, aging, illness, death, sorrow and illusion, do i seek that which is also subject to these things?

[2] Now suppose, being myself subject to these things and seeing the danger in them, i seek the unborn, the uncompounded, the un-aging, the immortal, the sorrow-less, the non illusory and the overcoming of bondage that is nirvana, the-cool-and-liberating.

99

Majjhima nikaya. Selected passage.

[1] Being myself subject to birth, aging, illness, death, sorrow and illusion, and seeing the danger in what is subject to these things, i sought the non-arising, the non-aging, the non-compounded, the immortal, the sorrow-less, and the non illusory, the supreme overcoming of bondage that is nirvana, the-cool-and-liberating.

[2] And then i realized it, so that such knowledge and vision was in me. My liberation is unassailable. This my last birth-as-a-unawakened-being. There is no longer a renewal of unawakened-existence.

100

Mahavagga of the vinaya. Selected passage.

[1] Then just as a strong man quickly stretches forth and draws back his arm, brahma-sahampati-deva vanished from the brahma world and appeared before the exalted one.

[2] Then placing his outer robe over one shoulder and his right knee on the ground, he placed the palms of his hands together and raised them towards the exalted one saying:

Sir, may the bhagavan, may-the-exalted-one, proclaim the dharma, proclaim-the-real, may the sugata, the-well-going-one, proclaim the dharma. For there are beings with little dust in their eyes, who through not hearing the dharma, are wasting away. But there are some who-hearing-the-dharma may gain full knowledge therein.

[3] And when brahma-sahampati-deva had said this, he further said: In magadha, up until now there has only appeared a clouded dharma taught by the those lacking insight. But now: Open are the doors to the deathless, may all who hear the dharma revealed by the faultless one enter therein.

101

Mahavagga of the vinaya. Selected passage.

[1] Just as in a pond of blue, red or white lotuses that arise and grow in the water,  
there are some lotuses that live immersed in water without ever coming up out of it,  
and other lotuses that arise and grow in the water only to rest on the surface.

And again there are still other lotuses that arise and grow in the water and rise out of the water so as to stand clear and un-effected by it.

[2] So too, did gotama, the-buddha, the-balanced-and-fully-awakened, who sees beings i] both with little dust in their eyes and with much dust in their eyes;

ii] with developed capacities and undeveloped capacities;

iii] with good qualities and harmful qualities;

iv] both easy to teach and difficult to teach,

v] and who dwell seeing both fear and blame in the other world.

And having seen all this, the-buddha replied saying:

[3] Open are the doors of the deathless. Let those who hear, place their reliance therein.

102

Mahavagga of the vinaya. Selected passage.

[1] For if i was considering not speaking of the dharma that i know, it was because i perceived much vexation in such speaking.

[2] Then brahma-sahampati-deva thought:

I have made it possible for the dhamma, for-the-real to be taught by the exalted one.

Then after he had offered homage-to-the-buddha, and while keeping him on his right side, he immediately vanished.

Samyutta nikaya. Selected passage.

[1] First there is knowledge of the stability of the dharma, the-stability-of-the-real.

And later there is direct-knowing of nirvana, of-liberation-and-the-cool.

Majjhima nikaya. Selected passage.

[1] Oh malunkya-putta, what is it that i have not revealed?

i] I have not revealed whether the world is eternal or not-eternal;

ii] whether the world is finite or infinite;

iii] whether life and the body are identical or whether life is one thing and the body another;

iv] whether the tathagata does or does not exist after death;

v] whether the tathagata both exist and does not exist after death;

vi] or whether the tathagata neither exists nor does not exist after death.

[2] And malunkya-putta, why have i not revealed these things? It is because these things are:

i] not useful;

ii] do not concern the ground of liberation;

iii] are not conducive to turning away;

iv] to non-grasping;

v] to overcoming;

vi] to serenity;

vii] to penetrating-insight;

viii] to awakening,

ix] and to nirvana, the-cool-and-liberating.

It is for this reason that i have not revealed these things.

[3] And malunkya-putta, what is it that has been revealed by me?

i] It is dukkha, dissatisfaction-and-insecurity that has been revealed by me.

ii] It is the origin of dukkha that has been revealed by me.

iii] It is the overcoming of dukkha that has been revealed by me.

iv] And it is the way-and-method-and-path [*Pali: magga, Skt: marga*] leading to the overcoming [*Pali: nirodha*] of dukkha, of-dissatisfaction-and-insecurity, that has been revealed by me.

Samyutta nikaya. Selected passage.

[1] Oh exalted one, in what sense is the world said to be empty?

And the exalted one replied:

Because it is empty of being a permanent-self and what belongs to a permanent-self, therefore it is said that the world is empty.

[2] And what is it that is empty of a permanent-self and what belongs to a permanent-self?

The eye, appearing-forms, visual knowing, and visual sensation are empty of a permanent-self and what belongs to a permanent-self.

And so too, the ear, nose, tongue, body and awareness, sounds, smells, tastes, touch, thought and so on are also empty of a permanent-self and what belongs to a permanent-self.

And any feeling that arises, conditioned by visual, auditory, olfactory, gustatory, tactile and cognitive sensation be it pleasant or unpleasant or neither pleasant nor unpleasant is also empty of being a permanent-self and what belongs to a permanent-self.

[3] This is the reason why the world is said to be empty, because it is empty of a permanent-self and what belongs to a permanent-self.

106

Majjhima nikaya. Selected passage.

[1] And what is the emptiness liberation of awareness?

As to this, a bhikkhu who has gone to the forest, to the root of a tree, or to an empty place contemplates thus:

This is empty of a permanent-self and all that belongs to a permanent-self.

This is what is called the emptiness liberation of awareness.

107

Suttanipata. Selected passage.

[1] Regard the world as empty of separate-reality and ever mindful of this, up-root the mistaken view of a permanent-self-where-there-is-non.

And thus, oh mogha-rajah, you will go beyond mortality.

And in knowing the world to be as such, mara the mortal-one, the king-of-death will not see you.

108

Samyutta nikaya. Selected passage.

[1] Those ascetics and brahmans who rely in the impermanent, insecure and transient nature of appearing-forms, feelings, perceptions, intentions and thoughts as-a-permanent-self, mistakenly-think:

Superior am i;

or they mistakenly think:

Inferior am i;

or they mistakenly think:

Equal am i.

And they imagine all this through not knowing reality as it truly is.

109

Anguttara nikaya. Selected passage.

[1] The conceit of feeling superior, the conceit of feeling inferior, and the conceit of feeling equal, these three conceits need to be overcome.

For by overcoming these three conceits and through the complete penetration into the nature of conceit, a bhikkhu is said to have overcome dukkha-dissatisfaction-and-insecurity.

110

Digha nikaya. Selected passage.

[1] Sound, is not something that already exists in a conch shell and somehow comes out of it from time to time, but due to the conch shell and the person who blows into it, the sound then arises.

[2] So too, due to the presence of life, energy, and thinking, this body may carry out the acts of going, standing, sitting and reclining, and the five senses together with the knowing-sense may carry out their functions.

111

Digha nikaya. Selected passage.

[1] Even though a wooden puppet is empty of its own-separate-nature, without its own-separate life, and without its own-separate-activity, through the pulling of strings it can be made to move around, stand and appear to be full of its own-life and full of its own-separate-activity.

So too, awareness and body are empty of their own-separate-reality, without their own-separate-life and without their own-separate-activity, but through the interaction-of-causes-and-conditions this mind-body system can be made to move around, stand, and appear to be full of its own-separate-life and of its own-separate-activity.

112

Samyutta nikaya. Selected passage.

[1] When all the constituent parts are present, the name of a cart is used.

[2] So too, when the five complexes, of sensation-feeling-memory-desire-and-awareness are present, we speak of a living-being.

113

Anguttara nikaya. Selected passage.

[1] Short indeed is human life, finite and fleeting, full of insecurity and struggle:

- i] like a dew drop that vanishes with the rising of the sun;
  - ii] like a water bubble;
  - iii] like a line drawn on the surface of water;
  - iv] like a torrent sweeping everything along and never resting,
  - v] and like cattle bound for slaughter,
- who in every moment stare death in the face.

114

Majjhima nikaya. Selected passage.

[1] Oh bhikkhu, whatever there is of sensation-feeling; of memory-perception, and of desire-volition, these realities are interdependent and are not separate from each other.

It is not possible to divide one from the other and show them to be separately-existing-things.

For whatever one feels, one also perceives, and whatever one perceives, one also knows.

115

Anguttara nikaya. Selected passage.

[1] As soon as the day ends, or as soon as the night vanishes and the day begins, a bhikkhu considers thus:

It is a fact that there are many possibilities for me to die.

I may be bitten by a snake, or stung by a scorpion or centipede and so may lose my life and this would be an obstacle for me.

Or i may stumble and fall to the ground, or i may eat food that does not agree with my state of health.

Or phlegm, bile and piercing gas cramps may distress me.

Or humans, or spirits may attack me and thus cause me to lose my life and again this would be an obstacle for me.

For this reason, a bhikkhu should consider the following:

Are there still in me, yet to be overcome harmful and un-beneficial states that if i should die today or tonight may lead me into further states of ill-being?

Now if he understands that this is still the case, then he should put forth his utmost resolve, energy, effort, aspiration, determination, attention and clarity of awareness in order to overcome these harmful and un-beneficial things.

116

Samyutta nikaya. Selected passage.

[1] Whatever there is of appearance; feeling; memory; desire and awareness  
be it past, present or future, internal or external, gross or subtle, sublime or  
ordinary, far or near,

[2] One needs to understand according to reality and penetrating-insight:  
This is not mine. This is not-i. This is non-self.

117

Itivuttaka. Selected passage.

[1] Oh bhikkhus, this brahma cariya, this-sublime-life is not lived:

i] for the sake of deception,

ii] nor for the sake of fooling people,

iii] nor for the sake of gain, honor, reputation and profit,

iv] nor with the thought:

May people know me as such and such.

Rather his brahma-cariya, this-sublime-life, is lived for the sake of self  
training and for liberation.

118

Majjhima nikaya. Selected passage.

[1] One who kills, or is cruel will arise in the hellish state, or if reborn in the  
human state, will be short lived.

One who torments others will be afflicted with disease.

One who is hateful will be of unattractive appearance.

The envious one will be without influence.

The stingy will be poor.

The obstinate will be of unfortunate lineage.

The indolent will be without knowledge.

[2] However, if the reverse is true, one will arise in the deva state, or if  
reborn in the human state, will be long-lived; possess a pleasant  
appearance; be influential; of fortunate lineage, and knowledgeable.

119

Samyutta nikaya. Selected passage.

[1] A synonym for the arahat, the-noble-and-freed-one is a brahman, a-  
sublime-one who has crossed over and gone beyond to-the-other-shore,  
and who stands on dry land.

120

Tathagata sutta. Itivuttaka. Selected passage.

[1] Oh bhikkhus, in the entire world with its hosts of devas, maras, brahmas;  
its hosts of recluses and brahmins, of devas and people, whatever there is

be it seen, heard, sensed, perceived, realized, searched into and pondered over, all this is fully known by the tathagata, by-the-such-come. For this reason he is called the tathagata, the-such-come [*who-is-in-the-world-but-not-fooled-by-the-world*].

[2] Whatever the tathagata utters, speaks and proclaims between the day of his awakening and the day of his passing-away, all that is just so and not otherwise.  
For this reason he is called the tathagata.

[3] Oh bhikkhus, as the tathagata speaks so he does; as he does so he speaks.  
For this reason he is called the tathagata.

[4] Oh bhikkhus, in the entire world with its devas, maras and brahmas, together with its host of recluses and brahmins, devas and people, the tathagata is the jina, the-conquerer; the all seeing, and the all accomplished.  
For this reason he is called the tathagata.

121

Majjhima nikaya. Selected passage.

[1] Ananda, whatever should be done for shravakas, for-those-who-listen by a caring teacher who seeks their wellbeing and is compassionate, that i have done for you.

[2] Here are the roots of trees.  
Here are empty places.  
Be not neglectful, lest you regret it later.  
This is our instruction to you.  
Thus spoke the exalted one.

[3] Delighted, the venerable ananda rejoiced in what the exalted one had said.

122

Itivuttaka. Selected passage.

[1] I see no other hindrance, such as this one hindrance of avijja, of-unseeing-and-unknowing, obstructed by which people go around in circles for a long time.

123

Samyutta nikaya. Selected passage.

[1] That which we will, that which we intend, and that by which we are preoccupied, all that is the objective support of avijja, of-not-knowing-and-seeing-non-self.

If there is an object, there is a foothold for not-seeing.  
Growing on this foothold, there is rebirth and the renewal of unawakened-existence in the future.

124

Digha nikaya. Selected passage.

[1] The birth of living beings in this or that state of unawakened-existence; their being born; their conception; their arising into existence, and the appearance of the khandhas, of-the-fivefold-complex [*of-sensations-feelings-memories-desires-and-basic-unseeing*], together with the arising of the sense organs, is called birth.

125

Samyutta nikaya. Selected passage.

[1] It is not possible for someone to explain the passing away from one unawakened-state-of-existence and the arising into a new unawakened-state, nor the growth, increase and development of vinnana, of-unawakened-knowing independent of form-appearance [*rupa*], feeling [*vedana*], memory [*sannya*], and desire [*sankhara*].

126

Anguttara nikaya. Selected passage.

[1] Caught up in greed;  
resentful because of ill-will;  
blinded by unseeing-and-ignorance,  
and with their awareness ensnared and overwhelmed,  
people aim at their own ruin;  
at the ruin of others,  
and the ruin of both,  
and they experience much anguish and grief.  
But if greed, ill-will and and unseeing are overcome, people aim neither at their own ruin, nor at the ruin of others, nor at the ruin of both and they experience no anguish nor grief.  
This is nirvana, the-cool-and-free  
visible here and now in this very life  
that is timeless; inviting; attractive, and  
directly knowable by those who look.

127

Anguttara nikaya. Selected passage.

[1] Just as a rock of solid mass remains unshaken by the wind, so too neither visible forms, nor sounds, nor scents, nor tastes, nor tactile sensations, neither the desired nor the undesired can cause such a person, who-knows-non-self to waver.  
Established is their awareness and gained is freedom.

128

Anguttara nikaya. Selected passage.

[1] Oh bhikkhus, what is the power of forethought?

If some-one should think:

Harmful conduct in deed, word and thought inevitably bears unpleasant fruit both in this life as well as in future, and as a result of this consideration, that person then gives up harmful conduct in deed, word and thought, and develops beneficial conduct while remaining clear and aware. This is called the power of forethought.

129

Anguttara nikaya. Selected passage.

[1] One who is generous, gives a fourfold benefit:

He contributes to the long life; appearance; happiness, and strength of others.

And for this reason, long life, good appearance, happiness and strength will come to pass for them as well be it among devas or human beings.

130

Majjhima nikaya. Selected passage.

[1] If an arahat, a-noble-one experiences a feeling that is either pleasant or painful, or neither pleasant nor painful, and in knowing that it is impermanent does not grasp after it-as-self; does not dwell on it-as-self, and who is unfettered by it, and he experiences such feelings be it a feeling limited to the body or to life, knowing that he is feeling such a feeling, he then knows that all this has been felt here without any grasping-at-as-self and at the end of life when the body breaks up, will become cool.

131

Anguttara nikaya. Selected passage.

[1] Through the overcoming of the three attitudes of greed [*lobha*]; ill-will [*dosa*]; and unknowing [*moha*] one is able to overcome birth, old age and death.

- [2] Again, through the overcoming of three fetters:
- i] of mistaken view regarding one's own body-as-self-or-as-belonging-to-self;
  - ii] of closed-minded doubt-regarding-awakening-and-the-method-leading-there-to, and
  - iii] of attachment to rule and ritual-as-ends-in-themselves, one is able to overcome greed, ill-will and unawareness.

- [3] And by overcoming the three fetters of:
- i] mistaken thinking, ii] harmful living, and iii] procrastination, one is able to overcome the mistaken views regarding: i] one's own body-as-self;
  - ii] of closed minded doubt, and iii] of attachment to rule and ritual-as-an-end-in-itself.

132

Samyutta nikaya. Selected passage.

- [1] Oh bhikkhu, if someone teaches the dhamma for the turning away and overcoming of unawakened-knowing, for the overcoming of appearance, feeling, perception, desire and thinking, and the non grasping at these-as-self, one may properly call such a bhikkhu one who is a true teacher of dhamma.

- [2] If he is practicing the path himself for the turning away from appearance and so on, for the non grasping at them, and for the overcoming of them-as-self, one may fittingly call such a bhikkhu, one who is practicing the method of dhamma.

- [3] If he is liberated by turning away, and through non grasping at all this-as-self, one may fittingly call such a bhikkhu one who has here and now directly-realized nirvana, the-cool-and-liberating.

133

Digha nikaya. Selected passage.

- [1] Words are but names, expressions, terms of speech and designations commonly used in the world which the tathagata, the-one-who-lives-in-suchness, uses but is not fooled thereby.

134

Digha nikaya. Selected passage.

- [1] Oh bhikkhus, there are four ways of answering questions. There are:
- i] Questions requiring a direct answer.
  - ii] Questions requiring an explanation.

- iii] Questions answered with another question.
- iv] And questions requiring no answer, because they do not apply.

135

Itivuttaka. Selected passage.

[1] Bhikkhus, there are two states of nirvana.

- i] The state of nirvana with the remainder of the objects of grasping-as-self.
- ii] And the state of nirvana without the remainder of objects of grasping-as-self.

[2] And what, oh bhikkhus is the state of nirvana with remainder of the objects of grasping?

In this case, oh bhikkhus, when a bhikkhu is an arahat, a-nobly-freed-one; who has overcome the fetters; who has fulfilled the brahma-cariya, the-sublime-life; who has done what had to be done; who has put down the burden; who has directly-realized the benefit for themselves; who has overcome the fetter of conditioned-existence, and who is freed through liberating-direct-knowing, in him the sense faculties still remain, having not yet departed, so that through them he experiences pleasant and painful sensations and undergoes happiness and pain.

In him the overcoming of greed, ill-will, and unseeing is called the state of nirvana with remainder of the objects of grasping-as-self.

[3] And what, bhikkhus is the state of nirvana without remainder of the objects of grasping?

In that case, oh bhikkhus, when a bhikkhu is an arahat, a-nobly-freed-one; who has overcome the fetters; who has fulfilled the brahma-cariya, the-sublime-life; who has done what had to be done; who has put down the burden; who has directly-realized the benefit for themselves; who has overcome the fetter of conditioned-existence, and who is freed through liberating-direct-knowing, for him, all that is sensed no longer entices him-as-a-permanent-self.

This is called the state of nirvana without remainder of the objects of grasping-as-self.

Bhikkhus, these are the two states of nirvana, the-two-states-of-the-cool.

## Digha nikaya. Selected passage.

[1] Oh bhikkhus, even though he has cut through the flow of unenlightened-being, the body of the tathagata remains. For so long as his body remains, both devas and humans shall see him.  
But when his life duration ends at the breaking up of the body, then devas and humans will see him not.

## Anguttara nikaya. Selected passage.

[1] Dona then approached the exalted one and said:  
Sir, are you a deva?  
No, oh brahman, i am not a deva.

[2] Then are you a gandharva?  
No, oh brahman.

[3] Then are you a yakkha?  
No, oh brahman, i am not a yakkha.

[4] Then are you a unawakened-human-being? No, oh brahman, i am not a unawakened-human.

[5] But you have answered: no, to all my questions.  
Who are you then, oh sir?

Oh brahman, those very faults, that if they had not been overcome in me would have caused me to be an un-awakened-deva, gandharva, yakkha or human, those very faults have been overcome in me, cut off at their root and made like the stump of a palm tree that can arise no more.

[6] Just as a blue, red, or white lotus when born in the water, matured in the water and risen above the water stands unsoiled by the water, so too, oh brahman, although born in the world and matured in the world, i have overcome the world, and stand unsoiled by the world.  
Oh brahman, know that i am a buddha, know-that-i-am-fully-awakened-and-enlightened.

## Samyutta nikaya. Selected passage.

[1] Since the tathagata, the-such-come, is the ineffable and supremely enlightened-being and the realizer of the supreme, it is impossible to say of him that after his passing away, or even during his life, that the tathagata

exists or does not exist, or that he both exists and does not exist, or that he neither exists nor does not exist.

139

Majjhima nikaya. Selected passage.

[1] Oh vaccha, if a fire were burning in front of you, would you know it?

Yes, noble gotama.

And would you know why it was burning?

Yes, because it depends on grass and sticks.

And if it went out, would you know that?

Yes, noble gotama.

And after it went out, would you know in which direction the fire had gone, be it to the east, the west, the north or the south?

But noble gotama, this question does not apply, for the fire burns depending on grass and sticks. So when the fuel is consumed and there is no further supply, it is said to have gone out.

In the same way, oh vaccha the dependently-arisen-sensation, feeling, memory, volition and awareness by which one in describing the tathagata, might try to describe him, all that has been overcome-as-self by the tathagata, cut through at the root, made like a palm tree stump, and unable to arise any more-as-self.

The tathagata is free from description in terms of dependently-arisen sensation, feeling, memory, volition and thinking.

He is deep, immeasurable, unfathomable like the great ocean.

Arise, does not apply to him.

Nor does not-arise apply to him.

Nor does both arise and not-arise, apply to him. Nor does neither arise nor not-arise, apply to him.

140

Digha nikaya. Selected passage.

[1] Vasettha, one who has mindful-reliance in the tathagata, and who is settled, rooted, established and firm in that mindful-reliance, such that it cannot be shaken by any wanderer, nor brahman, nor deva, nor mara, nor brahma, nor by anyone in the world.

That person may then say:

I am the exalted one's heir, born of the teaching, born of the dhamma, created by dhamma and heir to the dhamma, heir-to-the-real.

And why is this?

Because Vasettha, the name tathagata, the-such-come is synonymous with the name:

i] dhamma-kaya, the-reality-nature;

as well as with the name:  
ii] brahma-kaya, the-sublime-nature,  
and with the name:  
iii] dhamma-svabhava, the naturally-abiding-reality;  
iv] and brahma-svabhava, the naturally-abiding-sublime-one.

141

Anguttara nikaya. Selected passage.

[1] At such a time when the noble disciple contemplates the tathagata, the-such-come, at such time his awareness is free of greed, ill-will and unclarity.

142

Majjhima nikaya. Selected passage.

[1] Oh bhikkhus, such is the dhamma, such-is-the-real; directly, openly, and well proclaimed by me that is knowable and free of padding.

[2] In this dhamma well proclaimed by me, even those who have only devoted-awareness and caring for me are destined for the deva realm.

143

Digha nikaya. Selected passage.

[1] The exalted one then gave gradual guidance, that is to say, he spoke on generosity;  
good-conduct, and the deva-realms.

[2] He then spoke on the danger, futility and harm in grasping at sensations-as-the-self, and the advantages of letting-go.

[3] So that when the exalted one perceived that the awareness of his listener was ready, open, and free of obstruction, inspired and clear, he would then explain the exalted teaching that is characteristic of the buddhas, the-awakened-ones, that is to say, the teaching:  
i] about dukkha, that-which-is without lasting satisfaction-and-security;  
ii] about its samudaya, the-origin-of-dukkha;  
iii] about its nirodha, the-overcoming-of-dukkha, and  
iv] about the magga, the-method-and-path-of-overcoming-dukkha-and-freedom.

144

Anguttara nikaya. Selected passage.

[1] What is the benefit resulting from the development of penetrating-insight?

Direct-knowing is the benefit resulting from the development of penetrating-insight.

[2] And what is the benefit resulting from the development of direct-knowing?

The overcoming of avijja, of-fundamental-darkness-of-unseeing-and-ignorance is the benefit resulting from the development of direct-knowing.

145

Samyutta nikaya. Selected passage.

[1] Even after the five lower fetters-of:

- i] the-view-permanent-self-where-there-is-no-permanent-self;
- ii] doubt-in-reality-of-dharma and awakening [bodhi, buddha];
- iii] attachment-to-rules, rituals-and-social-linguistic-conventions-as-ends-in-themselves,
- iv] attachment-to-sublime-states-of-awareness-[rupa-loka]-as-self;
- v] attachment-to-formless-states-of-awareness-[arupa-loka] as-self-have disappeared in the noble disciple, there still remains a slight and as yet to be overcome remnant of the i-am conceit, the i-am desire, and the i-am tendency as-true-or-permanent-self.

146

Anguttara nikaya. Selected passage.

[1] Just as the footprints of all creatures are surpassed by the elephant's footprint, and the elephant's footprint is the greatest among them, so too amongst all the various beneficial qualities, the beneficial quality of attentive-awareness is the foundation-and-condition. It is attentive-awareness, that is the greatest among them all.

147

Anguttara nikaya. Selected passage.

[1] Friendship, association, and intimacy with the-good-and-noble is the whole of the brahma-cariya, the-sublime-life.

[2] It is because of friendship with the good-and- noble that living beings who are liable to birth are freed from birth; who are liable to aging, decay and death are freed there from.

[3] And thus should you train yourselves:

I will maintain friendship, association and intimacy with the good-and-noble!

[4] And in order to do so, one thing must be carefully developed, that is to say:

.A pleasing disposition through mindful-awareness.

148

Anguttara nikaya. Selected passage.

[1] By associating with unwise persons, comes listening to unwise advice  
followed by unwise thinking;  
then distraction and mental confusion;  
then lack of self responsibility;  
then harmful action in deed, word and thought; then the five hindrances,  
and  
then mistaken grasping at existence-as-the-true-and-permanent-self.

[2] However, by associating with wise persons, comes listening to good  
advice;  
then devoted-attention;  
then wise consideration;  
then non-distraction and clear awareness;  
then self responsibility;  
then the threefold beneficial action-of-thought-word-and-deed;  
then the four conditions of mindful-awareness of-the-non-selfness-of-  
sensations-feelings-desires-thoughts;  
then the seven factors of enlightenment, and then complete-freedom  
through penetrating insight.

149

Samyutta nikaya. Selected passage.

[1] The instructed noble listener does not regard rupa-or-appearance as the  
self; nor the self as having appearance; nor appearance as being in the self  
nor the self as being in appearance.

[2] Nor does the noble listener regard:  
sensation-feeling;  
perception-and-memory;  
intention-and-desire;  
thought-conception-and-awareness,  
in these ways.

[3] He knows each of these five khandhas, these-five-complexes, as it truly  
is as:  
impermanent, insecure, non-self,  
conditioned and mortal.

[4] He does not approach them, nor grasp at them, nor think:  
This is my self.

And this understanding is conducive to his happiness and wellbeing for a long time.

150

Anguttara nikaya. Selected passage.

[1] Few are the beings born again among humans.

[2] Far more numerous are those born elsewhere than among humans.

151

Majjhima nikaya. Selected passage.

[1] And what is old age and death-for-the-unawakened?

[2] Whatever for this or that type of living-being is aging, weakness, breaking up, wrinkling of the skin, dwindling life duration and weakness of the sense faculties is called old age-for-the-unawakened.

[3] And whatever for this or that individual-being in this or that state of existence is the falling away, the decease, the breaking up, the dissolution, the mortality, death, passing away, and breaking up of the complexes, of-sensations-feelings-memories-desires-and-thought, and the putting down of the body is called death-for-the-unawakened.

This is what is called old age and death-for-the-unawakened.

[4] And what is birth-for-the-unawakened?

Whatever for this or that individual-being in this or that life-form is the conception, the birth, the descent, the making of, and the appearance of the complexes, and the acquiring of the sense spheres, is called birth-for-the-unawakened.

[5] And what is the state of unawakened-existence?

There are three states of unawakened-existence

i] the sensuous state [*kama-loka*] of unawakened-existence;

ii] the pure form state [*rupa-loka*] of unawakened-existence;

iv] and the formless state [*arupa-loka*] of unawakened-existence [*samsara*].

[6] And what is grasping for-the-unawakened?

There are four graspings:

i] The grasping at sensations;

ii] the grasping one-sided-speculative views-as-real-and-true,

iii] the grasping at rule, ritual, social and linguistic conventions-ends-in-themselves,

iv] and the grasping at a permanent-self-where-there-is-no-permanent-self.

[7] And what is desire-for-the-unawakened?

There are six kinds of desire:  
i] unawakened-desire for appearing-colour-form;  
ii] sound; iii] smell; iv] taste;  
v] touch, vi] and thought-as-a-permanent-self.

[8] And what is sensation-feeling-for-the-unawakened?  
There are six kinds of sensation-feeling-for the-unawakened:  
i] sensation-feeling due to seeing,  
ii] hearing, iii] smell, iv] taste, v] touch, vi] and awareness-as-a-permanent-self.

[9] And what is sensation?  
There are six kinds of sensation:  
a] seeing, b] hearing, c] smelling, d] tasting,  
e] touching and e] knowing-as-a-permanent-self.

[10] And what are the six sense spheres-for-the-unawakened? The senses of:  
i] eye, ii] ear, iii] nose, iv] tongue,  
v] body, and vi] awareness.

[11] And what is nama, that-which-knows-and-names, for-the-unawakened, and what is rupa, or-all-that-appears, for the unawakened?  
i] Feeling, ii] memory-recognition,  
iii] volition-desire, iv] sensation-feeling, and  
v] attentiveness are called nama, or-that-which-knows-and-names.

[12] While the four great-bases of:  
i] solidity, ii] fluidity, iii] heat, and iv] gas,  
and the forms based on them are called rupa, or-appearance.  
Such is nama, that-which-names-and-knows-as-a-permanent-self-for-the-unawakened.

[13] And what is unawakened-knowing-and-unseeing?  
There are six kinds of unawakened-knowing, namely:  
i] seeing, ii] hearing, iii] smelling,  
iv] tasting, v] touching, and vi] knowing.

[14] And what is volition-and-desire-for-the-awakened?  
It is threefold, that is to say, unawakened-volitional-desire through:  
i] deed, ii] word, iii] and thought.

[15] And what avijja, unknowing, unseeing-and- fundamental-ignorance?  
Whatever unseeing-unknowing-and-fundamental-ignorance there is in regard to:  
i] dukkha, dissatisfaction-and-insecurity;

ii] its origin;  
iii] its overcoming;  
iv] and the method of its overcoming.  
This is called the-fundamental-darkness-of-unseeing-unknowing-and-  
ignornace [*Pali: avijja; skt; avidya; Jp: mu-myō*].

152  
Majjhima nikaya. Selected passage.

[1] Oh bhikkhus, both in the past and the present, i teach but one thing:  
The overcoming [*nirodha*] of dissatisfaction- insecurity-and-suffering  
[*dukkha*].

153  
Samyutta nikaya. Selected passage.

[1] Noble gotama, is dukkha, or-dissatisfaction-and-insecurity caused by  
oneself?  
No, kassapa.

[2] Then is it caused by another?  
No, kassapa.

[3] Then is it caused by both oneself and another?  
No, kassapa.

[4] In that case, has the dukkha that is caused neither by oneself nor by  
another, come about through mere chance?  
No, kassapa.

[5] Then is it the case that there is no dukkha at all?  
No, oh kassapa, it is not the case that there is no dukkha, for there is  
dukkha indeed.

[6] Well then, is it the case that the noble gotama neither knows nor sees  
the nature of dukkha?  
No, it is not the case, that i do not know and see dukkha, for indeed i do  
know and see it.

[7] But, oh noble gotama, to all my questions,, you have answered:  
No.

And yet you have said that you know and see dukkha.  
Then may the exalted one explain dukkha.  
May the exalted one explain dissatisfaction-and-insecurity to me?  
May he teach me concerning dukkha?

[8] Now, whosoever says that the one who does a deed is the same as the one who experiences its result, is thereby saying that since the beginning of that being, dukkha was caused by oneself.

And this amounts to eternalistic view.

[9] Again, whosoever says that the one who does a deed is entirely different from the one who experiences its result is thereby saying that when a being is effected by dukkha, that dukkha was then caused by another.

And this amounts to the nihilistic view.

[10] Oh kassapa, avoiding both these dead end views, the tathagata teaches dhamma by means of the middle.

154

Samyutta nikaya. Selected passage.

[1] Bhikkhus, suppose there existed a large, massive and solid rock one unit long, one unit wide, one unit high, without any fissure or flaw.

[2] And suppose, at the end of every hundred years a man should come and polish the rock with a silken cloth, so that the rock would then wear away and vanish slower than one world-age.

[3] However, bhikkhus, many such world-ages have passed away, many hundreds, thousands, and hundreds of thousands of them.

And why is this?

Because, bhikkhus, inconceivable is samsara, the-constant-round.

[4] Inconceivable is the first beginning of the constant-round of beings who are rushing and hastening through the round of unawakened-existence obstructed by unseeing, and caught up in attachment-due-to-unseeing.

155

Anguttara nikaya. Selected passage.

[1] Oh friend, i say in this fathom long body with its perception and diverse-knowing there is:

i] the world-as-perceived-through-not-seeing-its-true-nature;

ii] there is the origin of the world-of-unseeing;

iii] there is the overcoming of the world-of-unseeing;

iv] and there is the method leading to the overcoming of the world-of-unseeing.

156

Anguttara nikaya. Selected passage.

[1] Unawakened-awareness [*Skt: vijnana; Pali: vinnana*] is luminous-in-its-true-nature, but is obscured by acquired defilements.  
The uninstructed ordinary person does not understand this as it truly is.  
Therefore, i say that for such a person there is no development of awakened-awareness.

[2] Unawakened-awareness is luminous-in-its-true-nature, and is not effected by acquired defilements.  
The instructed the instructed-noble [*arya*] disciple, understands this as it truly is.  
Therefore, i say that for such a person, there is development of awakened-awareness.

157

Majjhima nikaya. Gopaka-moggallana-sutta. Selected passage.

[1] There is not one single bhikkhu or brahmin who is completely and fully possessed of all the qualities which are possessed by the exalted one, the noble one, the fully awakened one.

[2] For the exalted one is:  
i] the source of the method-and-practice;  
ii] the source of the unknown method;  
iii] the one who knows and sees, and  
iv] the one who perceives the method-leading-to-liberation-and-freedom.

[3] Because of this, those who-listen-and-hear [*Skt: shravaka*] are able to dwell following this method-and-practice here and now, and are able to maintain it here after.

158

Itivuttaka. Verses of inspiration. Selected passage.

[1] There are three kinds of persons found in the world. What are the three?  
There is one who is:  
i] like a drought;  
ii] one who is like a local rain shower,  
iii] and one who is like a all pervading and universal shower of rain.

[2] And how is a person like a drought?  
In this case a person is not one who gives to everyone alike, who does not give food and drink, clothing and transport, flowers, scents and ointments, beds, housing and light to monks and brahmins nor to wretched and needy beggars.

In this way a person is like a drought.

[3] And how is a person like a local rain shower? In this case a person gives to one but not to another be they monks, brahmins or wretched beggars.  
In this way a person is like a local rain shower.

[4] And how is a person like an all pervading and universal shower of rain? In this case a person gives to all, be they monks, brahmins or wretched and needy beggars.  
In this way a person is like a universal shower of rain.  
These are three kinds of persons found in the world.

159

The Dhammapada. Verse six.

[1] Some do not know that by quarreling we are caused to perish.  
But those who know this are thereby at peace.

160

The Dhammapada. Verse eight.

[1] Those who dwell:  
i] seeing impermanence in what is impermanent; ii] with their faculties protected;  
iii] moderate in food;  
iv] with devotion [*in the saddharma-ta*], and  
v] with balanced-effort,  
are not overwhelmed by mara, by-the-mortal-one, even as rock is not overwhelmed by the wind.

161

The Dhammapada. Selected Passage. Verse nine and ten.

[1] Those who are unaware,  
who lack self restraint,  
and are untruthful,  
are not worthy of the robe.

But those who are aware,  
who are self restrained,  
and truthful are worthy of the robe.

162

The Dhammapada. Selected Passage. Verse twelve.

[1] In what is essential  
they see as essential,  
and in what is non essential

they see as non essential.  
Those who live with such  
understanding  
go to the very essence.

163

The Dhammapada. Verse fourteen.

[1] Just as a well thatched house  
is not penetrated by rain.  
So too, a well developed awareness  
is not overcome by  
attachment-to-things-as-self.

164

The Dhammapada. Verse fifteen and sixteen.

[1] They are sorrowful both here and hereafter, the doer of harm is sorrowful  
in both,  
sorrowful and remorseful at seeing  
the harm resulting from their actions.

They are joyful both here and hereafter,  
the doer of what is beneficial is joyful in both, joyful at seeing the benefit of  
their actions.

165

The Dhammapada. Verse seventeen.

[1] They are tormented both here and hereafter the doer of harm is  
tormented in both.  
Tormented by the thought:  
I have done harm,  
and tormented  
at having entered unpleasant  
states of existence.

166

The Dhammapada. Verse eighteen.

[1] They are happy both here and hereafter,  
the doer of what is beneficial is happy in both. Happy at the thought:  
I have done what is beneficial,  
and happy at having gone to pleasant states.

167

The Dhammapada. Verse nineteen.

[1] Even though learned in what  
brings about wellbeing,  
if they lack mindful-awareness  
they are like a cowherd  
who only counts the cows of others.  
For them there is not the blessing  
of direct-insight.

168

The Dhammapada. Verse twenty one.

[1] Awareness-of-non-self is the path  
of the deathless, and  
unawareness is the path of death.  
The aware die not,  
but the unaware are as if dead already.

169

Dhammapada. The ovada patimokkha. Part A. Verse one hundred and  
eighty two.

[1]

- i] Rare is human birth.
- ii] Rare is the life of mortals.
- iii] Rare is it to hear the saddharma,  
the wondrous-reality and,
- iv] Rare is the arising  
of the buddhas,  
the-fully-awakened-ones.

170

Dhammapada. The ovada patimokkha. Part B. Verse one hundred and  
eighty three.

[2]

- i] Cease to do what is harmful,
- ii] Learn to do what is beneficial, and
- iii] Clarify the mind.
- iv] This is the teaching of the buddhas,  
the-fully-awakened-ones.

171

Dhammapada. The ovada patimokkha. Part C. Verse one hundred and  
eighty four.

[3]

- i] Patience is the highest austerity, and
- ii] Nirvana is the highest over all  
say the buddhas.
- iii] Whoever harms another has  
not truly gone forth, whoever  
oppresses others is not a seeker.

172

Dhammapada. The ovada patimokkha.  
Part D. Verse one hundred and eighty five.

[4]

- i] With respect, non harming and  
basic wellbeing as your guide,
- ii] Together with moderation in eating,  
a secluded dwelling, and  
the development of awareness,
- iii] This is the teaching of the buddhas,  
the-fully-awakened-ones.

174

Vinaya pitaka. Selected passage.

[1] Now sona, what would you say,  
when the strings of your lute  
are neither too tight nor too slack  
but strung in balance  
would your lute then produce music,  
would it then be suited to be played?  
Yes it would, sir.

[2] Then, oh sona,  
in the same way, too much effort  
makes one vulnerable to grandiosity,  
while too little effort  
makes one vulnerable  
to apathy.

[3] Therefore oh sona,  
may you maintain balanced effort,  
master your faculties,  
and make this your aim.

175

Mahavagga. Vinaya pitaka. Selected passage.

[1] Oh bhikkhus, the following is called growth in the training of the ariyas, the-noble-ones, that is to say, when having seen our fault as it is, we then acknowledge it as it is.

[2] This is the appropriate thing to do for the sake of future training, and future growth.

176

Vinaya pitaka. Selected passage.

[1] Oh Upali, a bhikkhu who wishes to guide others needs to acquire the following five qualities, that is to say:

- i] I will speak at the appropriate time, not at the inappropriate time.
- ii] I will speak truthfully, not falsely.
- iii] I will speak calmly, not harshly.
- iv] I will speak for the gain of others and not for their loss.
- v] And i will speak kindly, not unkindly.

177

Anguttara nikaya. Selected passage.

[1] Oh sir, what is the reason and cause that the liberating message of the saddhamma, of-the-supremely-real, does not last long after the pari-nibbana, the passing-away of the tathagata, the-such-come?

Oh kimbila, in regard to this, after the pari-nibbana of the tathagata, if the bukkhus, the bhikkhunis and householders both men and women:

- i] live disregarding the teacher and are unmindful of him;
- ii] live disregarding the dhamma, the-path, and are unmindful of the dhamma;
- iii] live disregarding the sangha, the-community-of-the-noble-ones and are unmindful of the sangha, and
- iv] live disregarding and unmindful of the training in meditative-awareness, effort, and caring-concern.

This, oh bhikkhus is the reason and cause that the liberating message of the saddhamma does not last long after the pari-nibbana of the tathagata.

178

Majjhima nikaya. Selected passage.

[1] If when perceiving appearances with the eye; sounds with the ear; odors with the nose;

tastes with the tongue; touch with the body,  
and mental objects with awareness,  
one does not grasp-them-as-self  
either in whole nor in part, and one  
sees through all that which is the result  
of unseeing, which might give rise to grief;  
to harmful and un-beneficial states,  
and to attachment-to-self-where-there-is-no-permanent-self, then one  
dwells in awareness of one's sensations-as-non-self, and in this way  
maintains balance with regard to sensations,  
for when practicing this noble balance [*the middle way*] in all sensations,  
one feels pure comfort-and-ease in one's heart.

179

Digha nikaya. Selected passage.

[1] Oh king, how is a bhikkhu endowed with attentive-awareness?  
In this case, a bhikkhu is aware in moving forwards and backwards;  
in looking forwards and around;  
in bending, stretching; in wearing the inner and outer robe and bowl;  
in eating and drinking; in chewing and tasting;  
in the elimination of wastes;  
in walking, standing, sleeping and waking up;  
in speaking and in remaining silent.  
In this way a bhikkhu is endowed  
with attentive-awareness.

180

Samyutta nikaya. Selected passage.

[1] Suppose a man with good eyesight was to watch the many bubbles  
rapidly carried along on the surface of the Ganges river and carefully  
observed and examined them so that having carefully examined them, he  
would see them as empty-of-separate-reality, ephemeral,  
and fleeting.

[2] In the same way does a bhikkhu observe all appearances, feelings,  
memories, desires and thoughts be they past, present or future, far or near.  
He carefully observes and examines them, so that having carefully  
examined them, he sees them as non-self, ephemeral and fleeting.

181

Samyutta nikaya. Selected passage.

[1] Oh bhikkhus, there are five indriyas, five--inherent-capacities.  
What are the five?

- i] They are: saddha-indriya, the-capacity-for-reliance-and-devotion;
- ii] Virya-indriya, the-capacity-for-effort;
- iii] Sati-indriya, the-capacity-for-attentive-awareness;
- iv] Samadhi-indriya, the-capacity-for-meditative-concentration, and
- v] Panna-indriya, the-capacity-for-insight.

[2] And bhikkhus, what is this capacity for reliance?  
Herein, bhikkhus, a noble-disciple has devotion in the awakening-and-enlightenment of the tathagata as follows:

Such is the exalted one, the arahat,  
the balanced and fully enlightened one,  
living with vision, completely open,  
the eye of the worlds, the supreme guide  
of people willing to learn,  
the teacher of devas and humans,  
the enlightened one, the exalted one.

Oh bhikkhus, this is called the capacity for reliance.

[3] And bhikkhus, what is the capacity for-effort? Herein a noble-disciple  
lives putting forth effort.

By dispelling harmful thoughts and encouraging beneficial thoughts he lives  
consistently, continually advancing and subduing the obstacles to beneficial  
thoughts.

Oh bhikkhus, this is called the capacity for effort.

[4] And bhikkhus, what is the capacity for attentive-awareness?  
Oh bhikkhus, herein a noble-disciple is aware, possessing surpassing skill,  
attentively-aware of actions in deed and word-and-thought.

Oh bhikkhus, this is called the capacity for attentive-awareness.

[5] And bhikkhus, what is the capacity for meditative-concentration?  
Oh bhikkhus, herein a noble-disciple by making non-distraction on the  
object of awareness, he gains meditative-concentration and one-pointed-  
awareness.

Oh bhikkhus, this is called the capacity for meditative-concentration.

[6] And bhikkhus, what is the capacity for-insight?  
Oh bhikkhus, herein a noble disciple has gained insight. He possesses  
deeper insight into the arising and passing away of phenomenal-realities,  
and the deeper insight of the noble-ones which penetrates into the means  
leading to the complete overcoming of dukkha, of-dissatisfaction-and-  
insecurity.

Oh bhikkhus, this is called the capacity for insight.

Oh bhikkhus, these are the five capacities [*Pali: panca-indriya*].

182

Samyutta nikaya. Selected passage.

[1] Oh bhikkhus, suppose there is a peaked hall with a window facing east so that the rays of the rising sun enter and fall upon the wall.

Upon which wall do they fall?  
Upon the western wall, oh exalted one.

[2] In the same way, oh bhikkhus, the saddha, the-reliance-and-devoted-awareness of unnabha the brahmin towards the tathagata, is stable, grounded, established and firm, not to be uprooted by anyone in the world, be they a wanderer or a brahmin.

[3] And bhikkhus, if the brahmin unnabha should pass away, then at that time there is no fetter, bound by which he would return [*anagamin*] to the world-of-unseeing.

183

Sutta nipata. Selected passage.

[1] Just as vak-kalin; alavi-gotama,  
and bhadra-vudha ,  
all gained liberation through saddha,  
through-reliance-and-devoted-mindfulness.

So too, shall you oh pingiya, also gain liberation through saddha, through-reliance and thus shall you cross over to the other-shore beyond birth and death.

184

Anguttara nikaya. Selected passage.

[1] There arises in the world,  
the tathagata, the arhat,  
the balanced and fully awakened one,  
living with vision, completely open,  
the eye of the worlds,  
the supreme guide of people willing to learn,  
the teacher of devas and humans,  
the enlightened one, the exalted one.

[2] And he speaks thus:  
Come! This is the means.  
This is the way that i have followed,  
so that having directly realized

through penetrating insight  
the incomparable plunge  
into the brahma-cariya,  
into-the-sublime-life,  
i have then made it known.

[3] Come and follow this way,  
so that having directly realized  
with penetrating insight  
the incomparable plunge  
into the sublime life-for-your-selves,  
you may also dwell therein.

[4] Thus does the teacher  
teach the dhamma, and the others  
follow it for the sake of suchness.  
And these number in the many hundreds,  
thousands, and hundreds of thousands.

[5], And since this is the case, oh brahman,  
what do you think, does the benefit  
flowing from the act of going-forth  
benefit merely one person  
or does it benefit many persons?  
Indeed, oh gotama, the benefit flowing  
from the act of going-forth,  
benefits the many.

185

Samyutta nikaya. Selected passage.

[1] Oh bhikkhus, at one time, the dasa-rahās  
had a large drum called the summoner;  
however, when it began to split,  
the dasa-rahās repaired it each time with a peg,  
so that eventually the original drumhead  
disappeared and only the framework of pegs remained.

[2] Oh bhikkhus, so too will it come to pass in the future, that those suttas,  
those-teachings spoken by the tathagata which are deep, profound in  
meaning, other-than-this-world,  
and concerned with emptiness-of-separate-reality, will not be listened to as  
they are spoken;  
will not be given ear to; will not be conducive to thoughts of profound-  
direct-knowing,

and will not be held as the teachings which should be learned and mastered.

[3] Instead, oh bhikkhus, those suttas, those-teachings, which are created by writers;  
which are mere-speculation;  
which are concerned merely with words and phrases;  
which are outside-the-dhamma, outside-the-real; the unawakened-utterances of followers  
it is these that will be listened to  
as they are spoken, and it is these that will be held as the teachings which should be learned and mastered.

[4] In this way, the suttas spoken by the tathagata, which are deep, profound in meaning, other-than-this-world, and concerned with emptiness-of-separate-nature, will be covered-up.

186

Digha nikaya. Selected Passage.

[1] Oh bhikkhus, at the time when people live to eighty thousand years there will arise in the world an arahat, a fully awakened-one, an exalted-one named metteyya,  
the-caring-and-friendly-one,  
living with vision, completely open,  
the eye of the worlds, the supreme guide of people willing to learn, the teacher of devas and humans the enlightened one, and the exalted one, even as i am now arisen as an arahat, a fully awakened-one,  
living with vision, completely open,  
the eye of the worlds, the supreme guide of people willing to learn, the teacher of devas and humans, the enlightened one, the exalted one.

[2] And through his own surpassing knowing he will realize and make known this world with its devas, maras, brahmas, mendicants and brahmans, its devas and humans, even as i through my surpassing knowing make it known now.

[3] He will teach the dhamma and proclaim the brahma-cariya, the-sublime-life beautiful in the beginning, the middle and the end with the meaning and goal utterly fulfilled and clear even as i do now.

[4] He will lead a sangha, a-community of bhikkhus numbering several thousands even as i now lead a sangha of bhikkhus numbering several hundreds.

187

Majjhima nikaya. Selected passage.

[1] Malunkya-putta, suppose a man was struck by a arrow soaked in poison and his close friends and family were to call a physician and healer. Then suppose the man were to say:

I will not have the arrow removed until i know about the man who shot the arrow,

his name and family;

whether he is short, tall or of middling height;

until i know whether he is of dark or light complexion and his place of origin;

until i know whether it was a long bow or cross bow;

until i know about the bow string whether it was made of a creeper, a reed, a tendon, or of hemp, or of a sap tree;

until i know about the arrow, be it a shaft of a reed, or a tree sappling;

until i know about the feathers whether they are those of a vulture, a heron, a falcon, a peacock or a hook bill;

until i know whether the arrow was bound with the tendon of an ox, a buffalo, a deer or monkey; until i know whether the arrow be an ordinary arrow, a razors edge, a splinter, the tooth of a calf, a javelin or a barbed arrow.

Oh malunkya-putta, that man would surely die before he knew all this.

[2] In the same way, malunkya-putta, if someone should say:

I will not lead the brahma-cariya, the-sublime-life under the exalted one until he reveals to me whether the world is eternal or not;

whether life and the body are identical or whether life is one thing and the body another; whether the tathagata exists after death or not; whether the tathagata both exists and does not exist after death; or whether the tathagata neither exists nor does not exist after death.

Indeed that person would die before the tathagata would reveal all this.

[3] Oh malunkyaputta, to say that the brahma-cariya, the-sublime-life depends on resolving such opposing views as to whether the world is eternal or not and so on, is not the middle-way. Rather, i am one who teaches the following:

Regardless of whether the world is eternal or not, there is birth, old age, death, sorrow, grief, lamentation and despair, and it is the overcoming of these that i teach.

188

Mangala sutta. The blessing teaching. Khuddaka-patha.

[1] Such i heard. At one time.The exalted one was dwelling in the jeta grove,  
in anathapindika’s pleasure park, near the city of savatthi.

Towards the end of the night, a certain deva whose brilliance illuminated the  
entire jeta grove, approached the exalted one, greeted him and stood to  
one side. So standing, he addressed the exalted one in verse saying:

Many devas and people,  
who in their longing for security  
wonder what is the source of  
good fortune and blessing.

What then is the highest blessing?

Not to be influenced by the unwise but to be influenced by the wise and to  
honor those worthy of honor.  
This is the highest blessing.

[2] To live in suitable places, to have performed beneficial deeds in the past  
and  
to live with balanced effort.  
This is the highest blessing.

[3] To be well informed in the arts and sciences, to be well developed in the  
training  
and to speak well.  
This is the highest blessing.

[4] To be supportive of mother and father,  
to be supportive of partner and family  
and to gain one’s livelihood  
without doing harm.  
This is the highest blessing.

[5] To be generous, to live in accordance  
with the dharma;  
to help one’s relations, and  
to live with a noble attitude.  
This is the highest blessing.

[6] To avoid harmful actions;  
to avoid abuse of intoxicants,  
and to keep one’s attention  
on the dharma, on-the-real.  
This is the highest blessing.

[7] To be respectful, humble and serene,  
and to hear the dharma at appropriate times.  
This is the highest blessing.

[8] To live with patience; to be grateful  
when corrected;  
to see the bhikkhus at appropriate times,  
and to discuss the dharma.  
This is the highest blessing.

[9] To live the the-sublime-life [*brahma cariya*] with balanced effort;  
to directly perceive the truths of the noble ones, and to realize overcoming.  
This is the highest blessing.

[10] Even though in contact with  
everyday things, to dwell undisturbed  
without sorrow and confusion.  
This is the highest blessing.

[11] Those who live in this way,  
will go through life safe and secure.  
This is the highest blessing.

189

Nidhi khanda sutta.  
Reserve of wealth teaching.

[1] One may place a reserve of wealth  
deep in a pit thinking:  
It will be there to aid me when  
there is a need,  
in case i am discharged from  
the service of the king;  
held to ransom by bandits;  
or overcome by debt, famine  
or accidents.

[2] Now what in this world truly  
constitutes a reserve of wealth?  
For even though placed deep in a pit,  
it may not be there in time of need.  
It may be moved; or its location  
forgotten; or nagas may take it;  
or yakkhas may carry it away;  
or hostile relations may dig it up;  
or it may vanish when unwatched;  
or it may disappear when one's  
good fortune is exhausted.

[3] But when a man or woman  
establishes a reserve of wealth  
through the practice of integrity;  
mindfulness, and insight;  
by making offerings to the shrines;  
by making offerings to the sangha;  
by making offerings to another person;  
by making offerings to guests;  
by making offerings to mother and father;  
and by making offerings to an elder  
brother and so on.

It is then that a reserve of wealth  
is truly established.

For even though everything else  
may be lost, removed or stolen by thieves  
this reserve of wealth always remains.

[4] For this reason, may the wise acquire  
this reliable reserve of wealth and  
gain the blessing thereof which  
is able to satisfy the wishes  
of both devas and people.

[5] Be it a pleasant appearance,  
or a pleasant voice,  
or mastery of possessions,  
or excellent relations,  
or a local kingdom,  
or an empire, a wheel turning realm  
or a deva realm.  
All such blessing may be acquired.

[6] As well as every human excellence,  
the pleasures of the deva realm,  
and even the realization  
of the unconditioned.  
All this may be acquired.

[7] Also one will have excellent friends  
and through attentive awareness  
will realize liberating insight.  
All this may be acquired.

[8] Also knowledge of the particular  
and general;

or knowledge of the liberations;  
or the ideal of the disciples and  
both kinds of enlightenment.

All this may be acquired.  
It is for this reason that the wise praise  
this great store of blessings.

190

Tirokudda sutta. Outside the wall teaching.

[1] Outside the walls the-departed  
stand and wait at the junction  
of roads, doors and gates.  
To their homes of old they go, but even  
though in their previous-homes  
a rich feast diverse in food and drink  
has been spread out, the-deceased  
who wait outside have been forgotten  
due to their past kamma, their-past-actions.

[2] But those who are still living,  
who are benevolent, and who  
at such times dedicate  
pleasing food and drink to their  
deceased relatives will create  
a cause for their wellbeing.

[3] And in response to this gift  
of food and drink offered to them,  
the spirits of those departed  
relations gathered there, will in return  
gladly bestow their blessing.

[4] Thus may our relatives live long,  
for puja has been performed  
and all will receive the blessing.

[5] No ploughing is found there,  
nor herding of cattle, nor selling,  
nor trade, nor golden coins  
are found there.

Upon that which is offered here  
the departed relations depend.

[6] For just as a shower of rain  
on a hill flows downward

into the valley,  
so too, that which is given here  
benefits the deceased  
even as river beds when full  
carry water to the sea.

[7] Therefore, with the thought:  
They [*the deceased*] gave to me,  
or they worked for me,  
or they were my relations,  
or my friends and my companions!  
May you then present offerings [*puja*]  
for the sake of the departed  
remembering what they did for you.

[8] Neither weeping, nor sorrow,  
nor mourning for relatives helps  
the deceased to remain.  
But when a gift is given  
to the [*ariya: the-noble*] sangha  
on their behalf it will benefit them  
both now and in the future.

[10] And so is revealed this dhamma  
for the benefit of deceased relations,  
and also how puja for the deceased  
is done-for-their-wellbeing  
which gives life to the bhikkhus as well.

191

Metta sutta. Caring and concern teaching. Khuddaka patha.

[1] For those who understand what is beneficial, and who wish a life of  
peace.

This is what needs to be done.  
May they be courageous, truthful,  
impartial, gentle, humble,  
without conceit, contented,  
easy to support, relaxed, moderate;  
with faculties calm, discreet,  
non-arrogant and impartial  
among the families, avoiding  
what the wise avoid.  
May all beings be safe and secure.

[2] May all that lives and breathes,

be they weak. strong, long, short,  
large, small, medium in size,  
wide, thin, seen or unseen;  
dwelling far or near; those born  
and those waiting birth.  
May all beings be safe and secure.

[3] No where and at no time may  
any deceive another,  
nor despise another,  
nor wish another suffering.  
For just as a mother at the risk  
of her own life protects her only child,  
may one develop boundless caring  
towards all beings  
above, below and all around,  
without hindrance, without violence  
and without any notion of ill-will.

[4] Whether standing, walking,  
sitting or reclining may all dwell  
here-and-now in this mindful-awareness  
called the brahma-vihara,  
the-sublime-dwelling.

[5] And thus free from harmful views;  
living with honor; with full vision, and no  
longer grasping at sensations-as-self,  
they will no longer arise  
in any unawakened state.

192

Ratana sutta. Treasure teaching. Khuddaka patha.

[1] May all the beings of earth and sky  
who are gathered here be at peace  
and listen mindfully to these words:  
Ever aware of people, may you [*devas and spirits*] extend your caring and  
protection  
to human beings who day and night  
present offerings.

For among all the treasures both here  
and hereafter even that of a celestial gem,  
non can compare to the tathagata,  
to-the-such-come.

For in the buddha, the-awakened-one,  
is this unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

[2] For the sakya-muni, the-sakya-sage,  
has found in samadhi, in-meditative-serenity,  
the passing-away-of-all-that-is-transient  
and has found the deathless without compare.  
For in the dhamma, in-the-real,  
is this unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

[3] The buddha, the leader of leaders  
has praised this cleansing-of-awareness,  
this samadhi with direct result.  
This is the samadhi beyond compare.  
In the dhamma is this  
unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

[4] The eight kinds of persons  
comprised of the four pairs of beings  
who are worthy  
of offerings [*ariya or noble ones*]  
and praised by the wise;  
who are the followers of the sugata,  
of-the-well-going-one;  
who are a source of great blessing  
for those who offer gifts.  
In the ariya-sangha, the-noble-community,  
is this unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

\*

[5] They dwell without attachment,  
in full communion, and aware,  
united and attentive.  
In the dispensation of gotama,  
they have realized their aim.  
and the deathless they have gained;  
they taste the cool that is free  
from loss-and-gain.  
In the sangha is this unsurpassed

treasure found.  
By this truth may you be  
ever safe and secure.

[6] As a pillar established deep  
in the earth remains unshaken  
by the four winds, so too i say  
is that accomplished person  
who has through effort realized  
the truths of the noble-ones.  
In the ariya-sangha is this unsurpassed  
treasure found.  
By this truth may you be  
ever safe and secure.

[7] Even though at times neglectful,  
still they see the truths  
of the noble-ones, described  
by the one of deepest insight  
and for this reason will never enter  
an eighth unawakened-becoming.  
In the noble-sangha is this  
unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

[8] With their deeper vision they go  
beyond the three mistaken-dhammas:  
i] the view that the body-and-mind is the self;  
ii] uncertainty regarding the real-nature,  
iii] and attachment to rules and rituals  
as ends in themselves.  
And thus have cut off the four states  
of distress and are never  
again capable of the six major crimes.  
In the noble-sangha is this  
unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

[9] Though still capable of harmful  
acts of deed, word and thought,  
they are not capable of denying-  
the-awakened-one and so proclaim  
that the state of peace has been seen.  
In the noble-sangha is this

unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

\*

[10] As in the early warmth of summer,  
a great tree is crowned with blossoms,  
so too for the wellbeing of all beings,  
the buddha reveals the saddhamma,  
the supremely-real leading to nibbana,  
leading-to-the-cool-and-liberated.  
In the buddha, in-the-awakened-one  
is this unsurpassed treasure found.  
By this truth may you be  
ever safe and secure.

[11] Such is the glorious one,  
the knower of the glorious,  
the giver of the glorious  
and the bringer of the glorious,  
who is unsurpassed, who is the teacher  
of the glorious dharma.  
In the buddha is this unsurpassed  
treasure found.  
By this truth may you be  
ever safe and secure.

[12] Consumed is their past-karma,  
the-results-of-their-past-unawakened-action,  
and their new-karma is without result.  
That very attachment-to-self  
that is productive of unawakened-existence  
has vanished from them.  
Consumed is the seed [*cause*] of samsara,  
the-constant-round,  
and no longer grasping-at-self  
they are unshakable.

*\*\*They are nibbuti,-cooled like this extinguished-lamp.\*\*  
[candle flame is extinguished in bowl of water as this line is recited, for the  
concluding ceremonial abhisheka-or-sprinkling of people and dwellings]*

In the noble-sangha is this unsurpassed  
treasure found.  
By this truth may you be  
ever safe and secure.

[13] May whatever beings  
of earth and sky who are gathered here,  
praise the tathagata, the-such-come;  
the buddha, the-awakened-one;  
the receiver of puja, of-offerings,  
from both devas and people.  
By this truth may you be  
ever safe and secure.

[14] May whatever beings  
of earth and sky who are gathered here,  
praise the tathagata  
together with the dhamma,  
who is the receiver of puja  
from devas and people.  
By this truth may you be  
ever safe and secure.

[15] May whatever beings  
of earth and sky who are gathered here  
praise the tathagata,  
together with the noble-sangha,  
who is the receiver of puja  
from devas, people.  
By this truth may you be  
ever safe and secure.

193

Digha nikaya. Selected Passage.

[1] I know the origin of the world, and i know not only that but much-more.  
But having knowledge of all this, i do not emphasize nor misrepresent it.  
And in not emphasizing nor misrepresenting it,  
i have direct knowing of nibbana, the-cool-and-liberating so that the  
tathagata makes no mistake therein.

194

Samyutta nikaya. Selected passage.

[1] Is it true that the tathagata, the-such-come is compassionate towards all  
living and breathing beings?  
Yes, oh headman, replied the exalted one.

[2] But does the exalted one teach the dharma, the-real in full to some but  
not in full to others?

Oh headman, suppose that a farmer is possessed three fields, an excellent one;

a middling one, and a poor one with poor soil.

Now when he wished to sow seed, which field do you suppose that he would sow first?

He would sow the excellent one first, then the middling one, and when he had done that, he may sow the poor field with the poorest soil for the reason that it might be good for cattle feed.

[3] Now oh headman, in the same way the bhikkhus and bhikkhunis are like the excellent field.

It is to these that i teach dharma:  
beautiful in the beginning;  
beautiful in the middle, and  
beautiful in the end,  
both in spirit and letter,  
and to whom i make known  
the brahma-cariya, the-sublime-life  
completely fulfilled and utterly pristine.  
For this reason, these people:  
dwell with me for light;  
dwell with me for protection;  
dwell with me for strength, and  
dwell with me for refuge.

[4] Again, my followers who are householders, both men and women are like the middling field.

To these i also teach the dharma  
beautiful in the beginning,  
beautiful in the middle,  
and beautiful in the end,  
both in spirit and letter,  
and to whom i make known  
the-sublime-life completely fulfilled  
and utterly pristine.  
For this reason, these people also:  
dwell with me for light;  
dwell with me for protection;  
dwell with me for strength, and  
dwell with me for refuge.

[5] Again, those recluses, brahmins and wanderers of other views apart from  
me,  
are like the poor field with poor soil.

To these i also teach the dharma:  
beautiful in the beginning;  
beautiful in the middle, and  
beautiful in the end,  
both in spirit and letter,  
and to whom i make known  
the-sublime-life completely fulfilled  
and utterly pristine.

The reason is, that if they were  
to understand even a single sentence,  
it would be for them a source of  
well being and good fortune  
for a long time.

195

Ashta saha srika prajna paramita sutra. The eight thousand lined liberating  
insight teaching.  
Selected passage.

[1] Sakra said:

Because the tathagata has trained in this one prajna-paramita, this-one-  
liberating-insight, the tathagata has thereby gained and realized full-  
awakening and all-knowing.

The exalted one replied:

For this reason, the tathagata is not called the tathagata because he has  
gained this conventional-body and mind, but from the fact that he has  
gained all-knowing and this all-knowing has arisen from prajna-paramita,  
from-liberating-insight.

[2] This conventional-body and mind of the tathagata is the activity of  
upaya, or-the-activity-of-appropriate-means-in-teaching, arisen from  
liberating-insight.

And it is this-appropriate-means-in-teaching, that is the reliable foundation  
for living-beings enabling them to gain and realize all-knowing-freedom.

And with this as their support and foundation, there takes place the  
revelation and realization of all knowing-freedom, that is to say, the  
revelation of the:

- i] resultant-buddha-kaya, the-awakened-body-of-qualities;
- ii] the resultant-dharma-kaya, the-reality-body-of-qualities;
- iii] and the resultant-sangha-kaya, the communal-body-of-qualities.

## Majjhima nikaya. Selected passage.

[1] Having been freed through  
 overcoming unawakened-awareness and  
 renewed unawakened-existence in samsara,  
 the-constant-round,  
 together with unawakened-grasping-at-phenomena-as-self; also the five  
 fetters binding to this lower shore, and the view of i exist as true-self; then  
 the devas together with indra, brahma and pajapati will not succeed in their  
 search for the tathagata if they think:  
 The tathagata's-awareness is this or that.

[2] And the reason is that here and now the tathagata is without tracks; the  
 tathagata is un-traceable.

## Short heart of liberating insight sutra.

[1] The noble avalokiteshvara bodhisattva was practicing the deep  
 contemplation on the heart of prajna-paramita, the-heart-of-liberating-  
 insight, observing that the five complexes are empty of any separate-reality  
 in themselves.

[2] Oh shariputra, that is to say:  
 Appearance [*rupa*] is empty-of-separate-reality. Empty-of-separate-reality  
 is appearance.

Whatever is appearance is empty-of-separate-reality.  
 Whatever is empty-of-separate-reality is appearance.  
 The same is true of feeling, memory, desire and thought.

[3] Shariputra, all dependently-arisen-things are characterized by  
 emptiness-of-separate-reality.

There is no separate thing that is created nor destroyed, valuable nor  
 valueless, effective nor ineffective in itself.

[4] Therefore, shariputra, in emptiness-of-separate-reality there is no  
 separate thing called appearance, feeling, memory, desire, thought; nor eye,  
 ear, nose, tongue, body, nor unawakened-awareness.

[5] Again, there is no separate appearance, sound, smell, taste, touch; nor  
 mental object; nor any separate seeing faculty down to and including the  
 knowing faculty.

[6] There is no separate thing called unseeing; the overcoming of unseeing, down to old age and death and the overcoming of old age and death.

[7] There is no separate thing called dukkha suffering-dissatisfaction-and-insecurity;  
the arising of dukkha;  
the overcoming of dukkha;  
nor the means-of-its-overcoming.

[8] Again, there is no separate thing called realization, nor non-realization.

[9] Shariputra, it is through this very realization that a bodhisattva by establishing this liberating-insight, dwells without mistaken-knowing, and in the absence of mistaken-knowing there is the fearlessness resulting from having overcome that which can be overcome, and this in turn leads to the realization of nirvana, the-realization-of-the-cool-and-free.

[10] All those who appear as buddhas, as-awakened-ones throughout the three times-of-past-present-future, are balanced and fully awakened to the highest full awakening through being established in this prajna-paramita, in this liberating-insight.

[11] Therefore, know that this liberating-insight is the great mantra; the mantra of great knowing; the utmost mantra, and the truth without error for the overcoming of all dissatisfaction-and-insecurity.

[12] And so is proclaimed the mantra of liberating insight:  
gate-gate-para-gate-para-sam-gate-bodhi-svaha:  
gone, gone, other-gone, other-fully-gone, wide-awake here.

198

Heart of liberating-insight in one syllable sutra.

[1] Such I heard. At one time, the exalted one was dwelling in Rajagraha, the city-of-the-royal-house, on eagle peak together with a large assembly of twelve hundred bhikshus and numerous bodhisattvas.

[2] At that time, the exalted one spoke to the venerable Ananda saying: Ananda, for the wellbeing of all creatures may you receive this prajna-paramita, this liberating-insight, in one syllable, the syllable:

Ah!

Thus spoke the exalted one.

[3] Then venerable Ananda together with the large assembly of bhikshus and bodhisattvas together with the world of devas, humans, asuras and gandharvas, rejoiced in what the exalted one said.

Panca-vimsati-sahasrika-prajna-paramita sutra. Selected passage.

[1] Subhuti said:

What is the bodhisattva's liberating [*Skt: paramita*] giving?

The exalted one said:

Herein a bodhisattva with thoughts based in knowing the various differences-between-creatures, gives gifts both inner and outer. And having done so for all beings and without any bias, he dedicates-the blessing-of-this-giving towards supreme enlightenment and encourages others to do the same, and yet nowhere is there any notion of a separately existing dharma, a-separately-existing-thing.

[2] Subhuti said:

What is the bodhisattva's liberating conduct? The exalted one said:

He lives according to the ten precepts, according to the path of balanced conduct and encourages others to do the same.

[3] Subhuti said:

What is the bodhisattva's liberating patience? The exalted one said:

He becomes one who realizes patience, and encourages others to do the same.

[4] Subhuti said:

What is the bodhisattva's liberating effort?

The exalted one said:

He lives with constant effort towards these five liberating practices and encourages others to do the same.

Panca-vimsati-sahasrika-prajna-paramita sutra. Selected passage.

[1] Subhuti said:

What is the bodhisattva's liberating meditative-concentration?

The exalted one said:

He enters the absorptions, but through appropriate-means is not reborn in the corresponding deva-worlds of pure-form even though-the-bodhisattva could choose to do so, and so the bodhisattva encourages others to do the same.

[2] Subhuti said:

What is the bodhisattva's liberating-insight?

The exalted one said:

He does not grasp on to anything as-a-separately-existing-reality, and is mindful of the essential and root nature of all dharmas, all-dependently-

arisen-things, and encourages others to be mindful of-all-things in the same way.

201

Ashta sahasrika prajna paramita sutra. The eight thousand lined liberating insight teaching. Selected passage.

[1] Dharmodgata said:

Just as man at noon day, who during the last month of summer is thirsty from the summer's heat, might see a mirage floating by, and might run towards it thinking:

I will find water there and something to drink.

Oh noble heir, what do you think, does this water come from another place or go to another place in the east, south, west or north?

Sada-prarudita replied:

Since no actual water exists in the mirage, how then could one possibly conceive of it as coming or going somewhere? Certainly that person would be unseeing and mistaken if upon seeing a mirage he were to conceive of water where there is no water. For actual water does not exist in the mirage.

[2] Dharmodgata said:

So too, are the unseeing-beings who conceive of the tathagata in terms of dependently-arisen-appearances, sounds, and so on.

And in this way conceive of the tathagata as coming and going.

[3] The tathagata is not seen by seeing dependently-arisen-appearance. For the tathagatas are the dharma-kaya, the-reality-body.

202

Suvikranta vikrami pariprccha prajna paramita nirdesa sutra. Selected passage.

[1] All dharmas, all-things such as the skandhas, or-the-complexes-of-appearance-feeling-memory-desire-thoughts;

the dhatus-or-the-basic-elementals-of-solidity-fluidity-heat-gas-and-space;

and the sense faculties are not

the prajna-paramita, not the-liberating-insight.

[2] Rather, it is their very suchness;

their suchness without mistake;

the suchness without any other,

and the naturally-abiding-suchness

of-all-things that is the content of prajna-parimita, the-content-of-liberating-insight.

203

Lankavatara sutra. Selected passage.

[1] Mahamati, unawakened-persons do not understand that what they perceive as real is merely the result of their own mistaken-thought-construction [*rooted-in-unseeing-and-is-not-the-world-as-it-truly-is*].

[2] And as a result of their mistaken-thinking, they believe in the seeming external existence of various objects, which-are-actually-dependently-arisen-phenomena.

[3] As a result of this deeply ingrained habit acquired over past existences they are attached to the duality of existence and non-existence; identity and difference; both, and neither.

They are attached to the permanence, impermanence and the seeming separate existence of things.

[4] Just as animals, thirsting from the heat of summer, might see a mirage and imagine water to be there, and desiring to drink, might run toward it not understanding that there is no water apart from the mistaken perception, so too, unawakened persons, due to the habit acquired since time without conceivable beginning have fallen into grasping at identity and difference; existence and non-existence, and various kinds of ideas and discriminations as if separately existing-realities, when in fact they are dependently-arisen.

[5] With their knowing on fire with grasping, ill will and mistaken-understanding, they desire to possess various appearances and objects, constantly viewing dependently-arisen-experiences as if they arise, dissolve and passing away as separate things.

[6] This is because they are untrained in understanding that both the within and the without, are empty-of-separate-reality; empty-of-both-separate-existence and non-existence.

204

Lankavatara sutra. Selected passage.

[1] What is knowing the impermanent-nature of all dharmas, of-all-things?

[2] It is the knowing that the seemingly separate-reality and characteristics of the skandhas, the-complexes; of the dhatus, the-bases; and the sense-spheres are the result of not-knowing-that-all-is-dependently-arisen.

[3] The complexes, the bases, and the sense-spheres are dependently arisen, non-self, and ineffective in themselves since they are the interaction of complexes connected to the thread of their cause in-action [*karma-of-thought-word-deed*], and in mistaken-desire-rooted-in-unseeing.

[4] For this reason, the complexes are empty of separate individual and general characteristics.

[5] Their various and seemingly separately-existing characteristics are the result of not-knowing their-dependently-arisen-nature, and for this reason, they are perceived as if separately existing by those without direct-knowing; however, the ariyas, the noble-ones see according to reality.

205

Saddharma-smṛti-upasthāna sūtra. Entering awareness of the supreme-dharma teaching. Chapter thirty four. Selected passage.

[1] When the time of death approaches for a human being and they are going to be reborn as human. They see the following signs.

[2] They see a great rocky mountain lowering over them like a shadow. And they think:

The mountain is about to fall down on me.

And then, they may make a gesture with their hand as if to push it back. Their brothers, relatives and neighbors may see this gesture, but to them it seems that they are simply pushing their hand into space.

[3] Soon the mountain seems to be made of white cloth and they climb up the cloth.

[4] Then it seems to be made of red cloth.

[5] Then, as the time of death approaches they see a brilliant light and being unaccustomed to this, they are confused and disorientated at the time of death.

Because they are confused, they see all variety of things appearing as if in a dream.

[6] Then they see their future father and mother in sexual union and in seeing them, a reverse thought arises in them.

[7] If they are going to be reborn as a man, they see themselves in union with their mother and being hindered by their father.

[8] If they are going to be reborn as a woman, they see themselves in union with their father and being hindered by their mother.

[9] At this moment the intermediate state comes to an end and there is the arising of life and unawakened-knowing in the on-going stream of conditioned arising.

[10] It is like the imprint of a seal, the pattern of which remains after the seal has been broken.

206

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, a bodhisattva who gives a gift should not depend on the notion of separately-existing-things.

[2] When giving, one should not be dependent on the notion of sounds, smells, tastes, tactile-sensations and objects of awareness-as-self.

[3] Oh subhuti, a bodhisattva great-being should give without being dependent on the appearance of a separately-existing-reality and the thought thereof.

207

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one spoke saying:

Subhuti, one who has gone forth in the bodhisattva-vehicle needs to develop

the following thought:

As numerous as living-beings are in the world that are included in the word living-being, be they egg born, womb-born, moisture-born or spontaneously-born; with form or without form; with perception or without perception, and with neither perception nor non perception, to the very limit of what is conceivable as a living-being, I will guide to nirvana; to the sphere of nirvana; to-the-sphere-of-liberation.

[2] And even though measureless beings have been guided to nirvana, there is no separately-existing-being that has been guided to nirvana. The reason is, that if a bodhisattva should think in terms of separately-existing-beings, then they cannot be called a bodhisattva.

[3] For one in whom there is the thought of a separately-existing-ego; a separately-existing-living-being; a separately-existing-awareness, or a separately-existing-person, cannot be called a bodhisattva.

208

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Then the exalted one said:  
Subhuti, what do you think, can the tathagata be seen through the possession of separately-existing-characteristics?

[2] Subhuti replied:  
Certainly not, exalted one.

And the reason is, that what has been taught by the tathagata as the possession of separately-existing-characteristics is actually the non-separately-existing-possession of characteristics.

[3] The exalted one said:  
Where there-seems-to-be the possession of separately-existing-characteristics, there is deception, but where there is-seen-to-be the non-separately-existing-possession of characteristics then there is no deception.

[4] For this reason the tathagata is to be seen through the characteristic of non-separately-existing-characteristics.

209

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, the reason is, that in these bodhisattvas no perception of a separately-existing-self arises, no perception of a separately-existing-living-being; no perception of a separately-existing-awareness, and no perception of a separately-existing-person arises.

[2] Nor do these bodhisattvas perceive a-separately-existing-thing; nor a separately-existing-no-thing; nor a separately-existing-perception; nor a separately-existing-non-perception.

210

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, if these bodhisattvas should perceive either a separately-existing-dharma, a-separately-existing-thing, or a separately-existing-non-dharma, they would then grasp at a separately-existing-ego, a separately-existing-being, a separately-existing-awareness and a separately existing-person.

[2] A bodhisattva should not grasp at a separately-existing-thing or a separately-existing-non-thing.

[3] For the tathagata has taught the hidden meaning of the following saying: Those who understand the teaching of the dharma, the-teaching-of-the-real, to be like a raft, should go beyond even the-notion-of separately existing dharmas, how much more so of separately existing non-dharmas.

211

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, what do you think, is there any dependently-arisen-dharma which is known by the tathagata,by-the-such-come as the utter balanced and full-awakening; or is there any separately-existing-dharma disclosed by the tathagata,?

[2] Subhuti replied saying:

As i understand what the tathagata has said, there is not.  
The reason is, that this dharma fully known and disclosed by the tathagata,  
cannot be grasped and cannot be discussed-as-a-separately-existing-  
thing.

It is neither a separately-existing dharma, nor a separately-existing-non-  
dharma, a-non-thing.

[3] For this reason, the unconditioned-reality is the reason for the-  
unconditioned-realization-of-noble-persons [*asamskrta-prabhavita-hy-arya-  
pudgala*].

212

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one said:

Subhuti, what do you think, does a stream-enterer think that:

The fruit of the stream-enterer has been realized by me.

Indeed not, replied subhuti to the exalted one.

[2] The reason is, that there is no separately-existing-dharma that has been  
realized, and for this reason, one is called a stream-enterer.

That is to say, no separately-existing sights, sounds, tastes, smells, tactile  
sensations or objects-of-awareness have been realized.

For this reason, one is called a stream-enterer.

213

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Exalted one, if a stream-enterer should think: The fruit of the stream-  
enterer has been realized by me, then that would be grasping at a  
separately-existing-ego, living-being, awareness, and person-as-an-  
unchanging-self.

214

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one said:

Subhuti, what do you think, does a once-returner think that:

The fruit of the once-returner has been realized by me.

Indeed not, replied subhuti to the exalted one. The reason is, that there is  
no separately-existing-dharma of once-returner that has been realized.

For this reason, one is called a once-returner.

215

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one said:

Subhuti, what do you think, does a never-returner think that:

The fruit of the never-returner has been realized by me.

Indeed not, replied subhuti to the exalted one. The reason is, that there is no separately-existing-dharma of never-returner that has been realized.

For this reason, one is called a never-returner.

216

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one said:

Subhuti, what do you think, does an arahat think that:

The fruit of arahatship has been realized by me?

Indeed not, replied subhuti to the exalted one. The reason is, that there is no separately-existing-dharma of arahatship that has been realized.

For this reason, one is called an arahat.

[2] Exalted one, if an arahat should think:

The fruit of arahatship has been realized by me, then that would be grasping at a separately-existing-ego, a separately-existing-living-being, a separately-existing-awareness and a separately-existing-person-as-an-unchanging-self.

217

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one said:

Subhuti, what do you think is there any separately-existing-dharma that has been heard by the tathagata from dipankara-the-lamp-bearer, the such-come, the noble, the balanced and fully awakened one?

Indeed not, replied subhuti to the exalted one.

218

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one said:

If any bodhisattva should say:

I will realize the harmony of the buddha-fields, the-harmony-of-the-pure-lands-and-worlds!

They would speak mistakenly.

Subhuti, the reason is that the harmony of the buddha-fields has been taught by the tathagata as a non-separately-existing harmony.

For this reason, he speaks of the harmony of the buddha-fields.

219

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, for this reason, a bodhisattva needs to develop a completely liberated awareness that is not dependent on any dependently-arisen thing. That is to say, an awareness that is not dependent upon dependently-arisen sights, sounds, smells, tastes and objects of awareness-as-self.

220

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, suppose there was a man who possessed a body so large that his self-being [*atma-bhava*] was like that of mount-sumeru, the king of mountains.

Subhuti, would that be a great self?

[2] Subhuti replied:

Yes, exalted one, his self would be large indeed. The reason is, that self-existence has been taught by the tathagata as a non-separately-existing-self-existence.

For it is neither a separately-existing-existence, nor a separately-existing-non-existence; therefore, it is called self-existence.

221

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The exalted one said:

Subhuti, are not the dust-particles in a thousand and million-fold world system vast in number?

[2] Subhuti replied:

Yes indeed.

The reason is, that which the tathagata teaches as dust-particles are in fact taught by the tathagata as non-separately-existing-particles.

[3] Again, the tathagata has taught that this world system is not a separately existing world-system.

For this reason, it is called a world-system.

222

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, inconceivable and incomparable is this dharma-turning which the tathagata has taught for the wellbeing of living-beings who have gone forth in the maha-yana, in-he-great-vehicle, the marvelous vehicle.

[2] Those who receive and keep in mindful awareness; who read, recite, and reveal this dharma-turning in full to others are known by the tathagata as

endowed with the buddha-knowing the-awakened-knowing, and are seen by the tathagata with the buddha vision, the-awakened-vision.

223

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, those noble heirs, both men and women who receive and keep in awareness, and who read and recite these sutras, these-teachings will be reconciled, and well absolved-from-their-harmful-deeds.

[2] The reason is, that the harmful deeds done by them in their past which would lead them into sorrowful states of existence, will through this reconciliation be removed in this very life so that they will come to the awakening of the buddha, the enlightened one.

224

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, with my surpassing-knowing i recall that in a past age, long before dipankara: the-lamp-bearer, the such come, the noble, the balanced and fully enlightened one; that i through loyal service delighted eighty four thousand millions and millions of buddhas for measureless eons without ever turning away.

[2] Oh subhuti, then the mass of blessings resulting from delighting those buddhas, i again offered to those buddhas without ever turning away.

[3] However, this mass of merit when compared to the merit of those who in the later period, the later time, the later five hundred year period, during the time of the later age of dharma, who mindfully receive and keep, read, recite and reveal in full this dharma-turning to others, that blessing acquired by me does not amount to a hundredth, a thousandth, a one hundredth thousandth, a ten millionth, a hundred millionth, nor to a one hundred thousand millionth portion thereof.

225

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, just as the tathagata has taught that this dharma turning is beyond conception, so too, is the karma, the-activity resulting from it beyond conception.

226

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, what do you think, is there any such thing as a dharma which the tathagata has received and fully realized from dipankara, the-lamp-bearer, the tathagata, that is called the utter, balanced and full enlightenment?

[2] Subhuti replied:

No, there is not a separately-existing-dharma which the tathagata has received and fully realized from dipankara the tathagata, such as the utter, balanced and full-enlightenment.

[3] The exalted one said:

It is for this reason that dipankara foresaw of me and said: You, a young brahmin, will in a future age become a tathagata, an arhat, a balanced and fully enlightened one by the name of shakya-muni.

[4] Subhuti, the reason is that the term tathagata, the-such-come, has the same meaning as suchness.

227

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] The tathagata teaches that all dharmas, all realities are the special dharmas of the buddha, the-enlightned-one.

[2] Subhuti, the reason is, that the tathagata has taught that all dharmas all-reals, are without-separate-reality.

[3] For this reason, all dharmas are called the special dharmas of the buddha.

228

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, the bodhisattva who is aware that all dharmas, all-reals are non-self is said by the such-come, the noble, the balanced and fully awakened one to be truly a bodhisattva, a great being.

229

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, nor should one say that those who have gone forth in the bodhisattva-vehicle conceive the destruction and annihilation of any dharma, of-any-reality.

[2] Subhuti, this is not how you should view it, for those who have gone forth in the bodhisattva-vehicle, do not think in terms of the destruction and annihilation of any dharma.

230

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Whoever says that the tathagata comes and goes, stands, sits and reclines, does not understand the intended-meaning of my teaching.

[2] The reason is, that the tathagata is one who is:

i] tatha-gata. gone-into-suchness;

ii] and tatha-agata, come-from-suchness;

iii] therefore he is called the tathagata, gone-and-come-in-suchness; the noble, the balanced and the fully awakened one.

231

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Subhuti, the belief in a separately-existing-object is a verbal convention, a mode of speech.

[2] For there is neither a separately-existing-dharma, a separately-existing-thing, nor a separately-existing-non-thing.

Yet the unseeing masses think it to be separately-existing.

232

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] That which has been taught by the tathagata as the view of self, has been taught by the tathagata as the view of a non-separately-existing-self.

233

Vajra chedika sutra. The diamond cutter teaching. Selected passage.

[1] Like a meteor; faulty vision, and a lamp;  
like a magic show, a water drop, and a bubble; like a dream, a lightening  
flash and a cloud.

[2] This is how one should regard that which is arisen dependent on causes and conditions.

234

Lankavatara sutra. Selected passage.

[1] Mahamati, what are the three aspects of the ariya-jnana, the-knowing-of-a-noble-one?

[2] They are:

- i] the signless-knowing;
- ii] the helpful-power of the original vow of the buddhas;
- iii] and the realization-for-one's-self gained through direct-liberating-knowing.

[3] By developing these, the practioner [*yogin*] needs to go beyond the view gained through a mere conceptual-understanding of reality.

235

Lankavatara sutra. Selected passage.

[1] Mahamati, the signless aspect-of-noble-knowing arises when the dharmas, the-realities of the-listeners; the solitary-buddhas, and the one-sided-teachers are completely mastered.

[2] Mahamati, the power-to-help-aspect-of-noble-knowing arises from the original vow of all the buddhas.

[3] Again, mahamati, the realization-for-one's-self aspect of noble-knowing arises when a bodhisattva abandons the view of things-as-separately-existing-in-themselves, and realizes the samadhi-kaya, the-meditative-body-of-qualities wherein the world is seen to be like an apparition.

[4] This in turn, furthers the realization of the buddha-stage, the stage-of-balanced-and-full-enlightenment.

236

Lankavatara sutra. Selected passage.

[1] The exalted one said:

Mahamati, there are some one-sided-thinkers who are attached to nihilism. According to their thinking, nonexistence is established through reasoning based on the nonexistence of such-things-as the horns of rabbit which seems to affirm to them that the essential-self-nature of things becomes utterly-non existent when their causes cease to exist.

For this reason, they say that all things are utterly-non-existent like the horns of a rabbit.

[2] Again, mahamati, there are others who seeing the differences between things, in terms of their components, characteristics, elemental-particles, material, shape and location and who based on the notion that such-things-

as the horns of a bull are truly-existent, assert that all thing-events are truly-existent in contrast to the horns of a rabbit which are non-existent.

[3] Again, mahamati, there are those who have fallen into dualistic conceptions-of-both-existence-and-non-existence, who are unable to comprehend the fact that these conceptions are mental constructions-only, and who wish to see the world itself as a mental-substance. However, mahamati, the body, possessions and dwelling-place only seem to exist-as-separate-things when differentiated-in-conceptual-awareness.

237

Lankavatara sutra. Selected passage.

[1] Again, mahamati, there are other one-sided-teachers influenced by mistaken views who are attached to such ideas as separately-existing-form, shape and cause, who not understanding space as it truly is, see space as separate from form and continue to view them as separate-things. However, mahamati, as space permeates form, form also permeates space. Mahamati, because there is the relation of mutual support, space and form can appear in a twofold manner as if separately-existing. Mahamati, when the basic-elementals begin to evolve, they do not dwell in a separately-existing-space, nor is space non-existent in them.

[2] Mahamati, it is the same with the horns of a rabbit which when compared to the horns of a bull are said to be non-existent. However, mahamati, when the horns of a bull are analyzed into minute particles, and the particles are again further analyzed, then no truly-separately-existing thing known as a particle can be found. How then can the utter-non-existence of something be affirmed when compared to that which is not actually-separately-existing.

238

Lankavatara sutra. Selected passage.

[238.1] Mahamati, for this reason you need to avoid such views which believe in a mistakenly-perceived-external-world-as-separately-existing, when in actually it is citta-matra, a-conventional-constuction-in-awareness.

239

Lankavatara sutra. Selected passage.

[1] Again, mahamati, the dharmata-buddha, the-awakened-one-who-is-reality-in-itself, is unconditioned; free from all that is conditioned; beyond conditioned-action, sensation and measure, and beyond the world of the unseeing.

240

Lankavatara sutra. Selected passage.

[240.1] Again, mahamati, the dharmata-nishyanda-buddha, the-glorious-manifestation-of-he-awakened-one, teaches that all things can be comprehended under the aspects of the particular and the general, for they are bound up with the causes and conditions of accumulated habit-energy-patterns, arisen from not recognizing that the mistakenly-perceived-external world-as-separately-existing is merely citta-matra, a-construction-in-awareness.

[240.2] And due to attachment to these mistaken-perceptions there appears numerous mistaken-realities resembling magically created persons and places which are then imagined to be actually-separately-existing-things.

241

Lankavatara sutra. Selected passage.

[241.1] Again, mahamati, the nirmata-nirmana-buddha, the-enlightened-activity-appearing-in-the-world, teaches such things as giving; balanced-conduct; meditation; unbiased-calm; the surpassing-knowledges; and the understanding of the skandhas or-complexes; the dhatus, or-bases; the ayatanas, or-sense-spheres; liberation; the unawakened-sense-knowings; their modes of functioning; their modes of appearance; their differences and their activities.

242

Lankavatara sutra. Selected passage.

[242.1] Oh mahamati, ultimate reality is timeless and inconceivable.

243

Lankavatara sutra. Selected passage.

[1] The exalted one spoke saying:

Mahamati, there are four ways in which the tathagatas are the same. The tathagata, the arhat, the balanced and fully awakened one says: At one time, i was kraku-cchanda buddha, ka-naka-muni buddha, and kashapa buddha.

[2] And what, in the deeper sense, are the four ways in which the tathagatas are the same?

They are:

- i] the same in words;
- ii] the same in syllables;
- iii] the same in kaya, in-body-of-qualities, and

iv] the same in dharma, in-reality.

It is in accord with this fourfold deeper sense in which they are the same, that the tathagatas, the arhats, the balanced and fully awakened ones teach this before the assembly.

[3] Mahamati, how are they the same in word? In this sense, i am called the buddha, and such words are also used for other buddhas and exalted ones. But mahamati, these words are not different from each other in their nature. Mahamati, it is for this reason-the-buddhas are the same in words.

[4] Mahamati, how are the tathagatas, the arhats, the balanced and fully awakened ones the same in syllables?

I discern sixty four sounds in the speech of the brahmans, and these same sixty four sounds of the brahman speech are spoken by the tathagatas, the arhats, the balanced and fully awakened ones.

In this sense, their kala-vinka like speech is the same for all.

[5] Mahamati, how are they the same in nature? Both i and the other tathagatas, the arhats, the balanced and fully awakened ones have the same dharma-kaya, the-same-reality-body-of-qualities, and the same major and minor characteristics.

[6] Mahamati, how are they the same in the dharma, the-path-to-the-real? Both i and the others have gained realization through the same dharma of the thirty seven-wings of awakening.

[7] There is no ultimate-difference between us except that the tathagatas appear in different ways according to various temperaments of living-beings to be trained, through various appropriate means.

It is in accord with this fourfold deeper sense, in which the tathagatas, the arhats, the balanced and fully awakened ones are the same, that i make this declaration before the assembly saying:

I am kraku-cchanda buddha, ka-naka-muni buddha, and kashapa buddha. So it is in accord with the various temperments of the buddha's followers, that i teach them about those who come in different ways from the same dharma, the-same-reality.

[1] Mahamati, listen well, the tathagata is not non existent, for he is not-a-separate-reality which is either non-arisen or non-ceasing.

[2] He is not dependent on conditions, for I declare that he is the non-arisen-and-non-ceasing one, who is called the dharma-kaya, the-reality-

bod-of-qualities, who appears as the mano-maya-kaya, the-mind-originated-body.

[3] This is beyond the range of the shravakas, the-listeners; the pratyeka-buddhas, the-solitary-enlightened-ones, and the bodhisattvas dwelling in the seventh stage.

[4] Mahamati, for example, indra is sometimes called shakra, or puran-dara. The hand is sometimes called hasta, or kara, or pani. The body is sometimes called tanu, or deha, or sharira. The earth is sometimes called pri-thavi, or bhumi, or vasu-dhara. The sky is sometimes called kha, or akasha, or gagana.

[5] All such things are known by various words having the same intended-meaning, and yet are distinct names. And even though various names are used, different things are not intended for each particular thing is not without its distinguishing characteristic.

[6] Mahamati, the same can be said of me, for in this world of saha or-endurance, i am come within the hearing range of unseeing-beings. They address me using some three hundred thousand uncountable names without knowing that these are but various names for the tathagata.

[7] Mahamati, among these names:  
some acknowledge me as the tathagata;  
some as the sva-yam-bhava, the-self-abiding-one;  
some as nayaka, the-master;  
or as the vinayaka, the-remover;  
or as the parina-yaka, the-primary-guide;  
or as the buddha, the-fully-awakened-one;  
or as the rishi, the-sage;  
or as the king-of-bulls;  
or as brahma;  
or as vishnu;  
or as ishvara;  
or as pradhana, the-energetic-one;  
or as kapila, the-founder-of-samkhaya;  
or as bhut-anta, the-end-of-being;  
or as arishta, justice;  
or as nemina, the-twenty-second-jina-sage;  
or as soma, immortal-elixar;  
or as suriya, the-sun;  
or as rama;  
or as vyasa, the-vedic-sage;  
or as shuka, the-parrot-sage;  
or as indra;

or as balin the powerful-one;  
or as varuna.

[8] Others acknowledge me as:  
anirodha-anutpada, the-neither-arising-nor-ceasing;  
or as emptiness-of-impermanence;  
or as tathata, suchness;  
or as the satya-ta, the-truth-of-truth;  
or as bhuta-ta, the-being-of-being;  
or as the bhutakoti, the-scope-of-being;  
or as the dharma-dhatu, the-reality-basis;  
or as nirvana, the-cool;  
or as nitya, the-permanent;  
or as samanta, the-all-encompassing;  
or as advaya, the-non-dual;  
or as anirodha, the-unceasing;  
or as animitta, the signless;  
or as pratyaya, the-cause-condition;  
or as the buddha-hetu-padesha, the-teaching-of-the-buddha-cause;  
or as vimoksha, freedom-liberation;  
or as the marga-satya, the-way-of-truth;  
or as the sarva-jnana, the-all-knowing;  
or as the jina, the-conqueror;  
or as the mano-maya-kaya, the-awareness-creating-body-of-qualities.

[9] And even though i am known by some three hundred thousands of  
uncountable names, not only in this world but in other worlds as well, my  
names are still without end.  
I am like the reflection of the moon in water, which is neither in the water nor  
apart from the water.

[10] Those who know me will recognize me everywhere, but those who are  
unseeing, who cannot rise above one sided thinking, know me not.

[11] Even though they praise, honor, esteem and revere me, they are unable  
to understand the intended-meaning of words and concepts;  
they are unable to differentiate the sense-of-meaning;  
they lack a personal understanding of what is-true-reality and cling to the  
literal meaning of the teachings.

[12] They think that liberation from arising and ceasing means mere-non-  
existence.

[13] They do not see that these are the many names of the tathagata, just as  
indra is also called shakra or purandara.

[14] They have no confidence in the teachings wherein the naturally abiding truth is revealed, because in their study of the various dharma teachings, they adhere only to the letter and fail to enter the intended-meaning.

245

Lankavatara sutra. Selected passage.

[1] Mahamati, they do not know that words arise and cease, but the unconditioned-intended-meaning does not.

[2] Mahamati, words depend on letters, but the intended-meaning does not-depend-on-letters.

[3] The intended-meaning is free from existence and nonexistence; it is unborn and unconditioned.

[4] Mahamati, the tathagatas do not teach a dharma, a-reality that is dependent on the literal-meaning of words.

246

Lankavatara sutra. Selected passage.

[1] Mahamati, do not depend on one who discourses on a truth that is dependent on the mere literal-sense-of-words, that is to say, on one who is a mere talker, for the truth is other than the literal-sense of words.

[2] Mahamati, for this reason, it is declared in the sutras, in-the-teachings by me and other buddhas and bodhisattvas, that not a word is spoken, nor replied to by the tathagatas.

[3] The reason is, that truth is not dependent on the literal-meaning; however, this does not mean that they do not speak at all, rather they speak only that which is in accord with the intended-meaning.

[4] For whenever they speak, they speak in accord with the various understandings of living-beings.

[5] Mahamati, if the reality-as-it-is [*dharma-ta*] was not declared in words, the sutras, the-teachings revealing the real, would vanish, and if the sutras vanish, so too will the buddhas, shravakas, solitary-buddhas, bodhisattvas and those to be taught will also vanish.

[6] And if there is no one to teach, where then is the teaching and where are the taught?

247

Lankavatara sutra. Selected passage.

[1] Mahamati, because of differences in the temperments of living-beings, the teachings often do not present the profound meaning directly.

[2] Both myself and the other tathagatas, arhats and fully enlightened ones give teachings in response to the various beliefs of living-beings in order to remove them:

- i] from citta, from-the-unawakened-attitude;
- ii] from manas, from-the-unawakened-sense-of-self; and
- iii] from mano-vijnana, from-the-unawakened-knowing.

248

Lankavatara sutra. Selected passage.

[1] Mahamati, a noble heir be they man or woman who accepts only the literal sense of words will obstruct their understanding of the param-artha, the-ultimate-meaning, and also cause others not to see it as well.

[2] By holding mistaken views, one's own understanding will then be confused by the one-sided-thinkers who do not understand the characteristics of the dharma stages, and lack the understanding necessary for the interpretation of the literal meaning.

[3] If a noble heir understands the characteristics of the dharma stages and has the understanding necessary for the interpretation of words and modes of expressions, together with a good understanding of both the intended-meaning and the nature of phenomena, they will naturally delight in the joy of the signless for themselves, and also establish others in the maha-yana, in-the-great-vehicle.

249

Lankavatara sutra. Selected passage.

[1] Mahamati, be not like the person who stares at the finger-tip, for just as when someone points out something to another person, they then take the finger to be the thing pointed to.

[2] So too, unseeing and unaware people are unwilling to let go of the idea that the literal-sense of words, which is like a pointing finger, is the actual-intended-meaning.

[3] Because of clinging to the letter which is like a pointing finger, they are unable see reality-as-it-is.

250

Lankavatara sutra. Selected passage.

[1] For this reason, may those who seek the intended-meaning, respectfully approach those who are much learned therein.

[2] Those who are attached to the literal-sense-of-the-word as if it was the actual intended-meaning, should be avoided by those who seek the truth.

251

Lankavatara sutra. Selected passage.

[1] When the world is seen as neither separately-existing, nor as separately-non-existing, nor as both separately-existing and non-existing, then a change takes place in their awareness, and non-selfness is recognized.

252

Lankavatara sutra. Selected passage.

[1] The dharma is the dwelling of the self-nature which is beyond the dependently-arisen world.

[2] This is the dharma of which i speak, it is the unsurpassed being, and the supreme brahma.

253

Lankavatara sutra. Selected passage.

[1] That which is:

- i] beyond all one-sided views;
  - ii] beyond both the imagination and what is imagined;
  - iii] and beyond both attainment and-samsara,
- i call the dharma-knowing, the reality-knowing.

254

Lankavatara sutra. Selected passage.

[1] The apparent diversity of separate-things-as-self-existing arises from the habit-energy of mistaken discrimination within awareness, and is mistakenly-regarded by people as if existing externally.

[2] I call this citta-matra, a-construction-within-awareness.

[3] What is mistakenly-seen as the external world is not the external-world-as-it-is, so that the apparent diversity of things-as-if-separately-existing-in-themselves occurs in awareness.

[4] Again, body, character, and place, when they are mistakenly-perceived-as-separately-existing-in-themselves, i call citta-matra, a-construction-within-awareness.

255

Lankavatara sutra. Selected passage.

[1] The self as-a-separately-existing-thing is not found in the five-complexes, nor are the five-complexes found in the self.

[2] The apparent-separate-existence of things is mistakenly-perceived as such by the unseeing.

[3] For if everything actually appeared in this way, then the unseeing would perceive the truth.

[4] In reality all things are without-separate-reality-in-themselves.

256

Lankavatara sutra. Selected passage.

[1] Things are not what they seem to be, nor are they otherwise.

[2] The reason is that they-are-dependently-arisen.

257

Ghitassara sutta. Anguttara nikaya. Selected passage.

[1] Oh monks, there are five problems with the musical recitation of the dhamma, and what are the five: i] One becomes attached to the sound. ii] Others become attached to the sound. iii] Householders are critical saying: The heirs of the sakaya-sage sing just like we sing. iv] The concentration of those who dislike the sound is disturbed. v] And future generations do the same.

258

Itivuttaka. Verses of inspiration. Selected passage.

[1] Beings meet and associate with each other according to their character and taste.

In this way beings with limited taste meet and associate with other beings of limited taste, while beings with developed taste meet and associate with others beings of like taste.

[2] In the past, future, and present living-beings will always meet and associate with each other according to their character and taste.

259

Ullambana sutra. Selected passage.

[1] Such i heard. At one time, the buddha dwelt at sravasti, in the jeta grove, in the pleasure-park of anatha-pindika.

[2] Maha-mudgalya-yana having realized the six higher-knowledges, wished both to bring his parents to liberation and to offer gratitude to them for raising him.

[3] Using his deva-eye, he surveyed the world and perceived that his deceased mother had fallen into the preta-realm, the-hungry-ghost-realm-of-existence and was without food and drink like a skeleton.

260

Ullambana sutra. Selected passage.

[1] The buddha said:

Because your mother's faults have deeply penetrated her, she could not be rescued by your efforts alone.

260a

Ullambana sutra. Selected passage.

[1] What is required, is the merit and surpassing power of the [ariya or noble] sangha, or-the-community-of-noble-ones of the ten directions.

261

Ullambana sutra. Selected passage four.

[1] I will now describe the dharma, the-real, by which all those experiencing great distress can be freed. The buddha then spoke to maha-mudgalya-yana saying:

On the fifteenth day of the seventh month when the sangha of the ten directions is practicing purification through apology and reconciliation, you may prepare rice, various delicacies and the five types of fruit and place them in clean vessels for the sake of your present parents and those of seven past births who may be suffering in the difficult worlds of existence.

[2] Then place these delicacies of the world on a tray together with incense, oils, lamps, candles, robes and other necessities.

And on that day offer them to the noble-sangha, the-noble-community of the ten directions of noble conduct;

to the noble assemblies of those who have realized deep meditation in the mountains;  
to those who have realized the four paths and the four fruits;  
to those who are practicing diligently;  
to those who have realized the six higher knowledges and are assisting the sravakas, the-listeners, and solitary-buddhas;  
to those bodhisattvas of the tenth stage who appear as bhikshus among the great assemblies, and to those who keep the complete and blameless precepts, whose beneficial actions are as vast as the ocean.

263

Ullambana sutra. Passage six.

- [1] At that time, the buddha will ask the assemblies in the ten directions to offer-blessings for the parents of those donors up to seven previous existences, so that their parents may receive this benefit.
- [2] Then the assemblies will enter meditative-concentration and present this offering before the buddha and stupa within the vihara.
- [3] Then the assemblies will partake of the food offering.

264

Ullambana sutra. Passage seven.

- [1] Hearing this, maha-mudgalya-yana and the assembly of bodhisattvas were greatly pleased. And maha-mudgalya-yana ceased weeping.
- [2] Then maha-mudgalya-yana asked the buddha:  
Because this person's mother has been rescued by the meritorious power of the three treasures and the marvelous power of the sangha, should all the followers of the buddha, the enlightened-one in the future offer the ullambana for the sake of rescuing their parents of the past and present existences?  
The buddha replied:  
Well asked, for i was just about to speak about this.

265

Ullambana sutra. Passage eight.

- [1] Listen, noble heir, if a monk be they man or woman; a king or prince, or a court minister regardless of rank; or if a regular citizen wishes to practice parental-caring, then on the auspicious day of the buddha, on the fifteenth day of the seventh month, a day for the members of the sangha to practice purification through apology and reconciliation, they can for the sake of their parents of the present and seven previous existences offer various

delicacies to the noble- sangha of the ten directions who are practicing this reconciliation.  
And for the sake of their parents who are now living, offer blessings for their long life, health, and freedom from insecurity.

266

Ullambana sutra. Passage nine.

[1] Again a follower of the buddhas who cares for their parents should always remember and think of their present parents and their parents of seven previous existences.

[2] On the fifteenth day of the seventh month of every year, they should remember them with caring and compassion. And preparing an ullambana, they should offer it to the buddha and sangha in gratitude for their parents care in raising them.

All followers of the buddha should keep and maintain this practice.

[3] Hearing this, the venerable mudgalya-yana and the fourfold sangha were filled with joy and in accordance with this teaching they maintained this practice.

267

Ratna kuta sutra. Treasure chest teaching. Selected passage.

[1] Kashyapa, just as the waste and trash discarded by people living in large towns can have beneficial effect when placed on the vineyard and sugarcane fields, so too, the remaining faults of a bodhisattva, can be of beneficial effect.

[2] The reason is, that the faults have become conducive to all knowing insight.

268

Ratna kuta sutra. Treasure chest teaching. Selected passage.

[1] Oh kashyapa, one who has factual understanding, sees things as empty-of-any-separate-reality-and-non-self.

This is not because one is mindful of their emptiness-of-separate-reality, but because they are empty-of-separate-reality in themselves.

[2] Things are signless, not because one is mindful of their signless-nature, or-their-emptiness-of-permanence, but because they are signless in themselves.

[3] Things are naturally-free, not because one is mindful of their naturally-liberated-nature, but because they are naturally-free in themselves.

[4] Things are empty-of-a-separate arising, birth, existence and separate-reality, and they cannot be grasped-as-a-permanent-self, not because one is mindful of them as such, but because they are just-so-in-themselves.  
This insight is called factual understanding.

[5] Again, kashyapa, the ego is empty-of-separate-reality, not because one thinks that there is no separate-ego, but because it is empty-of-separate-reality in itself.

[6] It was empty-of-separate-reality in the past.  
It will be empty in the future.  
And it is empty of separate-reality now.

[7] For this reason, you need to rely in emptiness of separate reality-and-non-selfness-of-all-things.  
But if one thinks that they have realized the emptiness of-separate-reality and becomes attached to the-notion-of-emptiness, then they have regressed in the practice of the buddha dharma.

[8] Oh kashyapa, for this reason it would be better to grasp at the view of a separate ego as large as mount sumeru, than grasp at the view of emptiness and thereby become arrogant.  
The reason is, that all mistaken-views can be removed by the view-of-emptiness of-separate-reality, but if one becomes attached to the view of emptiness-as-an-end-in-itself, then this is difficult to remove indeed.

269

Ratna kuta sutra. Treasure chest teaching. Selected passage.

[1] Oh kashyapa, if a person is afraid of this teaching of emptiness-of-separate-reality, then i say that person is confused and removed from original-knowing.

[2] The reason is, that beings are always dwelling in emptiness of separate-reality, so why are they afraid of it.

270

Samadhi raja sutra. Selected passage.

[1] When people get drunk on beer, the earth may appear to move even though no moving nor shaking occurs.

[2] In the same way, know that all appearances are empty-of-any-separate-reality in themselves, even-though-they-appear-to-be-separately-existing-things.

271

Arya-rastrapala-pariprccha-nama sutra. Selected passage.

[1] All dependently-arisen-things [or events] have no separate-reality, and their apparent-separateness is like a deception, an apparition and a reflection of the moon in water.

[2] Because unseeing persons think they are separately-existing, they are thereby caught-and-fooled-by-the world and thus go round and round [samsara] like a potters wheel.

272

Sukhavativyuha sutra. Selected passage.

[1] At that time there was a king, who having heard the teaching from a buddha called loke-shvara-rajā, sovereign-patron-of-the-world, felt a great joy of heart and conceived a great desire to seek the truth.

[2] He gave up his throne and kingdom to become a wanderer by the name of dharmakara.

273

Sukhavativyuha sutra. Selected passage.

[1] The buddha named sovereign-patron-of-the-world then spoke to the bhikshu:

It is now time for you to express your thoughts so that with great joy, the entire assembly may aspire to awakening, and in hearing your words, they may bring their aspirations to fulfillment.

274

Sukhavativyuha sutra. Selected passage. First vow.

[1] Dharmakara-bodhisattva said:

May the exalted one kindly hear me proclaim these great vows:  
Unless my world is free of the hellish state, the hungry-ghost state, and the state of bestiality, i will not realize full awakening.

275

Sukhavativyuha sutra. Selected passage. Tenth vow.

[1] If any being in my world has the slightest thought of i and mine, i will not realize full awakening.

276

Sukhavativyuha sutra. Selected passage. Eleventh vow.

[1] If any being in my world is not certain to realize full enlightenment and great nirvana, i will not realize full awakening.

277

Sukhavativyuha sutra. Selected passage. Twelfth vow.

[1] Unless i am able to illuminate hundreds of thousands and billions of measureless buddha fields, i will not realize full awakening.

278

Sukhavativyuha sutra. Selected passage. Thirteenth vow.

[1] Unless my life duration is without limit even by hundreds of thousands and billions of measureless ages, i will not realize full awakening.

279

Sukhavativyuha sutra. Selected passage. Eighteenth vow.

[1] Except for those who have committed the five terrible crimes or slandered the dharma, if any living-being who after hearing my name, and who in each thought-moment up to ten moments offers their good causes in order to arise in my world, and they fail to do so. then i will not realize full awakening.

280

Sukhavativyuha sutra. Selected passage. Nineteenth vow.

[1] If living beings in other buddha fields think of my world with pure thoughts at the time of their passing away and offer their good causes so as to arise in my world of sukhavati, or-supreme-satisfaction, and i am unable to appear to them with the sangha, the-society-of-noble-beings, then i will not realize full awakening.

281

Sukhavativyuha sutra. Selected passage. Twentieth vow.

[1] Unless the living-beings of the ten directions who have develop good-causes, and after hearing my name wish to arise in my world of sukha-vati, of-supreme-satisfaction and do arise there, i will not realize full awakening.

282

Sukhavativyuha sutra. Selected passage. Twenty Sixth vow.

[1] Unless the bodhisattvas of my world gain the vajra-kaya, diamond-like-body of nara-yana, i will not realize full awakening.

283

Sukhavativyuha sutra. Selected passage. Forty Eighth Vow.

[1] Unless the bodhisattvas of other worlds upon hearing my name immediately realize the first, second and third state of light perception and the state of non-retrogression, i shall not realize full awakening.

284

Sukhavativyuha sutra. Selected passage.

[1] The buddha then said to ananda:

Now the bodhisattva dharmakara has already realized full enlightenment and is called the buddha amitayus, or-boundless-life, and dwells in sukhavati, the-place-of-supreme-satisfaction, some ten billion worlds from here in the western direction teaching the dharma and surrounded by countless shravakas and bodhisattvas.

285

Sukhavativyuha sutra. Selected passage.

[1] The buddha then said to the bodhisattva maitreya:

One who reveres the buddha with devoted awareness creates much benefit.

[2] Long is the time before the buddha appears again in this world, realizes full awakening, gives the sutras, the-teachings, proclaims the dharma, and spreads the way that cuts through the network of confusion, removes the roots of attachment and greed, and blocks the sources of harm, i move in the threefold world, and there is nothing that is able to obstruct the way. The wisdom of-this-teaching, of this sutra, is in accord with the essence of all teachings, of-all-sutras.

286

Sukhavativyuha sutra. Selected passage.

[1] i] To be compassionate and merciful;  
ii] to act according to the teaching of the buddha, the-fully-awakened;  
iii] to seek the other shore;  
iv] to cut the root of birth and death;

v] to cut off all harmful action and free yourself from the fear and sorrow of the three distressful states;  
vi] to everywhere increase the field of virtue, of-balanced-action in the world;  
vii] to be warm hearted to others;  
viii] to be sharing and giving;  
ix] to maintain the way of balance in life;  
x] to be patient, full of effort, and guide each other in the spirit of unity;  
xi] to be virtuous, do good, and with balanced attitude of awareness to dwell pure and clear both day and night [*in this world of saha, endurance-struggle*] is superior to practicing virtue in the world of amitayus buddha.

[2] The reason is that this buddha-field-of-amitayus is a world of effortless spontaneity where all are naturally-virtuous and there is not even a hairs-breadth of harmfulness.

For this reason, the good done in this saha-world, this-world-of-struggle for ten days is superior to the good done in other buddha fields for a thousand years.

The reason is, that in these buddha fields, many are virtuous and few are un-virtuous.

These are worlds where virtue and wellbeing arise naturally and no harmful acts are seen.

[3] It is here in this world-of-struggle that harmful deeds abound, and the will to virtue does not arise spontaneously.

Here people seek that which causes suffering and seek to exploit each other.

Their minds and bodies are tired and bent over They eat and drink the poison of sorrow.

They are always busy and never find rest.

And for this reason, i am sad for both devas and humans, and always seek to show the path and the causes of well being.

[4] Because each of you live differently, i show you each a different path. I give the various sutras, various-teachings, so that all can use them according to their need, and in this way realize awakening-and-freedom.

287

Sukhavativyuha sutra. Selected passage.

[1] Oh maitreya, should any bodhisattva remain doubtful they will thereby lose a great gain.

For this reason, may you take refuge in the balanced and fully awakened knowing of all the buddhas.

288

Sukhavativyuha sutra. Selected passage.

[1] The buddha then said to maitreya:  
Anyone who hears the name of this buddha-amitayus; who thereby feels great joy and is mindful in each-moment is to be known as one who is blessed with a great gain.

289

Sukhavativyuha sutra. Selected passage.

[1] In future times, the paths of the sutras, the-teachings will decline. Therefore with compassionate heart i cause this sutra, to remain for a hundred years, and anyone who has the good fortune to encounter this teaching, will realize the path in accord with their aspiration.

290

Amitabha sutra. Selected passage.

[1] The buddha said to the elder shariputra:  
In the western direction, beyond ten billion buddha fields there is a world called sukhavati, or-place-of-satisfaction. In that world there now dwells a buddha by the name of amitabha teaching the dharma, teaching-the-real.

[2] Oh shariputra, why is that world called the place-of-satisfaction? The reason is, that beings in that world know only happiness and no sorrow.

291

Amitabha sutra. Selected passage.

[1] Oh shariputra, what do you think:  
Why is that buddha called amitabha?  
The reason is, the light of that buddha is boundless, shining without obstruction in the ten directions.

[2] Again, shariputra, the life of that buddha and the surrounding-assembly is of vast duration, lasting throughout countless ages.

[3] Shariputra, it is already ten kalpas, ten-ages, since amitabha buddha realized full-enlightenment.

[4] Shariputra, amitabha is surrounded by countless shravakas, by-countless-listeners all of whom are arahats.

[5] As their number is beyond count, so too is the number of the bodhisattvas.

[6] Shariputra, that buddha field is complete in unsurpassed qualities and adornments.

[7] Shariputra, whoever hears of this may wish to arise in that world so that they too may dwell with those great and unsurpassed beings here described.

[8] Oh shariputra, one cannot hope to arise in that world based on the main and supporting causes that consist of the lesser beneficial deeds, merits and virtues.

[10] Shariputra, if a noble man or woman hears of amitabha buddha and holds the name for one, two, three, four, five, six or seven days with their thought undisturbed, then amitabha buddha surrounded by noble ones will appear before them at the moment of their passing from this life.

[11] So that as the end of life approaches and the mind remains undisturbed they will immediately arise in sukha-vati, in-the-world-of-satisfaction, together with amitabha buddha.

292

Amitabha sutra. Selected passage.

[1] Shariputra, if any noble man or woman hears the name of amitabha buddha, and the name of this sutra, this-teaching which all buddhas proclaim, will be in the mindful protection of all the buddhas. They will realize-the-truth-of balanced and full awakening, without ever falling back.

For this reason shariputra, may you receive and keep my word and the word of all the other buddhas.

293

Amitabha sutra. Selected passage.

[1] Shariputra, as i now praise the inconceivable qualities of all the buddhas, so too all the buddhas praise my inconceivable qualities, saying: Shakyamuni the buddha has accomplished a rare task, a most difficult thing and thereby realized balanced and full awakening while living the this world during the age of the five declines. And for the sake of all living beings teaches the dharma, teaches-the-real that is so difficult to gain.

294

Samadhi-raja sutra. Selected passage.

[1] As the world arises so does it pass away.  
It is without any separate-reality in itself.

But that which is both before and after remains unchanged.  
Therefore, examine that *[the saddharma-ta of dependent-origination]* from  
which the world originally came to be.

295

Vimalakirti nirdesa sutra. Selected passage.

[1] The buddha said:

Oh shariputra, this buddha field is always pristine, but the tathagata, the-  
such-come causes it to appear as if spoiled by many faults.  
This is done in order to bring about the growth of limited beings.

[2] For example, the devas of the realm of thirty-three, all take food from a  
single precious vessel, yet the ambrosia which nourishes each, appears  
differently to each in accordance with the differences in the blessings that  
each has built up.

[3] Shariputra, in the same way do creatures born into the same buddha  
field see the wondrous qualities of the other buddha fields in accordance  
with their degree of clarity.

296

Vimalakirti nirdesa sutra. Selected passage.

[1] Friends, the tathagata-kaya, the suchness-body-of-qualities is the  
*[resultant]* dharma-kaya, dharma-body-of-qualities, born from direct-  
knowing.

[2] The *[resultant]* realization of the tathagata-kaya is born-or-arisen from the  
accumulated merit and insight;  
born from balanced action, meditation, and insight;  
born from liberation, born from the knowing and vision of liberation;  
born from kindness, caring, joy and impartiality; born from generosity,  
discipline and self control; born from the path of the ten precepts;  
born from patience and gentleness;  
born from the roots of balanced action cultivated through constant effort;  
born from the concentrations; liberations; meditations and the absorptions;  
born from learning, insight and skill in the liberating methods of teaching;  
born from the thirty seven limbs of awakening; born from mindful-attention  
and insight;  
born from the ten powers, the fourfold fearlessness, and the eighteen  
special characteristics; born from all the transcending qualities;  
born from the sciences and the higher-knowledges;  
born from giving up all harmful traits and from the accumulation of all  
beneficial traits.

[2] It, the-resultant-dharma-body-of-qualities, is born from truth; from reality, and from mindful-awareness.

297

Vimalakirti nirdesa sutra. Selected passage.

[1] You need to absorb yourself in meditation so that neither an unawakened-body nor awareness arise anywhere in the three worlds.

[2] You need to absorb yourself in meditation so that you are able to carry out all ordinary actions without losing the state of peace.

[3] You need to absorb yourself in meditation so that you can display the appearance of an unawakened being without losing your developed nature.

[4] You need to absorb yourself in meditation so that your awareness is neither introverted nor extroverted.

[5] You need to absorb yourself in meditation so that the thirty-seven-limbs of enlightenment are displayed without you falling into mistaken views.

[6] You need to absorb yourself in meditation so that you remain in liberating-awareness without giving up the desires that are characteristic of the world.

298

Vimalakirti nirdesa sutra. Selected passage.

[1] Oh venerable maud-galya-yana, the dharma is empty of un-enlightenment because it is free from the dust of un-enlightenment.

[2] It is empty-of-mistaken-sense-of self, because it is free from the dust of mistaken desires.

[3] It is empty of conditioned existence, because it is free from birth and death.

[4] It is empty of a dependently-arisen-personality, because it is free from a past and future conditioned-and-unawakened-personality.

299

Vimalakirti nirdesa sutra. Selected passage.

[1] The dharma, the unchanging-reality is both peace and the cause of peace, because it is empty of mistaken-desire.

- [2] It is not a object of conceptual-awareness, because it is empty of dependently-arisen-words and letters.
- [3] It is not directly-expressible and is beyond the range of mere conceptual thinking.

300

Vimalakirti nirdesa sutra. Selected passage.

- [1] The dharma, the-real, is everywhere present for it is boundless like space.
- [2] It is empty of color, appearance and shape because it is empty of change.
- [3] It is empty of the notion of possessing itself, because it is inherently-free of the habitual notion of possession.
- [4] It is empty of mistaken-views, because it is free of unawakened-awareness, unawakened-thought-construction and unawakened-knowing.
- [5] It cannot be compared to anything because there is nothing beyond it.
- [6] It is empty of conditioned nature, because it does not depend on causes-and-conditions.
- [7] It permeates everything equally because everything is included in it as the fundamental-true-nature-and-basis.

301

Vimalakirti nirdesa sutra. Selected passage.

- [1] The dharma-ta, the unchanging-reality, depends on itself through its nature of non-dependency.
- [2] It dwells at the limit of conditioned-reality, because it is free of any change.
- [3] It does not move, because it is not dependent on the six sense objects.
- [4] It is without coming and going, because it is not stationery.
- [5] And its nature is emptiness of-dependence-on-any-reality-other-than-itself.

302

Vimalakirti nirdesa sutra. Selected passage.

- [1] The dharma, the-real is wondrous because it is signless, without-any-sign-of-change.
- [2] It is free from assertion and negation, because it is empty of mistaken-attachment-to-one-sided-views.
- [3] It is without acceptance and rejection, because it is without arising and ceasing.
- [4] It is without any basis in unawakened-knowing, because it is beyond the range of eye, ear, nose, tongue, body and thought.
- [5] It is without superiority and inferiority, and dwells without movement and action.

303

Vimalakirti nirdesa sutra. Selected passage.

- [1] Oh venerable maha maud-galya-yana, how is it possible for there to be a teaching concerning such a dharma? For even the expression: to teach dharma, to-teach-the-real, is a concept, and those who listen to it, listen to a concept.
- [2] Oh venerable maha maud-galya-yana, where there are no words and concepts there is no teacher of the dharma; no one who listens, and no one who understands. It is like an illusory person teaching dharma to illusory people.
- [3] You need to teach the dharma, of-dependent-origination, ever mindful of this.
- [4] You need to be adept in understanding the various capacities of beings:  
i] by means of the eye of insight and its accurate vision;  
ii] by means of showing great caring;  
iii] by means gratitude to the generous activity of the buddha-or-the-awake and enlightened-being;  
iv] by means of purifying your motives,  
v] and by means of understanding the meaning of the dharma, you need to teach the dharma so that the transmission of the treasure triad [*buddha-dharma-sangha*] remains unbroken.

304

Vimalakirti nirdesa sutra. Selected Passage.

[1] Venerable subhuti, the nature of all dependently-arisen things is like a magical apparition. So be not afraid of them.

The reason is, that all words-and-concepts have the same dependently-arisen-nature, and for this reason the wise are neither attached to them nor do they fear them.

[2] Again, all words-and-concepts lack any separate existence. Knowing this is liberating.

That is to say, direct-knowing that all-conditioned-realities are empty-of-any-separate-reality, is liberating.

305

Vimalakirti nirdesa sutra. Selected passage.

[1] Going-forth-on the path is neither harmful to others, nor is it effected by harmful things.

[2] It transcends all traditions, and overcomes narrow one sided views.

[3] It is the bridge over the swamp of harmful-desires.

[4] It is empty of clinging, and free from the habit of thinking in terms of i and mine.

[5] It is without attachment, disturbance, and confusion.

[6] It trains one's own awareness and protects the awareness of others.

[7] It tends towards serenity and transcending insight.

[8] In every respect it is irreproachable, and for this reason is called going-forth.

[9] Those who go-forth from the world in this way are called those who have truly gone-forth.

In the light of this clear teaching, the young truly go-forth from the world.

[10] Rare is the appearance of the buddha, the- awakened-one.  
Difficult is it to obtain a human life with both ease and opportunity.  
Precious indeed is human life.

[11] Then the young men said:

But, householder, we have heard the tathagata, who-goes-and-comes-in-suchness, says that one should not go-forth from the world without one's parents permission.

Vimalakirti replied:

In that case, you should train and devote yourselves to the ideal of complete and full awakening.  
And this will be for you, your going-forth and your higher ordination.

306

Vimalakirti nirdesa sutra. Selected passage.

[1] Oh maitreya, the buddha has foreseen that only one more birth stands between you and utter full awakening.

[2] What kind of birth does this prediction refer to, is it in the past, or in the future, or is in the present?

If it is a past birth, it must be already complete.

If it is a future birth, it will never arrive.

If it is a present birth, it does not remain.

For the buddha, the-fully-enlightened-one, has taught:

Oh bhikshus, in a single moment you are born, you age, you pass away, you transfer, and you are reborn again.

[3] The ground of enlightened-awakening is the ultimate basis.

i] Enlightenment is the realization of-this reality.

ii] Enlightenment dwells at the limit-or-is-all-encompassing.

iii] Enlightenment is the-realization-of-the-not-two [*and not one*], since there is no separately existing knowing and no separately existing things-known.

iv] Enlightenment is the-realization-of-the-dharmata, like vast space.

307

Vimalakirti nirdesa sutra. Selected passage.

[1] Manjushri said:

Oh householder, how can a bodhisattva comfort another who is sick?

Vimalakirti replied:

He should remind the other that the body is impermanent, but also encourage the other not to deny or resent it.

[2] He should remind the other that the body is insecure, but also encourage the other not to be attached to the state of liberation.

That the body is non-self, but also that there are beings who need to develop.

That the body is naturally-free in its true nature, but also not to be attached to the notion of liberation-as-a-separate-entity.

[3] He should encourage the other to acknowledge their harmful actions, but not merely for the sake of their own benefit.

He should encourage the ill person, as a result of their illness to have empathy for all other living beings;

to remember the suffering experienced since time without conceivable beginning,  
and the attitude of working for the wellbeing of others.  
He should encourage the other not to be distressed, but to manifest the roots of balanced action, to maintain original clarity and the absence of attachment-to-self, and always strive to become a king among healers who can heal all sickness.  
In this way should a bodhisattva comfort another bodhisattva who is sick so that they may be filled with peace.

308

Vimalakirti nirdesa sutra. Selected passage.

[1] What is the overcoming of sickness?

It is the overcoming of the-notion-of-a separately-existing ego and self.

[2] What is the overcoming of of the-notion-of-a separately-existing ego and self?

It is freedom from duality.

[3] What is freedom from duality?

It is the absence of attachment to a separately-existing-internal and external-world.

[4] What is the absence of attachment to a separately-existing-internal and external world? It is undeviating, unbroken and undistracted choiceless-awareness.

[5] What is choiceless-awareness? It is the equality of everything from ego to liberation in being-non-self.

The reason is, that both, the-concepts-of ego and liberation are empty of separate-reality.

[6] How can they both be empty of separate-reality?

Because they are both merely verbal designations which are empty of separate-reality, for in reality they are-interdependent-and cannot be found apart from each other.

[7] Therefore, one who sees this equal-nature does not distinguish between sickness and its emptiness-of-separate-reality, for sickness is itself empty-of separate-reality, and both the notions-of-sickness and the notion of its emptiness-of separate-reality are also empty of any separate-reality-because-all-is-dependently-arisen.

309

Vimalakirti nirdesa sutra. Selected passage.

[1] The sick bodhisattva needs to see that feeling is actually a non-separately-existing feeling, but at the same time should not try to eliminate feeling itself.

Even though pleasure and pain are overcome as separately-existing-things when the buddha-qualities are fully actualized, still there is no loss of the great caring attitude towards creatures in various-states of dukkha, or various-states-of-dissatisfaction-and-insecurity.

[2] In this way the bodhisattva sees the boundless illnesses of living beings in their own personal illness, and in this way accurately thinks of beings and resolves to heal all illness.

[3] There is nothing that needs to be added, nor taken away, one need only teach living beings the dharma, for them to realize the cause from which sickness arises.

310

Vimalakirti nirdesa sutra. Selected passage.

[1] At that time, the devi used her magical power to cause the elder shariputra to appear in her form, and to cause herself to appear in his form. Then the devi, in the form of shariputra, said to shariputra, in the form of the devi:

Oh venerable shariputra, what prevents you from changing out of your female form?

[2] Shariputra in the form of the devi replied:  
I no longer appear in the form of a man.  
My body has changed into that of a woman.  
I do not know what it is that I need to change.

[3] The devi then said:  
If the elder could change out of the female form, then all women could change out of their female form.  
All women appear in the form of a woman for the same reason that the elder now appears in the form of a woman.  
While they are not women in reality, they appear in the form of women.  
For this reason, the buddha said:  
In all things, there is neither male nor female.

[4] Then the devi released her magical power and each returned to their original form.

She then said:

Venerable shariputra, what have you done with your female form?

Shariputra replied:

I neither created it nor transformed it.

The devi replied:

In the same way, all dharmas, all-dependently-arisen-phenomena are neither created nor transformed by themselves. They are not self-made and not self-transformed. And such is the teaching of the buddha, the-awakened-one.

311

Vimalakirti nirdesa sutra. Selected passage

[1] Shariputra then asked:

Oh devi, after passing away where will you be reborn?

The devi then replied:

I will be reborn where all the wondrous manifestations of the tathagata are born.

[2] Shariputra said:

But the emanated manifestations of the tathagata do not transfer from one place to another nor are they reborn.

The devi replied:

In the same way, the true-nature-of-all phenomena and living beings does not transfer from one place to another, nor is it born-as-a-separately-existing-thing.

312

Vimalakirti nirdesa sutra. Selected passage.

[1] Shariputra asked:

Oh devi, how soon will you realize the full awakening of buddhahood?

The devi replied:

Oh elder, when you return again to the state of an unawakened person, then i will realize the full awakening of buddhahood.

[2] Shariputra replied:

But devi, it is not possible that i can return again to the state of an unawakened person.

The devi then replied:

In the same way, venerable shariputra, it is not possible that i can realize the full awakening of buddhahood. The reason is that full awakening depends on what is not possible, namely-a-separately-existing-self-nature, and because this is not possible, there is no separate-self that realizes the full awakening of buddhahood.

313

The Vimalakirti Nirdesa Sutra. Selected Passage.

[1] Shariputra said:

The tathagata has declared that:

The tathagatas, numerous as the sands of the ganges-river have realized full-awakening, are realizing full-awakening, and will continue realizing full-awakening.

The devi replied:

But venerable shariputra, the expression: the buddhas of the past, present and future is merely a convention of language made up of a certain number of syllables.

In reality, the buddhas, the awakened ones are neither past, present nor future.

Their awakening transcends the three times.

[2] But elder, please tell me, have you realized arahatship?

Shariputra replied:

It is realized, because there is no separate thing called realization.

The devi said:

In the same way, there is full-awakening because there is no separate thing called full-awakening.

314

Vimalakirti nirdesa sutra. Selected passage.

[1] Manjushri said:

Noble sir, one who remains stuck in the vision of nirvana-as-a-separate-thing is not able to call forth the seeking attitude of utter full awakening.

[2] However, one who lives in the world of conditioned phenomena, in the mine shaft of unawakened-desires without perceiving the actual-reality is able to call forth the seeking attitude of utter full awakening.

[3] Noble sir, such blossoms as the blue lotus, the red lotus, the white lotus, the water lily and the moon lily do not grow on the arid ground of the wilderness but in the swamps and mud banks.

In the same way, the buddha-qualities do not grow in beings who are orientated toward nirvana-as-a-separate-thing, but grow in those beings who live in the swamps and mud banks of unawakened-desires.

[4] Just as seeds do not grow in the open air but in the earth, so too, the buddha-qualities do not grow in those orientated to the nirvana-as-a-separate-entity, but in those who call forth the bodhi-citta, the-awakened-attitude in the midst of a sumeru like mountain of ego centered views.

315

Vimalakirti nirdesa sutra. Selected passage.

[1] Noble sir, in this way, it is possible for one to understand how all desires constitute the lineage of the tathagata. For noble sir, just as it is not possible to find precious pearls without entering the great ocean, so too it is not possible to gain the all knowing awareness without entering the ocean of desires.

316

Vimalakirti nirdesa sutra. Selected passage.

[1] Liberation is neither internal nor external, nor can it be conceptually-known apart from these.

Similarly, syllables are neither internal nor external, nor can they be conceptually-known apart from these.

[2] Oh venerable shariputra, for this reason, do not point to liberation by abandoning all words.

[3] The reason is, that the noble liberation is the nature of all dharmas, of-all-things because they are dependently arisen, empty of separate reality, non-self, insecure, and changing.

317

Vimalakirti Nirdesa sutra. Selected passage.

[1] Oh manjushri, what is the portal of non duality for a bodhisattva?

Manjushri replied:

Noble heirs, though you have all spoken eloquently concerning non duality, all your descriptions are still dualistic.

To know not one separately-existing-thing;

to express no-separately-existing-thing;

to speak no-separately-existing-thing;

to explain no-separately-existing-thing;

to proclaim no-separately-existing-thing;

to point out no-separately-existing-thing, and

to indicate no-separately-existing-thing is the portal to the truth of non duality.

[2] Then the crown prince manjushri said to the licchavi named vimalakirti: Noble sir, now that we have all given our views, may you now give your view concerning the portal to the truth of non duality.

[3] At that time, the licchavi vimalakirti maintained noble silence and said nothing at all.

[4] Then the crown prince manjushri praised the licchavi vimalakirti saying:

Wonderful, wonderful noble sir, this is truly a portal into non duality for bodhisattvas.

Here there is no need for syllables, words, and concepts.

318

Vimalakirti nirdesa sutra. Selected passage.

[1] Noble heirs, in this saha world, in-this-world-of-endurance, there are ten noble practices which do not exist in any other buddha-field. What are the ten?

They are:

- i] To associate with the poor through generosity.
- ii] To associate with the harmful through good behavior.
- iii] To associate with the unfriendly through friendship.
- iv] To associate with the apathetic through effort.
- v] To associate with the anxious through meditative calm.
- vi] To associate with those who hold mistaken views through balanced understanding [*middle-view*].
- vii] To show those who are oppressed by the eight-winds [*prosperity-decline; honor-disgrace; praise-blame; pleasure-pain*], how to overcome them.
- viii] To teach the maha-yana, the great-way to those attached to limited views.
- ix] To associate with those who have not called forth the root-causes of balanced action by means of the root-causes of balanced action.
- x] To continuously develop beings through the four means of association:
  - a] Through benefiting-others-through-generosity;
  - b] Through-balanced-speech;
  - c] through-guidance,
  - d] And through-acting-in-accord-with-the-teaching.

Those who carry out these practices are not found in any other buddha-field.

319

Vimalakirti nirdesa sutra. Selected passage.

[1] The bodhisattvas then asked:  
After death in this saha world, in-this-world-of-struggle, what qualities must a bodhisattva have in order to realize certain rebirth in a pristine buddha-field?

Vimalakirti replied:

After death in this saha world, a bodhisattva must have eight qualities in order to realize certain rebirth in a buddha-field.

What are the eight qualities?

They must make the following resolutions:

- i] I will benefit all beings without seeking the slightest benefit for myself.
- ii] I will feel the sufferings of all beings and dedicate my store of merit for the well being of all beings.
- iii] I will not hold resentment toward any being.
- iv] I will be grateful to all bodhisattvas as if they were the teacher, the buddha, the-awakened-one.
- v] I will not neglect any of the teachings, whether or not i have directly-heard them.
- vi] I will train my awareness without being envious of the gains of others and without being proud of my own gains.
- vii] I will be mindful of my own faults without blaming others for their faults.
- viii] I will take pleasure in mindful awareness, and i will undertake all beneficial actions.

320

Vimalakirti Nirdesa sutra. Selected passage.

[1] Ananda, all buddhas are the same in the completeness of their buddha-qualities, that is to say:

In their appearance, countenance,  
radiance, body, marks, nobleness;  
their balanced action, concentration,  
insight, liberation; their knowing  
and vision of liberation;  
their strengths, fearlessness,  
unique buddha-qualities;  
their great friendliness, caring,  
helpful intentions, attitudes,  
practices, paths; their life duration;  
their teachings of dharma,  
development and liberation  
of beings and their purification  
of their buddha-fields.

For this reason they are called samma-sam-buddhas, balanced-and-fully-awakened-ones; the tathagatas, the-such-come-ones, and the buddhas, the-enlightened-ones.

321

Vimalakirti nirdesa sutra. Selected passage.

[1] Vimalakirti said:

Oh elder, is there anything you see that neither dies nor is reborn?

Shariputra replied:

There is no separate-thing that neither dies nor is reborn.

Vimalakirti said:

Venerable shariputra, in the same way, all things neither die nor are reborn-  
as-separately-existing-things, therefore why do you ask:  
Where did you pass away in order to be reborn here?

[2] Oh venerable shariputra, if one where to ask a man or woman created by  
a magician where he or she had died in order to be reborn here, what do  
you think he or she would say?

Shariputra replied:

Noble sir, a magical creation neither dies nor is reborn.

[3] Vimalakirti then said:

Venerable shariputra, did not the tathagata teach that all dharmas have the  
same nature as a magical creation-in-being-empty-of-separate-reality-and-  
non-self?

Shariputra replied:

Yes indeed, noble sir, that is the buddha word.

322

Vimalakirti nirdesa sutra. Selected passage.

[1] Vimalakirti said:

Venerable shariputra, since all phenomena have the same nature as a  
magical creation-in-being empty-of-separate-reality, why did you ask:  
Where did you die in order to be reborn here?

[2] Oh venerable shariputra, death is the end of a display, and rebirth is the  
continuation of a display.

[3] Even though a bodhisattva dies, this is not the end of their display of the  
root-causes of enlightened action.

[4] And even though there is rebirth, there is no attachment and no  
continuation of unawakened activity.

323

Vimalakirti nirdesa sutra. Selected passage.

[1] The licchavi, vimalakirti asked:

Shariputra, what is your opinion, does the light of the sun arise together  
with the darkness?

Shariputra replied:

Certainly not, noble sir.

And vimalakirti replied:

In that case, they do not arise together.

Shariputra then said:

Yes, noble sir, they do not arise together, for as soon as the sun rises all darkness vanishes.

[2] Vimalakirti asked:

Then why does the sun rise over the world?

Shariputra replied:

It arises to illuminate the world and to dispel darkness.

Vimalakirti then said:

Oh venerable shariputra, in the same way the bodhisattva chooses to be reborn into the impure buddha-fields, so as to purify beings, so as to make the light of insight shine, so as to dispel the-darkness-of-unseeing.

[3] Because bodhisattvas do not arise with the harmful attachments of beings-to-ego-and-phenomena-as-self, they are able to dispel the darkness of unseeing-and-unawareness from all living beings.

324

Vimalakirti nirdesa sutra. Selected passage.

[1] Noble heir, the supreme reverence is reverence of the dharma, reverence-of-the-real.

325

Vimalakirti nirdesa sutra. Selected passage.

[1] Noble heir, the reverence of dharma, the-real is reverence offered to the sutras, to-the-reality-revealed-in-the-teachings taught by the buddha, the-awakened-one.

[2] The sutras, the-teachings, are of profound and deep illumination.

They do not refer to the ordinary conventions of the world.

They are difficult to comprehend, difficult to understand and difficult to realize.

They are subtle, precise and beyond conventional notions.

326

Vimalakirti nirdesa sutra. Selected passage.

[1] The sutras, the-teachings preserve the unbroken lineage of the dharma of the noble ones.

The sutras contain the treasury of the dharma and they point out the high point of dharma-puja, the-dharma-offering.

They are maintained by the noble ones and proclaim the bodhisattva practices.

[2] The sutras lead to non-mistaken comprehension of the dharma in its ultimate sense.

The sutras clarify that all dharmas, all-phenomena are impermanent, insecure, non-self and peaceful, and in this way they reveal the dharma, the-reality-of-dependent-origination.

[3] The sutras cause the abandonment of greed, harmful action, malice, apathy, lack of mindful-awareness, jealousy-and-envy, mistaken beliefs, attachment to changing-things-as-self, and the conflicts resulting from these.

The sutras, the-teachings are praised by the buddhas, the-awakened-ones.

[4] The sutras are the antidotes to the proclivities of life in the world. They manifest the great joy of liberation.

For this reason, to accurately teach, uphold, investigate and understand such sutras, such-teachings and to incorporate the noble dharma into one's own life is what is called dharma-puja, the dharma-offering.

327

Tathagata garbha sutra. Selected passage.

[1] Such i heard. At one time. The buddha was dwelling on mount eagle peak in the city of raja-griha, the-royal-house, in the teaching hall of the many leveled pavilion made from sweet-scented sandalwood.

328

Tathagata garbha sutra. Selected passage.

[2] Having realized buddhahood some ten years earlier, he was surrounded by a mass of hundreds and thousands of great bhikshus and bodhisattva great-beings numerous as the sands of sixty ganges rivers.

All had completed their training and had already made offerings to hundreds of thousands and millions of countless buddhas and all were able to turn the irreversible dharma wheel.

329

Tathagata garbha sutra. Selected passage.

[1] Also present were other such bodhisattva great-beings as these from countless buddha worlds as numerous as the sands of sixty ganges rivers.

[2] And together with countless numbers of devas, nagas, yakshas, gandharvas, ashuras, garudas, kinnaras and maharogas, they all gathered to offer homage and to present offerings.

330

Tathagata garbha sutra. Selected passage.

- [1] At that time, the buddha sat in meditation within the sandalwood chamber, and using his surpassing powers manifested a wondrous vision.
- [2] In the sky there appeared countless thousand-petaled lotus blossoms of numerous colors, as large as cart wheels, and of different scents.
- [3] In the centre of each blossom there sat the mind-created form of the buddha, the-awakened-one, emitting countless rays of light.
- [4] All these blossoms then rose up and filled the sky like a jeweled umbrella, and simultaneously unfolded, revealing a wonder within.
- [5] Within each blossom sat the form of a buddha sitting in the lotus position and emitting hundreds of thousands and countless rays of light.
- [6] However, by means of the surpassing power of the buddha, the blossoms suddenly withered and faded.
- [7] And seeing this extraordinary vision, the mass of beings rejoiced and danced.
- [8] However, seeing this wondrous vision, they wondered why these blossoms would suddenly fade and wither and emit a foul odor.

331

Tathagata garbha sutra. Selected passage.

- [1] At that time, the exalted one knew the reason why the bodhisattvas were confused, so he spoke to vajra-mati saying:  
Oh noble-heir, if there is any aspect of the buddha, the-awakened-one's teaching that confuses you, please feel free to ask.
- [2] Vajra-mati bodhisattva knowing that the mass of beings were confused by this vision, spoke to the buddha saying:  
Oh exalted one, why are there mind created buddha forms in each of these countless blossoms?  
Why did they rise up into the sky and cover the world?  
Why did each buddha form emit hundreds of thousands and countless rays of light?
- [3] Then placing the palms of their hands together in respect, the entire mass of beings closely watched as vajramati spoke in verse, saying:  
I have never seen such a  
wondrous vision as this.  
Hundreds of thousand and

millions of buddhas  
pervading all the worlds.  
Each seated in the centre  
of a lotus blossom, emitting  
countless beams of light,  
dispelling the dust  
of mistaken views and  
adorning all directions.  
But the lotus blossoms  
suddenly withered.  
Please explain to us why  
you revealed this mind-created vision.  
For we see buddhas more  
numerous than the sands of  
the ganges-river, in countless  
manifest forms.  
Never before have i seen  
such a sight, and for this reason  
i ask you to clarify this matter for us.

[4] At that time, the exalted-one  
spoke to vajramati and the  
other bodhisattvas, saying:  
Noble-heirs, there is the great  
and vast tathagata-garbha sutra,  
the-tathagata-essence-teaching.  
Because I wish to teach it  
i have revealed these signs.  
May you listen closely.  
And they replied, saying:  
Wonderful, we very much  
wish to hear it.

[5] The buddha then spoke, saying:  
Noble-heirs, just as the countless blossoms that were mind created by the  
buddha suddenly withered, and just as the countless buddha forms seated  
in the lotus posture within those blossoms radiated light so rare that there  
where non among the mass of creatures who did not show their reverence.

[6] So too, noble-heirs, when i observe beings with the buddha-eye, with-  
the-awakened-vision, i see that hidden within their illusions of attachment  
and thirsting-desire, their ill-will and unawareness, that there is seated the  
wondrous and unchanging tathagata-knowing, the tathagata-vision, and the  
tathagata-nature.

[7] Noble-heir, even though all beings live with various fetters, they nevertheless possess the timeless and incorruptible tathagata-garbha, the-suchness-essence-and-potential and all other such qualities not different from myself.

332

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, just as a person with surpassing vision is able to see the tathagata bodies seated within the blossoms even though the petals have not yet opened, so too, the buddha sees the tathagata-garbha, the suchness-essence of living-creatures.

[2] And in order to reveal the suchness-essence to them, he proclaims the sutras, the-teachings of the dharma, so that they may overcome their illusions and reveal the buddha-nature.

Noble-heirs, such is the dharma, the-reality of all the buddhas.

333

Tathagata garbha sutra. Selected passage.

[1] Whether or not the buddhas appear in the world, the tathagata-garbha, the-suchness-essence is ever present and permanently established in all living-beings even though veiled by illusions.

[2] So when the tathagata, the-one-who goes-and-comes-in-suchness appears in the world.

He everywhere teaches the dharma, teaches-the-real for the removal of unseeing and its resulting dissatisfaction-and-insecurity, so as to remove the veils from beings that obscure the all embracing knowing.

[3] Noble-heirs, any bodhisattva who relies in this teaching and practices it with singleness of mind will realize liberation and the original all embracing awakening, and for the sake of the world will everywhere act in an enlightened way.

[4] At that time the exalted one spoke again in verse, saying:

As within the withered blossoms.

With their petals closed.

One with surpassing vision.

Can see the incorruptible  
buddha nature.

So too, when the blossoms  
have fallen away,

all can see the teacher who  
in order to cut off illusions,

appears victorious in the world.

[5] Likewise the buddha sees that all living beings in the ten directions have the tathagata-garbha, the suchness-essence, but it is veiled by illusions like a tangle of rotting and withered petals.

So for the sake of living-beings, i everywhere proclaim. the wonderful-dharma enabling them to remove illusions and quickly realize the enlightened way.

[6] With the buddha eye, i see within all living-beings the buddha-garbha, the-awakened-essence. And in order to reveal this, i proclaim the dharma, i-proclaim-the-real.

334

Tathagata garbha sutra. Selected passage.

[1] Oh noble-heirs, just as pure honey which can be eaten and shared exists within a cavern or tree but is protected by a swarm of bees, but can be recovered by a clever person who knows how to remove the bees. So too, noble-heirs, do all living-beings have the the-suchness-essence.

[2] However, just as the pure honey in the cavern or tree is surrounded by a swarm of bees preventing creatures from reaching it, so too, is the tathagata-essence veiled with illusions.

[3] But with the buddha eye, with-the-awakened-vision i see it clearly and by means of upaya, by-means-of-teachings-appropriate-to-the-time-and-place i proclaim the dharma so that illusions are removed and the buddha knowing is revealed.

[4] Everywhere, my enlightened activity works for the benefit of the world.

335

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, it is like the valuable kernels of wheat hidden within the husk which a poor man may fail to see and consider worthless even though when the husk is removed, the kernels are revealed.

So too, noble-heirs, when i observe beings with the buddha eye, i see the husk of illusions covering their limitless tathagata vision.

[2] And so i proclaim the dharma using various upaya, various-methods-of-teaching in accordance with their needs so as to remove their illusions and clarify the all embracing insight which enables them to realize the utter and supreme awakened-knowing pervading the worlds of the ten directions.

336

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, it is like a pure gold ornament fallen into garbage pith.  
Even though beings are unaware of its presence, it remains hidden for a  
long time, un-effected and incorruptible.

[2] Now suppose a person with deep-vision comes along and says to the  
people:

Within this garbage pith there is a pure gold ornament so that when  
retrieved it could be used as you wish.

So too, oh noble heirs, the gold ornament is like the tathagata-essence,  
while the garbage is like the illusions.

[3] For this reason, the tathagata everywhere proclaims the dharma,  
enabling creatures to overcome their illusions, realize supreme awakening,  
and carry out the deeds of the buddha, the-awakened-one.

337

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, it is like a treasure beneath a poor person's house.  
But the treasure remains unseen for it is neither conscious nor can it speak,  
and so too is it with all living-creatures.

[2] The vision of the tathagata is fearless, for the treasure-store of the great  
dharma, the-great-reality dwells within beings and remains unaffected by  
their illusions and attachments to the five senses-as-the-self.

[3] The wheel of samsara, the-constant-round turns and living-beings are  
effected by numerous insecurities-and-dissatisfactions. Therefore, the  
buddhas appear in the world to reveal the dharma-store.

[4] Through taking refuge and devoted-awareness of it, they are able to  
remove the impurities which veil the universal-knowing.  
For this reason and for the sake of living beings, he everywhere reveals the  
tathagata-essence.

[5] And for the sake of those who rely in the buddha, the-enlightened-one,  
he uses unobstructed eloquence.

[6] Oh noble-heirs, in this way i see with the buddha eye, with-the-  
enlightened-vision, that all living-beings have the tathagata-garbha, the-  
suchness-essence.

338

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, it is like the seed within the mango fruit that remains without decay, but when planted in the ground, grows into a large and noble tree.

So too, noble-heirs, when i see creatures with my enlightened vision, i see the-suchness-essence within the veil of their unawareness even as the seed of the fruit is seen within its core.

[2] Noble-heirs, the suchness-essence is the cool and the hidden; it is the profound peace of nirvana gained through deep understanding and it is called the original awakened one; the such-gone-and-come; the beautiful, and other such names.

[3] Noble-heirs, after the tathagata, the such-gone-and-come has observed all creatures, he reveals this teaching so as to deepen the understanding of bodhisattvas.

339

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, it is like a person who possesses a pure gold statue, and who intends to travel on the narrow roads to another region but who fears that he may be attacked and robbed. So he wraps the statue in worn out rags that others may not know of it.

[2] However, while traveling, he unexpectedly passes-away and the golden statue is discarded in an open field, trampled on by other travellers and buried in dirt.

[3] But when a man of surpassing vision comes along and sees within the worn out rags the presence of the pure gold statue, he unwraps it so that others may offer homage to it.

[4] Oh noble-heirs, i also see the various beings with their manifold illusions endlessly traveling through the long night of samsara, the-constnt-round, and i see within them the wondrous tathagata-essence, the noble and incorruptible-essence that is not different from myself.

[5] For this reason the buddha proclaims the dharma, proclaims-the-real to living-beings so that they may cut through their illusions and purify their tathagata knowing, their-suchness-knowing.

[6] And thus do i turn the dharma wheel again and again, so as to awaken all worlds.

340

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, it is like a poor woman who is dirty, unsightly and rejected by others but who carries within her womb a noble son who will become a sage king and a ruler of the four directions. But not aware of his future destiny, she thinks of him as a child of impoverished birth.

[2] So too, the tathagata perceives all creatures caught up in samsara, the-constant-round, continually receiving the poison of dissatisfaction-and-insecurity, and yet within them there is the treasure store of the tathagata, but like the poor woman, they fail to realize this.

[3] For this reason, the tathagata universally proclaims the dharma, proclaims-the-real, saying:

Noble-heirs, do not think you are inferior or base, for all of you possess the buddha-nature, so that if you strive to overcome your past mistakes, you will receive the title of bodhisattva, or even that of exalted one, and thereby able to awaken and free countless living-beings.

341

Tathagata garbha sutra. Selected passage.

[1] Again, noble-heirs, it is like a master caster who casts a statue out of pure gold so that when the casting is complete it is inverted and placed on the ground. For even though the matrix is scorched and black, the inside remains unchanged. And when the mold is opened and the statue is revealed, its golden color sparkles and shines forth.

[3] So too, when the tathagata observes all creatures he sees the awakened-essence within them together with its many qualities, and seeing this, he broadly declares that all beings can realize liberation.

[4] With his vajra-nana, his-diamond-like-knowing, he removes illusions and reveals the buddha-kaya, the-buddha-body-of-qualities, even as the golden statue is revealed when the enclosing matrix is removed.

342

Tathagata garbha sutra. Selected passage.

[1] Then the exalted one spoke to vajramati and the other bodhisattva mahasattvas, saying:

Whether you are bhikkshus or householders; noble men or noble women, may you receive and keep, recite, copy, venerate, and broadly declare this tathagata-garbha sutra, this-suchness-essence-teaching for the benefit of all living-beings.

For the benefits gained from doing so are beyond estimation.

[2] Vajramati, if there is a bodhisattva who for the sake of the buddha way practices constantly and diligently;  
or who develops the surpassing powers;  
or who enters all the samadhis, the-meditative-states;  
or who seeks to plant the root-causes of merit; or who venerates the buddhas of the present, vaster than the sands of the ganges river;  
or who erects stupas of the seven treasures, ten yojanas in height, depth and breadth, greater in number than the sands in the river ganges;  
or who offers couches made of the seven treasures, decorated with celestial paintings to these stupas;  
or who every day erects for each buddha more stupas of the seven treasures than there are sands in the ganges river, who then offers them to each tathagata, bodhisattva and shravaka in the assembly;  
or who everywhere performs such acts towards the buddhas of the present greater in number than the sands of the ganges river;  
or who erects fifty times more treasure stupas than there are sands in the ganges river and who offers them to fifty times more buddhas, bodhisattvas and shravakas in the assembly than there are sands in the river ganges, and who does this for countless hundreds and thousands of tens of thousands of ages.

Then vajra-mati, the merit of that bodhisattva would still not equal the-merit of the person who finds joy and illumination in the tathagata-garbha teaching, who receives and keeps it, recites it, copies it, or who venerates but a single one of its similes.

[3] Vajramati, even though the number of noble and meritorious roots planted by those noble heirs for the sake of the buddhas is immeasurable, it does not equal even a hundredth or a thousandth, or any other calculable fraction of the number of merits realized by the noble man or woman who honors this tathagata-garbha sutra, this-suchness-essence-teaching.

343

Tathagata garbha sutra. Selected passage.

[1] At that time, the exalted one again spoke to vajra-mati bodhisattva, saying:

A long time ago, in the immeasurably distant past of inconceivable and countless ages, there was a buddha by the name of the king-who-gives-forth-perpetual-light, a tathagata, an arhat, a balanced and fully enlightened one, living with vision, completely open, the eye of the worlds, a supreme guide for people willing to learn, a teacher of devas and humans, an enlightened one, an exalted one.

[2] And vajra-mati, for what reason was he called the king-who-gives-forth-perpetual-light?

When that buddha was practicing the original-practice of the bodhisattva path, and descended into his mothers womb, he gave forth a perpetual light which simultaneously permeated and illuminated even the smallest dust-particles within the thousands of buddha fields of the ten directions. And all those who saw this light were filled with joy, their illusions were dispelled and they gained the power of transformation, the power of transcending insight, and the power of unobstructed eloquence.

344

Tathagata garbha sutra. Selected passage.

[1] Vajra-mati, all the worlds thus illuminated by this light were seen as noble and pristine like translucent porcelain, with golden ropes outlining their eight paths and filled with the scent of various treasure trees, blossoms and fruits.

So that when the gentle breezes blew, they produced soft and subtle sounds which naturally and effortlessly proclaimed the three treasures; the the bodhisattva merits; the power of the root-causes of merit; the contemplation of the path; the practice of meditation. and the realization of liberation.

[2] And all beings who heard this, realized joy in the dharma, joy-in-the-real, so that their mindful-devotion was firmly established.

[3] This in turn resulted in their being forever liberated from any further arising in the harmful-states-of-existence.

345

Tathagata garbha sutra. Selected passage.

[1] Vajra-mati, because all the living-beings in the ten directions were simultaneously pervaded by this light, they placed the palms of their hands together and performed puja, the-offering-ceremony at six in the morning, and six-in the evening.

346

Tathagata garbha sutra. Selected passage.

[1] Vajramati, this buddha, the-king-who-gives-forth-perpetual-light, always shone with light at the place and time where he was born from the womb, where he realized buddha-knowing and where he entered nirvana without remainder.

[2] And after his passing away in nirvana, the stupa in which his relics were enshrined also blazed with light. It is for this reason, that the inhabitants of the deva-worlds called him the king-who-gives-forth-perpetual-light.

[3] Vajramati, when this king-who-gives-forth-perpetual-light, who is a tathagata, an arhat, a balanced and fully enlightened one, first realized buddha-knowing, there was among his dharma followers a bodhisattva named boundless-light who dwelt together with a group of two thousand million other bodhisattvas.

[4] At that time, the bodhisattva great-being, named boundless-light turned and faced the direction where that buddha was, and asked about the tathagata-garbha sutra, the-suchness-essence teaching.

347

Tathagata garbha sutra. Selected passage.

[1] In response to the different backgrounds of the bodhisattvas, he taught hundreds and thousands of similes and he called this teaching, the mahayana-tathagata-garbha sutra, the-great-vehicle-suchness-essence teaching.

[2] Now all the bodhisattvas who heard him teach this sutra, received-this-teaching, kept, recited, and practiced it just as it was taught. So that all but four bodhisattvas realized the buddha-knowing.

[3] The four bodhisattvas who had not yet realized buddha-knowing were manju-shri; avaloki-teshvara; maha-sthama-prapta, and you, vajra-mati.

[4] Now, vajra-mati, do not consider them as particularly special, for you are not different from that bodhisattva named boundless-light.

You are continuous with him.

[5] Again vajra-mati, the tathagata-essence teaching possesses vast efficacy for anyone who hears it is able to realize the path of buddha-knowing.

348

Tathagata garbha sutra. Selected passage.

[1] When i originally practiced the path at the place of buddha-knowing, marked by the lion standard. I also received and kept this teaching and thereby practiced it as i heard it.

And because of the resulting beneficial causes, i quickly entered the path of buddha-knowing.

[2] For this reason all bodhisattvas need to keep and teach this sutra, this-teaching.

For after you have heard and practiced it as taught, you will become buddhas even as i am now.

[3] One who keeps this teaching will carry himself like the exalted one.

[4] One who receives this teaching, will be called a master of the buddha dharma, and for the sake of the world, will protect what the buddhas, the-awakened-ones have taught.

[5] Any one who receives and keeps this teaching, will be called a dharma king and in the sight of the world will be worthy of praise just as the exalted one is now.

[6] At that time, when the exalted one had finished proclaiming this teaching, vajramati and the fourfold assembly of bodhisattvas, devas, gandharvas, ashuras, and the rest, rejoiced in hearing the buddha word, and practiced it as it was heard.

349

Lions roar of queen shri mala sutra. Selected passage.

[1] Then queen shri mala made three great vows in the presence of the exalted one:

Oh exalted one, by the root-causes of merit consisting of the accumulated blessings arising from bringing well-being to countless living beings in all existences, may i realize the saddharma, the-wondrous-reality. This is my first great vow.

[2] Exalted one, having gained the realization of the saddharma, may i teach the dharma to living beings without rest or weariness.

This is my second great vow.

[3] Exalted one, while teaching the saddharma and without begrudging my body, life or possessions, may i seek to protect and keep the saddharma.

This is my third great vow.

[4] Then the exalted one praised the vast extent of the three great vows of queen shri mala saying:

Oh queen, if all forms were to be gathered together in a region of space, this region would be able to contain them, and would still extend beyond.

[5] Similarly, when all bodhisattva vows as vast as the sands of the ganges river are gathered together within the these three great vows, these three great vows are able to include them all and still extend beyond.

350

Lions roar of queen shri mala sutra. Selected passage.

[1] Queen shri-mala spoke to the exalted one saying:  
Exalted one, all the bodhisattva aspirations as vast as the sands of the  
ganges river are gathered together and included in this one great aspiration  
of receiving and keeping the saddharma, the-wondrous-reality.

[2] For this reason receiving and keeping the saddharma is of vast expanse.

351

Lions roar of queen shri mala sutra. Selected passage.

[1] Then, with the exalted one's blessing, queen shri mala spoke to the  
exalted one saying:  
Oh exalted one, to receive and keep the saddharma, the wondrous-dharma  
will bring to completion the countless buddha qualities.

[2] To receive and keep the wonderful-dharma encompasses the eighty four  
thousand portals to dharma, to-the-realization-of-the-real.

[3] Just as when there was a new differentiation of worlds, there arose a  
great cloud from which poured down countless colors and treasures, so  
too, receiving and keeping the wondrous-dharma pours down a shower of  
countless blessings and treasures of understanding.

[4] Again, just as at the time of a new differentiation of worlds, the great  
system of worlds was the place in which there arose numerous systems of  
four continents of various shapes and colors surrounded by smaller  
continents.

[5] So too, receiving and keeping the saddharma is the origin giving rise to  
the-great-way, the maha -way of the essence without measure from which  
arise all the wondrous deeds of the bodhisattvas together with the various  
portals to the light of dharma as well as to all the conventional ideals and  
accomplishments and the ultimate rapture beyond that experienced by  
devas and humans.

352

Lions roar of queen shri mala sutra. Selected passage.

[1] The great earth supports four great burdens. And what are the four great  
burdens?

They are; i] the great ocean; ii] the great  
mountains; iii] the grasses, plants,  
trees, and harvests, and iv] the great  
mass of living creatures.

So too, a noble-heir be they man or

woman who receives and keeps the saddharma, thereby supports four great burdens greater than those supported by the great earth.

And what are these four?

First, the noble-heir be they man or woman who for the sake of beings who are without dharma-guides, who have not heard the dharma and do not heard the teaching which causes them to develop the root-cause of balanced conduct for realizing the ideal of devas and humans, thereby supports a burden greater than that of the earth.

[2] Secondly, a noble-heir be they man or woman who works to bring persons to the shravaka-yana, the-listeners-vehicle, thereby supports a burden greater than that of the earth.

[3] Thirdly, a noble-heir be they man or woman who works to bring persons to the pratyeka-buddha-yana, the solitary-enlightenment-vehicle, thereby supports a burden greater than that of the earth.

[4] Fourthly, a noble-heir be they man or woman who works to bring persons to the maha-yana, the-great-way-of-the-bodhisattva-yana, thereby supports a burden greater than that of earth. These are the four great burdens.

[5] The noble-heir be they man or woman who receives and keeps the saddharma and bears these four great burdens that are greater than that of the earth, bears an infinite burden and thereby naturally becomes for all beings friendly and concerned, a giver of comfort and caring and is therefore called a dharma mother to the world.

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Oh exalted one, at the time of the end-dharma when bhikshus, bhikshunis, men and women householders argue among each other, and divide into many conflicting-groups, then the noble-heirs, be they men or women, who delight in the dharma without deceit and dishonesty, and for the sake of the saddharma create a bodhisattva sangha of those who receive-and keep the dharma both men and women will certainly be the noble-heirs who receive a prediction-of-full-awakening from the buddhas, the-enlightened-ones, because of this work.

[2] Oh exalted one, i consider that receiving and keeping of the saddharma is the maha-virya, the-great-work.

[3] Thus, the exalted one is the jnana, the-direct-knowing-of-the root-nature of all dharmas, the-root-nature-of-all-phenomena.

[4] Indeed, the exalted one is the all embracing refuge.

354

Lions roar of queen shri mala sutra. Selected passage.

[1] Oh exalted one, that which is called receiving and keeping the saddharma, the-wondrous-reality is also called the higher-maha-yana, the great-vehicle.

The reason is that the shravaka-yana, the-listeners-vehicle; the pratyeka-buddha-yana, the solitary-enlightened-vehicle; and all mundane and super mundane qualities come from the higher-maha-yana.

355

Lions roar of queen shri mala sutra. Selected passage.

[1] Oh exalted one, that which is called nirvana, the-cool-and-liberating, is a term referring to the tathagatas.

The reason is, that only the tathagatas, the arahats, the balanced and fully awakened ones have fully-realized nirvana and possess inconceivable merits, while the arahants and solitary-buddhas possess conceivable merits.

[2] Exalted one, that which is called nirvana is a term referring to the tathagatas.

The reason is, that only the tathagatas, the arahats, the balanced and fully awakened ones have fully-realized nirvana and removed all veils that need to be removed and are utterly free, While the arahats and solitary-buddhas possess a remainder of illusion and are not yet utterly free.

[3] Oh exalted one, that which is called nirvana is a term referring to the tathagatas.

The reason is, that only the tathagatas, the arahats, the balanced and fully awakened ones have fully realized nirvana, while the arahats and solitary-buddhas are still far removed from the nirvana dhatu, the-liberating-basis.

356

Lions roar of queen shri mala sutra. Selected passage.

[1] Exalted one, those who have gained realization by investigating the origin of dukkha, the-origin-of-dissatisfaction-and-insecurity, in order to overcome it; by investigating the overcoming of dukkha in order to directly realize it; and by investigating the path leading to the overcoming of dukkha in order to practice it but still have dukkha remaining are those who have realized a partial nirvana.

[2] Oh exalted one, those who have realized a partial nirvana are called those who are directed towards the nirvana-dhatu, the-nirvana-basis.

[3] Those who investigate the nature of all dukkha, of-all-that-is-without-lasting-satisfaction; who remove the origin of all dukkha; who directly realize the overcoming of dukkha, and who practice all the methods leading to the overcoming of dukkha, realize the permanent, the peaceful and liberating-reality within the impermanent and insecure world.

357

Lions roar of queen shri mala sutra. Selected passage.

[1] In a world overwhelmed by change and illness and without protection and refuge, it is nirvana, the-cool-and-liberating that is the protection and refuge. The reason is that nirvana is not realized by those who distinguish mundane and supermundane characteristics as separately existing-entities.

[2] It is realized by those for whom knowing-and-unknowing are the same-in-basis.

[3] It is realized by those for whom liberation-and-bondage are the same-in-basis.

[4] And it is realized by those for whom clarity of knowing and seeing-and-of-not-knowing-and-seeing are the same-in-basis.

[5] Therefore the nirvana-dhatu, the-liberated-basis has one taste, the taste of knowing and vision-that-nirvana-and-samsara are the same-in-basis.

358

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Exalted one, those people who do not remove basic-unseeing are those without the one taste of the nirvana-dhatu, the-liberated-basis. That is to say, for them, knowing and vision have a different taste. The reason is, that they fail to remove basic-unseeing and they fail to remove those mistaken-characteristics that are to be removed vaster than the sands of the ganges river.

[2] And when they fail to remove those characteristics which are to be removed, vaster than the sands of the ganges river, they also fail to reach the direct knowing of the noble characteristics-of-buddhahood vaster than the sands of the ganges-river.

359

Lions roar of queen shri mala sutra. Selected passage.

[1] If that avidya, that-basic-unseeing is removed without remainder, then the characteristics to be removed vaster than the sands of the ganges river would also be utterly removed without remainder by the awakened insight of the tathagata, who-comes-and-goes-in-suchness.

[2] Oh exalted one, when all the basic

illusions and the derived illusions  
are removed one realizes the  
inconceivable buddha qualities vaster  
than the sands of the river ganges.

[3] Then as a tathagata, an arahat,  
a balanced and fully awakened one  
one also realizes unobstructed  
understanding of all these qualities.

[4] One is then all knowing and all seeing-the-true-nature-of-all-and-  
everything, that  
is free from all illusions, and possessed  
of all merits.

[5] One is a dharma-raja, a-dharma-  
king, exalted by the dharma.

[6] And having gone to the state which  
is sovereign over all dharmas,  
over-all-dependently-arisen-things,  
one then utters the lions roar:

<Birth-as-an-unawakened-  
being is completely-overcome.  
The brahma-cariya, the-sublime-life  
is fully lived.  
Done is what had to be done.  
There is no more training  
beyond this.>

[7] And this is the lion's roar of the tathagata,  
and the ultimate-intended-meaning-  
of-the-teaching.  
And thus do the-buddhas explain it in a  
straight forward way.

360

Lions roar of queen shri mala sutra. Selected passage.

[1] Exalted one, the term maha-yana,  
the great-vehicle is a term for the  
buddha-yana, the-fully-enlightened-  
vehicle.

Thus the three vehicles are included  
in the eka-yana, in-the-one-and-universal-vehicle.

By fully realizing the one-vehicle, one realizes the utterly balanced and full awakening.

[2] Exalted one, the utterly balanced and full awakening-and-enlightenment is a term for the nirvana-dhatu, the-liberated-basis.

[3] And the liberated-basis is a term for the dharma-kaya, the reality-body-of-qualities of the tathagata.

[4] And the ultimate realization of the dharma-kaya is the eka-yana, the-one-and-universal-vehicle.

361

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Oh exalted one, the tathagata is not one thing and the dharma-kaya, the reality-body-of-qualities something else, but the tathagata is the dharma-kaya.

[2] The ultimate realization of the dharma-kaya is the ultimate eka-yana, the-one-and-universal-vehicle.

[3] Exalted one, the term, ultimate-realization of the one vehicle, is a term for the one-and-universal vehicle of ultimate-reality.

Exalted one, the reason is, that the tathagata does not abide within the limits of time.

The tathagatas, the arahats, the balanced and fully awakened ones, abide without limits.

There is no measure in time for the caring-and-concern of the tathagatas and their pledge to heal the world.

[4] So that when people say:

<He cares for the blessing of the world without limit in time, then his pledge to heal the world is also without limit or measure in time, they refer to the tathagata, who-comes-and-goes-in-suchness.

[5] Or when people say:

<For the benefit of the world he is the refuge of the indestructible nature, the permanent nature, and the stable

nature>, they refer to the tathagata.

[6] Oh exalted one, for this reason in a world without a refuge and without a protector, the tathagatas, the arahats, the balanced and fully enlightened ones are the indestructible refuge, the permanent refuge, and the stable refuge without measure.

362

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Oh exalted one, when living beings who are seeking to be trained go to the tathagata-the-buddha-treasure, for refuge they do so because of devotion and mindfulness flowing from the dharma-treasure.

[2] And for this reason, they also go to the dharma-treasure, to-the-teaching-practice-and-realization-of-the-true-nature-of-all-and-everything for refuge, and to the sangha-treasure, the fourfold-society-of-noble-ones-who-practice-and-realize-the-dharma, as refuge.

[3] Again it is because of devotion-and-mindfulness flowing from the dharma-treasure that they take refuge in the two refuges of the-buddha-and-sangha-treasures;however, when they go-directly to the tathagata-and-buddha-treasure for refuge, they do so because of mindful-devotion flowing from the dharma-treasure *[that is to say from the teaching, practice and realization of the true nature of all and everthing]*; the reason is, that going to the treasure of the buddha-tathagata is itself the root-treasure and refuge. The treasure of buddha-tathagata is not one thing, and the other two treasure-refuges something else, for the exalted one, the treasure of

the buddha-tathagata is the threefold-  
treasure-refuge itself.

363

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Exalted one, whoever does not  
doubt that the tathagata-garbha,  
the suchness-essence [*and buddha-  
nature and potential for liberation*]  
is wrapped up in a veil of illusions,  
does not doubt that the dharma-kaya,  
the-*[resultant]*-reality-body of the  
tathagata, who-comes-and-goes  
in-suchness, is liberated from the veil  
of illusions.

[2] And when someone's awareness  
reaches the nitartha, the-ultimate-intended-meaning of the the tathagata-  
garbha,  
the-suchness-essence-and-potential-for-liberation; the *[resultant]*-dharma-  
kaya;  
the-resultant-reality-body of the tathagata,  
and the inconceivable buddha-dhatu,  
the-inconceivable-basis-of-awakened-  
knowing, then there is devoted-  
mindfulness in the twofold explanation  
of the four-truths of the noble ones.  
This twofold explanation of the four truths  
is difficult to understand and difficult  
to know.

364

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Exalted one, what then are these two explanations of the truths of the  
noble ones?

They are the explanations of the meaning  
of the four truths in terms of theory,  
and in terms of direct knowing.

[2] The explanations of the the meaning  
of the four truths of the noble ones in  
terms of theory, describe the four truths

of the noble ones within the limits of  
conceptual thinking.  
The reason is, when one depends on the understanding-of-another person,  
one  
does not fully comprehend all dukkha, a  
ll-that-is-without-lasting-security;  
nor does one remove all the causes  
of dukkha; nor directly realize the  
overcoming of dukkha, nor fully practice  
the method leading to the overcoming of dukkha.  
In this sense, there is both the theory  
of samsara, the-constant-round, and  
of nirvana, the-liberated-state, and then  
there is the actual experience of samsara  
and nirvana.

[3] Exalted one, the experiential  
descriptions of the four truths of  
the nobles, present  
the four truths beyond the limits of  
conceptual thinking.  
The reason is, by depending on  
direct knowing-for-one's-self,  
one fully comprehends all dukkha,  
of-all-that-is-without-lasting-satisfaction;  
removes the causes of dukkha;  
directly realizes the overcoming of  
dukkha, and fully practices the method  
leading to the overcoming of dukkha.  
So that the description by the tathagata  
of the four truths of the noble ones,  
becomes eightfold.

365

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Exalted one, the tathagatas, the arhats,  
the balanced and fully awakened ones  
completely fulfill this experiential meaning  
of the four-truths of the nobles,  
but the shravakas and prateyeka-buddhas  
do not completely fulfill them.  
The reason is, that one cannot comprehend  
nirvana by thinking of dharmas,  
of-conditioned-realities as inferior, equal,

or superior.

[2] Then how do the the tathagatas, the arhats, the balanced and fully awakened ones completely fulfill the experiential meaning of the truths of the nobles?

[3] The tathagatas, the arhats, the balanced and fully awakened ones, realize the nature of all dukkha; remove the causes of dukkha including the basic and derived illusions; and realize the overcoming of dukkha together with the entire mass of unawakened awareness.

366

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Oh exalted one, the overcoming of dukkha, the-overcoming-of-that which-is-without-lasting-security is not the destruction of anything.

The reason is, that the dharmakaya, the-reality-body of the tathagata is the-overcoming of dukkha.

It is without beginning, uncreated, un-arisen, unceasing, undying, permanent, stable, peaceful, timeless, naturally pure, utterly free from the veil of illusions; and the unconditioned-reality with the inconceivable dharmas, the-inconceivable-qualities of the buddha, the-awakened-one, vaster than the sands of the ganges river.

[2] However, when the dharmakaya of the tathagata is not free from the veil of illusions it is called the tathagata-garbha, the-suchness essence and potential.

367

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Exalted one, the knowing of the tathagata-garbha, the suchness-essence-and-potential is the emptiness knowing of the tathagatas.

The tathagata-garbha, the suchness-essence is not yet seen nor realized by shravakas and solitary-buddhas.

It is directly known and realized by the exalted-one.

[2] Oh exalted-one, the emptiness knowing of the tathagata is two-fold. And what are the two?

Exalted one, there is the tathagata-garbha, which is empty of veil of illusion and un-liberated knowing.

ii] And there is also the tathagata-garbha which is not empty of the boundless and inconceivable buddha-dharmas, the-inconceivable-enlightened-realities greater than the sands of the ganges river, and not-empty -of liberated knowing.

[3] Exalted one, the two-fold emptiness knowing of tathagata-garbha, the-suchness-essence arouses mindful-devotion towards the exalted one even among the great disciples [*shravakas*].

[4] Oh exalted-one, the emptiness-of-separate-reality knowing of the shravakas and pratyeka-buddhas concerns the four mistaken-views of the truly-permanent-reality as impermanent; insecure; no-self-at-all [*instead*

*of the correct (Jp: sho)  
middle-view of non-self],  
and as corruptible.*

[5] However, disciples [*shravakas*]  
and the pratyeka-buddhas,  
the-solitary-awakened-ones,  
have not seen nor understood  
the complete-overcoming of all  
dukkha, of-all-dissatisfaction-  
and-insecurity [*without-remainder*].  
but the exalted-one has overcome  
the basis of all illusions and  
completed the path for the full-  
overcoming of all dukkha [*without-  
remainder*].

368

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Oh exalted One, among the  
four truths of the noble-ones,  
three truths concern what is  
impermanent, and one truth  
concerns what is permanent.  
That is to say, three of these  
truths concern that which  
is created-and-dependently-  
arisen, and anything concerning  
the characteristic of that which  
is created is impermanent.

[2] Again, anything that is  
impermanent is like an apparition.  
And anything with apparitional  
nature is not ultimately real [*but  
relatively real*], not unchanging,  
and not a lasting-refuge.

[3] Therefore, the noble truth  
of dukkha, of-that-which-is-without-  
lasting-satisfaction-and-security;  
as well as the noble truth of the  
origin of dukkha, and the noble truth  
of the method, path, and way

leading of overcoming dukkha  
is not about that which is ultimately  
real, permanent and  
a lasting-true-refuge.

[4] For this reason, only  
the truth of the overcoming  
of dukkha directly concerns the  
ultimately real, the unchanging  
and truly secure-refuge.  
For this reason, of the four truths  
of the noble ones, the truth of  
dukkha, the truth of its arising,  
and the truth of the path for  
overcoming of dukkha concern  
that which is relative and  
impermanent and is not  
the unchanging-true-refuge.

[5] Oh exalted one, among the four  
truths, only this one truth of  
the overcoming of dukkha  
*[without remainder]* is empty  
of the characteristics of the  
conditioned and constructed,  
and that which is empty of the  
conditioned and constructed  
is permanent-and-empty-of-  
impermanence,.  
And that which is empty-of-  
impermanence is empty of  
the mistaken nature; the true-  
nature, the permanent-nature  
and is the secure-reality.  
For this reason, the truth of the  
overcoming of dukkha is in reality  
the true-nature, the permanent  
and a secure-refuge.

369

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Exalted one, the all knowing  
sphere which is the dharma-kaya,  
the-reality-body-of-qualities

of the tathagata has never been  
*[fully]* seen before even by the  
clear knowing of the shravakas  
and solitary buddhas.

[2] However, when living beings  
have the seeking-spirit of mindful-  
reliance *[shin-jin]* in the tathagata,  
in-the-one-who-comes-and-  
goes-in-suchness as the  
unchanging; as the freedom-from-  
dukkha; as the true  
nature-nature-of-self; and as  
the faultless and incorruptible-  
nature, they do not go astray,  
for they have the correct *[Jp: sho]*  
and-orthodox *[sho]* middle-  
view *[Jp: chu-do]*.

[3] The reason is, that the dharma-  
kaya, the-reality-body-of-qualities  
of the tathagata, who-comes-and-  
goes-in-the-suchness, is the  
unchanging-reality ideal  
*[nitya-paramita]*;  
the liberation-reality ideal  
*[sukha-paramita]*;  
the-true-self-reality ideal  
*[atma-paramita]*;  
the incorruptible and faultless-  
reality ideal  
*[subha-paramita]*.

[4] All living beings who have  
this view of the dharma-kaya  
of the tathagata. who-lives *[or*  
*comes-and-goes]*-in-suchness,  
have the correct-and-orthodox  
*[Jp: sho-do]* view, the-middle-  
view *[Jp: chu-do]*.

[5] And all those who have-have-the-  
correct-and-orthodox middle-view  
are called heirs of the exalted one;  
born of the awakened-knowing,  
born of the teaching, and born of

the dharma who act as manifestations  
of dharma and as heirs of dharma  
-in-the-world.

370

Lions roar of queen shri mala sutra.  
Selected passage.

Exalted one, death and birth are  
but conventional terms for the  
*[manifestations of the]* tathagata-  
garbha, the suchness-essence-  
and-potential.

Oh exalted one, death and birth  
are conventional terms for  
the world-of-appearances.

Death is the passing-away of  
the *[six]* senses-faculties, and  
birth is the arising of the senses.

371

Lions roar of queen shri mala sutra.  
Selected passage.

[1] But exalted one, the tathagata-  
garbha, the suchness-essence-  
and-potential is-itself not born;  
does not die; does not pass away,  
nor is it reborn.

The tathagata-essence, is beyond  
the conditioned nature of the  
conditioned world.

The the suchness-essence, is  
timeless, stable and unchanging.  
Therefore the tathagata-garbha,  
is the support, the ground, and  
basis of the uncreated, inseparable  
and liberated direct-knowing  
that is free from the veils of  
the-fundamental-darkness-of-  
unknowing-unseeing-blindness-  
ignorance-mistaken-knowing-  
and-mistaken-and-harmful-views.

[5]However, the-tathagata-garbha  
is also the support, ground and

basis of all that is created and  
separable, including un-liberated-  
unknowing-and-unseeing.

372

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Oh exalted one, if there were no  
tathagata-garbha, no-suchness-  
essence-and potential, there would  
be neither aversion toward dukkha,  
nor any longing desire and will to  
nirvana, the-cool-and-liberated-  
state.

[2] The reason is, that the sixfold  
sense-awareness and self  
awareness, seven in all,  
are impermanent, fleeting and  
unable to experience dukkha  
in themselves and for this  
reason are incapable of aversion  
towards dukkha and incapable of  
the longing, desire and will to  
nirvana.

[3] Exalted one, the tathagata-  
garbha, the-suchness-essence-  
and-potential is unconditioned.  
It is non arising, non ceasing,  
and without conceivable beginning-  
*[middle nor end]*;  
It is the root *[mula]* cause-and-  
condition for the experience  
of dukkha.

[4] For this reason, the tathagata-  
garrbha, is also the-cause-and-  
condition-for the aversion  
towards dukkha, and for  
the longing, desire and will to-  
freedom-liberation-and nirvana.

373

Lions roar of queen shri mala sutra.

Selected passage.

[1] Exalted one, the tathagata-garbha, the suchness-essence-and-potential is neither a dependently-arisen self *[atta; atman]*; nor a dependently-arisen being *[sattva]*; nor a dependently-arisen person *[purisha]*; nor a dependently-arisen personality *[pudgala]*.

[2] The suchness-essence-and-potential is not the dwelling of creatures who are: caught up in the idea of a true and separately existing personality; who are caught up in one-sided views, and who are fooled by mistaken views of emptiness.

374

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Then queen shri mala exclaimed to the exalted one saying:  
<Oh exalted-one, there are three kinds of noble men and women who guard themselves so as to remain untarnished and unspoiled with regard to the wondrous-dharma. For this reason they create much blessing and have entered the great-vehicle way.  
Who are these three?

Firstly, any noble man or woman who has gained the wondrous-dharma through direct-knowing and-seeing for-themselves

the liberating-insight.

Secondly, any noble man or woman who has indirect-understanding approaching the dharma,approaching-the-real.

Thirdly, any noble man or woman who feels incapable of directly realizing the wondrous-dharma for themselves and thinks:

<This can only be known by the tathagata and is entirely beyond my range and-scope.>

And by so thinking, maintains mindful-reliance in the exalted-one is thus able to know-and-see the real-and-living-presence of the exalted-one.

Oh, exalted-one, these are the three kinds of noble men and women.

375

Lions roar of queen shri mala sutra.  
Selected passage.

[1] Oh exalted one, there are also living beings both men and women, other than these three kinds of noble-heirs who seriously devote themselves to the profound-dharma but are attached to mistaken views, who claim to be teachers and speak much.

[2] Oh exalted one, therefore in the manner of a royal decree may i subdue-and-break

*[Jp: shaku-buku]* this harmful-  
attitude of those who have the  
spoiled seed of mistaken views  
and who have turned their  
backs on the-middle-view-  
of-the wondrous-dharma.

375a

Lions roar of queen shri mala sutra.  
Selected passage.

Then the exalted one went  
to the jetavana-vihara-the-  
jeta-park-monastery and  
called the venerable ananda  
and the sakra-deva-indra-  
named-kaushika and said:  
Oh kaushika receive and keep  
this sutra and explain it the devas  
of the thirty-three-deva-realm.  
For this teaching, this sutra  
has infinite merits.  
And again he said to ananda,  
receive and keep this teaching  
and explain it to the fourfold  
assembly of bhikkhus;bhikkunis  
and men and women  
householders..

375b

Lions roar of queen shri mala sutra.  
Selected passage.

For this reason i shall give you  
the titles that reveal the merits  
of this sutra.

Listen well and remember.  
Receive and keep this sutra as:  
Praising the true and infinite  
merits of the tathagata;  
Receive and keep it as:  
The inconceivable great vows;  
Receive and keep it as:  
The great aspiration which  
includes all aspirations;  
Receive and keep it as:

Receiving and keeping the  
inconceivable wondrous-  
dharma teaching;  
Receive and keep it as:  
Entering the one-and-  
universal vehicle teaching;  
Receive and keep it as:  
The boundless four truths of  
the noble-one's teaching;  
Receive and keep it as:  
The tathagata-garbha teaching;  
Receive and keep it as:  
The dharma-kaya teaching;  
Receive and keep it as:  
The profound and mystic  
meaning of emptiness;  
Receive and keep it as:  
The one-and-universal truth  
teaching;  
Receive and keep it as:  
The permanent, indestructible,  
peaceful, timeless and one-  
and-universal refuge;  
Receive and keep it as:  
The profound and mystic  
meaning that the true-nature  
of awareness-and-all-that-  
appears-to-awareness as  
incorruptible-and-faultless  
teaching;  
Receive and keep it as:  
The ways of straying from-  
middle-view teaching;  
Receive and keep it as:  
The true heir of the tathagata  
teaching;  
Receive and keep it as:  
The lions roar of queen  
shri-mala teaching;  
And again, receive and keep  
this teaching as:  
Eliminating all doubts,  
revealing the cause,clarifying  
the ultimate meaning,  
and entering the one-and-  
universal vehicle and path

teaching.

Oh kaushika, i now transfer  
this sutra into your hands  
this lions roar of queen shri-  
mala teaching..

For as long as the wonderful-  
dharma teaching remains in  
the world, may you recite and  
teach it in worlds without end.

Then shakra devata and the  
venerable ananda exclaimed  
to the exalted one: Wonderful  
And having received, kept  
and remembered it both shakra  
devata and the venerable  
ananda together with all the  
others who where assembled  
there: the devas, the people,  
the demi-spirits, and the  
celestial musicians rejoiced and  
praised the buddha word.

## Satipatthana sutta. Selected passage.

[1] Oh bhikkhus, there is the eka-yana, the one-and-universal-vehicle for the purification of beings, for the overcoming of sorrow and grief, for the subsiding of insecurity and misery, for the gaining of the balanced path and for the realization of nirvana, the-cool-and-free, that is to say, the fourfold objective-foundations of awareness.

And what are the four?

Herein, a bhikkhu lives with effort, contemplating the body in the body clearly comprehending and aware, overcoming both the attempt to grasp at it or push it away-as-self, that is common in the world.

[2] Again with effort, perceiving feelings in the feelings clearly comprehending and aware of them, overcoming both the attempt to grasp at them or push them away-as-self, that is common in the world.

[3] Again, with effort, perceiving desires-and-intentions in the desires-and-intentions clearly comprehending and aware of them, overcoming both the attempt to grasp at them or push them away-as-self, that is common in the world.

[4] And again, perceiving thoughts-and-ideas in the thoughts-and-ideas with effort, clearly comprehending and aware of them, overcoming both the

attempt grasp at them-as-self and to push them away, that is common in the world.

377

Deva-putra-pariprecha sutra. Selected passage.

[1] All teachings are encompassed in the vacana, in-the-buddha-word, which is the good sutra, the-good-teaching.

[2] And also in the shastra, in-the-reliable-commentary, consisting of comments on their intended-experiential meaning.

[3] In this way the dharma proclaimed by the shakymuni, the-shakya-sage will remain for a long time in the world.

378

Aksaya-mati-nirdesa sutra. Selected passage.

[1] What are the teachings of nitartha, the-teachings-of-ultimate-meaning, and what are the teachings of neyarta, of relative-provisional-meaning?

[2] The teachings that teach according to the conventional meaning of words are called the neyarta, the-relative-and-provisional-meaning.

[3] And those that teach according to the ultimate-experiential-intended-meaning-of-words are called those of nitartha, of-definitive-meaning.

[4] The teachings that teach according to the conventional meaning of words and letters are called teachings of relative-meaning.

[5] The teachings that teach the profound, the difficult to see and the difficult to realize are called the definitive-meaning.

[6] The teachings that teach in terms of the conventional meaning of concepts such as self, being, life, nourishment, humankind, personality and so on are called relative teachings.

[7] The teachings which teach that phenomena are empty-of-separate-reality, without-separate characteristics, without-separate desire, uncompounded as separate-things, non-arisen-as-separate-things, non-created-as-separate-things; that there are no separately-existing-living-beings; no separately-existing-life-forms; no separate-personality, and no separate-owner are the teachings that teach the door to liberation and may be known as those of nitartha, of ultimate-definitive-meaning.

[8] Again this is the reason why it has been further taught:

Rely in the teachings of ultimate-and-definitive-meaning-as-primary and not in the teachings of relative-meaning-as-ends-in-themselves.

379

Anunatva-purnatva-nirdesa sutra. Selected passage.

[1] Shariputra, the *[resultant]* dharma-kaya, the-reality-body-of-qualities taught by the tathagata, the-such-come is the penetrating-insight inseparable from, and endowed with the dharmas, with-the-realities, of the tathagata vaster the sands of the ganges river.

380

Tathagata-guna-jnana-acintya-visaya-avatara-nirdesa sutra. Selected Passage.

[1] Manjushri, the tathagata, the-such-come-one does not mistakenly-think nor conceptualize, but effortlessly; non-conceptually. and naturally engages in actions appropriate to each place-and-time.  
Homage to the exalted, the noble, the balanced, and fully awakened one.

381

Jnana-loka-lankara sutra. Selected passage.

[1] Manjushri, when the tathagata realized awakening concerning all dharmas, all-realities and saw that the dharma-dhatu, the-reality-basis of all beings was veiled, stained and tainted, at that time his great caring-concern called the playful went out to all living beings.

382

Jnanaloka-lankara sutra. Selected Passage.

[1] Again manjushri, the tathagata, the noble, the balanced and fully awakened one does not move, does not think-mistakenly, does not deceive, does not mistakenly-conceptualize, does not think in a mistaken-way.

[2] He is without mistaken-notions, without mistaken-conceptions, without mistaken-thinking and without mistaken-thought constructions.

[3] He is cool, without arising, without ceasing, not visible, not audible, not smellable, not tastable, not touchable, not created; without conditioned-characteristics; not perceivable, and not describable as a conditioned-being.

383

Jnanaloka-lankara sutra. Selected Passage.

[1] Manjushri, the true-nature of all dharmas, of-all-reals is also like this, for the full realization-of-the-wonderful-dharma-basis is the-true-nature-of-all dharmas.

[2] Because, the capacity-to-see that the dharma-dhatu, the-reality-basis is also within creatures who are imperfect and lack freedom from faults and failings, the tathagata therefore has caring-and-concern for living-beings and this is known as the tathagata's activity of maha-karuna, of-great-caring-and-concern.

384

Jnanaloka-lankara sutra. Selected passage.

[1] Manjushri, non arising and the non ceasing is another term for the tathagata, the-suchness-come; the arahat-the-noble-one, the balanced and fully awakened one.

385

Mahayana-abhidharma sutra. Selected passage.

[1] The tathagata, the-suchness-come-one, who is permanent, established, timeless and indestructible is the object of those who practice the yoga of mindful-awareness of the buddha, the-awakened-one.

[2] That which is known as the tathagata-garbha, the-suchness-essence is the indestructible sky like nirvana, the sky-like-freedom.

386

Mahayana-abhidharma sutra. Selected passage.

[1] The basis that is primordially existent, is the basis of all dharmas, of-all-conditioned-reals.

[2] And because this basis exists all creatures and nirvana are possible.

386a

The arya maha ganapati hridaya dharani sutra. The noble great ganesha heart dharani sutra.

[1] Namo ratnatraya!  
Homage to the treasure triad!  
*[the buddha, dharma, sangha]*

[2] Such i heard. At one time, the exalted one was dwelling at rajagriha on mount eagle peak together with a large assembly of twelve hundred and fifty bhikshus and great bodhisattvas.

[3] At that time, the exalted one spoke to ananda saying: Oh ananda, anyone be they the son or daughter of noble family who receives, keeps, recites and teaches these heart mantras of ganapati will be accomplished in all activities.

That is to say:

[a] tadyatha namo stutey maha ganapataye svaha!

[b] om kata kata, mata mata,dara dara, vidara vidara, hana hana, grihna grihna, dhava dhava, bhamja bhamja, stambha stambha, jambha jambha, moha moha, dehi dehi, dapaya dapaya, dhana dhanya sidhi me prayaccha samaya manu smara maha rudra vacaniye svaha!

[c] om kuru kuru svaha!  
om turu turu svaha!  
om muru muru svaha!

[d] om bava samti vasu pushtim kuru svaha!  
adguta bindu kshabhita maha-vidara, sama gacchati maha-baya maha-bala maha-varakra maha-hasti maha-dakshiniya praci dayami svaha!

[e] om kuru kuru, curu curu, muru muru!  
om ga ga ga ga, ga ga ga ga!

[f] om namo namah-ganapataye svaha!  
*[abbreviated: <namo-stutey-maha-ganapataye-svaha!>]*

[4] Ananda, when any man or woman of noble family; any bhikkshu or bhikkshuni or householder man or woman enters a place of veneration other than a place where the treasure triad is venerated; or enters a palace of a king and practices various-mantras beginning with the noble ganapati heart dharani, then all their activities will be accomplished without a doubt.

[5] If they are mindful of this mantra during conflicts, arguments and wars, then all such conflicts will subside.

[6] If they recite it early each morning, they will become learned, and neither yakshas, rakshasas nor dakinis will come near and sap their health. Such spoke the exalted one.

[7] Upon receiving this teaching, the bhikshus, the great bodhisattvas and the entire assembly together with the devas, humans, asuras, garudas, and gandarvas rejoiced in the word of the exalted one.

Namo ganapati svaha!

387

Citta-visuddhi-prakarana. Selected passage.

[1] Those who do not know the truth, think in terms of samsara, the constant-round and in terms of nirvana, the cool-and-liberated as if two-separately existing entities.

[2] But those who know the truth, think neither in terms of samsara nor nirvana-as-two-entirely-separately-existing-entities.

[3] Mistaken-thinking is the great demon that causes the ocean of samsara, the-constant-round-of-unawakened-existence.

[4] However, when set free from mistaken thinking, the maha-sattvas, the-great-beings are set free from the bonds of unawakened-existence.

388

Citta-visuddhi-prakarana. Selected passage.

[1] Uninstructed people are afflicted with the poison of fear as if with a physical-poison.

[2] But one who is united with the bodhi-citta, the-enlightened-attitude should utterly remove this poison-of-fear and follow the way.

[3] For just as a clear jewel appears colored when placed near another colored-object, so too, the jewel of knowing-awareness becomes colored with the color of attachment-to-ego-as-true-nature.

[4] But just as a jewel is naturally clear of any color, so too is knowing-awareness naturally clear of the color of attachment-to-the-ego-as-true-nature.

[5] Knowing-awareness is originally pristine, immaculate and without self nature.

[6] For this reason, as long as one's motivation remains in union with one's ishta-devata, with-one's-chosen-form-of-the-dharma-kaya, together with the natural-purity of knowing-awareness, then with all one's effort one may do those very things that the unseeing criticize.

## Guhya-samaja-tantra. Selected passage.

- [1] At that time, the exalted one who is the master of the body, speech, and awareness of all the tathagatas proclaimed this chapter on full-enlightenment, the mantra practice of the great dharma-offering.
- [2] By enjoying all the sense-appearances to which one devotes oneself just as one pleases, while-keeping-mindful-awareness-of-non-self, is the practice by which one quickly realizes full enlightenment.
- [3] By enjoying, all the sense-appearances to which one devotes oneself as one pleases, while-keeping-awareness-of-nonself, and in union with one's ishta-devata-or-chosen-form-of-the-dharma, one venerates one's true-nature, the supreme-one.
- [4] One does not succeed by devoting oneself to severe disciplines and austerities-as-a-true-self, rather it is by devoting oneself to the enjoyment of all sense-appearances [*in moderation and balance*], while-keeping-mindful-awareness-of-non-self, that one will quickly realize success.

## Guhya-samaja tantra. Selected passage.

- [1] One will only realize full-enlightenment if one first realizes the naturally abiding well-being of body, speech and awareness.  
Failure to do so, will result in an untimely death and a hellish-state.
- [2] All the buddhas and bodhisattvas practice the supreme mantra practice. By devoting themselves to all sense-appearance-as-non-self, they have thereby realized the abode of the unsurpassed dharma.
- [3] Those who seek the fivefold-buddha-knowing should always devote themselves to the objects of the five senses-as-non-self. They should satisfy the bodhisattvas and gladden them with the sun like awakening.
- [4] Knowing that rupa, color-and-form is threefold [*as: sense, object, and awareness*], one should revere it, identifying with its-true-nature as the object of veneration, for this is the knowing of the exalted one, in-its-the-aspect-of maha-vairocana, the-great-radiant-buddha.
- [5] Knowing sound to be threefold, one should offer it to the true-nature-of-the devas, for this is the exalted one in-the-aspect-of the great ratna-sambhava buddha.

[6] Knowing smell to be threefold, one should offer it to the true-nature-of-the buddhas, bodhisattvas and all the rest, for this is the exalted one in-the-aspect-of the great amitabha buddha.

[7] Knowing taste to be threefold, one should offer it to the true-nature-of-the-devas, for this is the exalted one in-the-aspect-of the great amogha-siddhi buddha.

[8] Knowing touch to be threefold, one should offer it to the-true-nature-of one's own buddha-lineage for this is the indestructible exalted one appearing in the form of akshobhya.

[9] One should always bless appearances, sounds and the remaining three-sense-objects with the-true-nature-of knowing, for the-true-nature-of knowing is the original nature of these five aspects-of-buddhahood.

391

Avatamsaka-dasabhumika sutra. Selected Passage.

[1] Those-dependently-arisen-dharmas, or-phenomena, that are without a separate-self-nature are non arisen-as-separate-things and are like the open-dimension-of-the-sky.

[2] But when these dharmas, these-realities, are thought to have a separate-existence apart from their dependently-arisen nature, then they are called the mistaken-creations in the awareness of the unseeing.

[3] However, there is an unborn reality other than this, that is realized by the insightful.

[4] And its arising, is its non arising-as-a-separate-dharma, a-separate-thing.

[5] This is the-peace-of-the-unconditioned-dharma [*Skt: anut-pattika-dharma-kshanti*].

392

Anunatva-purnatva-nirdesa sutra. Selected Passage.

[1] Shariputra, this meaning [*Skt: artha*] is both the tathagata's sphere and the tathagata's sphere of natural activity.

[2] Shariputra, non of the shravakas, non-of-the-hearers, nor solitary-buddhas are able to know and see, nor to directly-investigate this actuality by means of their particular prajna, their-particular-penetrating-insight, how

much less so the unawakened creatures unless they realize it through shraddha, through-reliance in the tathagata.

[3] Shariputra, the ultimate-actuality [*param-artha*] is realized through shraddha, through-reliance-and-devoted-mindfulness.

[4] Shariputra, that which is called the ultimate-actual-meaning, is a term for the dhatu, the-basis [*dhatu*] of all-beings.

[5] Shariputra, the dhatu or-basis, is a term for the tathagata-garbha, the-suchness-essence.

[6] Shariputra, the tathagata-garbha, the-such-essence is a term for the dharma-kaya, the-reality-body-of-qualities.

393

Maha-vaipulya-avatamsaka sutra. Selected passage.

[1] Having praised the surpassing merit and virtue of the tathagata, the-such-come; the bodhisattva samantabhadra then spoke to the gathering of bodhisattvas which included kumara sudhana:

Noble ones, even if each of the buddhas, the-enlightened-ones of the ten directions were to enumerate throughout as many ages as numerous as the number of dust particles contained in inconceivable buddha fields still they would not reach the end of the vast and beneficial-qualities of the tathagata.

To gain understanding of this surpassing merit and virtue there are ten great and beneficial determinations that one may seek and practice. And what are the ten?

First, to offer homage to all the buddha[s].

[2] Second, to praise the tathagata.

[3] Third, to present vast offerings.

[4] Fourth, to apologize for mistakes and harmful actions.

[5] Fifth, in gratitude to rejoice in the meritorious actions of-self-and-others.

[6] Sixth, to petition the buddha to turn the dharma wheel.

[7] Seventh, to entreat the buddha to remain in the world.

[8] Eighth, to be devoted to the teachings of the buddha.

[9] Ninth, to respond to all living beings with caring and concern.

[10] Tenth, to transfer blessings to all living beings for the sake of their awakening.

394

Maha-vaipulya-avatamsaka sutra. Selected passage.

[1] If bodhisattvas receive and keep these aspirations, they will have received the utter balanced and full awakening and will have fulfilled the beneficial aspirations of samanta-bhadra bodhisattva.

[2] Whoever recites these aspirations will be comparable to the brilliant moon appearing from behind the clouds.

[3] While living in the world, they will not be hindered nor obstructed.

[4] They will be praised by buddhas and bodhisattvas, and honored and respected by celestial beings and others.

[5] At the last moment before death and with sense faculties diminished and declined, leaving behind relatives and family, and deprived of power and influence, with their associates and followers dispersed, their houses, land, elephants, horse carriages, jewels and treasure stores left behind, then know that this kind of aspirations will never leave, but will remain to guide them in a moment directly to sukhavati where, they will see amitabha buddha surrounded by manjushri bodhisattva; samantabhadra bodhisattva; avalokitesvara bodhisattva; maitreya bodhisattva and other-bodhisattvas adorned with brilliance, qualities, and merits.

[6] They will see themselves arisen from a lotus blossom and receive the vyakarana, the-prediction-of-full-enlightenment.

[7] And having received this prediction, they will be able to apply this understanding and desire so as to always dwell giving blessings to beings throughout the inconceivable worlds of the ten directions, and throughout myriads of ages.

395

Angulimaliya sutra. Selected passage.

[1] The exalted one said:  
The tathagata-garbha, the suchness-essence is present in all creatures-as-their-true-nature.

[2] However, it is surrounded by numerous veils like a lamp within a vase.

396

Maha-bheri-haraka sutra. Selected passage.

- [1] Oh kashyapa, at the time of becoming a tathagata and buddha, a person abides in nirvana, in-liberation.
- [2] And this person is called-in-their-true-nature: nitya, unchanging; dhruva, unshakable;  
shiva, auspicious; shasvata, endless,  
and atman, true-self-nature.

397

Maha-bheri-haraka sutra. Selected passage.

- [1] The shravakas, listeners; the pratyaka-buddhas, solitary-enlightened-ones; and the bodhisattvas newly entered into the maha-yana, the-great-vehicle, do not understand the pari-nirvana, the complete-liberation of the buddha as nitya, permanent; dhruva, unshakable; shiva, auspicious; and shasvata, timeless.

398

Anunatva-apurnatva-nirdesha-parivarta sutra. Selected passage.

- [1] Shariputra, the dharma-kaya, the-reality-body-of-qualities, is nitya, or-permanent because it is the permanent reality with countless dharmas, countless-qualities.
- [2] Shariputra, the dharma-kaya is dhruva, or-unshakable because it is the unshakable refuge everywhere.
- [3] Shariputra, the dharma-kaya, is shiva, or-auspicious because it is the non-mistaken-reality with inseparable characteristics.
- [4] Shariputra, the dharma-kaya is shasvata, or-timeless because it is the unconditioned reality with indestructible characteristics.

399

Anunatva-purnatva-nirdesha-parivarta sutra. Selected passage.

- [1] Shariputra, that which is taught by the tathagata as the dharma-kaya, the-reality-body-of-qualities is that which has inseparable dharmas, inseparable-qualities, together with the characteristic of knowing that is inseparable from the tathagata, the-suchness-come qualities more numerous than the sands of the ganges river.

400

Suvarna-prabhasa sutra. Selected passage.

[1] Although-buddhas seem to conceptualize, there is no mistaken-conceptualization in suchness.

[2] And even though-the-buddha-kayas, the enlightened-bodies-of-qualities are said to be threefold, in reality they are not three-separate-realities.

401

Suvarna-prabhasa sutra. Selected passage.

[1] That which is suchness and the balanced-knowing thereof is called the *[resultant]* dharma-kaya, the resultant-reality-body-of-qualities because it is free from all veils, and possesses all noble qualities.

[2] The-*[resultant]*-sambhoga-and-nirmana-kayas, the-glorious-and-conventional bodies are only called kayas in name, while the dharma-kaya, the-reality-body is the actual kaya.

The reason is, that the dharma-tatha-ta, the-reality-and-suchness-nature is their basis.

402

Suvarna-prabhasa sutra. Selected passage.

[1] The two *[resultant]* rupa-kayas, the-two-appearing-bodies are not the actual nirvana, for there is no buddha other than the *[resultant]* dharma-kaya, the reality-body-of-qualities.

The reason is, that the-two-appearing-bodies are impermanent, continually arising and passing away and are only called kayas in name.

403

Maha-ratna-kuta sutra. Selected passage.

[1] Manjushri asked the buddha: Oh exalted one, how can one realize enlightenment quickly?

The buddha replied:

By practicing the prajna-paramita, the-liberating-insight, one can gain full awakening quickly. However, there is also the one-practice-meditation so that if a man or woman of noble family practices this meditation they will also gain full awakening quickly.

[2] Manjushri then asked:

What is the one-practice-meditation?

The buddha replied:

To contemplate the single dharma-dhatu, the-single-reality-basis, is called the one-practice-meditation.

The good men and women who wish to practice this meditation need to first listen to the sutras of prajna-paramita, of-liberating-insight and reflect on them as taught, then they will be able to enter this meditation which is like the dharma-dhatu, like-the-reality-basis in that it is indestructible, without obstruction, and without the nature-of-impermanence.

- [3] The good men and woman who wish to enter this meditation need to:
- a] live quietly;
  - b] calm their thoughts;
  - c] not grasp at appearances-as-self;
  - d] focus their awareness on the buddha, and
  - e] mindfully recite his name.

[4] They need to keep their bodies straight and face the direction of the buddha and remain constantly mindful so that if they are able to maintain unbroken awareness of the buddha from moment to moment they will be able to see all the buddhas of the past, present and future in each moment. The reason is, that the benefits of mindful-awareness of one buddha are as great and vast as that of mindful-awareness of countless buddhas, for the profound teachings of countless buddhas are the same and without any difference.

[5] All buddhas realize full enlightenment through suchness, and all thereby possess countless qualities and vast teaching ability. For this reason, one who enters the one-practice-meditation knows that all the buddhas as vast as the sands of the ganges river are one in the dharma-dhatu, one-in-their-reality-basis.

404

Avatamsaka sutra. Selected passage.

[1] How can great bodhisattvas perceive the buddha-kaya, the-awakened-body-of-qualities?

[2] They can perceive the buddha-kaya in an infinity of places. They need not perceive the buddha in only one thing, one phenomenon, one body, one place, one being, rather they should perceive the buddha everywhere in the same way as unobstructed space is everywhere present in both the material and immaterial, without any coming or going.

[3] Similarly, the buddha is everywhere present, in all places, in all beings, in all things and all worlds, without any coming or going because the buddha-kaya, the fully-awakened-body-of-qualities is unobstructed.

[4] But for the sake of living-beings, it manifests a *[resultant]* rupa-kaya, an appearing-body-of-qualities.

405

Suvarna-prabhasa sutra. Selected passage.

[1] Based on the sky, lightening appears and based on lightening, light appears.

[2] Similarly, based on the *[resultant]* dharma-kaya, the-reality-body-of-qualities, there appears the *[resultant]* sambhoga-kaya, the-glorious-body-of-qualities.

[3] And based on the sambhoga-kaya, there appears the *[resultant]* nirmana-kaya, the in-carnate-body-of-qualities.

406

Sarva-tathagata-tattva-samgraha sutra. Selected passage.

[1] Vairocana, the-all-illuminator, is without beginning nor end.

407

Sarva-tathagata-tattva-samgraha sutra. Selected passage.

[1] Vairocana, the-all-illuminator, is the great benefactor of all living beings.

408

Sarva-tathagata-tattva-samgraha sutra. Selected passage.

[1] Vairocana, the-all-illuminator, is vishnu.

409

Sarva-tathagata-tattva-samgraha sutra. Selected passage.

[1] Vairocana, the-all-illuminator, is the protector of the world.

410

Madhu-pindika sutta. Majjhima nikaya. Selected passage.

[1] Through direct-knowing, the exalted one is the knowing basis.

[2] Through seeing, he is the seeing basis.

[3] He is the dharma basis, the-reality-basis, and the brahma basis-the-sublime-basis.

[4] He is the speaker; the teacher; the explainer of the intended-experiential-meaning;

[5] The giver of the deathless;

[6] The master of the dhamma, the-master-of-the-real, and

[8] The is the tathagata, the-suchness-come [*who is in the world but not fooled thereby*].

411

Vimalakirti-nirdesa sutra. Selected passage.

[1] Oh venerable upali, awareness is found neither inside, nor outside, nor in between-the-object-the-sense-faculty-and-the-sense-knowing.

[2] It is the same case for harmful-attitudes and all experiences.

[3] Venerable upali, does this nature of awareness by which awareness is liberated ever become obscured?

Never, replied-upali.

[4] Venerable upali, this is also the nature of the awareness of all living beings.

[5] Venerable upali, mistaken-attachments consist of mistaken-thinking-and-perception. The non existence of these creations of mistaken-thinking-and-perception is the natural clarity of awareness.

Mistaken-thoughts-and-perceptions are called mistaken attachments.

[6] The ultimate absence of mistaken-thoughts-and-perceptions is the natural state of awareness.

And the absence of separate-self-nature is the inherent nature of awareness.

[7] Venerable upali, all dharmas, all-conditioned-realities are empty of separate-arising, separate-passing-away, separate-duration, and are like magical apparitions, clouds, and lightening.

[8] All dharmas, all-conditioned-reals are ephemeral and fleeting like dreams, apparitions, and hallucinations.

[9] All dharmas, all-conditioned-things are like the reflection of the moon in water and images in a mirror.

[10] The mistaken-perception of all dharmas, of-all-conditioned-things is a thought-construction in awareness.  
Those who realize this truly keep the vinaya, the-training, and those who train in this way are well trained indeed.

412

Vimalakirti-nirdesa

sutra. Selected passage.

[1] The prajna-paramita, the-insight-ideal, is their mother, while upaya, the-appropriate-means-of-teaching is their father. From these two parents, are born the bodhisattvas.

[2] Joy in the dharma, joy-in-the-real, is their partner.

[3] Caring and concern are their daughters.

[4] The real and the true are their sons.

[5] Contemplating the profound meaning of emptiness-of-separate-reality is their dwelling place.

[6] The various obscurations when trained with resolve, are their followers.

[7] The limbs of awakening are their friends. By means of these they realize full awakening.

[8] The six-paramitas, the-six-ideals are their never departing companions.

[9] The means of unifying followers are their consorts.

[10] Teaching the dharma is their music.

[11] The various recitations constitute their garden.

[12] The factors of awakening are its blossoms.

[13] The great dharma treasure is its various trees.

[14] And liberating knowing is the fruit thereof.

413

Vimalakirti-nirdesa sutra. Selected passage.

[1] The eighty-signs-of-blessing are the ornaments of the bodhisattvas.

[2] Noble aspiration is their garland.

[3] Honor and consideration are their clothing.

[3] The noble dharma is their treasure.

[4] Teaching is their work.

[5] Balanced practice is their income dedicated to full awakening.

[6] The fourfold-conditions of mindful-awareness is their bed.

[7] Balanced living is their bedding.

[8] Continuous learning; meditation, and direct-knowing is their awakening.

[9] The ambrosia of the teachings is their food.

[10] The nectar of liberation is their drink.

[11] Balanced aspiration is their bath.

[12] And balanced action is their perfume and body-lotion.

414

Vimalakirti-nirdesa sutra. Selected passage.

[1] The bodhisattvas appear out of choice, but they neither arise nor are they born-as-separate-entities.

[2] Like the rising of the sun, they shine in all the buddha fields and with countless offerings they honor the buddhas without ever conceiving any difference between the buddhas and themselves.

415

Vimalakirti-nirdesa sutra. Selected passage.

[1] In order to develop living beings they, the-bodhisattvas, create various displays, appearing as old, or sick, or as passing away.

416

Vimalakirti-nirdesa sutra. Selected passage.

[416.1] In order to receive offerings, the-bodhisattvas are invited to the dwellings of hundreds and thousands of living beings in the world, and they dedicate all for the sake of awakening-and-liberation.

417

Vimalakirti-nirdesa sutra. Selected passage.

[417.1] Learned are the-bodhisattvas in the various mantras, the-various-recitations.

[417.2] And learned are they in the various arts, through which they inspire living beings.

418

Vimalakirti-nirdesa sutra. Selected passage.

[1] As ones gone forth-from-the-household the bodhisattvas study the various schools of thought present in the world.

[2] Thus do they train [*in the middle view and way*] those attached to one sided views.

419

Vimalakirti-nirdesa sutra. Selected passage.

[1] During periods of illness, the-bodhisattvas become unsurpassed healers, thereby causing living beings to be well, satisfied, and free.

420

Vimalakirti-nirdesa sutra. Selected passage.

[1] During periods of famine they become food and drink, and having first removed hunger and thirst they teach the dharma, they-teach-the-real.

421

Vimalakirti-nirdesa sutra. Selected passage.

[1] During periods of war, the-bodhisattvas contemplate caring-and-concern, and so they teach non-violence to countless living beings.

422

Vimalakirti-nirdesa sutra. Selected passage.

[1] In the midst of great battles, the-bodhisattvas dwell without taking sides, for the bodhisattvas of great power delight in the reconciliation of conflict.

423

Vimalakirti-nirdesa sutra. Selected passage.

[1] In order to help living beings, the-bodhisattvas enter the various hellish states associated with the diverse buddha fields.

424

Vimalakirti-nirdesa sutra. Selected passage.

[1] The-bodhisattvas, appear in the world of animality teaching the dharma everywhere, and thus they are called discerning.

425

Vimalakirti-nirdesa sutra. Selected passage.

[1] They even become prostitutes in order to change the attitude-of-people, and catching them with the hook of sensual-desire establish them in the buddha-jnana, in-the-awakened-knowing.

426

Vimalakirti-nirdesa sutra. Selected passage.

[1] In order to guide living beings, the-bodhisattvas become householders, leaders, priests and ministers.

427

Vimalakirti-nirdesa sutra. Selected passage.

[1] For the sake of the poor, the-bodhisattvas become a boundless treasure, and in those who receive their gifts they inspire the bodhi-citta, the-enlightened-attitude.

428

Vimalakirti-nirdesa sutra. Selected passage.

[1] For the sake of the proud and arrogant, the-bodhisattvas become invincible guides and having overcome their arrogance they establish beings in the unsurpassed search for awakening-and-liberation.

429

Vimalakirti-nirdesa sutra. Selected passage.

[1] For those who are overcome with fear, the-bodhisattvas will stand in front and with fearlessness, they inspire in them the bodhi-citta, the enlightened-attitude.

430

Vimalakirti-nirdesa sutra. Selected passage.

[1] In the midst of the world, the bodhisattvas see those teachers worthy to be served, and willingly become their followers, their attendants, and their care givers.

431

Vimalakirti-nirdesa sutra. Selected passage.

[1] They, the-bodhisattvas are trained in the various appropriate-methods of training and they display all kinds of actions as a means of causing beings to delight in the dharma, delight-in-the-real.

432

Vimalakirti-nirdesa sutra. Selected passage.

[1] The-bodhisattva practices are without end; their goings are without end; their liberated-knowing is without end, and those who have realized direct-seeing are without end.

433

Vimalakirti-nirdesa sutra. Selected passage.

[1] Apart from those beings with limited insight, there are none who upon hearing this teaching, would not desire full awakening.

434

Vimalakirti-nirdesa sutra. Selected passage.

[1] Oh noble ones, a buddha field is a field of pristine space-like-openness, but the exalted buddhas, the-awakened-ones in order to train living beings do not immediately reveal this pristine world.

435

Vimalakirti-nirdesa sutra. Selected passage.

[1] Then vimalakirti spoke to shariputra the elder and the other great shravakas, the-other-great-disciples saying:  
Oh sirs, may you eat the food of the tathagatas, of-the-such-come-ones, for it is amrita, the-ambrosia-of-liberation scented with the scent of great caring.

[2] Therefore, do not hold on to one-sided points of view, for then you will be unable to receive this gift.

436

Vimalakirti-nirdesa sutra. Selected passage.

[1] Ananda, there are buddha fields that accomplish the buddha-activity: by means of the bodhisattvas;  
those that do so by means of lights;  
those that do so by means of the tree of awakening;  
those that do so by means of the sign of the tathagata;

those that do so by means of monastic robes; those that do so by means of  
food;

those that do so by means of water;  
those that do so by means of gardens;  
those that do so by means of palaces;  
those that do so by means of houses;  
those that do so by means of magical recitations;  
those that do so by means of open space,  
and those that do so by means of lights in the sky.

Ananda, the reason is, that living beings are trained by various upaya,  
various-appropriate-  
means.

[2] Again, ananda, there are buddha fields that accomplish the buddha-  
activity by means of words, definitions, and comparisons and examples  
such as various dreams; images; the reflections of the moon in water;  
echoes; apparitions, and mirages, so as to reveal the intended-experiential  
meaning of words.

[3] Again, ananda, there are buddha fields that accomplish the buddha-  
activity for living beings without words or speech, without vocal-expression,  
and without vocal-teaching, but only through silence.

[4] Ananda, among all these activities, the various practices of the buddhas,  
there are none that do not accomplish the buddha activity of training living  
beings.

[5] Again, the buddhas accomplish the buddha activity by means of the four  
maras, the-four-mortal-ones and the eighty four thousand attachments that  
torment living beings.

[6] Ananda, this is the dharma portal, the-portal-of-the-real called: the  
opening-up to all buddha qualities-to-all-enlightened-qualities.  
The bodhisattvas who enter this dharma portal experience neither  
attachment nor conceit when experiencing a buddha field adorned with all  
manner of noble and radiant qualities, nor do they experience  
disappointment and resentment when experiencing a buddha field that  
appears to lack such radiance.

In all cases they dwell in deep respect for the tathagatas, the such-come-  
ones.

[1] It is wonderful how the exalted buddhas who know that all dharmas, all-reals, have the same nature and who thereby manifest various buddha fields so as to train living beings.

[2] Ananda, just as the buddha fields are different in their specific qualities but are embraced by the same open sky, so too are the tathagatas different in their apparent nature, but are the same in their all-embracing knowing.

438

Vimalakirti-nirdesa sutra. Selected passage.

[1] Ananda, all buddhas, all-the-fully-awakened-beings are the same in their accomplished buddha qualities; that is to say:  
their appearance; color; radiance; nature; characteristics; nobility; their conduct; meditative-awareness; insight; liberation; their direct-knowing and vision of liberation; their strength; fearlessness; great caring; great concern; their desire to help; their attitudes; practices and paths; their life duration; their dharma teachings; their training and liberation of living beings, and their purification of buddha fields.

[2] For this reason they are all called samyak-sam-buddhas, balanced-and-fully-awakened-ones. And they are called tathagatas, the-suchness-come-ones-who-are-in-the-world-but-are-not-fooled-by-the-world. And they are called buddhas, fully-awakened-and-enlightened-ones.

439

Vimalakirti-nirdesa sutra. Selected passage.

[1] Oh maitreya, the bodhisattvas have two mudras, two-seals. That is to say, their first mudra is to use various words and phrases, and their second mudra is to fearlessly penetrate the profound nature of the dharma, the-ultimate-reality.

[2] Maitreya, know that the bodhisattvas who rely on the various-literal words and phrases and practice accordingly, are beginners in the practice.

[3] But the bodhisattvas who read, hear, rely in, and teach the profound dharma of the deeper intended-meaning in which all apparent-contradictions are reconciled and the various stages of training are differentiated are called elders in the practice.

440

Majjhima nikaya. Selected passage.

[1] Oh vacchagotta, those who say that gotama, the sage is all knowing and all seeing and that he claims all embracing knowledge and vision, saying:

Whether walking, standing, asleep or awake, all-knowledge and vision is always and continuously present before me are not speaking of me in accordance with what has been taught, but are misrepresenting me with what is not the case.

[2] Oh venerable sir, then how should we speak in accord with what has been taught, and not misrepresent the exalted-one with what is not the case? And how should we speak in accordance with the dhamma, the-real so that no followers of dhamma have any basis for correcting us?

[3] Oh vacchagotta, you would be one who speaks in accordance with what has been taught by me and would not be misrepresenting me by explaining that gotama is threefold in knowing.

In this case you would speak in accordance with the dhamma, the-real, so that no followers of dhamma would have any basis for correcting you.

i] Oh vacchagotta, for when ever i wish, i recall former dwellings that is to say, one birth, two births and so on, recalling various dwellings with all their characteristics and details.

ii] And vacchagotta, whenever i wish, i see with my pristine deva-vision surpassing that of ordinary human vision the passing away and arising of living-beings, and i perceive how beings are fortunate or unfortunate, liked or disliked, ill going or well going as a result of their actions.

iii] Again, vacchagotta, through the overcoming of the asavas, the-obscuring-influxes, i have realized both here and now and directly for myself that higher-knowing, that liberating awareness and liberating-insight that is without the obscuring-influxes, and i entered and dwelt therein.

[4] And vacchagotta, by explaining that gotama the sage is threefold in knowing, you would be one who speaks in accordance with what has been taught by me and would not be misrepresenting me with what is not the case.

And you would be one who speaks in accordance with the dhamma, so that no followers of dhamma would have any basis for correcting you.

441

Kulya raja sutra agama tantra. Chapter twenty seven.

[1] I am the saddharma[-ta], the-wondrous-reality, the core of all that exists.

[2] I am the seed of all that exists.

[3] I am the necessary-condition for all that exists.

[4] I am the trunk of all that exists.

[5] I am the basis of all that exists.

[6] I am the root of existence.

[7] I am the core, because i contain all phenomena.

[8] I am the seed, because i give birth to everything.

[9] I am the necessary condition-for-all-and-everything, because all comes from me.

[10] I am-like the trunk-of-a-tree, because the implications of every event sprout from me.

[11] I am the basis, because i am-the-basis-of-all-and-everything.

442

Mahayana-vaipulya-maha-pari-nirvana sutra. Selected passage.

[1] The idea of self, versus the idea of non-self, and the idea of non-self versus the idea of self are the reverse of what they should be.

[2] The people of the world say that there is a self, an-ego. And within the buddha-dharma we also say that there is a self, an-ego.

[3] However; the people of the world say there is a self, but that there is no buddha-nature. This is imagining a true-self in what is not the true-self. This is the reverse of what it should be. The true-self that is taught in buddha-dharma is the buddha-nature.

[8] Again, the people of the world say that buddha-dharma teaches that there is no self, no-buddha-nature-at all. This is imagining non-self in what is the true-self-nature.

443

Mahayana-vaipulya-maha-pari-nirvana sutra. Selected passage.

[1] Even though one may cast aside the notion of self, one should never teach that the tathagata is the same as the conditioned, the-same-as-dependently-arisen-phenomena. Instead one should teach that the tathagata is unconditioned.

[2] For by teaching that the tathagata is unconditioned, one enters utter, balanced and full awakening.

444

Mahayana-vaipulya-maha-pari-nirvana sutra. Selected passage.

[1] The tathagata-garbha, the-suchness-essence is the atman, the-unconditioned-self-reality.

445

Samyutta nikaya. Selected passage.

[1] Oh monks, thus may you train yourselves:  
We will listen to; reflect upon; understand; recite,  
and master these very suttas.

446

Buddha-abhiseka sutra. Selected passage.

[1] If, with noble intent, the buddhas, the-fully-awakened-ones; the tathagatas, the-ones-who-live-in-suchness are given various offerings such as incense, flowers, gems, garlands, banners, parasols, and cushions all of which are displayed before the buddha and used to adorn him.

[2] And scented water is used to bathe his wondrous form, and dark incense-is-burned, then the smoke-thereof will transport your awareness to the dharma-dhatu, the reality-basis.

[3] And if you further celebrate the wondrous buddha qualities with food and drink, with drums and sting instruments, you will call forth the surpassing aspiration leading to the ocean of all-knowing.

[4] The resulting merit thereof will be boundless and limitless continuing to awakening. The reason is, that the exalted knowing of the tathagata is inconceivable, boundless and without equal.

447

Buddha-abhiseka sutra. Selected passage.

[1] Oh noble heir, all buddhas, all exalted-ones have have a threefold nature.

[2] They are called the *[resultant]* dharma-kaya, the-reality-body-of-qualities;  
the  
*[resultant]* sambhoga-kaya, the glorious-archetypal-body-of-qualities, and  
the *[resultant]* nirmana-kaya, the-incarnate-body-of-qualities,

[3] After my nirvana, if you wish to offer homage to this threefold body-of-qualities, then you should offer homage to my relics.

[4] There are two kinds of relics: the incarnate-body relic, and the dharma-teaching relic.

The dharma-teaching-relic is:

All dharmas arisen from a cause,  
the tathagata has proclaimed the cause  
and also their overcoming.

This is the teaching of the great-sage:

*[Ye dharma hetu prabhava,  
hetum tesam tathagatah hyavadat.  
Tesam ca yo nirodha.  
Evam vadi maha sramanah].*

448

Buddha-abhiseka sutra. Selected passage.

[1] If a man or women, or a member of five groups of monks establishes a icon of the buddha, or if those with little ability establish an icon the size of a barley grain; or establish a stupa the size of a jujube with its mast the size of a needle and it parasol the size of a leaf, with its relic the size of a mustard seed; or if one writes this dharma-teaching and places it inside the stupa, this would be like offering homage with a precious treasure.

[2] If in accordance with one's ability one is sincere and devoted then the-stupa-or-icon will be like my present body-of-qualities, without any difference.

449

Buddha-abhiseka sutra. Selected passage.

[1] At that time, the exalted spoke this verse:

[2] After my passing, you will  
be able to venerate my relics.

[3] Some will establish stupas.  
And some will establish icons  
of the tathagata.

[4] And those who sprinkle flowers  
and incense over it.

[5] Who pour pure, clear and scented

water over its surface.

[6] Who offer delightful food and drink and other oblations.

[7] Who praise the inconceivable qualities of the tathagata.

[8] Will quickly reach the other shore through the skill in methods-of-teaching and the surpassing power of the buddha.

[9] They will realize the vajra-kaya, the-indestructible-body-of-qualities adorned with the thirty two characteristics of a great person, and the eighty minor characteristics of accomplishment.

[10] And they will guide numerous living beings.

450

Buddha-abhiseka sutra. Selected passage.

[1] At that time, pristine-insight bodhisattva after hearing these verses said to the buddha:

In the future, living beings will ask:  
Why bathe the buddha-icon?

The buddha answered pristine-insight bodhisattva saying:

- i] Because through balanced mindfulness you will be the same as the tathagata.
- ii] You will not be attached to the extreme views of absolute-existence and absolute-non-existence that deceive people.
- iii] You will strive for honorable conduct.
- iv] You will constantly strive for the insight, action and threefold liberation from the constant-round of unawakened-birth and death without conceivable-beginning.
- v] You will realize the great karuna, the-great-caring-and-concern for living beings.
- vi] You will seek to realize the threefold-buddha-kaya, the threefold-awakened-body-of-qualities.

451

Buddha-abhiseka sutra. Selected passage.

[1] Noble heir, for your sake i have already explained the four truths of the noble ones; the twelve-fold dependent-arising, and the six perfecting-ideals.

And now i teach the method of the buddha abhiseka-puja, the-bathing-of-the-buddha-offering for the sake of kings, princes, ministers, concubines, princesses, devas, nagas, humans and asuras.

[2] Among the various forms of veneration, this is the unsurpassed veneration, greater than offering the seven precious treasures vaster than the sands of the ganges-river.

452

Buddha-abhiseka sutra. Selected passage.

[1] In the middle of the bathing bowl place the buddha icon.

[2] With warm, scented water free of insects, repeatedly pour water over it bathing and cleansing it.

[3] With the water used for bathing called blessing-water, place some drops on your head with two fingers.

[4] Drain the remaining water off and pour it on the ground without stepping on it.

[5] With a soft cloth wipe the icon clean, and burn incense rotating it all around.

453

Buddha-abhiseka sutra. Selected passage.

[1] Noble heir, the benefit of doing the buddha-abhisheka, the-bathing-of-the-buddha-offering is that both you and the mass of people and devas will here and now receive prosperity, wellbeing, health, long life, and the fulfillment of all your wishes.

[2] Your family, relatives and friends will live in comfort-and-ease.

[3] And you will say good bye to the eight worldly conditions, and be free from the causes of dukkha, of-dissatisfaction-and-insecurity.

454

Buddha-abhiseka sutra. Selected passage.

[1] After having burned the incense, place your hands together, face the icon and recite the following:

[2] I now bathe the tathagata.  
Whose clear awareness and virtue  
adorn the assembly.

May all the beings of this age  
of the fivefold decline quickly  
see the dharma-kaya, the reality-  
body-of-qualities of the tathagata,  
the-one-who-lives-in-suchness.

[3] May the incense of virtue,  
meditative-awareness, insight  
and the direct-knowing and seeing  
of liberation perfume all worlds  
in the ten directions furthering  
the vast and limitless buddha activity.

[4] I strive to overcome the three  
distressful states of existence  
and the wheel of samsara,  
the-constant-round extinguishing  
the fires-of-samsara, and realizing  
the cool-of-liberation.

[5] May all beings call forth  
the-enlightened-attitude  
of bodhi-citta, be free from  
the river of harmful-attachments,  
and cross over to the other shore.

455

Buddha-abhiseka sutra. Selected passage.

[1] At that time, pristine-insight bodhisattva said to the buddha:

[2] Having received the caring and concern of the great teacher i will teach  
this practice of the buddha-abhiseka.

I will encourage kings, ministers and those with devotion in it.

[3] Everyday i will perform the bathing of the buddha icon which results in  
great blessing.

[4] Joyously i will receive and practice this bathing-the-buddha teaching.

456

Anguttara nikaya. Selected passage.

[1] Radiant, oh monks is awareness.  
But it is obscured by acquired illusions.

457

Angulimala-vaipulya-sutra. Selected passage.

[1] Manjushri, people churn milk because they understand that there is the potential for butter therein.

Why then do they not churn water?

Because they understand that water lacks the potential for butter.

[2] In the same way, manjushri, people keep the ethical-principles of the brahma-chariya, the sublime-life because there is the tathagata-garbha, the-suchness-essence.

458

Angulimala-vaipulya-sutra. Selected passage.

1] Manjushri, people who seek gold and know where to look, therefore mine the mountain sides. Why then do they not mine trees? Because gold is not found there. Therefore, they mine the rocks where gold is present. In the same way, manjushri, people who perceive the presence of the dhatu, the-buddha-basis-and-potential, think: I will realize awakening. For this reason they keep the ethical-principles and the sublime-life.

[2] Again manjushri, if there was no buddha-dhatu, no-enlightened-basis then the sublime-life would be impossible.

459

Angulimala-vaipulya-sutra. Selected passage.

[1] Just as butter is not produced from water even if churned for millions of years. So too, there would be no benefit for those who grasp at a self, who keep the ethical-principles, and who keep the sublime-life, if there was not the atma-dhatu, the-true-self-nature-basis.

460

Anunatva-apurnatva-

nirdesa-sutra. The neither-decrease nor increase explanation teaching.

Selected passage.

[1] First, the tathagata-garbha, the suchness-essence is inherently present with faultless qualities in time without conceivable beginning.

[2] Second, the suchness-essence is inherently absent of faults in time without conceivable beginning.

[3] Third, the suchness-essence is timeless throughout past-present-and-future.

461 Anunatva-  
apurnatva-nirdesa sutra. The neither decrease nor increase explanation  
teaching. Selected passage.

[1] The tathagata-garbha, the suchness-essence is directly knowable and not imaginary. It is the faultless reality that is neither identical nor different from jnana, the direct-knowing-of-it.

[2] It is the dharma, the reality that is the dharma-dhatu, the reality-basis-and-true-nature.

462 Ghana-vyuha sutra.  
Selected passage.

[1] The ground and basis of all and everything is always the tathagata-garbha, the suchness-essence. This garbha, this essence-potential, is taught by the tathagata, the such-come to be the ground-and-basis.

[2] But due to their habitual views, the unseeing perceive the ground and basis as possessing a variety of pleasures and pains, actions and faults. However, the suchness-essence is faultless and pristine. Its qualities are like a wish-fulfilling-treasure. It neither arises nor passes away. Those who directly-realize it, realize liberation.

463 Vaipulya-mahayana-  
maha-parinirvana sutra. Selected passage.

[1] The buddha-dhatu, the enlightened-basis-and-reality is the timeless, the satisfying, the true nature, and the faultless.

464 Vaipulya-mahayana-  
maha-parinirvana sutra. Selected passage.

[1] The buddha-dhatu, the enlightened-basis-and-reality is not non-timeless, not non-satisfying, not non-self and not non-faultless.

sutra. Selected passage.

[1] Unawakened-awareness does not know itself and does not see itself-as-it-truly-is. Unawakened-awareness fabricates mistaken perceptions.

[2] Awareness without mistaken perception is nirvana.

[3] Mistaken-dharmas, mistaken-phenomena, are without separate-reality but are based on mistaken thinking.

[4] Those who perceive emptiness-of-separate-reality with this understanding are free from mistaken perceptions and expectations.

Samyutta nikaya. Selected passage.

[1] Kemaka said: In the five complexes, i perceive no-self nor anything belonging to a self. But khemaka, about this; i am! of which you speak, what is it?

Do you say that this: i am! is the body-complex or not?

Or do you say that this: i am! is the feeling-complex or not?

Or do you say that this: i am! is the complex-of-memories or not?

Or do you say that this: i am! is the complex-of-desires and emotions or not?

Or do you say that this: i am! is the complex-of-thoughts-and-awareness or not?

No, i do not say that this: i am! is the body, feelings, memories, intentions and thinking-awareness; nor do i say that it is anything other than body, feelings, memories, intentions and thinking-awareness. However, in regard to these five complexes, the thought of: i am! still arises in me, but i do not consider it as this: i am!

[2] It is like the scent of a blue, red or white lotus. If someone were to say that the scent belongs to the petals, or to the color, or to the filaments, would they be describing it accurately?

Indeed not, oh friend for the accurate description would be that it is the scent of the whole blossom.

Similarly, i do not say that this: i am! is the body, feelings, memories, intentions or thinking-awareness; nor that it is anything other than body,

feelings, memories, intentions and thinking-awareness. Nevertheless, in regard to these five complexes, the thought of: i am! still arises in me, but i do not consider this as: i am!

[3] Now even though an ariya, a noble-one, has overcome the five lower fetters, there still remains a residue of attachment to the five complexes; to the: i am! conceit; to the: i am! desire, and a remaining tendency to think this: i am! And for this reason, he continues to dwell contemplating the arising and passing away of the five complexes-as-non-self, and sees that:

This is but body-and-sensation arising and passing away. These are but feelings arising, and passing away. These are but memory and perceptions arising and passing away. These are but desires and emotions arising and passing away. These are but thoughts-and-awareness arising and passing away. And thus he dwells contemplating the arising and passing away of the five complexes, so that this remaining attachment to the five complexes, this remaining: i am! conceit; i am! desire; this remaining habit-tendency is utterly-overcome and worn away.

[4] Friends, it is like a soiled and stained cloth, whose owners give it to the washerman who then rubs it with salt, lye, or cow-dung and then rinses it in clean water. Even though the cloth has been cleaned and purified, there still remains the subtle odor of salt, and lye. The washerman then returns it to the owners who put the cloth away in a sweet smelling box, so that the remaining odor of is completely gone.

In the same way, for a noble-one who has overcome the five lower fetters, there still remains a residue of attachment to the five complexes, to the: i am! conceit; to the i am! desire, and a remaining habit tendency to think: i am!; so that he continues to dwell contemplating the arising and passing away of the five complexes, and sees that:

These are body-and-sensation, their arising and passing away. These are feelings, their arising, and passing away. These are memory-and-perceptions, their arising and passing away. These are desires-and-emotions, their arising and passing away. These are thoughts-and-awareness, their arising and passing away.

Thus he dwells contemplating the arising and passing away of the five complexes, so that this remaining attachment to the five complexes; this remainder of the i am! conceit; of the i am! desire; of the un-removed habit-tendency to think this: i am! is utterly-overcome and worn away.

467

Itivuttaka.

Verses of inspiration. Selected passage.

[1] There is one thing when it arises in the world that is conducive to the loss and to the unhappiness of the many, to the misery of devas and humans. And what is that one thing?

It is schism within the bhikkhu sangha.

So that when the sangha is split, there is quarreling, abuse, mutual exclusion and betrayal. And as a result there is disunity and no reconciliation.

468

Itivuttaka. Verses

of inspiration. Selected passage.

[1] There is one thing when it arises in the world that is conducive to the gain and happiness of the many, to the wellbeing, the benefit, and the happiness of devas and humans. And what is that one thing?

It is harmony in the sangha.

So that when the sangha is harmonious, there is no quarreling, abuse, mutual exclusion and betrayal. And as a result there is reconciliation and the further growth in unity.

469

Itivuttaka. Verses

of inspiration. Selected passage.

[1] Oh bhikkhus, if beings knew the benefit of gift giving, they would not enjoy-things without sharing, nor would the fault of stinginess obsess them and remain in their heart.

470

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Noble heirs, this one dharma, this-one-reality is called the dharma of measureless modes of expression. A bodhisattva who wishes to learn and master this dharma of the measureless modes of expression needs to see that all dharmas, all-conditioned-realities are originally; will be, and are now empty of separate reality and appearance. They are neither separately-large nor small; arising nor passing-away; stationary nor moving; increasing nor decreasing. They are not-separate-realities but are empty of any separate-reality-in-themselves.

[2] However, beings see mistakenly and say: It is this; or: It is that; or: It is separately-good; or: It is separately-bad. They foster harmful thinking and do harmful acts and thus go around in the six states of unawakened-existence enduring various miseries, unable to escape throughout measureless millions of ages.

[3] However, the bodhisattvas who see according to reality, need to call forth the attitude of great caring-concern and display great caring in their desire to remove dukkha, to-remove-the-dissatisfaction-and-insecurity of others while at the same time looking deeply into the reality-of-all dharmas, into-the-true-nature-of-all-things.

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] It is because of emptiness of separate reality, that such a particular dharma, such-a-particular-thing, arises.

Because of emptiness of separate reality, that such a dharma continues.

Because of emptiness of separate reality, that such a dharma changes.

Because of emptiness of separate reality, that such a dharma passes away.

It is because of emptiness of separate reality, that such a harmful dharma arises.

Because of emptiness of separate reality, that such a beneficial dharma arises.

And so too with: continuing, changing, and passing.

[2] Bodhisattvas who have fully seen and known these four characteristics from beginning to end, again need to see how non of these dharmas continue even for a moment, but arise and pass away in every moment, immediately arising, continuing, changing, and passing-away.

And seeing this, they see all the various thirsting-desires of living beings.

And as the desires-of-living-beings are measureless, so too, the teachings are measureless.

And as the teachings are measureless, so too the modes of expression are measureless.

Furthermore, they see that these measureless modes of expression all originate from the one dharma, from-the-one-reality.

That is to say, the one dharma-free-from-the-sign-of-impermanence.

The signless is invisible and without appearance.

Being without appearance and invisible, it is called the true nature.

[3] And after having established themselves in this nature of reality, the caring-concern which bodhisattvas then display is real and not fanciful. Well do they ease the dukkha, the-dissatisfaction-and-insecurity of living beings.

And having eased their dukkha, they teach the dharma, so that all beings may realize freedom.

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Noble heirs, after six years i then sat beneath the bodhi tree on the seat of penetrating-insight and accomplished full awakening. Then with the buddha-eye, with-the-awakened-vision, i perceived all dharmas, all-things and understood that their true-nature is inexpressible.

[2] I saw how the personalities and wants of all living beings are not the same. And because their personalities and wants are not the same, i taught

the dharma differently through my skill in the appropriate-methods of teaching.

But, in these forty years or so of teaching, the ultimate-reality has not yet been revealed.

473

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Oh noble heirs, the dharma, the-real is like water that washes away dust. For just as water from a well, a pond, a stream, a river, a creek, a canal or the great ocean equally washes away dust, so too, the dharma, the-real, washes away the dust of mistaken-thinking.

474

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Noble heirs, even though water is one in nature, still a stream, a river, a well, a pond, a creek, a canal, and the great ocean are different-in-appearance.

So too is the nature of the dharma, the-real, for it washes away the dust of mistaken-thinking equally.

But the three dharmas; the four benefits; and the two paths are not the same-in-appearance.

475

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Oh noble heirs, though the water contained in various-vessels washes equally, still a well is not a pond; a pond is not a stream or river; nor is a creek, or canal an ocean.

And so too are all the dharmas taught in the world by the tathagata, the jina, the-conquerer, who is liberated in the dharma, freed-in-the-real.

[2] Though the teaching-of-dharma in the beginning, middle and end washes away the mistaken-thinking of living beings equally, the beginning is not the middle, and the middle is not the end.

That is to say, the teaching in the beginning, middle and end is the same in intended-meaning but different in mode of expression.

476

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Noble heirs, when in the deer park at varanasi, and after having left that king of trees, the-bodhi-tree, the-tree-of-awakening i set in motion the

dharma wheel of the four truths of the ariyas, the-noble-ones, for those five people, ajnata-kundinya and the rest.

I taught that all-dharmas, all-conditioned-realities are naturally empty of separate reality, constantly changing, immediately arising and passing away.

[2] Then during the middle period, i taught the twelve-fold-conditioned-arising and the six paramitas to all the bhikkhus and bodhisattvas in various places, and again teaching that all dharmas-all-conditioned-realities are naturally empty of separate reality constantly changing, immediately arising, and passing away.

[3] And now at this time, in this measureless-modes-of-expression-teaching of the maha-yana, the-great-vehicle, i again teach that all dharmas are naturally empty-of-separate-reality, constantly changing, immediately arising and passing away.

[4] Oh noble heirs, for this reason the teachings in the beginning, middle and end are the same in intended-meaning but different in mode of expression.

As the mode of expression varies, the understanding of living-beings varies. As understanding varies, so does the realization of the dharma, the benefits there of, and the path there to, also vary.

477

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Oh noble heirs, since i first realized the path and stood to teach the dharma, up until i taught this measureless-modes-of-expression-teaching of the great-vehicle, i have never ceased from teaching: dukkha, dissatisfaction-and-insecurity; the emptiness of separate-reality; impermanence, and non-self; the non-separate-truth; the non-separate-reality; the non-separate-large; the non-separate-small; the non-separate-past-birth; the non-separate-death; the single-common characteristic of non-separate-reality; the appearance of dharma; the nature of dharma; the non-separate-coming, the non-separate-going, and the four characteristics of-impermanence-insecurity-non-self-and-mortality in which all living-beings live.

478

Muryogi kyo. Measureless modes of expression sutra. Selected passage.

[1] Noble heirs, for this reason, the buddhas, the-awakened-ones in a straight forward manner reply to all voices with one voice.

[2] Though having one body, they reveal bodies as numerous and measureless as the sands of hundreds and thousands of millions and billions of ganges-rivers, and in each body display various forms as numerous as the sands of hundreds and thousands of millions and billions of countless ganges-rivers.

[3] And again, in each appearance-with-form-and-colour, they display shapes as numerous as the sands of hundreds and thousands of millions and billions of countless ganges-rivers.

This is the wondrous world of the buddhas, the-balanced-and-fully-enlightened-ones.

[4] The people of the two vehicles do not see this and the bodhisattvas of the ten stages do not realize it. For only a buddha, a-fully-enlightened-one, together with another buddha, can fully comprehend it.

479

Wonderful dharma lotus blossom teaching. Introduction. Chapter one. Selected passage.

[1] Such i heard. At one time. The buddha, the fully-awakened, was dwelling on mount eagle peak in the city of royal palaces together with a great assembly of twelve thousand bhikshus all of whom were arhats.

[2] Again, there were another two thousand including those who were still in training and those who had completed the training.

[3] Again there were eighty thousand bodhisattva great beings who were free from backsliding in the way of utter balanced and full awakening.

[4] Again there was sakra deva indra with a following of twenty thousand deva heirs.

[5] There was the four great deva kings with a following of ten thousand deva heirs.

[6] There was the deva maheshvara, and ishvara the deva heir, with a following of thirty thousand deva heirs.

[7] There was brahma deva raja, the lord of the saha-loka, the world-of-survival.

[8] There was the eight naga kings.

[9] There was the four kinnara kings.

[10] There was the four gandharva kings.

[11] The four asura kings.

[12] The four garuda kings.

[13] Again there was king ajata-satru, the son of queen-vaidehi with some hundred thousand followers.

[14] And all offered homage at the feet of the buddha, the-awakened-one, they withdrew and sat to one side.

480

Wonderful dharma lotus blossom teaching. Introduction. Chapter one.  
Selected passage.

[1] At that time, the exalted one, surrounded by the fourfold assembly was showered with offerings, veneration, honor and praises, and for the sake of all bodhisattvas taught the mahayana-sutra, the great-vehicale-teaching called:

the measureless modes of expression,  
the dharma, the-reality, by which bodhisattvas are instructed and which buddhas keep in their awareness.

[2] And having taught this sutra, the buddha, the-awakened-one sat with legs crossed and entered into the meditation called: abiding-in-measureless-modes-of-expression, during which his body and awareness remained unmoving.

481

Wonderful dharma lotus blossom teaching. Introduction. Chapter one.  
Selected passage.

[1] Then, from the spiral of white hair between his eyebrows, the buddha, the-awakened, sent forth a ray of light illuminating eighteen thousand worlds in the eastern direction so that there was nowhere that it did not reach be it downward to the avichi hell or upward to the akanishta deva world.

[2] In all these worlds there could be clearly seen the six states of unawakened existence. Also there could be seen the buddhas in all these worlds. And their sutra-dharmas, their-teachings-of-dharma, could also be heard.

482

Wonderful dharma lotus blossom teaching. Introduction. Chapter one.  
Selected passage.

[1] At that time, maitreya bodhisattva had the thought:  
The exalted-one reveals this wondrous sign, now what is the cause and  
reason for such a marvelous and unique display?  
The buddha is now dwelling in this meditation attended with such wondrous  
signs.

So who is it that i can ask, and who is it that is able to reply concerning  
this?

And he again thought:

But manjushri is present here, the heir of the dharma-rajā, the heir-of-the-  
dharma-king, who has offered homage to countless buddhas of the past  
and dwelt in close contact with them. It is he who must have seen signs  
such as this in the past.

So i will ask him.

483

Wonderful dharma lotus blossom teaching. Introduction. Chapter one.  
Selected passage.

[1] At that time, manjushri spoke to maitreya bodhisattva, the great being,  
and all the other great beings saying:

Oh noble heirs, in my estimation, the buddha, the exalted one is now  
intending to teach the great dharma; to pour the rain of the great dharma; to  
sound the conch of the great dharma; to beat the drum of the great dharma,  
and to reveal the meaning of the great dharma.

[2] Oh noble heirs, whenever i saw this ray of light emitted by the past  
buddhas, they were about to proclaim the great dharma, the-great-reality.  
For this reason, know that the buddha in like manner, after having emitted  
this ray of light, now intends all creatures to hear and know the dharma,  
the-reality which in all the worlds is the most difficult to accept and  
understand.

484

Wonderful dharma lotus blossom teaching. Appropriate means. Chapter  
two. Ten suchnesses. Selected passage.

[1] At that time, the exalted one arose serenely from meditation and said to  
shariputra:

The wisdom of the buddhas, the-awakened-ones is profound and vast.  
The portal to this wisdom is difficult to understand and difficult to enter.  
Neither shravakas, the listeners, nor the solitary-buddhas can fathom it.

[2] The reason is, the buddha has carried out measureless dharma methods under many hundreds of thousands of tens of thousands and hundreds of thousands of buddhas.

[3] He has devoted himself to these practices with courage and perseverance so that his name is every where known.

[4] He has entered the profound and ultimate dharma and proclaims it according to different needs and yet his true intention is difficult to know.

[5] Shariputra, since my realization of full-awakening arose, i have everywhere proclaimed various teachings through stories of past relationships, reasonings and comparisons.

[6] By making use of numerous appropriate-methods of teaching i have led living-beings to overcome their limiting attachments.

[7]The reason is, that the tathagata is possessed of both skill in the appropriate-methods of teaching and surpassing insight.

[8] Shariputra, the wisdom of the tathagata is deep and all embracing. His caring-concern is measureless, and his teaching without bounds.

[9] Possessed of power, courage, absorption, liberated awareness and meditative serenity, he dwells in the boundless and is awakened to the never before realized dharma.

[10] Shariputra, the tathagata knows the many methods of teaching dharma, of-teaching-the-real, of proclaiming them in the accordance with the differing needs and of delighting the hearts of beings with kind and gentle words.

[11] Shariputra, that is to say, the buddha has realized the measureless, boundless and ultimate dharma, the-ultimate-reality.

[12] Shariputra, i need say no more, for that which the buddha has entered is the most precious and difficult dharma to understand.

485

Wonderful dharma lotus blossom teaching. Appropriate means. Chapter two. Ten suchnesses.

[1] Only buddhas fathom the true nature of all dharmas, of-all-phenomenal-realities.

[2] That is to say, the true nature of dharmas in their:

- i] Suchness of appearance;
- ii] Suchness of character;
- iii] Suchness of essential-nature;
- iv] Suchness of efficacy;
- v] Suchness of action;
- vi] Suchness of main-condition;
- vii] Suchness of supporting-condition;
- viii] Suchness of actualized effect;
- ix] Suchness of potential effect; and their
- x] Suchness from beginning to end.

486

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Inconceivable is the jina, the-conquerer, in world, For among all devas humans and living-beings non can fathom the buddha, the-fully- awakened-one. Non can fathom the power and courage, the deliverances and meditations, as well as the other dharmas, the-other-qualities, of the buddha.

[2] Having followed numerous buddhas in the past, he fully practiced the various deep and profound paths of the various dharmas, the-various-reals that are difficult to know and see.

[3] Through measureless millions of ages he practiced these various ways, and upon the seat of awakening he fully realized the fruits thereof.

[4] These great practices and blessings, together with the varied nature and characteristics of the dharmas, only i and the fully-enlightened ones of the ten directions know in full.

487

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] This dharma is inexpressible-directly and beyond the range of words, for among living-beings none can perceive it directly except those bodhisattvas who are established in the power of entrustment [*devoted-reliance*].

[2] The mass of shravakas, those followers of the buddha who formerly made offerings to the buddhas, overcame all their faults, and now dwell in their final body, even if such persons as these were to fill the world and with great powers like those of shariputra, attempted to think and measure, still they could not fathom the buddha-jnana, the-fully-enlightened-knowing.

[3] Even if they were like shariputra, filling the ten directions together with other listeners also filling the fields in the ten directions, they still could not measure the buddha-knowing with their conceptual thought.

488

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] If solitary-buddhas, as numerous as bamboo stalks filling the spheres in the ten directions, with their sharpened faculties, having overcome all their faults and dwelling in their last body were to think for millions of measureless ages wishing to comprehend the reality of the buddha-jnana, the-awakened-knowing, still they would be unable to know even a fraction of it.

489

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] If those who have newly made the bodhisattva aspiration were as numerous as stalks of hemp, bamboo and rice filling the ten directions, who have also made offerings to measureless buddhas, who understand the intended meaning of the various teachings, and who can teach the dharma making use of their deep understanding, and for ages as numerous as the ganges sand attempted to think and measure, still they would be unable to fathom the buddha-knowing.

[2] If there are bodhisattvas in number like the ganges sand who are free from further backsliding were to single-mindedly investigate, they would still be unable to know it.

[3] Furthermore shariputra, that which is faultless and beyond the range of thought and word, the profound and deep dharma, i have fully gained. Only i, together with the buddhas, the-fully-awakened-ones of the ten directions directly-know it as it truly is.

490

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Shariputra, know that the teaching of all buddhas does not differ. For this reason may you call forth the power of devoted-awareness in the dharma proclaimed by the buddha. For after the provisional-dharma, the-relative-teaching, of the exalted one has been set turning, he must now proclaim the ultimate meaning.

[2] I say to the mass of disciples and solitary-buddhas that i am the one who will cause them to put down the burden of dukkha, of dissatisfaction-and-insecurity, and gain nirvana.

[3] To living-beings, who are attached to this and that-as-self, the buddha, the awakened one through skill in various methods of teaching reveals the teaching of the three vehicles in order to attract them and thus enable them to be set free.

491

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] The buddhas, the bhagavans, the-exalted-ones:

- i] Appear in the world out of their wish to open the buddha-jnana, the-fully-awakened-knowing to all beings.
- ii] They appear in the world out of their wish to reveal the buddha-knowing to all beings.
- iii] They appear in the world out of their wish that all beings enter the buddha-knowing.
- iv] They appear in the world out of their wish that all beings dwell in the buddha-knowing.

Shariputra, this is the one great reason for the appearance of the buddhas, the-fully-awakened-ones in the world.

492

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Shariputra, the buddhas appear during the dark ages of the fivefold decline.

That is to say during:

- i] The decline of the age;
- ii] The decline through mistaken-thinking;
- iii] The decline in living beings;
- iv] The decline in understanding, and
- v] The decline in life duration.

[2] Shariputra, it is for this reason that during such periods of decline when living beings are extremely unaware, greedy, and arrogant, and create the causes of every harm, that the buddhas through their ability to teach the dharma in various ways, differentiate between and teach the three vehicles within the buddha-eka-yana, within-the-one-and-universal-awakened-vehicle.

493

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Shariputra, if those bhikshus and bhikshunis who claim to be arhats should say:

This is our last existence before entering nirvana. And for this reason, no longer seek the utter, balanced and full awakening, may you know that these persons are overly self assured.

[2] The reason is, that there is no bhikshu who has truly become an arhat who would not receive this dharma except when after the buddha's passing there is no buddha present.

[3] The reason is, that after the buddha's passing it is difficult to find persons who are able to receive and keep, read, recite and explain the meaning of such teachings-of-dharma as these.  
But if at that time one is able to meet another buddha then one will gain a clear understanding of the dharma.

494

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Shariputra, with singleness of mind may you and all living-beings rely in and understand the buddha word.

For the word of the buddhas, the-fully-enlightened-ones; the tathagatas, living-in-suchness, is neither vain nor fanciful.

There is no other vehicle accept the buddha-eka-yana, the-one-and-universal-awakened-vehicle.

495

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] If shravakas or bodisattvas hear even one verse of the dharma that i teach they will without a doubt be certain in their realization of full-awakening.

[2] In the buddha worlds of the ten directions there is only the dharma of the one-and-universal vehicle without a second or third vehicle except when the buddha by making use various teaching methods and various conventional names and words seeks to guide living-beings to the reality of fully-awakened knowing.

496

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Take refuge in the buddha,  
for the tathagata does not deceive.  
I am free of mistaken-attachment,  
arrogance and all other errors  
with regard to the true-nature-  
of-things.

Throughout the ten directions,  
the buddha is the one being who  
is utterly fearless.

With my sign adorned body i  
illuminate the worlds.

I am revered by countless  
masses of living-beings for  
whom i teach the dharma-mudra,  
the-ultimate-reality-seal.

Wonderful dharma lotus blossom  
teaching.

Chapter two. Selected passage.

Shariputra, know that in  
the past i made a vow wishing  
to cause all creatures to be as i am,  
without any difference from me.

In accordance with this vow  
all is now fulfilled, for i have  
changed all living-beings and  
caused them to enter the  
fully-awakened path.

498

Wonderful dharma lotus blossom  
teaching.

Chapter two. Selected passage..

Whenever i encounter beings i teach them the fully-awakened path.  
But the unaware remain confused, and failing to understand, never accept  
my teaching.

I know that all such beings have never developed the cause for wellbeing  
and are strongly attached to the five sense-appearances-as-self, and  
because of this mistaken-attachment and unawareness they dwell insecure.

Through grasping-at-things-as-self, they have fallen into the three  
distressful states and like a wheel, go round and round in the six states of  
existence experiencing dukkha, dissatisfaction-and-insecurity again and  
again.

499

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Arrogant, suspicious, devious, and insincere, throughout thousands and  
tens of thousands of millions of ages they have never heard the name

buddha, the-awakened, nor have they heard of the saddharma, the-  
wondrous-reality.  
Such people are difficult to free.

500

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Shariputra, for this reason, i established a provisional teaching and taught them the path to the overcoming of dukkha, of-dissatisfaction-and-insecurity, and thus i revealed nirvana, the-cool-and-liberated; however, even though i teach this as nirvana, this is not the complete-nirodha, the-complete-overcoming.

For all dharmas, all-dependently-arisen-reals, are naturally-free from their very arising.

501

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] If there are beings who have encountered former buddhas, who have heard the dharma; offered gifts; acted with honor; who are humble and persevering, meditative and insightful, and who in various ways have developed wellbeing and insight.

All such persons as these have entered the buddha way, the-enlightened way.

502

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] After the passing of the buddha, if a person is principled and caring in attitude.

Then such beings as these have entered the buddha way, the-enlightened way.

503

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] After the passing of the buddhas, those who make puja, who-make-offerings to their relics,

or who make measureless millions of stupas using gold, silver, crystal, clam shell, agate, carnelian and vaidurya so as to beautify, adorn, and decorate them.

[2] Or who make shrines of stone, sandalwood, aloeswood, hovenia and other woods, or of brick, tile, and clay.

[3] Or who make buddha stupa-shrines in the open fields by heaping up earth.

[4] Or even as children at play gather sand into buddha stupa-shrines, all such persons as these have entered the buddha way, the-enlightened way.

504

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Those who establish buddha-icons in honor of the buddha depicting the many noble features.

All such persons have entered the buddha way, the-enlightened way.

505

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] If with the seven treasures, or with nickel, copper, or bronze, or with white tin, or alloys of lead and tin, or with iron, wood or clay, or with coated resin and lacquer, they create buddha icons.

All such persons have entered the buddha way, the-enlightened way.

506

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Even children at play  
with grass, sticks or brushes,  
or merely with their fingernail  
draw icons of the buddha  
will gradually acquire merit,  
and with the thought of  
great caring-and-concern will  
have all entered the buddha  
way, the-enlightened way.

507

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] If to the stupas and shrines,  
to the precious statues  
and icons, those who offer  
flowers, incense, flags and  
parasols in homage with devoted  
hearts, or employ others to  
make music, beat drums,  
sound horns, conchs, pipes  
and flutes, or play lutes and  
harps, cymbals and bells  
and other such sounds as  
these, or with joyful hearts  
recite praises of the buddha  
qualities even in a whispered  
voice, they have also entered  
the buddha-way, the-  
enlightened way.

508

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Even those with distracted  
thoughts who offer a single  
flower in homage to the  
graceful icons, will gradually  
perceive countless buddhas.

509

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Those who offer homage by bending their body, or by placing their hands together, or by raising their hand, or by bending their head in homage to the icons will gradually perceive countless buddhas, realize the supreme path, rescue living beings in the ten directions, and enter the nirvana, the-cool without remainder even as a fire goes out when the wood is consumed.

510

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Even those with a distracted thoughts who enter a stupa shrine and recite: *namo-buddhaya [namo-buddho or: namu-butsu]* but once have all entered the buddha-way, the-enlightened way.

511

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Those who hear the dharma taught by the buddhas, while the buddhas are alive or after they have passed away, have all entered the buddha way, the-enlightened-way.

512

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] All the many exalted ones who will be the tathagatas of the future, will also teach the dharma, teach-the-real, using appropriate methods of teaching and with such

appropriate means will rescue  
living beings and cause them  
to enter the faultless knowing of  
the buddha, the fully-awakened.

513

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Those who hear this  
dharma, will never fail to  
realize buddhahood.  
This is the original vow  
of the buddhas.

[2] For by means of the enlightened  
-way in which i live, i wish to  
cause all beings in the ten  
directions to dwell in the  
same path as i.

514

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

Though the buddhas of  
future ages teach hundreds  
of thousands and millions of  
measureless portals to the  
dharma, in reality they do so  
only for the sake of the  
eka-yana, for-the-one-and-  
universal-vehicle.

515

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] The buddhas, the exalted  
among bipeds know that  
all dharmas, all-phenomena  
are empty of separate-reality  
and that the buddha-seed is  
realized through conditions,  
therefore they teach the eka-yana,  
the-one-and-universal-vehicle.

516

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage..

[2] The dharma, the-real is established and ever present, permanently established in the world, and having realized this on the wisdom seat, the guide teachers proclaim it in different ways.

517

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] The buddhas, the-awakened-ones more numerous than the ganges sand now present in the ten directions who appear in the world for the wellbeing of living beings, and receive the homage of devas and humans, also teach this dharma, teach-the-real.

518

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Though they know the ultimate nirvana, the-ultimate-liberation, it is through their skill in teaching that they show various vehicles, even though there is only the buddha-eka-yana, the-one-and-universal-vehicle-of-enlightenment.

519

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] I know the mass of living beings, their various behaviors and what they are mindful of in their innermost hearts; their habitual deeds from the past; the nature of their desires; their degree of effort, and the sharpness and dullness of their faculties.

520

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Through understanding the various causes and conditions, i teach according to the need by using comparison and parable, words and phrases, and other such teaching methods.

521

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] With enlightened vision, i see how living-beings in the six states of unenlightened-existence are lacking in joy and insight and are caught-up in the constant round of danger and insecurity, enslaved by mistaken-attachment to the five sensations-as-self, like a yak chasing its tail.

522

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Overwhelmed by mistaken-attachment and entanglements; blind and unseeing, they do not seek the surpassing knowing of the buddha, the awakened one, nor do they seek the dharma for the cutting off of dukkha, the-cutting-off-of-dissatisfaction-and insecurity, but are deeply caught-up in mistaken views, so that when they seek to overcome dukkha they only succeed in creating more.

523

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] When for the sake of such beings, i first sat upon the place of the way, my heart was moved with great caring-and-concern, and while observing the bodhi-tree, and walking around it, i thought about this for three times seven days.

524

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] What i have gained is wondrous and supreme, but living-beings are blinded by unseeing and attached to what appears before their senses-as-self, thereby causing their faculties to be clouded.

[2] Then with the thought:

How is it possible to rescue such beings, all the brahma kings, together with sakra-indra, the lord of the devas, and the four deva kings who protect the worlds, and the great sovereign deva, and the other celestial beings with their hundreds and thousands of millions of followers, placed their hands together in respectful homage and requested me to turn the dharma wheel.

525

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Then this thought arose:  
If i only praise the buddha-yana,  
the-fully-enlightend-vehicle, all the  
beings who are overwhelmed  
by dukkha, overwhelmed-by-  
dissatisfaction-and-insecurity, will  
not accept the dharma, and by turning away from it, will fall into the three  
distressful states.

For this reason it would be better if i not teach this dharma and instead  
immediately enter nirvana.

[2] But in remembering the actions of former buddhas and their power to teach in various ways, again there arose in me this thought:  
In the same way will i also teach the three vehicles!

[3] And while thinking this, the buddhas of the ten directions appeared and with one voice offered praise saying:  
Wonderful, oh shakyamuni, first among guide-teachers, for in realizing the ultimate dharma, you are like all other buddhas in using the power of appropriate methods of teaching.

[4] The buddha replied:  
We have all realized this original and wonderful dharma, but for the sake of living beings we divide and teach it as if it were three. The reason is, there are those with limited vision who are attached to limited teachings and do not accept that they can become buddhas, therefore by making use of our teaching skill we distinguish between different results.

[5] But even though we teach three vehicles, this is only for the sake of instructing bodhisattvas.

526

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Know shariputra, it is upon hearing the clear and profound voices of these noble lions that i praised them saying:  
Homage to the buddhas.

[2] And again i thought:  
I have also come into this disturbed and unjust world and in accordance with the nature of the buddhas i also continue in the same way.

[3] With this thought, i immediately went to varanasi, and even though the ineffable nirvana is the nature of all things, it was through skill in methods of teaching [*Skt: upaya*] that i taught the five bhikshus, and this was called the turning of the dharma wheel.

[4] Thus there was the word nirvana, the-cool-and-liberating. And there were the distinct words: arhat, the-noble-one; dharma, the-real; and sangha, the-society-of-noble-ones.

527

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] From the distant past, i have both pointed to, and praised this dharma, this-reality of nirvana, this-naturally-abiding-liberation, for the permanent overcoming of samsara, the-constant-round.  
And i have always spoken this way.

528

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Then the thought arose in me:  
The reason for the appearance of the tathagata is to proclaim the fully-awakened knowing.  
And now is the very time.

[2] Know shariputra, that people with dulled capacities and little insight who are proudly attached to the surface appearance of things-as-the-true-nature-and-self, will not accept this *[ultimate-explanation-of]* dharma.

[3] But now in the midst of bodhisattvas,  
i joyfully and fearlessly put aside  
the provisional teachings and teach  
the one-ultimate way.

529

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] When bodisattvas hear this *[explanation-of]* dharma, they will be freed from the network of uncertainty and the twelve hundred arhats will also enter the way of buddha-jnana, of-fully-awakened-knowing.

[2] For just as the buddhas of the threefold world teach the dharma, i now do the same by teaching the dharma that is beyond all-one-sided distinctions.

[3] The periods when the buddhas appear in the world are far apart and difficult to encounter and even when they do appear in the world it is difficult for them to teach this *[explanation-of]* dharma.

[4] Throughout measureless and countless ages this dharma is rarely heard.  
And also rare are those who are able to hear it.

[5] One who hears and joyfully praises the dharma and who speaks but one  
word of it has thereby offered homage to all the buddhas in the threefold  
world.

[6] Put aside your doubt, for i am the dharma king who proclaims to the  
mass of living-beings that only through the eka-yana, the one-and-  
universal-vehicle [*of the saddharma*] do i teach and change bodhisattvas,  
for in actuality i have no shravaka [*limited-vehicle*] disciples.

530

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Shariputra know all of you, both shravakas and bodhisattvas that the  
saddharma, the- wondrous-dharma is the mystery of the buddhas.

[2] Because living beings in this corruptible world of the fivefold decline,  
delight only in what appears to the senses, they never seek the enlightened  
way.

[3] The unseeing of future generations who hear of the eka-yana, the-one-  
universal-vehicle proclaimed by the buddha, and through their  
misunderstanding and distrust oppose the dharma, will thereby fall into  
unpleasant states of existence.

[4] But their are living beings who are humble and principled devoted to  
seeking the buddha, the-fully-awakened-one, and it is for such beings as  
these that i everywhere praise the way of the eka-yana, of-the-one-and-  
universal-vehicle.

531

Wonderful dharma lotus blossom teaching. Chapter two. Selected passage.

[1] Shariputra, know that the dharma of the buddhas is such, that by using  
measureless millions of appropriate methods of teaching [*upaya*], they  
teach the dharma, teach-the-real in accord with the specific time and place.

[2] But you already know that the buddhas, the teachers of the world, use  
various methods of teaching according to the need.

[3] Therefore put aside your uncertainties and rejoice in your hearts knowing  
that all of you will become buddhas, will-become-awakened-ones.

532

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] At that time, shariputra, suddenly rose up and filled with joy placed the palms of his hands together, looked toward the face of the buddha and spoke saying:

Now that i have heard from the exalted one, the sound of this dharma, this-teaching-of-the-real, i am filled with the thought of dancing for joy in receiving that which i have never realized before.

533

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Now i [*shariputra*] know that i am a true heir of the buddha, born from the buddha's mouth, born from the dharma, from-the-real, and have received a place in the buddha dharma.

534

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Oh shariputra, in the past i caused you to aspire to the buddha way. but now you have forgotten this and think that you have realized liberation.

[2] But now i want you to recall the buddha-way that you originally aspired to; so for this reason i now teach this maha-yana sutra, this great-vehicle-teaching called the wonderful-dharma-lotus-blossom, for the sake of all the shravakas, for-the-sake-of-all-the-disciples, by which bodhisattvas are instructed and the buddhas are ever aware.

535

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] At that time, the deva heirs wishing to restate this, spoke in verse, saying:

Formerly in varanasi you turned the dharma wheel of the four facts of the noble ones, together with the arising and overcoming of the fivefold complex, of-sensation-feelings-memories-desires-and-thoughts-as-self. And now you are again turning the unsurpassed and ultimate dharma wheel.

536

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Then shariputra said to the buddha:  
Oh exalted-one, i no longer have any doubts nor regrets, for i have received  
in front of the buddha the prediction that i will realize full awakening.

[2] However, these twelve hundred worthy ones, who from the past have  
realized the four paths of training and who have always been taught by the  
buddha with the words:

This dharma gives freedom from birth, old age, disease and death and  
results in the complete realization of nirvana.

[3] But these twelve hundred, both those who are in training and those who  
have completed the training, who are free from the mistaken views of the  
self and of mistaken views of existence and non existence, think that they  
have realized the ultimate-nirvana.

[4] But now in the presence of the buddha, they have heard what they never  
heard before, and have fallen into confusion and uncertainty.

[5] Therefore, oh exalted one, will you please explain to the fourfold  
assembly the reason for this, that they may be free of confusion and  
uncertainty.

537

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter  
three. Selected passage.

[1] The buddha then spoke to shariputra saying: Have i not said in the past  
that the buddhas, the exalted ones teach the dharma, teach-the-real for the  
sake of full awakening using various reasonings, comparisons and sayings  
as appropriate to the need, and that all these appropriate means of  
teaching are only-for the purpose of guiding bodhisattvas.

[2] Therefore, let me explain again through parable in order to clarify the  
meaning.

[3] Shariputra, know that discerning people gain understanding through  
comparison.

538

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter  
three. Selected passage.

[1] Shariputra, just as a great man when seeing his children safely out of a  
burning house and due to his great wealth presents his children with great  
carriages, so too does the tathagata, the-such-come, have the thought:

I have a great treasure chest of vast knowledge, strength and fearlessness, and other such buddha dharmas and these living beings are like my children.

[2] So that he gives this great vehicle to them enabling them to realize liberation not only for themselves but also for the sake of bringing all beings to the liberation of the tathagata, of-the-one-who-lives-in-suchness.

539

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Shariputra, just as a great man having first enticed his children to-safety-out-of-a-burning-house, by offering them three carriages but then gives them only one great gem encrusted and comfortable carriage cannot be accused of dishonesty, so to the thatagata is free of dishonesty even though he first taught the three vehicles to guide living beings, but in the end gives them only the one-and-universal vehicle of liberation.

540

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] The threefold world is like a burning house ever burning with insecurity, danger, fear and worry; with birth, old age, sickness, and death.

[2] But the tathagata, the-one-who-lives-in-suchness, is liberated in this threefold world, he is at peace and undisturbed living secure in both forest and field.

[3] The threefold world is all my realm, and the living beings therein are all my heirs.

541

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Shariputra, for the sake of all beings i make use of this parable to teach the buddha-eka-yana, the-one-and-universal--vehicle-of-awakening.

542

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Even though i said earlier that you would enter nirvana, this was for the overcoming of birth and death, and not the complete-nirvana.

543

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Even though the buddhas, the exalted ones make use of many appropriate methods of teaching [*upaya*], the living beings so instructed are all bodhisattvas in reality.

544

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] I am the dharma-*raja*, the dharma-*king*, and with the dharma i act to bring the gift of peace to living beings. This is why i appear in the world.

545

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Shariputra, with the dharma-*mudra*, the-*reality-seal*, i wish to bring benefit to the world, and so i proclaim it, the-*saddharma*.

546

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Where ever you go, do not teach the-*dharma-blossom-teaching* recklessly.

[2] If someone hears and joyfully receives it on the crown of their head, then know that they are *anivartika*, *free-from-backsliding*.

547

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] Shariputra, even you are able to enter this teaching only through *shraddha*, *reliance-and-devoted-mindful-awareness* [*Jp: shin-jin*]. How much more so the other *shravakas*, the-*other-listeners*.

548

Wonderful dharma lotus blossom teaching.  
Burning house parable. Chapter three.  
Selected passage.

[1] If there is a bhikshu who for the sake of all knowing, seeks the dharma in the four directions and with the palms of their hands placed together receives it at the crown of their head, and with the desire to receive and keep the great vehicle teachings without accepting even a single verse from the other provisional-sutras-as-primary, then to a person such as that, you may give this sutra, this-teaching.

549

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

[1] As a person may seek the bodily relics of the buddha so may they seek this sutra, this-teaching of the-saddharma-pundarika, and having found it may they receive it on the crown of their head.

[2] Such persons will never again wish to seek other teachings-as primary, nor the one-sided views of other teachings. Shariputra, for a person such as this you may give this sutra, this-teaching.

550

Wonderful dharma lotus blossom teaching. Burning house parable. Chapter three. Selected passage.

All such persons as these, will be able to accept and understand, so for their sakes may you teach the saddharma-pundarika, the-wonderful-dharma lotus-blossom.

551

Wonderful dharma lotus blossom teaching. Chapter four. Selected passage.

[1] At that time, subhuti; maha katyayana; maha kashyapa, and maha maudgalyayana heard from the buddha a dharma not heard before.

[2] And they also heard from the exalted one the prediction that shariputra would realize unsurpassed, balanced and full awakening.

[3] Hearing this they danced with joy, inspired as never before.

552

Wonderful dharma lotus blossom teaching. Chapter four. Selected passage.

We are now advanced in age, so that when we initially heard of this unsurpassed balanced and full awakening, by which the buddha teaches the bodhisattvas, we did not experience any thought of joy or acceptance in our awareness.

[2] However, in the presence of the buddha we have now heard this disciple receive the predication that he will realize unsurpassed balanced and full awakening causing great joy in us.

[3] We have acquired what we never had before. We have suddenly heard this dharma that is rarely encountered, and which we never expected.

[4] We consider ourselves deeply fortunate, for we have acquired great good fortune and benefit.

[5] A measureless and rare treasure has come of itself without our seeking it.

553

Wonderful dharma lotus blossom teaching. Chapter four. Selected passage.

[1] With regard to the buddha-jnana, the-awakened-knowing, the exalted one is never stingy.

[2] Even though we have been heirs of the buddha since the long past, we enjoyed only the limited dharma-teachings.

But if we had enjoyed the great dharma-teaching in our awareness, then the buddha would have taught the dharma of the great vehicle to us.

[3] However, in this sutra, in-this-teaching the buddha now teaches only the one and universal vehicle.

[4] In the past when the buddha criticized the disciples for their enjoyment of the limited teachings, the buddha was in fact using the great vehicle to teach and change us.

[5] For this reason, though we initially had no thought of desiring or seeking it, now this great treasure of the dharma-raja, the-dharma-king has come to us of itself.

554

Wonderful dharma lotus blossom teaching. Chapter four. Selected passage.

[1] The buddha teaches that the shravakas, the-disciples are able to realize balanced-and-full-awakening.

[2] Thus without seeking it, the treasure chest has opened of itself.

555

Wonderful dharma lotus blossom teaching. Chapter five. Selected passage.

[1] Oh kashyapa, know that the tathagata, who-lives-in-suchness, appears in the world like the arising of a great cloud.

[2] His clear voice pervades all the devas, people and asuras throughout the world like a great cloud pervading the thousand and million fold world system.

[3] In the midst of the great mass of beings he speaks saying:  
I am the tathagata, living-in-suchness; the exalted, the noble, balanced and fully awakened, living with vision, completely open, eye of the worlds, a supreme guide of people willing to learn, a teacher of devas and humans, an awakened one, an exalted one.

i] Those who have not crossed over-to-the-other-shore, i cause to cross over.

ii] Those who do not understand, i cause to understand.

iii] Those who are not yet at peace, i cause to be at peace.

iv] Those who are not dwelling in nirvana, i cause to enter nirvana, to-enter-liberation.

v] I understand the conditions of this existence and of future existences.

vi] I am one who knows the nature-of-all-dharmas, of-all-things, and i see the nature-of-all-things.

vii] I am one who knows the way; who opens the way, and who teaches the way.

[4] Come all you devas, people, asuras and others, and hear the dharma, hear-the-real-proclaimed-by-the-buddha-the-awakened-one.

556

Wonderful dharma lotus blossom teaching. Chapter five. Selected passage.

[1] Just as a great cloud rains down upon the grasses and shrubs, upon the trees, forests and herbs, each gaining benefit and growth from the rain in accord with its particular nature, so to is the dharma, taught by the tathagata, of single nature and single taste, that is to say the nature of liberation, the nature of non-attachment, the nature overcoming which enters into knowing all aspects.

[2] Wherever there are beings who hear the dharma taught by tathagata, the-such-come; who receive and keep it, read, recite, and act in accordance with it, then the benefit gained thereby will be unseen and unnoticed even by themselves.

557

Wonderful dharma lotus blossom teaching. Chapter five. Selected passage.

[1] At all times i teach the dharma to all beings equally.  
As i teach one person so i teach all.

[2] Whether coming, going, sitting or standing i constantly teach and explain the dharma. Without being tired or discouraged i have never done anything else.

[3] Like an all pervasive shower of rain i bring fullness and satisfaction to the world.

i] To the known and the unknown;

ii] To the greater and the lesser;

iii] To those who observe the code of conduct and to those who break it;

iv] To those with appropriate manner and to those without it;

vi] To those with beneficial views and to those with harmful views;

vii] To those who are quick to understand and those who are slow to understand,

I cause the rain of dharma to shower upon all equally without neglect nor fatigue.

[4] And when this diversity of living beings hears the dharma, they receive it according to their differing capacities and differing states of existence.

558

Wonderful dharma lotus blossom teaching. Chapter five. Selected passage.

[1] All things are equal-in-nature; equally-empty-of-separate-reality and separate-characteristics.

[2] And those who are not attached to things-as-separate-realities are those of great insight who see the dharma-kaya, the-dharma-body-of-qualities, in its fullness and they see that there is only one-universal-vehicle, and not three vehicles.

[3] All things are same-in-their-true-nature.

All things are the same-in-their-true-nature.

All things are always the same-in-their-true-nature.

And those who see this, see the wondrous overcoming and the deathless.

559

Wonderful dharma lotus blossom teaching. Chapter six. Selected passage.

[1] Oh bhikshus, with the buddha eye, with-the-awakened-vision i perceive that kashyapa-bhikshu will in future vast ages become a buddha.

560

Wonderful dharma lotus blossom teaching. Chapter six. Selected passage.

[1] All you bhikshus, listen and know.

That this subhuti-bhikshu, my great shravaka, my-great-follower, will become a buddha.

561

Wonderful dharma lotus blossom teaching. Chapter six. Selected passage.

[1] Oh bhikshus, listen and know. That between what i say and what is fact, there is no difference.

For this katya-yana bhikshu will present offerings of delightful adornments to the buddhas. And after the passing away of the buddha, he will establish stupas with the seven treasures and present offerings of flowers and incense to their relics. And in his last life-as-an-unawakened-being, he will realize buddha knowing.

562

Wonderful dharma lotus blossom teaching. Chapter six. Selected passage.

[1] After this life, the great maud-galya-yana bhikkshu, will see eight thousand two hundred, and myriads of millions of exalted buddhas.

And for the sake of the buddha way will honor them with offerings. Before the buddhas he will observe the brahma-cariya, the-sublime-life and for countless ages keep the buddha-dharma.

[2] After the passing of these buddhas he will establish stupas of the seven treasures and display before them golden parasols, flowers, incense, and delightful music as offerings to the stupa shrines. And after having completed the bodhisattva way will become a buddha in the field called delightful-awareness.

563

Wonderful dharma lotus blossom teaching. Chapter seven. Selected passage.

[1] At that time, after twenty thousand ages had passed, and in the midst of the fourfold assembly, the buddha in response to the request of the novices, finally taught the great-vehicle teaching [*sutra*] called the wonderful-dharma lotus-blossom [*myohoh--renkay; saddharma pundarika*], a dharma taught to bodhisattvas of which the buddhas are always aware.

564

Wonderful dharma lotus blossom teaching. Chapter seven. Selected passage.

[1] After my passing, there will also be followers who have not heard, known nor become aware of the bodhisattva life and will conceive a limited-view-of-liberation and nirvana, as a result of their own merits.

[2] However, i still remain the buddha in other worlds and with another name, and in spite of their limited-notions of liberation and nirvana they will be able to hear this teaching and seek buddha-knowing, hearing that only through the buddha-yana, the-buddha-vehicle can they realize liberation; that there is no other vehicle, accept the various adapted-dharmas taught by the tathagata as an appropriate-means.

565

Wonderful dharma lotus blossom teaching. Chapter seven. Selected passage.

[1] Oh bhikshus, the tathagata is also like this.  
He is the great guide to all.

[2] He knows that the way of birth and death and suffering is steep and difficult, long and distant, and that it needs to be crossed over and gone beyond.

[3] He knows that if living beings only hear of the buddha-vehicle they will become disheartened with regard to approaching and seeing the buddha and may think:  
The buddha path is remote and long. It is only through long endurance and difficulty that one can realize it.

[4] However, the buddha knows this attitude to be weak and retreating and so with his skill in appropriate-means-of-teaching, he teaches two nirvanas, two-liberations so as to encourage-lead and give them rest.

[5] But when living beings come to dwell in these two, the tathagata then says:  
You have not yet done what needs to be done. These places in which you dwell are only near to buddha-knowing.  
May you now observe and reflect, consider and know that this nirvana, this-liberation is not the actual one.

[6] It is only due to his skill in appropriate-means-of-teaching that the tathagata distinguishes three-vehicles within the one-and-universal buddha-vehicle. For the buddha is like a great guide who creates a magical town in order to give his travelers rest.

[7] But when he knows that they are rested, he says to them:

The treasure chest is near. This town is but a magical creation and is not the actual one.

566

Wonderful dharma lotus blossom teaching. Chapter seven. Selected passage.

[1] The guide buddhas, in order to give beings rest, teach nirvana, teach-liberation.

And knowing when the beings are rested.  
The buddhas lead beings to buddha-knowing.

567

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] At that time, the buddha spoke to the bhikshus saying:  
Do you see here this person called purna-maitrayani-putra?  
For i have always praised him as foremost among teachers of the dharma;  
for his blessings and efforts in protecting, keeping, helping and teaching the  
dharma;

for his skill in teaching, benefiting and inspiring the fourfold sangha,  
for his thorough understanding of the wonderful-dharma, and for the way  
he is able to enrich those who practice the sublime-life.

568

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] Gradually he will become fully accomplished in the bodhisattva path,  
and after measureless countless ages will in this world realize unsurpassed  
balanced and full awakening.

[2] He will be called dharma-radiance, a such come; exalted, noble,  
balanced and fully awakened one, living with vision, completely open, eye  
of the worlds, a supreme guide of people willing to learn, a teacher of devas  
and humans, an awakened one, an exalted one.

569

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] O bhikshus, know that the way pursued by the buddha heirs with their  
skill in appropriate methods of teaching, is difficult to conceive and express.

570

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] Sometimes they say that they are shravakas who are remote from the path of buddhahood.

And in this way rescue measureless beings bringing them to accomplishment.

571

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] Though outwardly they reveal themselves as shravakas inwardly they are bodhisattvas.

[2] Though outwardly they appear to remove mistaken-attachments and escape the cycle of birth and death, they are in reality purifying the buddha fields.

572

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] Even though they appear before the mass of living beings as possessing the three poisons, of-greed-ill-will-and-ignorance, and as holding mistaken views, in this way also my heirs make use of various appropriate means of teaching in order to rescue living beings.

[2] If i were to describe the various appearances they reveal in order to change others, then living beings would be confused and perplexed at this.

573

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] At that time, the twelve hundred arhats, the-twelve-hundred-noble-ones thought to themselves:

We are joyful in receiving what we did not have before.

[2] Now, if the exalted one would give each of us a prediction of buddhahood, as he did for the other great shravakas, that would surely be a cause for joy?

[3] The buddha aware of their thoughts, spoke to maha-kashyapa bhikshu saying:

Upon these twelve hundred noble ones, i give each the prediction of unsurpassed balanced full awakening.

574

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] And among this assembly there was also a great shravaka and bhikshu called kaundinya.

He will present offerings to sixty two thousands of millions of buddhas and then become a buddha called universal-brilliance, a such come; exalted, noble, a balanced and fully awakened one, living with vision, completely open, eye of the worlds, a supreme guide of people willing to learn, a teacher of devas and humans, an awakened one, an exalted one.

575

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] The five hundred arhats including uruvilva-kashyapa; gaya-kashyapa; nadi-kashyapa; kalodayin; udayin; aniruddha; revata; kapphina; bakkula; chanda; svagata and others will all realize unsurpassed, balanced and full awakening.

And each will be called universal-brilliance.

576

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] Oh exalted one, we used to think that we have already realized ultimate liberation. But now we know that we are like people without insight. The reason is that we were satisfied with a lesser insight even though we were capable of realizing the insight of the tathagata, the-such-come.

577

Wonderful dharma lotus blossom teaching. Chapter eight. Selected passage.

[1] Oh exalted one, it is like the man who went to the house of a close friend and having become intoxicated on wine lay down to sleep. At that time, his friend had to leave on some business; however, before he left, he took a precious gem and sewed into the man's robe.

[2] Because the man was asleep and intoxicated he was unaware of this and after he awoke departed.

With much effort he then struggled to acquire food and clothing enduring hardship and surviving with what little he could find.

[3] Subsequently he happened to meet his old friend who said to him:  
How unfortunate my old friend that you have had to struggle so hard for  
food and clothing.

[For in the past i took a precious gem and sewed in your coat in order to  
make certain that you live in comfort and ease and satisfy your five senses.

[4] How unfortunate, even though it must still be there, you were unaware of  
it, and in order to provide for yourself, you became stressed and worried.

[5] But now you can recover the gem and trade it for needed goods. Then  
all your wishes will be fulfilled and you will no longer live in poverty and  
need.

578

Wonderful dharma lotus blossom teaching. Chapter eight. Selected  
passage.

[1] The buddha is like this close friend.

When he was a bodhisattva, he taught and inspired us to seek all  
embracing knowing.

[2] However, over time we forgot this, and having gained the arhat path we  
thought we had realized ultimate-liberation.

[3] It was difficult to provide for our needs, so we made do with what we  
had. But even so, we never completely lost our resolve for all embracing  
knowing.

579

Wonderful dharma lotus blossom teaching. Chapter eight. Selected  
passage.

[1] But now the buddha awakens us by saying:  
This was not the ultimate liberation.

[2] But now you have received the liberation of all encompassing buddha  
knowing.

580

Wonderful dharma lotus blossom teaching. Chapter nine. Selected  
passage.

[1] At that time, the buddha spoke to ananda saying:

In a future existence you will become a buddha called surpassing-king-of-mountain-and-ocean-like-knowing: a such come; exalted, noble, a balanced and fully awakened one, living with vision, completely open, eye of the worlds, a supreme guide of people willing to learn, a teacher of devas and humans, an awakened one, an exalted one.

581

Wonderful dharma lotus blossom teaching. Chapter nine. Selected passage.

[1] Then the buddha spoke to ananda saying:  
Do you see these two thousand persons in training together with those who have completed the training?  
Yes i do see them.

[2] Ananda, these people will present offerings to the buddhas, to the such come ones equal in number to the dust particles of fifty world-systems, revering and honoring them, protecting and keeping their dharma treasures.

[3] Then, in their final unawakened-existence in worlds of the ten directions, they will realize buddhahood; so that all of them will be called treasure-sign, a such come; exalted, noble, a balanced and fully awakened one, living with vision, completely open, eye of the worlds, a supreme guide of people willing to learn, a teacher of devas and humans, an awakened one, an exalted one.

582

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] At that time, the exalted one spoke to bhaisajya-rajā, the healing-king bodhisattva and to the eighty thousand great leaders saying:  
Oh king of healing, in this assembly do you see the countless devas, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, maharogas, human and non human beings, as well as the bhikshus, bhikshunis, and the men and women followers who are householders together with those who seek to be shravakas, who seek to be solitary-buddhas, who seek to be bodhisattvas and who seek to be buddhas?

583

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] In the presence of the buddha, if any of these beings hear but a single verse or a single phrase of the teaching of the wonderful dharma lotus blossom and delight in it for even a single moment then I predict that they will realize utter balanced and full awakening.

584

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Again the buddha spoke to king of healing:  
After the passing of the tathagata if there are any people who hear a single verse or a single phrase of the teaching of the wonderful dharma lotus blossom and delight in it for a single moment, then i also predict they will realize utter balanced and full awakening.

585

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Again, those who receive and keep, read and recite, teach and copy even a single phrase of the teaching of the wonderful-dharma-lotus-blossom and who view this teaching with devotion as if it were the buddha, making various offerings to it with flowers, perfumes, garlands, powdered incense, perfumed paste, burnt incense, banners, canopies, robes, and music, or who offer homage by placing the palms of their hands together, then oh king of healing, know that these persons have already offered homage to ten thousands of millions of buddhas. And together with these buddhas have already carried out great vows, so that out of their caring for all creatures, these persons are born here among the people.

586

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Oh king of healing, if anyone should ask which living beings will realize full-enlightenment in future ages, you can show them these people, for they are the ones who are certain to realize full-enlightenment in the future.

[2] The reason is, if any good man or good woman receives and keeps, reads and recites, teaches and transcribes even a single phrase of the teaching of the wonderful dharma lotus blossom and makes offerings to it in various ways with flowers, perfumes, garlands, powdered incense, perfumed paste, burnt incense, banners, canopies, robes, or music, or offers homage by placing the palms of their hands together, they are then to be regarded by all the worlds as worthy of the same homage as is given to the tathagatas, the such-come.

587

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Know that these people are great bodhisattvas who have realized utter, balanced and full-enlightenment and out of their caring for people are willingly born in this world to widely proclaim the dharma-blossom with understanding.

How much more so those who fully receive and keep this teaching and in various ways offer homage to it.

588

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Oh king of healing, know that such people have offered the benefit of their good karma, their-beneficial-actions, and out of their caring for living beings are born in this troubled world.

589

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] After my passing, if these good men and good women can secretly teach even one person only one phrase of the teaching of the dharma-blossom, know that these people are messengers of the tathagata, sent by the tathagata to carry out the deeds of the tathagata, the-such-come.

[2] How much more so are those who in the midst of large assemblies widely teach it to people.

590

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] At that time, the buddha again spoke to the bodhisattva-great being called king-of-healing, saying:

Boundless thousands and tens of thousands of millions are the teachings taught by me, whether they were taught in the past, whether they are being taught now, or whether they are being taught in the future; however, among all these teachings, the teaching of the dharma-blossom is the most difficult to accept and the most difficult to understand.

[2] Oh king-of-healing, this teaching is the mystic and essential treasury of all the buddhas, which should not be carelessly given to people.

[3] It is kept in the awareness of the buddhas, the exalted ones, and from the past has never been directly revealed and taught, for even while the tathagata is still present, this teaching has given rise to much opposition, how much more so after the passing of the tathagata.

591

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Oh king of healing, after the passing of the tathagata, those who are able to keep, read, recite, copy, teach and make offerings to the-wonderful-dharma-lotus-blossom will be covered with the robe of the tathagata and

will be in the protective awareness of the buddhas dwelling in the ten directions. They will have great power of devotion and effort together with the other beneficial faculties.

[2] Know that such people dwell with the tathagata, and the tathagata places his hand upon their heads.

592

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Oh king of healing, in every place where this teaching of the wonderful dharma lotus blossom, is taught, read, recited or copied, or where a scroll of it is kept, one should establish a stupa-shrine of the seven treasures so that it is high, spacious and majestic.

However, there is no need to place relics therein. The reason is that the entire body-of-dharma-qualities of the tathagata is already present therein.

593

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] This stupa should be served, revered, honored and praised with all manner of flowers, scents, garlands, silk banners, canopies, music and recitations.

[2] Know that all those who see this stupa, who revere it, and present offerings to it, are near to utter, balanced and full awakening.

594

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] There are many persons, both householders and those gone forth who practice the bodhisattva path without having seen, heard, read, recited, copied, kept and revered this dharma lotus blossom. Know that these people are not yet correctly practicing the bodhisattva path; however, those who are able to hear this teaching shall be able to practice the bodhisattva path correctly.

595

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Know that those who seek the buddha path, when they see or hear this teaching of the dharma-blossom; who having heard it, accept and understand, and who receive and keep it are near to utter balanced and full awakening.

The reason is, that the utter, balanced and full awakening of every bodhisattva belongs to this teaching-of-the-saddharma-pundarika.

[2] This teaching [*sutra*] opens up the provisional methods of teaching in order to fully reveal the true nature [*saddharma*] of phenomenal-reality [*pundarika*].

596

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] Oh king of healing, after the passing of the tathagata, how should a good man or good woman who desires to teach the wonderful dharma lotus blossom to the fourfold assembly proceed? It is:

- i] By entering the dwelling of the tathagata;
- ii] By wearing the robe of the tathagata, and
- iii} By sitting on the seat of the tathagata that a good man or good woman can widely give this teaching to the fourfold assembly.

[2] i] The dwelling of the tathagata is a great caring heart towards all living beings.

ii] The robe of the tathagata is patience and equanimity.

iii] The seat of the tathagata is the emptiness-of-separate-reality-of-all-things.

[3] Established in these, he or she can widely and fearlessly teach the dharma blossom to the bodhisattvas and the fourfold assembly.

597

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] When the dharma teachers dwell in empty and quiet places, i will send large numbers of devas, nagas, gandharvas, asuras and other beings to listen to their teaching of dharma.

[2] Although i may be in another location, i will enable these teachers of dharma to see my body, to-see-my-body-of-qualities.

[3] And should they forget a passage of the teaching-of-dharma, i will appear and inspire them so that they are able to recite the passage accurately and in full.

598

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] If a person is thirsty and seeks water, they may dig a hole in a high place but as long as they see only dry soil they know that water is distant; however, if they see the soil gradually becoming damp and muddy then they know that water is near.

[2] In the same way, oh king of healing, know that people who do not hear the teaching of the dharma blossom will be far from buddha knowing. But if they hear this deep teaching which describes the dharma for shravakas, for-those-who-listen and if they hear this king of teachings, this-king-of-sutra, and reflect on its meaning, then know that they are close to buddha knowing.

599

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] If when teaching dharma, someone should abuse you in word, or strike you with a sword, staff, shard or stone, think of the buddha and be patient, for in thousands and tens of thousands of millions of worlds i appear with a pure and imperishable body.

And for measureless millions of ages i teach the dharma to living beings.

600

Wonderful dharma lotus blossom teaching. Chapter ten. Selected passage.

[1] If one remains near to these dharma teachers one will quickly gain the bodhisattva path.

By following and listening to such teachers one will see buddhas as numerous as the ganges sands.

601

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] At that time in the presence of the buddha there arose from the earth a stupa adorned with seven treasures, five hundred yojanas in height and two hundred and fifty yojanas in width and depth which came to rest suspended in space.

602

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] It was adorned with five thousand railings, a thousand ten thousand alcoves, countless streamers and banners, and jeweled garlands draped over it.

[2] Ten thousand jeweled bells were suspended from it, and from its four sides came the fragrance of tamala-patra sandalwood pervading every direction.

603

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] At that time there came a great voice from within the treasure stupa saying in praise:

Wonderful, wonderful is it, oh shakyamuni, oh exalted one, that you can hold this great insight basis, a dharma for teaching bodhisattvas protected and kept in the awareness of the buddhas, a teaching of the wonderful dharma lotus blossom, and teach it to the great assembly. Oh shakyamuni, oh exalted one, it is just as you say, for what you have taught is fact and not fancy.

604

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] At that time, the buddha spoke, saying:

Oh bodhisattva great-joy-in-teaching, within this stupa there is the complete body of a tathagata, living-in-suchness.

[2] In the distant past, and in vast thousands, ten thousands, and millions of countless worlds to the east, there is a buddha called pra-bhuta-ratna, vast-treasure, in a field called treasure-purity.

605

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] When this buddha was carrying out the original-practice of the bodhisattva way he made a great vow, saying:

When i become a buddha and realized nirvana, may my memorial-stupa appear in the ten directions wherever the dharma blossom is being taught, in order that i may hear, testify to, and praise its wonder.

606

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] This buddha named vast-treasure has made a great vow saying:

When my treasure stupa arises in the presence of a buddha so that i may hear the teaching of the dharma-blossom, if there are any among the fourfold sangha who wish me to reveal my body, then let all the buddhas who are manifestations of that buddha, who are teaching the dharma in the worlds of the ten directions, return and gather in this single place. Only then will my body be revealed.

607

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] At that time the saha-world, the-world-of-struggle immediately became pure and clear.

[2] The ground became like lapis lazuli, jeweled trees adorned it and its eight road-ways were decorated with golden ropes.

608

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] At that time, the buddhas arrived in the saha-world, the-world-of-struggle each with a great bodhisattva attendant and proceeded to a seat beneath one of the jeweled trees.

609

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] At that time, each buddha sat crossed legged on one of the seats, so that the seats throughout the thousand millionfold world system were occupied and still there was no end to the manifestations of shakymuni buddha arriving from just one direction.

610

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] Gradually the buddhas arrived from the ten directions and were assembled and seated.

At that time, every direction was filled with buddhas-tathagatas in four hundreds of ten thousands of millions of billions of world systems.

611

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] Then he heard the buddhas say that they wished to participate in the opening of the treasure stupa.

Immediately he rose up into mid air, and the fourfold sangha immediately stood up with the palms of their hands together gazing at the buddha with one pointed awareness.

612

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] Then shakymuni, the buddha with the fingers of his right hand opened the door of the sevenfold treasure stupa which made a deep sound like that of a great city gate and the entire assembly perceived vast-treasure tathagata, the such-come, seated on a lion throne inside the treasure-stupa; his body complete and incorruptible as if in meditation.

613

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] And they heard him say:  
Wonderful, wonderful, oh shakymuni, that you have taught the dharma blossom for i have come here in order to hear this teaching.

614

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] At that time, vast-treasure buddha offered half his seat to shakymuni buddha, saying:  
Come sit here. Immediately shakymuni buddha entered the treasure-stupa and sat down in the cross legged position.

615

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] Then shakya-muni using his surpassing powers elevated the entire assembly into the open sky, and addressed the the fourfold sangha saying:  
[2] Who is it, that is able declare this sutra, this-teaching of the wonderful dharma lotus blossom everywhere in this saha world, this-world-of-struggle-and-endurance?  
Now is the time, for soon the tathagata, the-such-come, will pass away, and the buddha, the-awakened-one wishes to transfer this teaching of the wonderful dharma lotus blossom so that it may long endure.

616

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] One who is able to protect the teaching of the dharma will in this way have made offerings to me and vast-treasure buddha.

617

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] One who protects this sutra, this-teaching-of-the-saddharma, will also have made offerings to the manifest buddhas who have come here, who adorn and illuminate all the worlds.

[2] One who teaches this teaching-of-the-saddharma-lotus-blossom will see me as well as the tathagata vast-treasure, and all the manifest buddhas.

618

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] If you can proclaim this teaching-of-the-saddharma in a harmful age after the buddha has passed away that will be difficult indeed.

619

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] If after i have passed away, you can receive and keep this teaching and inscribe it and encourage others to do the same that will be difficult indeed.

620

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] If after i have passed away one can receive and keep, and offer homage to a teaching such as this, that will be difficult indeed.

[2] From beginning till now, and in countless realms, i have taught many sutras, many-teachings for the sake of the awakened way; however, among all of them, this teaching is primary.

[3] One who receives and keeps this teaching receives and keeps the buddha-kaya, the-awakened-nature.

622

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] This teaching is difficult to receive and keep. If one can receive and keep it only for a brief time, i and all the buddhas, all-the-awakened-ones will rejoice.

One who can do this is praised by the awakened ones as courageous; dedicated, an observer of the precepts, and a practitioner of the dhuta, the-austerities, who will quickly realize the enlightened-way.

623

Wonderful dharma lotus blossom teaching. Chapter eleven. Selected passage.

[1] After the buddha, the awakened-one has passed away, one who can understand the meaning of this teaching, of-this-sutra will be the eyes of the world for devas and people.

624

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] At that time, the buddha, the-awakened-one spoke to the fourfold sangha, to the bodhisattvas, devas and humans saying:  
Countless ages in the past i sought the dharma blossom without ceasing. Continuously i appeared as a king who always sought utter, complete and full awakening.

625

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] For the sake of dharma, i gave up kingdom and title, leaving the government to my heir, and to the sound of a drum i announced to the four directions that i was seeking the dharma, saying: Whoever can teach me the great vehicle, i will serve and assist for the rest of my life.

626

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] At that time, a sage came to the king and said:  
I possess a sutra, a-teaching of the great vehicle called the wonderful dharma lotus blossom.  
If you always do what i ask, i will teach it to you.

627

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] Hearing this, the king danced with joy and accompanied the sage providing him with all his needs, such as picking fruit, drawing water, and gathering fire wood, preparing meals, even offering his body as a seat, without any hesitation in either thought or deed.

628

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] The buddha, the-awakened-one, then said to the bhikshus, to-the-monks:

The king at that time was non other than myself, and the sage was the person who is now devadatta.

[2] It is because devadatta was a good-friend to me, that i was able to fully develop the six paramittas, the-six-ideals, together with caring, concern, empathetic-joy and unbiased-equinimity; also the thirty two signs and the eighty characteristics.

629

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] Then the buddha, the-enlightened-one, said to the fourfold sangha: Now after the passing of vast ages, devadatta will in the future realize full awakening. And he will be called deva-raja, the-deva-king, the tathagata, the-suchness-come.

630

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] Then the buddha, the enlightened-one said to the bhikshus: If in future ages there is any noble man or woman who hears this devadatta portion of the wonderful-dharma lotus-blossom teaching and who receives and keeps it without doubts or uncertainties, they will not arise in the hellish, hungry ghost, nor beast-like states of existence, but will arise in the presence of the buddhas, the-awakened-ones of the ten directions always hearing this this teaching, this-sutra wherever they are arisen.

[2] If they arise in the human or deva states of existence they will enjoy the more subtle and superior pleasures.

[3] If they arise in the presence of a buddha, they will arise through transformation on a lotus blossom.

631

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] At that time, manjushri seated upon a thousand petaled lotus blossom the size of a cart wheel, arose from the ocean, from the naga palace of sagara together with other bodhisattvas also seated on lotus blossoms and came to rest in mid sky.

[2] He then proceeded to mount eagle peak and descending from his lotus seat went up to the buddha and bowed in respect at the feet of the exalted one.

632

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] Then manjushri said: From within the midst of the ocean, i have never taught any teaching other than the wonderful dharma of the lotus blossom.

[2] The bodhisattva prajna-kuta, insight-accomplished, then asked manjushri saying:

This sutra, this-teaching is deep and profound, a treasure among the teachings and rare to encounter in the world.

Are there any beings in the world who have quickly realized buddhahood, full-awakening, after practicing this teaching with devoted effort?

[3] Manjushri replied saying:

There is the daughter of sagara the naga king who is nearly eight years old. Her faculty of insight is sharp and she knows the capacities of living beings. She has realized dharani, realized-the-meaning. She is able to receive and keep the entire treasure house of profound teachings taught by the buddha.

She has entered the meditative-absorptions and dwells in understanding the dharmas.

[4] In the space of a kshana, a-single-moment, she called forth bodhi-citta, the-awakened-attitude, and realized no more backsliding.

Her eloquence is without obstacle and she has mindful caring for beings as if they were her children and her merits are complete.

[5] What she is mindful of in thought and recites in speech is profound and vast.

She is friendly and caring, considerate and forgiving.

Her reason and willful-action are in harmony, and she is able to realize bodhi, realize-awakening.

633

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] The bodhisattva prajnakuta, insight-accomplished, then said:  
I have seen the tathagata, the-such-come of the shakya-family struggling throughout countless ages in the difficult practice of accumulating benefit and practicing the bodhisattva way without retreating.  
When i view the thousand-millionfold world system, there is not one place even the size of a mustard seed where the bodhisattva has not sacrificed body and life for the sake of living beings and only then did he realize the enlightened way.

[2] For this reason, i cannot accept that this girl is able to realize balanced and full awakened knowing suddenly and directly in the space of a single moment.

634

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] Before he had finished speaking, the daughter of the naga king suddenly appeared in front, bowed her head in respect, and stood to one side. Then in praise she spoke a verse saying:

Having deeply mastered the nature of both harm and benefit, he illuminates the ten directions.

The profound and wondrous dharma-kaya, the-reality-body-of-qualities is endowed with thirty two signs, and adorned by eighty characteristics. This is the exalted-one-most-worthy of homage for devas and humans revered by nagas and spirits.

Among all living beings there are non who do not revere the exalted-one-most-worthy of homage.

[2] Having heard the teaching i have realized awakening and only the buddha directly sees this.

635

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] At that time, shariputra spoke to the naga girl saying:  
It is difficult to accept that in a single moment you can realize the unsurpassed path.

The reason is that the body of a woman is soiled and defiled and not a fitting vessel for the dharma.

How is it then possible that you can realize full awakening?

Moreover, the way to full-enlightenment is long and difficult.

Only after countless ages of hardship, by accumulating vast merit, and fulfilling the paramitas can it be accomplished.

636

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] At that time the naga girl possessed a precious jewel as valuable as the a thousand-millionfold world system.

She then held up the precious gem and offered to the buddha, the-fully-enlightened-one, who immediately accepted it.

[2] The naga girl then said to both bodhisattva prajna-kuta, insight-accomplished and to the venerable shariputra:

I just offered this precious jewel to the exalted one who immediately accepted it.

Was this not quick?

They then replied saying:

Very quick indeed!

The naga-girl then said:

With your surpassing powers you will now see me realize full-enlightenment even faster than that!

[3] At that time, the entire assembly saw the naga girl immediately transform into a man, fulfill the bodhisattva practice, proceed southward to the immaculate world sphere; sit upon a jeweled lotus blossom seat, and realize balanced and full awakening together with the thirty two signs and eighty characteristics and proclaim the saddharma, the-wondrous-dharma for the sake of all living beings in ten directions.

637

Wonderful dharma lotus blossom teaching. Chapter twelve. Selected passage.

[1] At that time, in the saha world, the-world-sphere-of-endurance, the bodhisattvas, shravakas, devas, nagas and the eightfold assembly of humans and non humans bowed in delight upon seeing the naga girl realize full-awakening, and everywhere teach the dharma for the sake of the devas and humans.

638

Wonderful dharma lotus blossom teaching. Chapter thirteen. Selected passage.

At that time, in the presence of the buddha, the bodhisattva great-being bhaisajy-rajā, the-healing-king, and the bodhisattva great-being maha-prati-bhāna, great-effort-in-teaching, together with a great mass of two millions of bodhisattvas made the following vow saying:  
Oh exalted-one be not concerned for after the passing of the buddha we will devotedly praise, read, recite and teach this dharma-turning.

639

Wonderful dharma lotus blossom teaching. Chapter thirteen. Selected passage.

[1] Then the bodhisattvas in unison spoke in verse saying:

Be not concerned, for after  
the passing of the buddha.  
during a frightful and harmful  
age we will everywhere and  
unceasingly teach the unseeing  
people who revile us with foul  
speech, or attack us with  
knives and staves.

640

Wonderful dharma lotus blossom teaching. Chapter thirteen. Selected passage.

[1] The exalted one knows that in a dark age the miss-guided bhikkus will not understand the method of teaching the dharma of the buddha, the-awakened-one, that is to say how it is to be taught in accordance with what is appropriate, and will instead confront us with abuse and angry expressions.

[2] Again and again they will cast us out of the stupa-shrines and monasteries.

But we will endure all these hardships in mindfulness of what the buddha has transferred.

[3] In towns and cities if there is anyone who seeks the dharma we will go there and teach what the buddha has transferred.

We are the messengers of the exalted one, fearlessly dwelling among the masses.

We will teach the dharma appropriately.

[4] May the buddha be not concerned for in the presence of the exalted one and the buddhas gathered from the ten directions we make this oath, and the buddha knows our hearts.

641

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

[1] One should not live holding the view that there is an opposition:

- i] Between the beginning, intermediate, and advanced dharmas;
- ii] Nor between the conditioned and unconditioned;
- iii] Nor between the real and unreal dharmas;
- iv] Nor between man and woman;
- v] Nor should one think-in-terms of possessing, knowing, nor seeing any dharmas, any-phenomena as separately existing things.

642

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

[1] All dharmas are empty of separate reality, empty of permanence, and empty of any separate arising and passing away.

643

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

[1] When at times a bodhisattva enters a quiet room and with balanced awareness views all dharmas, all-things as-empty-of-separate-reality-and-non-self in accord with the dharma, the-reality-of-dependent-origination, then rising from this meditative-awareness, they can open, reveal, and explain this teaching of-the-wondrous-dharma-lotus-blossom, to the rulers, the princes, ministers, people, brahmans and others, with comfort and ease.

644

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

[1] On a clean spot he should place his seat, wash away the dust and dirt, anoint himself with oil and put on a fresh robe.

[2] Having made himself clean  
both outwardly and inwardly,  
he should seat himself on the  
dharma seat and teach the dharma  
in response to questions.

645

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected  
passage.

[1] If there are questions or objections,  
may one answer in accord with  
the dharma, making use of reason  
and comparison and clarifying with  
distinctions.

With such means as these one enables all  
to open up their thinking, and more deeply  
enter the enlightened way.

646

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected  
passage.

[1] Concerning clothing and bedding, food, drink and medicine and other  
such things may one have no worries,  
but one-pointedly be mindful of the reasons for teaching the dharma and  
causing the mass of living beings to do the same,  
and so fulfill the enlightened way.

This offering will bring great benefit and peace to them.

647

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected  
passage.

[1] After my passing, if there are monks who are able to explain the teaching  
of the wonderful-dharma lotus blossom, they will be free of jealousy and ill-  
will, of worry and obstruction.

No one will trouble, curse, nor revile them.

[2] They will be free from fear of attack by sword and staff. Nor will they be  
banished, for they dwell in forbearance.

[3] In this way wise persons who develop such an attitude as this, will  
abide in comfort and ease as already said.

[4] For the blessings of such persons are beyond calculation and comparison, thousands and myriads of millions of ages would be insufficient to describe them.

648

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

- 1] They will attract a large multitude who will:
  - i] Listen, to the wondrous dharma lotus blossom with open minds.
  - ii] And after listening, they will receive and keep it.
  - iii] After receiving and keeping it, they will recite it.
  - iv] After reciting it they will teach it.
  - v] After teaching it, they will inscribe and copy and cause others to copy it.
  - vi] And after-inscribing-it, present offerings to the scroll of this teaching with reverence, respect and praise.

649

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

- [1] Manjushri, this dharma-blossom is such that in countless worlds one cannot even hear its name [*Skt: saddharma-pundarika; Jp: myoho-rengy*], much less see it; receive and keep it; nor read and recite it.

650

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

- [1] Oh manjushri, the teaching of the wondrous dharma lotus blossom is the mystic treasure house of the tathagatas, living-in-suchness. Among the various teachings, this is the foremost.
- [2] For a long time it has been kept until the appropriate time, but now i transfer it to you.

651

Wonderful dharma lotus blossom teaching. Chapter fourteen. Selected passage.

- [1] May you always dwell with patience and caring-concern for all beings, and do your utmost to expound and explain this-teaching-of-the-saddharma-pundarika, praised by the buddha.
- [2] May those In the latter age who receive and keep the teaching develop caring and concern for householders; for those who have gone forth, and

for those who are not yet bodhisattvas thinking: If they do not hear and receive the teaching of dharma they will endure a great loss.

652

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] At that time, the bodhisattva great beings greater in number than the sands of eight ganges rivers who had arrived from the worlds in other directions, rose up in the great assembly and with their hands placed together offered salutations and spoke to the buddha saying:

Oh exalted one, after the passing of the buddha, if you so wish, we will devote ourselves to receiving, keeping, reading, reciting, inscribing, making offerings and broadly declaring the dharma-turning in the world of saha, the-world-of-struggle-and-endurance.

[2] At that time, the buddha replied to the bodhisattva great beings: Oh good people, it is unnecessary for you keep the teaching. The reason is, that the saha world already has bodhisattva great beings equal in number to the sands of sixty thousand ganges rivers.

653

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] After my passing, these people will be able to receive, keep, read, recite and broadly teach the sutra.

[2] And when the buddha had said this, the [*earth -like-basis and*] ground of the thousand millionfold saha world-system shook and split open, and from the opening there arose countless thousands and millions of bodhisattva great beings with golden bodies. with the thirty two characteristics, and emitting pervasive rays of light. All of these-beings have been dwelling in the open space under this saha world, this-world-of-struggle.

654

Wonderful dharma lotus blossom teaching. Bodhisattvas Arisen from the earth. Chapter fifteen. Selected passage.

[1] When these bodhisattvas heard the sound of shakyauni buddha's teaching, they arose from the depths.

[2] Each bodhisattva lead a great mass of beings equal to the sands of sixty thousand ganges rivers.

[3] Many more in number were those who lead a following equal in number to fifty, forty, thirty, and ten thousand ganges rivers.

655

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] Again, much greater in number were those with a following of a thousand, or a hundred, or ten.

[2] Again, much greater in number were those with a following of five, four, three, two or even one follower.

[3] Again how much greater in number were those without followers, who dwell in the practice of standing alone.

658

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[658.1] Having arisen from the ground, these bodhisattvas went up to the sevenfold treasure stupa suspended in open space wherein dwelt vast-treasure buddha and shakyauni buddha.

659

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[659.1] The bodhisattva great beings who had arisen from the earth [*like ground and basis*] made use of the various means of praise used by bodhisattas, and offered homage to the buddha for a period of fifty minor ages during which time shakyauni and the fourfold sangha sat in silence.

[2] And through the surpassing power of the buddha this period of fifty minor ages was made to appear as only half a day.

[3] And the fourfold sangha also saw bodhisattvas filling the space of countless hundreds and thousands and myriads of millions of worlds.

660

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] Among this mass of bodhisattvas there were four leaders namely:  
Honorable-living [*vishista-charitra*];  
Boundless-living [*ananta-charitra*];

Pristine-living [*visuddha-charitra*]; and  
Honorable-living [*supratisthita-charitra*].

[2] And these four bodhisattvas are the leaders, the masters, the instructors and guides among this mass of bodhisattvas, of-the-earth [*like-ground-and-basis*].

661

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] Now when these beings first perceived my body and heard my teachings they accepted me with devotion and entered the knowing of the tathagata, the-such-come-one, with the exception of those who had formerly practiced the limited-vehicle.

[2] However, now i enable even these to hear thist eaching of-the-saddharma-pundarika and enter the buddha knowing.

662

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] At that time, maitreya bodhisattva and the host of other bodhisattvas equal in number to the sands of eighty thousand ganges rivers, all thought the following:

Throughout the past we have never heard of such a vast mass of bodhisattva great beings who had arisen from the earth, who dwell in the presence of the exalted one; present offerings to the tathagata, the-such-come, and with their hands placed together enquire after his wellbeing.

663

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] At that time, the buddhas who were the emanations of the body-of-qualities, emanations-of-the-true-nature of shakyamuni who had come from vast thousands and measureless millions of worlds in all directions, sat on lion seats in the eight directions beneath treasure trees.

[2] And those who attended these buddhas upon seeing this great mass of bodhisattvas arisen from the earth, filling the four directions of the thousand and millionfold world system, and dwelling in open space said to the buddha: Where does this measureless, limitless and countless mass of bodhisattvas come from?

[3] At that time, the buddhas each replied to their attendants saying: Noble heirs, wait a moment, for there is a bodhisattva great being called maitreya whom shakyamuni has given the prediction of being the next buddha who has already inquired about this matter.

664

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] At that time, shakyamuni said:  
Oh ajita-maitreya, it is wonderful, wonderful that you are able to enquire into this great matter. For the tathagata, the-such-come, now wishes to open and reveal: the buddha knowing; the buddha quality of mastery and surpassing insight; and of great resolution and lion like movement.

665

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] At that time, maitreya bodhisattva, the great being, and the countless other bodhisattvas were confused, doubtful and skeptical regarding what they had never seen before and they thought:  
In this short time how could the tathagata, the-such-come, have taught and changed this vast, measureless number of earth-bodhisttvas and caused them to dwell in utter balanced and full awakening?

666

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] Again, he spoke to the buddha saying:  
Oh exalted one, when the tatagatha was a crown prince, he went forth from the palace of the sakayas and sat at the place of practice near gaya city and realized unsurpassed, balanced and full awakening; however, only forty years or so has passed since that time.

[2] Oh exalted one, how is it that in such a short time you could have accomplished so much buddha activity?  
Was it through the reality of; or through the blessing of another buddha that you were able to teach and change such measureless numbers of great bodhisattvas causing them to realize unsurpassed, balance and full awakening?

667

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] It would be like a young man of twenty five with black hair and a clear complexion pointing to someone who is a hundred years old and saying:

This is my son.

Or like a hundred year old man pointing to a young man and saying:

This is my father who raised me.

This would be difficult to believe and accept, and so too is this word of the buddha.

668

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] And yet, oh exalted one, you now say that in the time since you realized the path you have caused these beings to call forth the bodhicitta, the-enlightened-attitude, and have taught, changed, guided, and directed them to unsurpassed balanced and full awakening.

669

Wonderful dharma lotus blossom teaching. Chapter fifteen. Selected passage.

[1] We rely in the buddha, trusting that his teachings are in accord with what is appropriate to the need. That the buddha word is fact and not fancy. And that the buddha knowing is deep and all embracing.

[2] However, in future ages after the passing of the buddha, if there are bodhisattvas who have newly acquired the bodhi-citta, the-awakened-attitude should hear these words they may be doubtful and in danger of committing the fault of rejecting the dharma.

[3] Therefore, oh exalted one, we ask you to explain this matter and put aside our doubt, so that in future ages when good people hear of this-teaching they will be free from doubt.

670

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] At that time, the buddha, the-fully-enlightened-one, spoke to the bodhisattvas and great mass of beings saying:

Noble-heirs, trust and understand the word of the tathagata.

[2] Again he spoke to the great mass of beings saying:

Trust and understand the word of the tathagata.

[3] And again the buddha spoke to the great mass of beings saying:  
Trust and understand the word of the tathagata.

671

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Then the bodhisattvas and the great masses headed by maitreya, placed the palms of their hands together and spoke to the buddha saying: Exalted one, our only request is that you teach us, for we trust the buddha word.

[2] And thus they spoke three times saying:  
Exalted one, our only request is that you teach us, for we trust in the buddha word.

[3] At that time, the exalted one seeing the bodhisattvas repeat their petition three times without ceasing, spoke saying:  
Listen closely and hear the hidden-mystery of the tathagata and its illuminating power of resolve.

672

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] All devas, humans and ashuras of this system think that after leaving the palace of the shakyas, shakymuni, the-shakya-sage, and buddha, the-enlightened-one, sat down at the place of the path not far from gaya city and realized utter, balanced and full awakening.

[2] However, noble-heirs, the time is measureless and limitless, hundreds of thousands of tens of thousands of hundreds of thousands of millions of ages since my realization of full-enlightenment arose.

673

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Suppose one were to reduce five hundred thousands of tens of thousands of hundreds of thousands of millions of countless three thousand great world systems into particles of dust and were to carry it toward the eastern direction while dropping one particle of dust every time one passed five hundred thousands of tens of thousands of hundreds of thousands of millions of countless world-systems, and suppose one were to continue traveling eastward in this way until all the dust particles were used up.

[2] Noble-heirs, what do you think, could the total number of these world systems be conceived or calculated?

Then maitreya bodhisattva along with the others, said to the buddha:

Exalted one, these world systems are both measureless and limitless,  
beyond calculation and exceeding the power of conception.  
Neither shravakas, the-students, nor solitary-buddhas with their faultless  
insight can conceive nor calculate their number.  
Even though we have realized the state of no more backsliding, we are  
unable to conceive of this. Exalted one, such world systems are indeed  
measureless and limitless.

674

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Then the buddha spoke to the bodhisattva mahasattvas saying:  
Noble heirs, i say to you, suppose all these world systems, whether they  
received a particle of dust or not, were again reduced to dust so that each  
particle of dust represented one age.

Then the time passed since my realization of full-enlightenment arose  
surpasses this by hundreds of thousands of tens of thousands of hundreds  
of thousands of millions of ages.

675

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Ever since then, i have arisen in this world system called saha, of-  
struggle-and-endurance, and proclaimed the dharma; teaching and  
changing living beings.

[2] I have also brought guidance and benefit to the mass of beings in  
hundreds of thousands of tens of thousands of hundreds of thousands  
millions and countless other worlds.

[3] Noble-heirs, throughout this time i spoke of the buddha named  
dipankara, the-lamp-carrier, and many others saying that i would soon enter  
nirvana.

[4] In this way, i employed various means of teaching suited to the different  
capacities of people.

676

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Noble-heirs, when the mass of beings came to me, i knew with the  
buddha-eye, the degree of their devotion and other capacities of-effort-  
concentration-insight-and-mindful-awareness.

[2] And depending on whether their capacities were developed or  
undeveloped, i appeared and taught in many different regions using

different names and saying how long my teaching would remain, and on other occasions i said to people that i would soon enter nirvana.

[3] In this way, i proclaimed the wondrous dharma [*Skt: saddharma-ta; Jp: myohoh*] employing diverse methods of teaching, thereby causing people to be of joyful heart.

677

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Oh noble-heirs, the tathagata observed how the mass of living-beings delighted in limited views, were limited in beneficial-action and burdened by illusions. For this reason, i spoke to them saying:

In my youth i went forth from the household life and realized utter, balanced and full-awakening. However, this was only a means of teaching that i employed to change them and cause them to enter the fully-enlightened path.

In reality my realization of enlightenment arose in the inconceivable-past as here revealed.

678

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Noble-heirs, all the sutras, all-the-teachings, proclaimed by the tathagata are only for the purpose of removing veils from the mass of living-beings.

679

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Sometimes i speak of my true nature. Sometimes i speak of other natures.

[2] Sometimes i reveal my true nature. Sometimes i reveal other natures.

[3] Sometimes i reveal my actions. Sometimes i reveal the actions of others.

[4] All my teachings are fact and not fancy.

680

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] The reason is, the tathagata knows and sees the threefold world system as it truly is.

i] There is neither arising nor ceasing.

ii] Neither birth nor death.

iii] Neither existence nor non existence.

iv] Neither real nor unreal.

v] Neither identity nor difference.

[2] Nor is the threefold world system the way the mass of unawakened beings perceive it to be. The tathagata, who-comes-and-goes-in-suchness, perceives all this clearly and is not fooled thereby.

681

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] People have different characters, different desires, different ways of acting, different views and perceptions.

It is for this reason, that i have taught in different ways by using stories of past relationships, comparisons and other sayings out of my desire to establish the roots of wellbeing in their hearts.

[2] This natural activity of the buddha, the-awakened-one, is continuous and unceasing. Thus did my self realization of full-enlightenment arise in the inconceivable-distant-past.

[3] My life duration is measureless and indestructible.

682

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Noble-heirs, at one time i carried out the original-root-practice [*Jp: hon-gyo*] of the bodhisattva path, and the resulting life duration realized by me will never cease.

683

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] My life duration will endure twice as many ages. Even though i never pass away, i speak of my passing, for by using such teaching-methods, the tathagata guides and changes living beings.

[2] The reason is, that if the buddha remains in the world too long, those who are deficient in beneficial action will fail to establish the roots of wellbeing and will therefore fall into poverty and deprivation. They will become attached to the five sensations-as-self, and caught in the net of mistaken views and perceptions.

[3] If they see the tathagata constantly present and never passing away, they will become either arrogant and selfish, or discouraged and unmindful and in failing to realize how difficult it is to encounter the tathagata, will thus lack a trusting-attitude.

684

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] For this reason, as a means of teaching [*Skt: upaya; Jp: hoben*], the tathagata spoke to the bhikshus saying:  
Know that it is rare to live at a time when a tathagata has appeared in the world.

The reason is, that after the passing of measureless hundreds of thousands and tens of thousands of hundreds of thousands of ages, some persons who are deficient in beneficial action may see the buddha, while others may not.

For this reason, i say to the bhikshus:  
Oh bhikshus, it is rare for one to see the tathagata.

[2] And when the mass of living-beings hear these words, they are sure to realize how rare it is to see the buddha and will therefore seek and thirst to know. In this way they will establish the roots of wellbeing in their hearts.

[3] For this reason the tathagata announces his passing even though he never passes away.

685

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Noble heirs, all the dharma teachings given by the buddha-tathagatas are intended only for the liberation of the mass of living-beings.  
They are fact and not fancy.

686

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Suppose there is a an aware and insightful healer able to compound various medicines so as to cure any illness.  
Suppose he has many heirs, say ten, twenty or a hundred.  
And suppose he goes off to some distant land in order to take care of some important matter.  
But after a time his heirs then mistakenly drink some poison causing them to fall to the ground and writhe with pain.

[2] At this time, the elder then returns and discovers that his heirs have taken poison causing some of them to be out of their original awareness and some not.

However, in seeing the elder return from afar, all were filled with joy, and kneeling down they petitioned him saying:  
Wonderful is it that you have returned safely.

We were unaware and mistakenly drank poison. We ask that you heal us, that we may live long.

687

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Seeing his heirs in distress, the elder followed various remedies and gathering wonderful medicinal herbs perfect in color, scent, and taste, grounded, sifted and mixed them together and gave a portion to each saying:

This medicine is perfect in color, scent and taste and is of great benefit, may you receive it and quickly be freed from distress and suffering.

688

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Now those heirs who had not lost their senses, saw that this medicine was of great benefit, perfect in color, scent and taste, so they immediately received it and were fully healed.

[2] However, those who were out of their original-awareness, though they were equally joyous at seeing the elder return also petitioned him to heal their illness, but due to the deep penetration of the poison, refused the offering of medicine, though perfect in color, scent and taste, thinking it to be harmful.

689

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Then the elder thought to himself:

The poison has effected my unfortunate heirs and confused their awareness.

Although they are happy to see me and ask me to heal them, they refused this perfect medicine that I offered.

For this reason, I need to employ some appropriate means, so as to cause them to take it.

So he says to them:

Listen, my heirs, I am now old and weak and my life is nearing its end.

690

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] I now leave this perfect medicine here for you.  
Receive it and be not concerned that it will not heal you.

691

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] In this way he taught them, and again left for another land from where he sent a messenger home saying:  
Your elder has passed away.

[2] And hearing that the elder had passed away, they were overcome with grief and thought:  
If our elder were alive, he would be concerned and protective of us.  
But now he has left and passed away in a far off place.  
We are now alone with no one to rely on.

[3] In their ongoing grief, they finally awakened and realized that the medicine was in fact of unsurpassed color, scent and taste.  
So they took the medicine and were healed of its poisonous effects.

[4] And when the elder heard of this, he at once returned and appeared to them.

692

Wonderful dharma lotus blossom teaching. Chapter sixteen. Prose portion.

[1] Oh noble-heirs, what do you think? Could anyone say that this great healer was guilty of an intentional falsehood?

No, exalted one.

Then the buddha said:

The same is true of me, for the time is limitless hundreds of thousands of tens of thousands of hundreds and thousands of millions of ages since my realization of full-enlightenment arose.

[2] For the sake of living-beings, i used my power to teach the dharma, to-teach-the-real using appropriate-means-of-teaching and spoke of my passing-away.

For this reason, no one can accuse me of an intentional falsehood.

[3] Now at that time, the exalted one restated this teaching in verse, saying:

693

Wonderful dharma lotus blossom teaching. Chapter sixteen. Verse portion.

[1] My self realization of full-awakening arose,  
measureless hundreds and thousands  
and trillions of myriads of ages ago.

[2] Throughout these measureless  
ages i have proclaimed the dharma  
causing measureless masses of living  
beings to enter the enlightened path.

[3] I let creatures see my passing  
into nirvana, only as a means  
to rescue them. In fact i have not  
passed away, but am always here  
teaching the dharma.

[4] I am always here.  
Yet through my power of resolve,  
the unawakened mass of beings  
see me not.

[5] When beings see my passing  
they everywhere perform puja,  
presenting-offerings to my relics,  
and with longing thoughts  
a thirst arises in their hearts.

[6] And when the mass of beings  
become reliant, honest,  
principled and gentle,  
and with singleness of mind  
wish to see the buddha  
without begrudging their lives,  
then i appear on eagle-peak  
together with the entire sangha,  
the-entire-community-of-noble-ones.

[7] And i say to the mass of beings:  
i am always here and never pass away.  
That i seem to live and seem to die  
is only a teaching means.

[8] If there are those in other worlds  
who are sincere and devoted,  
then among them also i proclaim  
the ultimate dharma.  
But not hearing this you think  
i have passed away.

[9] I observe the mass of beings  
drowning in a sea of misery  
and for this reason do not reveal  
myself but cause in their hearts  
a thirst to know.  
And when they begin to yearn

i at once appear and reveal the dharma.

[10] Such is my all illuminating  
and permeating power of resolve  
that for vast millions of ages  
i am always here on eagle peak  
and measureless other worlds.

[11] When the mass of beings  
see the end of an age and  
think that all is consumed  
in flames this buddha-field  
remains peaceful and secure  
ever filled with devas  
and people.

[12] It's halls and towers,  
gardens and groves are  
adorned with various  
kinds of gems.  
It's treasure trees are rich  
with flowers and fruits and  
the mass of living beings  
are happy and at ease.

[13] The devas beat celestial  
drums creating a ceaseless  
symphony of sound and  
a shower of white coral tree  
blossoms rains over the buddha  
and the great assembly.

[14] Even though my field  
*[pure land or world]*  
is indestructible they see it  
consumed in flames filled with  
sorrow, fear and insecurity,  
a place of countless woes.

[15] Due to their various mistakes  
and the effects of their harmful  
deeds the mass of living beings  
never hear the name of the  
the threefold-treasure, the-  
treasure-triad though  
measureless ages pass by.

[16] But those who live in honor,  
who are gentle, peaceful and  
principled will see my kaya,  
my-body-of-qualities present  
here teaching the dharma,  
and describing the measureless  
duration of the buddha.  
But for those who see me rarely,  
i describe how difficult it is  
to meet the buddha.

[17] Such is my wisdom power  
that its rays are everywhere  
shinning.  
This life duration without end  
i realized through constant  
seeking.

[18] Listen learned ones,  
put aside your uncertainties  
and cut them off once and  
for all for the buddha word  
is fact and not fancy.

[19] He is like a skilled healer  
who uses an appropriate means  
to cure his heirs gone mad.  
For even though he lives,  
he says that he has died  
and no one can call his  
teaching a lie.

[20] I am like an elder-physician  
in this world, who rescues  
people from sorrow and  
dissatisfaction.

[21] Because beings are  
unawakened  
i say that i have passed away  
even though i live.  
For if they see me always,  
arrogance and selfishness  
will arise in their hearts and  
they will be caught up in

the five sensations and thereby  
fall into distressful states.

[22] I always know the mass  
of beings, those who practice  
the path and those who do not,  
therefore i establish various  
teachings in response to  
the time and place.

[23] This is my constant thought,  
how to cause the mass of living  
beings to enter the ultimate path  
and quickly realize the  
buddha body-of-qualities.

694

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected  
passage.

[1] At that time, when the great assembly heard the buddha proclaim this  
life duration of vast ages, measureless, boundless and countless living  
beings received a great blessing.

695

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected  
passage.

[1] At that time, the buddha said to maitreya bodhisattva, the great-being:  
Oh ajita, those beings who hear that the life of the buddha is of such long  
duration and can bring forth but one moment of acceptance and  
understanding will gain limitless and measureless blessings.

696

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected  
passage.

[1] Suppose there is a good man or good woman who for the sake of utter,  
balanced and full awakening, for eight hundred thousand millions and  
trillions of of ages, practices the five ideals [*paramita*]:  
the giving ideal; the virtue ideal;  
the patience ideal; the effort ideal,  
and the mindfulness ideal,  
except for the penetrating-insight ideal,  
then their blessing in comparison with that of the former blessing is not  
equal to a hundredth, a thousandth, nor one part in a hundredth, nor a

thousandth, nor a boundless trillionth thereof. Indeed neither measure nor comparison can reveal it.

[2] It is impossible for any good man or woman who acquires this blessing to fall away from utter, balanced and full awakening.

697

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected passage.

[1] Again, ajita, if anyone hears this teaching of the life duration of the buddha and perceives its meaning, the blessing acquired will be beyond limit and measure, enabling such a person to bring forth the unsurpassed tathagata knowing, the suchness-knowing.

[2] How much more so, the person who in addition: listens to this teaching, or causes others to hear it, or keeps it, or causes others to keep it, or transcribes it, or causes others to transcribe it, or offers flowers, incense, garlands, banners, streamers, silken canopies and lamps of fragrant oil and ghee to the scroll of this teaching, their blessing will will measureless and boundless, able to bring forth all embracing insight.

698

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected passage.

[1] Ajita, any good man or good woman who hears me describe the vast duration of my life and who accepts and discerns it in their innermost heart, will see the buddha, the-enlightened-one, always present on mount eagle peak teaching the dharma, surrounded by a great mass of bodhisattvas and shravakas.

[2] They will see this saha world, this-world-of-struggle as a land of lapis lazuli, plain and level, its eight roads marked off with jambunada gold and lined with jewel trees, towers, halls and galleries wherein dwell the mass of bodhisattvas.

[3] Know that those who see in this way, to be a sign of profound devotion and understanding.

699

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected passage.

[1] Again, after the tathagata's passing, those who hear this teaching, and who without rejecting it, rejoice in it, know that this is a sign of profound

devotion and understanding, how much more so those who also read,  
recite, receive and keep this teaching in its entirety.  
Truly such persons carry the tathagata on their head.

700

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected  
passage.

[1] Ajita, after my passing if there are any good women or men who receive  
and keep, read, and recite this teaching and have such good benefits as  
these.

[2] Know that they have already entered the place of practice beneath the  
bodhi-tree and are near to unsurpassed, balanced and full awakening.

701

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected  
passage.

[1] Ajita, wherever such good men or women sit, stand or walk one should  
establish a stupa. And all devas and people should present offerings to it as  
if it were a buddha stupa.

702

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected  
passage.

[1] In the age of the later dharma, those who receive and keep this  
teaching-of-the-saddharma-pundarika [*Jp: myohoh-rengy*] will have  
already carried out all the various offerings and practices here described.

703

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected  
passage.

[1] How much more for those who receive and keep this teaching and  
further:

present gifts; keep the precepts;  
endure abuse; practice meditation,  
non violence and non harmful speech;  
who revere the stupa shrines;  
are polite to the bhikshus; non arrogant;  
who always seek deeper understanding;  
who are not resentful when asked difficult questions but answer politely and  
patiently,  
and other such practices,  
their benefits will be boundless.

704

Wonderful dharma lotus blossom teaching. Chapter seventeen. Selected passage.

[1] Wherever such an heir of the buddha dwells the buddha also lives and dwells, walking, sitting and reclining.

705

Wonderful dharma lotus blossom teaching. Chapter eighteen. Selected passage.

[1] If someone within the dharma sangha, can hear but one verse of this teaching cycle and respond with joy, and further teach it to another so that it is passed down to the fiftieth-person. Then the blessing of this fiftieth-person i will now describe.

[2] Suppose there was a great benefactor who for some eighty years presents gifts to a vast number of beings in accordance with their desires. And when he sees their aged and weakened appearance with white hair and wrinkled faces, with spaces between their teeth and diminished bodies, he thinks that their passing is not far off and wishes to instruct them so that they may realize the fruit of the path.

[3] Then with the appropriate means of teaching he then instructs them in the dharma of nirvana saying:  
The phenomenal-world is in no way firm or secure, but is like bubbles on a stream and wisps of smoke, so that you need to turn away-from-the-insecure-world and quickly aspire for liberation.

[4] Now if all these people upon hearing this dharma come to realize the state of arahat together with the six higher knowledges, the threefold knowledge, and the eight deliverances, then the benefit realized by the fiftieth person who hears but one verse of the saddharma-pundarika sutra, the-dharma-blossom-teaching is incomparably greater than the benefit realized by this-benefactor.

706

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] At that time, the buddha spoke to to-always-persisting [*satatas-  
amitabhi-yukta*] bodhisattva saying:  
Any good man or good woman who receives and keeps the teaching of the dharma blossom by reading, reciting, contemplating and interpreting, inscribing and copying it, will realize:

eight hundred beneficial-qualities of the seeing; twelve hundred beneficial-qualities of the hearing;  
eight hundred beneficial-qualities of smelling; twelve hundred beneficial-qualities of taste;  
eight hundred beneficial-qualities of touch, and twelve hundred beneficial-qualities of knowing, by which all the sense faculties will be clarified and adorned.

707

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] That good man or good woman with the clarified eye sense acquired from their mother and father will see all the inner and outer mountains and forests, rivers and seas in the thousand millionfold world-system from the hellish-state of avichi up to the peak of existence together with all the living beings dwelling therein.

[2] Again, they will fully see and know the various causes and conditions together with the resultant effects and consequences of the actions of those living beings and their places of arising.

708

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] Oh always-persisting, any good man or good woman who receives and keeps this teaching by reading, reciting, contemplating and interpreting, inscribing and copying will realize twelve hundred beneficial qualities of the hearing sense by means of which they can hear all the various sounds and speech both inner and outer within the thousand millionfold world system from the hellish-state of avichi up to the peak of existence.

709

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] Again, oh always-persisting, any good man or good woman who receives and keeps this teaching by reading, reciting, contemplating and interpreting it, and by inscribing and copying it will realize eight hundred beneficial-qualities of the sense of smell by means of which they can smell all the various scents both inner and outer, the greater and lesser, within the thousand-millionfold world system.

710

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] Again, oh always-persisting-bodhisattva, any good man or good woman who receives and keeps this teaching by reading, reciting, contemplating and interpreting, inscribing and copying will realize twelve hundred beneficial-qualities of the sense of taste.

[2] All things be they pleasant or unpleasant, tasty or foul, bitter or sour will become to the sense of taste like the flavor of surpassing amrita, of-surpassing-ambrosia, like the life-giving-ambrosia of the devas.

711

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] Again, oh always-persisting, any good man or good woman who receives and keeps this teaching by reading, reciting, contemplating and interpreting, inscribing and copying will realize eight hundred beneficial-qualities of the bodily sense of touch, like a clear spotless vaidurya, a-clear-and-spotless-beryl which all delight to see.

[2] Within such a clear body they will see the living beings of the thousand millionfold world system at the time of their arising and the time of their passing away; the large and the small, the pleasant and the unpleasant; those arisen in a fortunate state and those arisen in an unfortunate state.

712

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] The proclaiming of the dharma by the shravakas, the-disciples; by the pratyeka-buddhas, the-solitary-buddhas, and by the bodisattvas and buddhas will all be revealed within their body.

713

Wonderful dharma lotus blossom teaching. Chapter nineteen. Selected Passage.

[1] Again, oh always-persisting-bodhisattva, any good man or good woman who after the passing of the tathagata, after-the-passing-of-the-such-come, receives and keeps this teaching by reading, reciting, contemplating and interpreting, inscribing and copying will realize twelve hundred beneficial-qualities of the knowing sense.

[2] If with this clear sense of knowing, they hear even a single verse or a single phrase they will be able to penetrate its countless and boundless meanings and having comprehended these various meanings will be able to expound on a single verse or a single phrase for as long as a month, or for four months or even a year, and the dharmas, the-realities that they explain will be in accord with the meaning and without any contradiction to the true nature of reality.

[3] Whether they teach the classics of the world; the principles of government in the world; the occupations upon which life in the world depends, or other such topics, they will do so in accordance with the saddharma, the-wondrous-reality.

[4] In the thousand millionfold world system, they will understand the living beings of six states of existence, their actions of thought, their various ideas, and the various mistaken views that they take refuge in.

[5] Though they have not yet realized the faultless knowing they will have such a clear sense of knowing as this.

[6] All their intentions, considerations and speech will be in accord with the buddha-dharma without any contradiction to the true nature of reality and in full accord with the sutras, the-teachings of past buddhas.

714

Wonderful dharma lotus blossom teaching. Chapter twenty. Selected Passage.

[1] Oh great-stamina-obtained [*maha-sthama-prapta*] bodhisattva, in the distant past of inconceivable measureless and countless ages, there was a buddha called the-majestic-king-of-thunder.

[2] At that time there was a bhikshu bodhisattva called sada-pari-bhuta, always-respecting.

[3] Oh great-stamina-obtained, why was he called always-respecting? The reason is, when this bhikshu encountered someone, whether a bhikshu, a bhikshuni, an upasaka or an upasika, he would bow and utter the following praise.

715

Wonderful dharma lotus blossom teaching. Chapter twenty. Selected Passage.

[1] Since you are all following the bodhisattva path and will become buddhas, fully-awakened-ones, I deeply respect you and never think ill of you,

716

Wonderful dharma lotus blossom teaching. Chapter twenty. Selected Passage.

[1] This bhikshu did not merely read and recite this sutra, this-teaching cycle, but offered homage to such degree that when he saw the fourfold sangha from a distance he would make the effort of going up to them and offer homage and praise saying:

I never think ill of you, for all of you will become buddhas.

[2] However, among this fourfold sangha, some were offended by this, and with resentful thoughts criticized him saying:

Who is this ignorant bhikshu and where does he come from, who dares say to us:

I never think ill of you.

And yet dares to predict of us that we will become buddhas.

We do not need such predictions.

[3] In this way he was constantly abused over many years, and yet he still did not give way to their ill thoughts, but continued saying: You will all become buddhas.

717

Wonderful dharma lotus blossom teaching. Chapter twenty. Selected Passage.

[1] And when this bhikshu arrived at the end of life, he clearly heard in open space twenty thousands and myriads of millions of verses of the wonderful dharma lotus blossom teaching previously spoken by majestic-thunder-king buddha, which he then was able to receive and keep, and this in turn resulted in his realization of the previously described clarity of the eye, ear, nose, tongue, tactile, and knowing sense faculties.

[2] So that with this clarity of the sense faculties, he was able to lengthen his life duration by another two hundred myriad millions of billions of ages, thus enabling him to proclaim the teaching of the dharma blossom everywhere.

718

Wonderful dharma lotus blossom teaching. Chapter twenty. Selected Passage.

[1] Oh great-stamina-obtained, what do you think, could this bodhisattva of that time called always-respectful, be anyone else but myself? For indeed i am he.

For if i had not received and kept, read, recited, and taught this-sutra, this teaching-of-the-saddharma-pundarika, the-wondrous-dharma-lotus-blossom [*Jp: myohoh-rengy*] to others in that former age, i would not have been able to realize utter balanced and full awakening so quickly.

[2] It is because in the presence of former buddhas, that i received, kept, read, recited and taught this sutra to others, that i was able to realized utter, balanced and full awakening so quickly.

719

Wonderful dharma lotus blossom teaching. Chapter twenty. Selected Passage.

[1] At that time, the arrogant ones among the fourfold sangha of bhikshus, bhikshunis, upasakas and upasikas who had contemptuously criticized him and given him the name always-respecting, eventually saw that he had realized the great powers of surpassing knowing, joy in teaching, and serene-insight.

And in hearing his teaching they eventually offered homage and followed him devotedly.

[2] Oh great-stamina-obtained, know that this teaching of the dharma blossom greatly benefits the bodhisattva great beings and is able to cause them to realize utter, balanced and full awakening.

For this reason, after the passing of the tathagata, the-such-come, all bodhisattva-great-beings need to always receive and keep, read, recite, interpret, and inscribe this teaching.

720

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected Passage.

[1] At that time, the bodhisattva great beings who had arisen from the earth and who were equal in number to the dust particles in a thousandfold world system, placed the palms of their hands together before the buddha and with full attention gazed at the noble appearance of the buddha and spoke to him saying:

Exalted one, after the passing of the buddha we will everywhere proclaim this teaching in whatever world that the physical-appearance of the exalted one has appeared and after this appearance has passed away.

The reason is, that we also wish to gain this truly pure and wonderful-dharma so that we may receive and keep, read, recite, teach, copy and present offerings to it.

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected Passage.

[721.1] Then the exalted one, in front of manjushri and the other measureless hundreds and thousands and tens of thousands of millions of countless bodhisattva great-beings; in front of the bhikshus, bhikshunis, upasakas, upasikas, devas, nagas, yakshas, gandharvas, ashuras, garudas, kimnaras, maharogas, humans and nonhuman beings and so on, revealed his great and surpassing power by putting forth his long and broad tongue so that it reached up toward to the brahma world, from which there shone from every pore a light of countless and boundless colors illuminating the world-systems of the ten directions.

[721.2] Similarly, all the manifest buddhas, each seated on a lion seat beneath a treasure tree, put forth their broad and long tongues radiating boundless light.

[721.3] In this way, hundreds and thousands of years passed by, while shakya-muni and the other buddhas, each seated on a lion throne beneath a treasure tree, revealed their surpassing-power.

[721.4] And when they drew back their tongues, coughed and snapped their fingers in unison. The sound of these two actions permeated the buddha worlds of the ten directions causing them to shake in six ways.

[721.5] In the midst of all these beings, the devas, nagas, yakshas, gandharvas, ashuras, garudas, kimnaras, maharogas, humans and nonhumans and so on, and through the surpassing power of the buddha they perceived within this saha-loka, within-this-world-system-of-survival, these measureless hundreds and thousands and tens of thousands of millions of buddhas seated on a lion seat beneath a treasure tree.

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected Passage.

[722.1] They also saw shakya-muni buddha and vast-treasure buddha seated on a lion seat in the midst of the treasure stupa together with measureless hundreds and thousands and tens of thousands of millions of countless bodhisattva great-beings who together with the fourfold sangha, respectfully surrounded shakya-muni buddha.

[722.2] In seeing this they were filled with joy, obtaining what they had never experienced before.

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected Passage.

[723.1] At that time, the devas in the midst of the open-sky spoke with raised voices saying:

Beyond these measureless hundreds and thousands and tens of thousands of millions of countless world-systems there is a world called saha, a-world-called-survival, in the midst of which there is a buddha called shakymuni.

[723.2] And now for the sake of all those bodhisattva great beings he is imparting the teaching of the wonderful dharma lotus blossom of the great vehicle, the dharma, the-reality, by which bodhisattvas are instructed and which buddhas keep in awareness.

May you joyfully receive and keep it deep in thought; offer homage and make offerings to shakymuni buddha.

[723.3] Hearing this voice in the sky, the masses of living-beings placed the palms of their hands together and faced the direction of the saha loka, towards-the-world-of-survival, and said:

Homage to shakymuni buddha.

Homage to shakymuni buddha.

[723.4] Then from afar, they showered the saha world with various flowers, incense, garlands canopies, adornments, jewels and other precious things. And raining down from every direction, they gathered together like surging cloud banks forming a canopy above the buddhas.

And the worlds in the ten directions were unified as one buddha field.

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected Passage.

[724.1] At that time the buddha spoke to visishta-charitra, to-distinguished-life, and the mass of other earth-bodhisattvas saying: The surpassing powers of the buddhas are measureless and boundless, beyond conception and description.

Even by means of these surpassing powers, if i were to describe for measureless hundreds and thousands and tens of thousands of millions of uncountable ages, the blessings of this sutra, of-this-teaching, i would not reach the end thereof.

[724.2] In summary, all the dharmas, all-the-realities of the tathagata; all the sovereign surpassing powers of the tathagata; all the mystic and essential treasures of the tathagata,

and all the profound practices of the tathagata are proclaimed, displayed,  
revealed and expounded in this teaching, in-this-sutra.

725

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected  
Passage.

[725.1] Therefore after the passing of the tathagata, you should single-  
mindedly receive and keep, read, recite, teach, copy, interpret, and practice  
the wonderful-dharma lotus-blossom as the teaching.

[725.2] In whatever place it [Skt: saddharma-pundarika; Jp: myohoh-rengy] is received and kept, read, recited, taught, copied, interpreted and practiced as the teaching,  
be it where a scroll of this sutra is kept,  
or in a temple, or in a grove, or under a tree,  
or in a monastery, or in the home of a white robed lay person, or in a palace,  
or on  
a mountain, or in a valley, or on a open plain,  
in all these places you should place  
a shrine and present offerings.  
Know that all these places are the seats  
of full-enlightenment.  
Here, the buddhas realize utter  
balanced and full awakening.  
Here, the buddhas turn the dharma wheel.  
Here, the buddhas enter pari-nirvana.

726

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected  
Passage.

[726.1] At that time, the exalted one wishing to restate this teaching, spoke  
in verse saying:  
All the buddhas,  
the liberators of the world,  
dwell in their great surpassing powers  
and in order to bring joy  
to living beings they therefore  
reveal these measureless  
and surpassing wonders.

[726.2] Their tongues reach up  
to the brahma realms,  
their bodies shine with  
countless rays of light.

For those who seek the buddha way,  
they reveal this wonder rarely seen.

[726.3] The sound when the buddhas  
cough and and the snap  
of their fingers is heard  
throughout the ten directions  
and the earth quakes in six ways.

[726.4] Since after the passing  
of the buddha it is possible  
to receive the teaching,  
the buddhas rejoice and  
reveal their surpassing powers.

727

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected  
Passage.

[727.1] And now that this teaching,  
has been transferred.  
To those who receive and keep it  
may there be praise.  
For even as the boundless  
ages are inexhaustible  
and the ten directions are  
without conceivable-limit,  
so too will their blessings be  
boundless and without end.

[727.2] One who can keep this  
teaching already sees me  
and vast-treasure buddha  
and the buddhas who are  
my bodily emanations,  
as well as the bodhisattvas  
whom i have taught and  
changed up until now.

[727.3] One who can keep  
this teaching causes me  
and my emanations,  
together with vast-treasure  
buddha dwelling in nirvana  
to be filled with joy, also  
the buddhas who are now

present in the ten directions,  
and those of the past and future,  
he will also see and serve  
with offerings causing them  
to be filled with joy.

[727.4] And the mystic essential dharmas  
gained by each buddha  
at their place of realizing the way  
will also soon be gained  
by those who can keep this teaching.

[727.5] Just as wind moves freely  
through the sky, one who  
can keep this wonderful dharma  
lotus blossom teaching  
will delight in expounding  
the meaning of the various  
teachings, the-various-sutras,  
concerning the dharma,  
together with their terms  
and expressions.

728

Wonderful dharma lotus blossom teaching. Chapter twenty one. Selected  
Passage.

[1] After the tathagata's passing,  
this person will know  
the teachings taught  
by the buddha, their causes,  
conditions and sequence,  
and will be able to expound  
them in accordance  
with their meaning.

[2] For just as the light  
of the sun and moon  
dispels darkness, so too  
this person living in the world  
dispels the gloom of living  
beings and causes countless  
bodhisattvas to finally dwell in  
the one-and-universal-vehicle.

[3] Therefore after my passing

may all people who see  
and hear these benefits  
receive and keep this teaching  
of the wonderful-dharma-  
lotus-blossom, for without  
a doubt they will be established in  
the fully enlightened way.

729

Wonderful dharma lotus blossom teaching. Chapter twenty two. Selected passage.

[1] At that time, shakymuni buddha rose from the dharma seat and revealing his surpassing power placed his hand over the heads of the countless bodhisattva great beings and said:

For measureless hundreds and thousands and tens of thousands of millions of countless ages, i have practiced the precious dharma, the-wondrous-dharma-lotus-blossom of utter balanced and full awakening.

Now i transfer it to you.

With singleness of thought, may you broadly teach and spread the dharma so that others may increase and benefit from it.

[2] Three times he placed his hand over the heads of the countless bodhisattva great-beings and said:

For measureless hundreds and thousands and tens of thousands of millions of countless ages i have practiced the precious dharma of utter balanced and full awakening.

Now i transfer it to you.

May you broadly teach and spread the dharma so that others may hear and know it.

[3] The reason is, that the tathagata, the-such-come, has great caring and concern.

He is generous and open handed and fearlessly gives the buddha knowing, the-awakened-knowing; the tathagata, the-living-in-suchness knowing, and the knowing of the naturally-abiding-nature to living beings.

730

Wonderful dharma lotus blossom teaching. Chapter twenty two. Selected passage.

[730.1] The tathagata, who-lives-in-suchness, is the great master of giving to the masses of living beings.

[2] May you also learn and follow the tathagata's example by living generously and open handed.

731

Wonderful dharma lotus blossom teaching. Chapter twenty two. Selected passage.

[1] If there are any noble men and women in future ages, who trust in the knowing of tathagata, who-lives-in-suchness, may you teach and explain the teaching of the dharma blossom to them so that they may hear and know it.

For in this way you can cause them to enter the knowing of the buddha.

[2] Again, if there are living-beings who neither trust in it, nor accept it, may you then reveal, teach, benefit and gladden them with the other deep teachings [*regarding the saddharma-ta*] of the tathagata.

[3] For by doing so, you will return gratitude to the buddhas for their caring-concern.

732

Wonderful dharma lotus blossom teaching. Chapter twenty two. Selected passage.

[1] Hearing the buddha speak these words, the bodhisattva great-beings experienced great joy filling their bodies.

And again with reverence, they placed the palms of their hands together, bowed their heads and bodies and faced the buddha, the-awakened-one.

Then, they spoke in unison with clear voice saying:

Devotedly we will carry out what the exalted one has given. We ask that the exalted one be not concerned.

[2] Three times, the bodhisattva great-bengs spoke in unison with voices raised saying: Devotedly we will carry out what the exalted one has given. We ask that the exalted one be not concerned.

733

Wonderful dharma lotus blossom teaching. Chapter twenty two. Selected passage.

[1] At that time, shakyamuni buddha caused the buddhas who were his emanations, who had gathered from the ten directions, to return to their worlds saying:

Oh buddhas, peace be upon you, may you depart as you wish, and may the stupa of prabhutaratna, of-vast-treasure buddha, be as it was before.

[2] With these words, the numerous manifest buddhas from the ten directions each of whom was seated on a lion seat beneath a treasure tree; as well as vast-treasure buddha; distinguished-life-bodhisattva, and the rest of the great and measureless mass of countless earth-bodhisattvas;  
shariputra and the other shravakas,  
and the fourfold sangha with its devas,  
humans, ashuras as well as all others  
within the various world systems were filled with joy on hearing the buddha word.

734

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected passage.

[1] If someone should offer a thousand and million fold world system filled with the seven precious treasures to the buddhas, the great bodhisattvas, the solitary buddhas and the arahats.  
The benefit so gained cannot match that of one who receives and keeps the dharma blossom teaching even if only a fourfold verse.  
Their benefit is supreme.

735

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected passage.

[1] Just as the ocean is supreme among all rivers, streams and bodies of water.

So too is the this teaching, this-sutra, of the dharma blossom supreme among all the sutras taught by the tathagata, the-such-come.

[2] Just as mount sumeru is the first among mountains such as the earth mountain, the black mountain, the smaller iron rim mountain, the tenfold treasure mountain and all other mountains. So too this teaching, this-sutra of the dharma blossom, supreme among sutras.

[3] Just as the moon, the heir of the stars is first among the stars.  
So too is this teaching, this-sutra of the dharma-blossom, the brightest among the thousands and measureless varieties of dharma teachings, dharma-sutras.

[4] Just as the sun, the heir of the devas, can dispel darkness.  
So too, this teaching, this-sutra, can dispel the obscurations due to various actions.

[5] Just as a wheel turning sage king is supreme among lesser sovereigns.  
So too is this teaching, this-sutra, supreme among the mass of teachings,  
the-mass-of-sutras.

[6] Just as among the thirty three devas, shakra deva is king.  
So too is this teaching, this-sutra, the king among teachings, among-sutras.

[7] Just as among all living beings, the maha-brahma-raja, the-great-  
sublime-sovereign is their ancestor.  
So too is this teaching, this-sutra, the ancestor of all ariyas and sages, of all  
those in training, of all those who have completed the training, and of all  
those who have called forth the bodhi-citta, the-enlightened-attitude.

[8] Just as among unawakened people, the stream-enterers, once-  
returners, never-returners, arahats and solitary buddhas are supreme.  
So too is this teaching, this-sutra, primary and supreme among all the  
dharma teachings, all-the-sutra-dharmas taught by the tathagata; by the  
bodhisattvas, and by the shravakas. In like manner those who receive and  
keep this teaching will be supreme among living beings.

[9] Just as among all shravakas and solitary buddhas, the bodhisattva is  
supreme.  
So too is this teaching supreme among all teachings.

[10] Just as among all dharmas, the buddha is the king.  
So too is this teaching, this-sutra, the king of all of all teachings, of-all-  
sutras.

736

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected  
passage.

[1] This sutra, this-teaching-of-the-saddharma-lotus-blossom, can rescue  
all beings.

This teaching can liberate and free living beings from sorrow and despair.  
Just as a clear and cool pool of water can satisfy thirst. So too, this  
teaching can bring great benefit to living beings and satisfy all their desires.

[2] Just as a shivering person finds warmth;  
as a naked person finds clothing;  
a merchant finds a guide;  
a child finds its mother;  
a passenger find a ship;  
a sick person finds a healer;  
as at night one finds a lamp;  
as the impoverished find a treasure;  
as the people find a leader;

as a traveller finds the sea,  
and as a lamp dispels the darkness.  
So too, this sutra, this teaching of the dharma-blossom enables all living  
beings to free themselves from sorrow, illness and despair, and enables  
them to break the bonds of birth and death.

737

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected  
passage.

[1] Those who hear this dharma blossom teaching and either inscribe it or  
encourage others to inscribe it, their benefit cannot be measured even by  
the buddha knowing.

738

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected  
passage.

[1] During the fifth five hundred year age after the tathagata has entered  
nirvana, there is a woman who hears this teaching, of-the-wonderful-  
dharma-lotus-blossom, and practices it as taught.  
Then after her life comes to an end in this world, she will immediately arise  
in the midst of a lotus blossom seated upon a jeweled throne and dwell  
among the host of bodhisattvas who surround amitayus buddha in the  
world of sukhavati, the-world-of-serene-satisfaction.

739

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected  
passage.

[1] At that time, all the buddhas from afar will offer praise saying:  
Excellent, excellent is it, that in the dharma of the buddha shakyamuni, you  
have been able to receive and keep, read, recite, ponder and proclaim this  
teaching.

The benefit you have thereby gained is without limit or measure.  
Fire cannot consume it, nor water wash it away.

740

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected  
passage.

[1] So great are your benefits that a thousand buddhas could not finish  
describing them.  
[2] You have now overcome the forces of mara, the-mortal-one; defeated  
the army of birth and death, and vanquished those who bear malice and ill  
will towards you.

[3] A hundred thousand buddhas will protect you with their surpassing powers.

[4] Among all the devas and humans there are none like you.

[5] Nor, with the exception of the tathagata does the insight and serenity meditations of the shravakas, solitary-buddhas and buddhas equal yours

741

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected passage.

[1] In the fifth five hundred-year period after my passing broadly declare and everywhere spread this teaching-of-the-saddharma-pundarika throughout the rose-apple world never allowing its flow to cease.

[2] So that no mara; hosts of mara; nor deva; naga; yaksha; nor kumbhanda can interfere.

742

Wonderful dharma lotus blossom teaching. Chapter twenty three. Selected passage.

[1] This teaching is good medicine for the ills of all people in the rose apple world.

[2] If someone is ill and can hear this teaching, their illness will be overcome and they will know liberation from old age and death.

743

Wonderful dharma lotus blossom teaching. Chapter twenty four. Selected passage.

[1] At that time, in the world called adorned-with-pure-light there was a bodhisattva called wondrous-sound [*gad-gada-svara*] who in the distant past had established countless beneficial causes by presenting offerings and serving innumerable hundreds, thousands, tens of thousands and millions of buddhas.

744

Wonderful dharma lotus blossom teaching. Chapter twenty four. Selected passage.

[1] Oh blossom-of-virtue bodhisattva, now before you, you see the body of wondrous-sound-bodhisattva.

[2] But this bodhisattva also appears in various bodies and proclaims this teaching in diverse locations.

[3] Sometimes he appears as brahma-raja;  
or as shakra-deva;  
or as self-mastery-deva;  
or as the great-self-mastery-deva;  
or as a great general of devas;  
or as the deva king vaishravana;  
or as a wheel turning king;  
or as a lesser king;  
or as a wealthy man;  
or as a householder;  
or as chief minister;  
or as a brahman;  
or as a bhikshu;  
or a bhikshuni;  
or as a lay man;  
or as a lay woman;  
or as the wife of a wealthy man;  
or as the wife of a chief minister;  
or as the wife of a brahman;  
or as young boy or girl;  
or as a deva, a naga,  
a yaksha, a gandharva, a asura,  
a garuda, a kimnara, a maharoga,  
a human or a non-human  
and proclaims this teaching.

[4] In this way the beings in the hell state, the hungry ghost state, beastly state, and the many others in difficult states-of-existence are able to be freed there from.

745

Wonderful dharma lotus blossom teaching. Chapter twenty four. Selected passage.

[1] If the form of a shravaka is the appropriate means of giving liberation, then he appears in the form of a shravaka and teaches the dharma.

[2] If the form of a pratyeka-buddha is the appropriate means of giving liberation,  
then he appears in the form of a pratyeka-buddha and teaches the dharma.

[3] If the form a bodhisattva is the appropriate means of giving liberation,

then he appears in the form of a bodhisattva and teaches the dharma.

[4] If the form of a buddha is the appropriate means of giving liberation, then he appears in the form of a buddha and teaches the dharma.

[5] In this way he appears in different forms appropriate to the need, for the sake of freedom and liberation.

[6] And if passing-away is the appropriate means of giving liberation, then he appears to pass away and thus teaches the dharma.

746

Wonderful dharma lotus blossom teaching. Chapter twenty four. Selected passage.

[1] Oh exalted one, in what samadhi does this bodhisattva dwell, which enables him to appear in so many ways in order to liberate and free living beings?

The buddha said to blossom-of-virtue bodhisattva:

Oh noble heir, this samadhi is called the display-of-manifold-appearances.

By dwelling in this samadhi, this wondrous-sound bodhisattva is able to enrich and benefit countless beings.

747

Wonderful dharma lotus blossom teaching. Chapter twenty five. Selected passage.

[1] At that time, the bodhisattva aksaya-mati arose from his seat, bared his right shoulder and faced the buddha, the-enlightened-one, and with the palms of his hands placed together spoke saying:

For what reason is the bodhisattva avalokiteshvara called the patron-who-hears-the-cries-of-the-world?

The buddha replied to the bodhisattva aksayamati saying:

Oh noble heir, if countless hundreds and thousands of measureless millions of creatures who are suffering from pain and torment hear of avalokiteshvara bodhisattva, and with one pointed attention call upon his name, then avalokiteshvara bodhisattva will hear their voices and they will be rescued.

[2] Due to this bodhisattva's vast and surpassing power, if one who keeps the name should fall into a great fire, they will not be burnt.

[3] If one is caught in a great river and calls upon the name of this bodhisattva they will quickly find the shallows.

[4] If there be hundreds of thousands of measureless millions of beings who go to sea in search of gold, silver, vaidurya, giant clamshell, agate, coral, amber, pearl, and other treasures, and if a dark wind should blow their ship off course and plunge them into the realm of the rakshasa-spirits, and if there is but one person among them who calls upon the name of the bodhisattva, the patron-who-hears-the-cries-of-the-world, they shall all be rescued from the ordeal of such rakshasas.

[5] This is the reason for the name of avalokiteshvara, the one who hears the cries of the world.

748

Wonderful dharma lotus blossom teaching. Chapter twenty five. Selected passage.

[1] Suppose there is someone who receives and keeps the names of bodhisattvas as great in number as the sands of sixty million ganges rivers and throughout life gives offerings in the form of food, beverage, robes, bedding and medicines. What do you think, would this good man or woman gain much benefit or not?

Vast-intent-bodhisattva then replied:  
Exalted one, their benefits would be vast indeed.

[2] The buddha then said:

Now suppose there is a person who receives and keeps the name of avalokiteshvara, the patron-who-hears-the-cries-of-the-world and thereby offers homage and praise but once. Then the benefit of these two persons would then be equal and undifferentiated.

749

Wonderful dharma lotus blossom teaching. Chapter twenty five. Selected passage.

[1] The buddha then said to vast-intent bodhisattva:

Noble heir, if there are living beings in the world who need the form of a buddha in order to be rescued and freed, then bodhisattva avalokiteshvara, the patron-who-hears-the-cries-of-the-world will appear in the form of a buddha and teach the dharma.

[2] If they need the form of a pratyeka-buddha in order to be rescued, then bodhisattva avalokiteshvara, the patron-who-hears-the-cries-of-the-world will appear in the form of a pratyeka-buddha and teach the dharma.

[3] If they need the form shravaka in order to be rescued, then bodhisattva avalokiteshvara, the patron-who-hears-the-cries-of-the-world will appear in the form of a shravaka and teach the dharma.

[4] If they need someone in the form of a brahma-king in order to be rescued, then he will appear in the form of a brahma-king and teach the dharma.

[5] If they need someone in the form of shakra-indra in order to be rescued, then he will appear in the form of shakra-indra and teach the dharma.

[6] If they need someone in a form of ishvara, the supreme-deity in order to be rescued, then he will appear in the form of the supreme-deity and teach the dharma.

[7] If they need someone in a form of maheshvara, the great-supreme-deity in order to be rescued, then he will appear in the form of the great-supreme-deity and teach the dharma.

[8] If they need someone in a form of the general of devas in order to be rescued, then he will appear in the form of the general of devas and teach the dharma.

[9] If they need someone in a form of vaishravana, deva-king-of-the-northern-direction in order to be rescued, then he will appear in the form of vaishravana and teach the dharma.

[10] If they need someone in a form of a minor king in order to be rescued, then he will appear in the form of a minor king and teach the dharma.

[11] If they need someone in a form of an elder citizen in order to be rescued, then he will appear in the form of an elder citizen and teach the dharma.

[12] If they need someone in a form of a regular-citizen in order to be rescued, then he will appear in the form of a regular-citizen and teach the dharma.

[13] If they need someone in a form of a state-minister in order to be rescued, then he will appear in the form of a state-minister and teach the dharma.

[14] If they need someone in a form of a brahman-priest in order to be rescued,  
then he will appear in the form of a brahman-priest and teach the dharma.

[15] If they need someone in a form of a bhikshu-monk; bhikshuni-nun; upasaka-house-man; upasika-house-woman in order to be rescued, then he will appear in the form of a bhikshu; bhikshuni; upaika; upasika and teach the dharma.

[16] If they need someone in a form of the wife of such an elder; citizen, minister or brahman in order to be rescued, then he will appear in the form of a woman and teach the dharma.

[17] If they need someone in a form of a young man or a young woman in order to be rescued, then he will appear in the form of a young man or a young woman and teach the dharma.

[18] If they need someone in a form of a deva; naga; yaksha; gandharva; asura; garuda; kimnara; maharoga, or other non-human in order to be rescued, then he will appear in the form of a deva, naga, yaksha, gandharva, asura, garuda, kimnara, maharoga and teach the dharma.

[19] If they need someone in a form of vajrapani in order to be rescued, then he will appear in the form of vajrapani and teach the dharma.

750

Wonderful dharma lotus blossom teaching. Chapter twenty five. Selected passage.

[1] Avalokiteshvara, the patron-who-hears-the-cries-of-the-world, and bodhisattva-mahasattva is able to give fearlessness to those in anxiety and distress.

[2] For this reason he is known as, the-bestower-of-safety [*abhayam-dada*] in this saha-loka, this-world-of-struggle.

751

Wonderful dharma lotus blossom teaching. Chapter twenty five. Selected passage.

[1] Vast-intent bodhisattva then said to the buddha:

Oh exalted-one, i now wish to offer a gift to the bodhisattva avalokiteshvara, the patron-who-hears-the-cries-of-the-world.

He then took a chaplet, a-string-of-beads from around his neck made of precious gems worth a hundred thousand pieces of gold and offered it saying:

Noble-sir, please accept this chaplet made of precious gems as a gift in the dharma.

752

Wonderful dharma lotus blossom teaching. Chapter twenty five. Selected passage.

[1] The buddha then said to avalokiteshvara bodhisattva:

Out of caring-concern for vast-intent bodhisattva, and for the fourfold assembly; for the devas, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, maharogas, and other human and non-human beings, please accept this chaplet.

[2] Then avalokiteshvara bodhisattva out of caring-concern for vast-intent bodhisattva, for the fourfold assembly; for the devas, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, maharogas, and other human and non-human beings, accepted the chaplet and dividing it into two parts, offered one part to shakyamuni buddha and the other part to the stupa of vast-treasure buddha.

753

Wonderful dharma lotus blossom teaching. Chapter twenty six. Selected passage.

[1] The buddha then said to the raksasa daughters:

It is wonderful, most-wondrous. If you protect those who receive and keep only the name of this sutra, this-teaching-of-wonderful-dharma lotus-blossom you will gain measureless satisfaction.

[2] How much more so, if you protect those who fully receive and keep-the-wonderful-dharma-lotus-blossom, and make offerings to the scroll of this sutra, this-teaching, with flowers, incense, garlands, powdered scent, scented paste, banners, parasols, music and various lights.

754

Wonderful dharma lotus blossom teaching. Chapter twenty seven. Selected passage.

[1] At that time, the buddha said to the great mass of beings:

Measureless and countless ages ago in the inconceivable distant past there was a buddha named flower-adorned-with-insight-constellation-king-thunder-cloud.

755

Wonderful dharma lotus blossom teaching. Chapter twenty seven. Selected passage.

[1] Within the dispensation of that buddha-dharma there was a king named shubha-vyuha, the-sublimely-adorned, and his queen was called pure-gift.

She had two sons named pure-essence and pure-vision who were long establish in the bodhisattva way and possessed surpassing power.

756

Wonderful dharma lotus blossom teaching. Chapter twenty seven. Selected passage.

[1] At that time, the buddha with caring concern for living beings in order to bring king sublimely-adorned over to the buddha-dharma, taught the sutra, the-teaching of the wonderful-dharma-lotus-blossom.

[2] Then the two sons: pure-essence and pure-vision went up to their mother and with the palms of their hands together asked:  
Mother, we ask for your permission to go before the buddha called flower-adorned-with-insight, so that we may attend, approach, make offerings and venerate him.

757

Wonderful dharma lotus blossom teaching. Chapter twenty seven. Selected passage.

[1] The mother then said to her sons:  
Your father receives and keeps the biased-views of others-views, and is deeply attached to the dharma of the brahmans. So you need to speak to your father and then you may go to-see-the-buddha.

758

Wonderful dharma lotus blossom teaching. Chapter twenty seven. Selected passage.

[1] At that time the buddha called flower-adorned-with-insight-constellation-king-thunder-cloud spoke to shubha-vyuha, sublimely-adorned saying:  
Such is the case, just as you have said.

[2] Therefore in age after age, if a good man or woman in order to establish the causes of good fortune gains a good friend, then such a good friend can do the work of a buddha by revealing, teaching, benefiting, inspiring and causing entry into unsurpassed, balanced and full awakening.

[3] Oh great king, know that a good friend is a great cause and condition for the opening up of the thought of unsurpassed, balanced and full awakening by changing and guiding and making possible the buddha-knowing and seeing.

759

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] At that time, samanta-bhadra, all-embracing-goodness bodhisattva known for his inspiring example and powers of surpassing insight arrived from the eastern direction accompanied by countless and measureless numbers of great bodhisattvas.

The buddha then said to samanta-bhadra bodhisattva:  
After the passing of the tathagata, if a good man or woman develops these four dharmas, these-four-qualities, they will realize the teaching of the wonderful-dharma-lotus-blossom.

Firstly, they need to be in the protective awareness of the buddhas, the-awakened-ones.

Secondly, they need to establish the roots of honorable action.

Thirdly, they need to develop balanced mindful-awareness.

Fourthly, they need to develop the bodhi-citta, the-enlightened-attitude of liberating and freeing living-beings.

760

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] At that time samanta-bhadra bodhisattva said to the buddha, the-fully-awakened:

Exalted one, in the last five hundred years in the midst of a dark and harmful age,  
i will guard anyone who receives and keeps  
this sutra, keeps-this-teaching;  
keep them from worry; keep them from decline; keep them in peace,  
and protect them from those who would do harm.

[2] If as an offering to this teaching of the wondrous-dharma-lotus-blossom, one sits and contemplates this-teaching, i will appear seated on a regal white elephant.

761

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] Exalted one, in the last five hundred years, in the midst of a dark and harmful age, if a monk either man or woman; or a householder either man or woman, seeks, receives, keeps, reads, recites, inscribes and practices this teaching of-the-wonderful-dharma-lotus-blossom, they need to persevere with focused awareness for three times seven days.

[2] Then after three times seven days, i will appear with a body seen with joy by all living beings seated on a white elephant with six tusks and surrounded by numerous bodhisattvas.

[3] Then i will circumambulate them, and proclaim, reveal, teach, benefit, and inspire them with the dharma, with-the-liberating-reality.

762

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] If the teaching of-the-wonderful-dharma-lotus-blossom is broadly declared and everywhere spread in jambu-dvipa, in-the-rose-apple-world. And if anyone receives and keeps it.

[2] Know that this is the result of the wondrous and surpassing activity of samanta-bhadra bodhisattva.

763

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] If there is anyone who receives and keeps, reads, recites, contemplates and interprets the implications of its [*saddharma-pundarika*] intended-experiential-meaning and practices it as taught, then know that this person is carrying out the activity of samanta-bhadra.

[2] In the presence of countless and measureless buddhas, this person has already established beneficial causes, and the hands of the tathagatas have been placed on their head.

764

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] If one only inscribes it, that person will at the end of life arise in the traya-trimsha deva world, the-world-of-the-thirty-three-devas.

At which time eighty four thousand devis will receive them with music played with manifold instruments. And they will immediately receive a crown of seven treasures and sport among the devis in joyous abandon.

765

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] How much more so, those who receive and keep, read, recite, contemplate, and interpret the implications of its intended-experiential-meaning.

At the end of life, they will receive the extended hands of a thousand buddhas, causing them to have no fear of arising in the fearful states of existence.

And they will rise to the peak of the tusita deva realm where maitreya bodhisattva dwells displaying the thirty two characteristics, surrounded by a great mass of bodhisattvas, and hundreds of thousands and millions of devas also arisen there.

766

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] At that time, shakyauni, the buddha spoke saying:  
Wonderful, wonderful, samantabhadra, that you are able to protect this teaching of-the-wonderful-dharma-lotus-blossom and give ease and comfort to many beings.

767

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] I through my surpassing insight, will also guard and protect all those who receive and keep the name of samanta-bhadra bodhisattva.

768

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] Listen samantabhadra, if there are those who receive and keep, read, recite, contemplate, practice and inscribe the teaching of the wonderful-dharma-lotus-blossom, know that they have seen shakyauni, the buddha;

[2] that they have heard this teaching from the buddha's mouth;

[3] that they have made offerings to shakyauni the buddha;

[4] that they have been praised by the buddha with the word:  
Wonderful;

[5] that shakyauni buddha has placed his hand on their head,

[6] and that they have been covered with the robe of the buddha shakyauni.

769

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage..

[1] They will be direct and honest in attitude.

[2] They will have accurate comprehension.

[3] They will have strength due to their beneficial causes.

[4] They will not be bothered by the three poisons-of-greed-ill-will-and-harmful-views; nor by jealousy-envy, pride, conceit and arrogance.

[5] They will be easily satisfied and with few desires.

770

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] In the latter five hundred years after the passing of the tathagata, whoever sees a person who receives and keeps this teaching of the wonderful dharma lotus blossom should think:

[2] Before long this person will:  
enter the place of the awakened-path;  
overcome the hosts of mara, the-mortal-and-deceptive-one;  
enter utter balanced and full awakening;  
turn the wheel of dharma;  
beat the drum of dharma;  
blow the conch of dharma;  
pour the rain of dharma,  
and sit midst a great mass of devas  
and humans on the lion seat of dharma.

771

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] Those who in the latter age receive and keep, read and recite this-wonderful-dharma-lotus-blossom teaching will never want for food and drink, clothing and bedding and the other the necessities of life.

[2] Their wishes will not be in vain, and in this present age they will gain their pleasant result.

772

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage..

[1] If there are people who speak disparaging words of them saying:  
You are crazy and in vain do you engage in such practice which will only  
result in nothing.

For those who say such things the consequence will be lack of vision in age  
after age.

[2] However, for those who offer praises and offerings, they will gain a  
pleasant result in this very age.

773

Wonderful dharma lotus blossom teaching. Chapter twenty eight. Selected passage.

[1] After the buddha gave this teaching, samantabhadra, and the other  
bodhisattvas with shariputra, and the other shravakas; the devas; nagas;  
humans and non humans, and the entire assembly, joyously received and  
kept the buddha word, offered homage and departed.

774

Samantabhadra bodhisattva sutra. Selected passage.

[1] Oh exalted one, after the passing of the tathagata how can living-beings  
call forth the attitude of a bodhisattva;  
practice the teachings of great expanse,  
and contemplate the one true-nature of the world with balanced view?

[2] How can they keep from losing the bodhi-citta, the-enlightened-attitude  
of complete and full-awakening?

[3] How without cutting off their conventional cares and without denying  
their five sense-pleasures, can they purify their faculties and overcome their  
mistakes?

[4] How, with their naturally pure vision received at birth from their parents,  
and without denying their five senses can they perceive the dharma, the-  
real without obstruction?

775

Samantabhadra bodhisattva sutra. Selected passage.

[1] The buddha spoke to ananda, saying:  
May you listen carefully, ponder and remember.

In the past, on mount eagle peak and in other places the tathagata has explained in detail the path of one reality.  
Again, in this place for living-beings both now and the future who seek to practice the foremost dharma of the great-vehicle;  
who seek to learn and follow the activities thereof, i will teach the dharma that i hold and will extensively clarify for you the means by which people can remove their many faults be they aware of them or not.

[2] Know ananda, there is a bodhisattva arisen in the eastern world of marvelous-purity, the appearance of which i have already described in detail in the sutra of the avatamsaka, the-teaching-of-the-flower-garland.

776

Samantabhadra bodhisattva sutra. Selected passage.

[1] Ananda, if there are bhikshus, bhikshunis, upasakas, upasikas, or the eight assemblies of devas and nagas and any other living-beings who recite the great vehicle;  
practice it, aspire to it,  
take pleasure in seeing the appearance of bodhisattvas; and delight in seeing  
the stupa of prabhutaratna, of-vast-treasure buddha.  
Who take joy in seeing shakymuni  
buddha and the buddhas who  
are emanated from him.  
And who take joy in realizing the  
purification of the six sense faculties,  
they should learn this meditation.

777

Samantabhadra bodhisattva sutra. Selected passage.

[1] The practitioner should offer homage to the buddhas of the ten directions six times a day;  
[2] practice the dharma of reconciliation;  
3] read and recite the great vehicle sutras;  
[4] think and reflect on their meaning;  
[5] practice the great vehicle;  
[6] cherish and help those who keep it;  
[7] see all people as if thinking of the buddha;  
[8] and treat all living beings-with-respect, as if thinking of mother and father.

778

Samantabhadra bodhisattva sutra. Selected passage.

- [1] After three times seven days one will receive the dharani of turning-  
without-loss.
- [2] Keep in awareness the wondrous dharma taught by the buddhas and  
bodhisattvas.
- [3] And even in dreams will see the seven buddhas of the past among  
whom  
only shakya-muni buddha teaches  
the dharma.

779

Samantabhadra bodhisattva sutra. Selected passage.

- [1] After apologizing-for-one's-harmful-actions, one will gain the meditation  
on  
the apparition of the buddha to all beings.
- [2] Having obtained this meditation, one will clearly see akshobya buddha  
dwelling in the world of supreme-joy in the eastern direction.
- [3] Similarly, one will clearly see the surpassing worlds of the buddhas in the  
ten directions.

780

Samantabhadra bodhisattva sutra. Selected passage.

- [1] And this is extensively taught in the teaching of the wonderful dharma  
lotus blossom.
- [2] So that having gained the purity of the six sense faculties, one will have  
joy in body and awareness, and freedom from harmful views.
- [3] And one will devote one's self to the dharma in order live in harmony with  
it.

781

Samantabhadra bodhisattva sutra. Selected passage.

- [1] The teachings of the great vehicle are the dharma treasures of the-  
awakened-ones, the buddhas, the very eyes of the buddhas throughout the  
ten directions, past, present and future, and the very seed giving rise to the  
tathagatas past, present and future.
- [2] One who keeps these teachings, keeps the buddha-kaya, the-  
enlightened-body-of-qualities, and does the buddha's work.
- [3] Know that such a person is a messenger of the buddha and is covered  
by the robe of the buddhas, the bhagavans, the-exalted-ones.
- [4] Such a person is truly a dharma heir of the the awakened-ones; a-  
dharma-heir of the tathagatas, living-in-suchness.

782

Samantabhadra bodhisattva sutra. Selected passage.

[1] Because one recites and contemplates the meaning of the teachings of great expanse then even in dreams one will see shakya-muni buddha dwelling on mount eagle peak together with a great gathering and proclaiming the teaching of the wonderful dharma lotus blossom, and describing the nature of the one reality.

783

Samantabhadra bodhisattva sutra. Selected passage.

[1] One will see mount eagle peak ornamented with treasure trees, adorned with the seven treasures, and filled with numerous bhikshus, shravakas and the great community.

[2] Its treasure ground is level and flush wherein a wondrous treasure seat is displayed upon which shakya-muni buddha sits sending forth a ray of light from between his eyebrows illuminating the ten directions and permeating measureless worlds.

[3] So that when illuminated by this light, immediately the buddhas of the ten directions who are emanations of shakya-muni buddha gather together like a surging mass of clouds, and extensively proclaim the saddharma, the-wonderful-dharma as is done in the sutra.

the teaching of the wonderful dharma  
lotus blossom.

[4] Again, each of these manifest buddhas has a luminous golden body of measureless dimension and sits upon a lion seat accompanied by measureless hundreds of millions of great bodhisattvas.

784

Samantabhadra bodhisattva sutra. Selected passage.

[1] One will also see the bodhisattvas who are the manifestations of samanta-bhadra bodhisattva praising and teaching the great vehicle in the midst of their gathering.

Then with a single voice, the bodhisattvas will cause the follower to purify their six sense faculties-of-illusions.

One bodhisattva will teach saying:  
May you be mindful of the buddha.

[2] Another will teach saying:  
May you be mindful of the dharma.

[3] Another will teach saying:  
May you be mindful of the sangha.

[4] Another will teach saying:  
May you be mindful of the precepts.

[5] Another will teach saying:

May you be mindful of giving.  
[6] Another will teach saying:  
May you be mindful of the deva worlds.  
[7] And they will further teach saying:  
These six dharmas, constitute the  
bodhi-citta, the-enlightened-attitude  
that gives rise to bodhisattvas.  
[8] Therefore, before the buddhas may  
you now acknowledge your past harmful  
actions and honestly acknowledge them.

785

Samantabhadra bodhisattva sutra. Selected passage.

[1] After seven days, the stupa of prabhuta-ratna, of-vast-treasure buddha  
will arise from the earth and shakymuni will open the door of the stupa  
wherein is seen vast-treasure buddha in deep meditation on the display-of-  
all-appearances.

[2] Light rays as numerous as the sand particles of the ganges river shine  
forth from each pore of his body and within each ray dwells one of a  
hundred thousand measureless millions of nirmana-buddhas, conventional-  
manifestations of the-awakened-one.

786

Samantabhadra bodhisattva sutra. Selected passage.

[1] Then a the voice in the sky will speak saying: Shakyamuni is called  
vairocana, the-all-illuminating who pervades all worlds and his dwelling-  
place is called the world of timeless tranquil light comprised of the nitya-  
paramita, the-permanence-ideal, and based in the atma-paramita, the-self-  
ideal.

[2] It is the place where the incorruptable-ideal, overcomes the nature of  
conditioned-existence, where the bliss-ideal does not dwell on the  
dependently-arisen-nature of body and  
awareness, and where all dharmas,  
all-dependently-arisen-realities cannot  
be seen as either separately-existing nor  
non-existing.

This is the world of tranquil liberation  
and the prajna-pramita, the-insight-ideal.

[3] And all such appearance are based in the one unchanging dharma, the-  
one-unchanging-reality.

In this way may you also meditate on the buddhas of the ten directions.

787

Samantabhadra bodhisattva sutra. Selected passage.

[1] The bodhisattva practice is to neither  
to cut off that which binds and drives,  
nor to dwell-caught-up in the ocean  
of drives.

[2] When meditating on one's awareness there is no separate awareness  
that one can grasp, except the apparent-separate-awareness that arises  
from mistaken-understanding.

Such an apparent awareness arises from one's unawakened-knowing like  
the wind in the sky without a foothold.

Such a phenomenon neither arises nor passes-away-as-a-separate-thing.

[3] For this reason, what is-actually merit and what is-actually demerit?

Since one's awareness is empty-of-  
separate-reality in itself, both merit  
and demerit also lack any separate  
reality-in-themselves.

In the same way all dharmas,  
all-dependently-arisen-things,  
are neither separately-existing  
nor non existing.

[4] If one acknowledges-one's-past-actions  
in this way by meditating on the nature  
of awareness, there is no separately-  
existing-awareness that one can grasp.

[5] A dharma, a-dependently-arisen-reality has no separate-existence,  
therefore all-dependently-arisen-realities are naturally  
freed, and are the truth of overcoming, and peace.

[6] This is called the great reconciliation,  
the-great-apology-contrition-and-  
purification, the greatly adorned  
reconciliation, the reconciliation of  
the non mistaken reality, and the overcoming  
of mistaken-thinking.

[7] One who practices reconciliation  
in this way has the clarity of awareness  
and body that is not limited  
by-mistaken-notions-of-separately-  
existing-phenomena, but is like  
flowing water.

Samantabhadra bodhisattva sutra. Selected passage.

[1] The buddha spoke to ananda saying:  
To practice in this way is called the

true reconciliation.

It is the dharma of reconciliation  
which the buddhas and great bodhisattvas  
of the ten directions practice.

[2] The buddha again spoke to ananda  
saying:

After the passing of the buddha,  
if all his followers seek to apologize  
for their harmful actions, they need only  
read and recite, the-saddharma,  
the-wondrous-dharma-of the great  
vehicle sutras, for the-saddharma-  
of these sutras, these-teachings  
of great expanse is the eye of  
the buddhas, the-enlightened-ones.

[3] The *[resultant]* threefold buddha-kaya,  
*[the-threefold-awakened-  
body-of-qualities]* arises from  
this-saddharma-of great expanse.

This is the maha-dharma-mudra,  
the great-reality-seal, by which  
the ocean of nirvana is sealed.

[4] It is from this ocean that the  
*[resultant]* threefold buddha-kaya  
arises.

And this threefold *[resultant]*  
buddha-kaya is the blessing field  
for devas and humans, and the exalted-  
one-most-worthy-of-homage.

[5] If there are any who read and  
recite the sutras, the-teachings-  
of-the-saddharma, the-wondrous-dharma of great expanse, know that  
these-people

have received the blessing of the buddha,  
and having overcome their past mistakes  
are born from the buddha knowing.

789

Samantabhadra bodhisattva sutra. Selected passage.

[1] One's faculty of awareness is like a monkey never stopping for a  
moment.

[2] In order to master this faculty one needs to repeatedly recite the-  
saddharma, the-wondrous-dharma-of-the great vehicle teachings and  
contemplate the buddha-kaya, the-enlightened-body-of-qualities with its  
consummate power and fearlessness.

790

Samantabhadra bodhisattva sutra. Selected passage.

[1] The body prevails over its faculties  
even as the wind unhampered and  
unhindered churns up dust.

[2] In order to overcome all past mistakes,  
to remove the dust of past illusions,  
and to dwell in the city of nirvana in  
ease and with awareness at peace,  
one should recite the wondrous-dharma  
of the great vehicle teachings and  
contemplate emptiness-of-separate-  
reality-and-non-selfness, which is  
the mother of all bodhisattvas.

[3] In this way one will gain  
measureless and surpassing skill  
in the various-appropriate means  
of teaching, through one's contemplation  
of reality-as-it-is.

791

Samantabhadra bodhisattva sutra. Selected passage.

[1] The ocean like obstructive karma,  
*[of-all-actions-and their-results-based-in-unseeing]* is created by one's  
mistaken  
thinking.

In order to remove this, one should  
sit upright and meditate upon the  
true nature.

For all mistakes are like frost and dew  
dissipated by the sun of insight.

In this way one can purify the  
six sense faculties.

792

Samantabhadra bodhisattva sutra. Selected passage.

[1] After the passing of the buddha, those who receive and keep, read,  
recite, and teach the sutras, the-teachings-of-the-saddharma of great  
expanse, be it in a quiet place, or in a graveyard, or under a tree, or in a  
retreat, need to continue reading and reciting the teachings of great  
expanse, and contemplating the meaning of the-great-vehicle.

793

Samantabhadra bodhisattva sutra. Selected passage.

[1] As a result of their efforts in contemplating  
the sutras.

They will be able to see myself; the stupa of vast-treasure buddha, and the  
measureless manifest buddhas from the ten directions.

794

Samantabhadra bodhisattva sutra. Selected passage.

[1] It is through-practice-of this highest  
dharma of reconciliation that we have  
become the buddhas of the ten  
directions.

795

Samantabhadra bodhisattva sutra. Selected passage.

[1] All beings who offer homage to the buddhas of the ten directions six  
times a day;

[2] who recite the great vehicle sutras,

[3] and contemplate the profound dharma of emptiness-of-separate-reality  
will remove the obstacles of birth and death

created throughout hundreds and measureless millions of uncountable ages  
in the time it takes to snap one's fingers.

One who does this work is truly a buddha heir, born of the buddhas.

[4] The buddhas and bodhisattvas of the ten directions will become their  
preceptor so that they will be called perfect in the bodhisattva precepts.

[5] Without going through the formal-ceremony of reconciliation, they will  
accomplish the bodhisattva-way within themselves and be honored by  
devas and people.

796

Samantabhadra bodhisattva sutra. Selected passage.

[1] Suppose a shravaka goes against the threefold refuge, the five precepts,  
the eight precepts, the bhikshu precepts, the bhikshuni precepts, the  
shramanera precepts and the shramanerika precepts of gracious behaviour.  
And because of their unaware, harmful, improper and mistaken attitude-of  
mind, they transgress many precepts and guidelines of conduct.

[2] If they wish to overcome and purge themselves of these mistakes and  
become a bhikshu again, they must diligently read the sutras of great-  
expanse and contemplate the profound dharma, the-profound-reality of  
emptiness-of-separate-reality and take this insight to heart. Know that in

each of their thoughts they will remove the obscuration of their past mistakes without remainder.

[3] This is called one who is perfect in the dharma and the bhikshu-precepts of gracious behavior.

And such will be served by devas and people.

797

Samantabhadra bodhisattva sutra. Selected passage.

[1] Suppose an upasika, or-a-householder, acts ungraciously and harmfully.

To act harmfully, means to speak badly of the buddha-dharma;  
to falsely speak of the mistakes of the four assemblies,  
and to have no regret even for the acts  
of theft or disloyalty.

[2] If they wish to overcome these mistakes they need to diligently read the sutras of great expanse, and contemplate the dharma, the-reality-of-emptiness-of-no-separate-reality-and-non-self.

798

Samantabhadra bodhisattva sutra. Selected passage.

[1] Suppose a king, or a minister, a brahman, a citizen, an elder, or a civil servant seeks to satisfy their selfish desires, or commits the five deadly crimes, or defames the sutras, the-teachings of great expanse, and commits the ten harmful karmas, the-ten-harmful-actions-of-thought-word-and-deed. Then as a consequence of such serious acts they will fall into unfortunate states of existence faster than falling rain and will certainly fall into the hellish state of avichi.

[2] However, if they wish to overcome these obstructive actions, they need to call forth sincere regret, acknowledge and apologize for their mistakes.

799

Samantabhadra bodhisattva sutra. Selected passage.

[1] The dharma, the-reality of reconciliation for leaders and citizens is to develop a balanced mental attitude;  
to refrain from abusing the three treasures;  
to refrain from interfering with the bhikshus and any other one who practices the brahma-cariya, the-sublime-life, and to refrain from forgetting to practice the dharma of the sixfold mindful-recollection.

[2] They need to offer homage, greetings and support to those who keep the great vehicle.

[3] They need to recall the profound dharma of the sutras, and the profound dharma of emptiness-of-separate-reality.

[4] One who is mindful in this way is called one who practices the first dharma of reconciliation for leaders and citizens.

800

Samantabhadra bodhisattva sutra. Selected passage.

[1] The second reconciliation is to fulfill their obligation to their mothers and fathers and cherish their teachers and elders.

This is called one who practices the second dharma of reconciliation for leaders and citizens.

801

Samantabhadra bodhisattva sutra. Selected passage.

[1] The third reconciliation is to govern their countries in accord with the saddharma,

the-wondrous-reality with justice and without oppression.

This is called one who practices the third reconciliation.

802

Samantabhadra bodhisattva sutra. Selected passage.

[1] The fourth reconciliation is to promote the six observance days, *[8th, 14th, 15th, 23th, 29th, 30th days of the month]*, within their countries, and the non harming of living beings.

One who practices this dharma is called one who practices the fourth reconciliation.

803

Samantabhadra bodhisattva sutra. Selected passage.

[1] The fifth reconciliation is to deeply rely in the interdependent-nature of all dharmas, of-all-realities;

[2] to rely in the way of one-reality, and

[3] to know that the buddha never passes away.

This is called one who practices the fifth reconciliation

804

Samantabhadra bodhisattva sutra. Selected passage.

[1] Know that those who practice these dharmas of reconciliation in the worlds

of the future have put on the robe  
of humility; are protected and  
assisted by the buddhas, and will  
soon realize full enlightenment.

805

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] At that time the venerable ananda was standing behind the exalted one  
and fanning him. Then the exalted one spoke to him saying:  
Ananda, have you heard that the vajjians meet together in large assemblies.  
Yes sir, i have heard that the vajjians frequently meet in large assemblies.  
Oh ananda, as long as the vajjians frequently attend and meet together in  
large assemblies, so long will they expect to prosper and not decline.

806

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, as long as the vajjians meet in co-operation, depart in co-  
operation and carry out their affairs in co-operation.  
So long will vajjians expect to prosper and not decline.

807

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, as long as the vajjians declare nothing that is not already  
declared,  
nor go against that which has been declared. And act in accordance with  
the long enduring dhamma of the vajjians,  
so long will vajjians be expect to prosper and not decline.

808

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, as long as the vajjians honor, respect, revere and make offerings  
to their elders and listen to their guidance,  
so long will vajjians expect to prosper and not decline.

809

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, as long as the vajjians do not oppress women or young girls of  
their society by force or abduction,  
so long will the vajjians expect to prosper and not decline.

810

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, as long as the vajjians honor, respect, revere and make offerings to the vajjian shrines both in town and country and do not allow their long established rites and offerings to be neglected, so long will vajjians be expected to prosper and not decline.

811

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, as long as the vajjians protect, defend and fully support the arahants among them, so that the arahants who visit from afar may enter and the arahants who live among them may live in comfort, so long will vajjians expect to prosper and not decline.

812

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Oh bhikkhus, i will teach you seven other dhammas for wellbeing.  
Listen and keep them in mind  
for i will speak.  
So be it sir, said the bhikkhus  
to the exalted one. And the exalted one  
replied saying:  
Oh bhikkhus, as long as the bhikkhus are trusting; self-respectful;  
respectful-of-others; learned; strenuous; mindful; and insightful,  
so long will the bhikkhus expect to prosper and not decline.

813

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Oh bhikkhus, i will teach you seven other dhammas for wellbeing.  
Listen and keep them in mind for i will speak. The bhikkhus replied to the  
exalted one:  
So be it, sir.  
And the exalted one spoke saying:  
Oh bhikkhus, as long as the bhikkhus develop the sevenfold bojjhanga, the-  
seven-factors-of-awakening, that is to say:  
the development of mindful-awareness  
as a factor of awakening;  
the development of investigation of  
the reality of things as a factor  
of awakening;  
the development of effort as a factor  
of awakening;  
the development of joy as a factor

of awakening;  
the development of passaddhi, of-calm as a factor of awakening;  
[6] the development of samadhi,  
or-meditative-mindfulness as a factor  
of awakening,  
and the development of upekkha,  
of choiceless-awareness as a factor  
of awakening,  
so long will the bhikkhus expect  
to prosper and not decline.

814

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Oh bhikkhus, i will teach you seven further dhammas for wellbeing.

Listen and keep them in mind for i will speak.

The bhikkhus replied to the exalted one:

So be it, sir.

And the exalted one spoke saying:

Oh bhikkhus, as long as the bhikkhus develop the perception of anicca, or-  
impermanence;

develop the perception of anatta, or-non-self;

develop the perception of asubha, or perishableness;

develop the perception of adinava, or-the-obstacle-in-what-is-perishable;

develop the perception of pahana, or-letting-go;

develop the perception of viraga, of-non-grasping-at-self,

and develop the perception of nirodha, of-the-overcoming-of-grasping-at-  
a-self,

so long will the bhikkhus expect to prosper and not decline.

815

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Oh bhikkhus, i will teach you six other dhammas for wellbeing.

Listen and keep them in mind for i will speak. The bhikkhus replied to the  
exalted one:

So be it, sir.

And the exalted one spoke saying:

Oh bhikkhus, as long as the bhikkhus practice metta, the-practice-caring-  
and-concern, in their bodily-actions towards others both in public and  
private so long will the bhikkhus expect to prosper and not decline.

[2] As long as the bhikkhus practice caring in their speech towards others  
both in public and private so long will the bhikkhus expect to prosper and  
not decline.

[3] As long as the bhikkhus practice caring in their actions of thought towards others both in public and private so long will the bhikkhus expect to prosper and not decline.

[4] As long as the bhikkhus share with with each other the things they justly received in accordance with the regulations, even down to the mere contents of an alms bowl, so long will the bhikkhus expect to prosper and not decline.

[5] As long as the bhikkhus live, both in public and private, according to those principles conducive to liberation-and-freedom, that are praised by the wise, which are clear and conducive to meditation, so long will the bhikkhus expect to prosper and not decline.

[6] As long as the bhikkhus live among the ariyas, the-noble-ones, developing both in public and private that noble and liberating insight leading to the balanced cutting off of dukkha, the-cutting-off-of-dissatisfaction-insecurity, so long will the bhikkhus expect to prosper and not decline.

816

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Now while the exalted one was staying on eagle peak in the city of rajagraha, he spoke in summary to the bhikkhus saying:

This is sila, balanced-conduct; this is samadhi, balanced-meditative-awareness; and this is panna, balanced-insight.  
Great is the fruit, great is the blessing of balanced-meditative-awareness when supported by balanced-conduct.  
Great is the fruit, great is the blessing of balanced-insight when supported by balanced-meditative-awareness.

For mindful-awareness based in balanced-insight is set free from the asavas, from-the-obstructions.

That is to say, from the obstruction of sensations-as-self;  
from the obstruction of conditioned-existence-as-self;  
the obstruction of mistaken-views,  
and the obstruction of avijja, of-unknowing.

817

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Oh householder, there are five blessings for the one who lives in balanced-conduct through mindful-awareness:

First there is the obtaining of great fortune through effort;

Second, a good reputation spreads about;  
Third, whatever assembly one enters, be it of nobles, brahmins,  
householders, or members of a spiritual order, one is confident and aware;  
Fourth, one passes away without fear;  
And fifthly, upon the dissolution of the body, one arises in a state-of-  
wellbeing.

818

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Wherever wise-people take up their abode, may they support the  
bhikkus dwelling there who live the sublime-life with balanced-conduct.

[2] May they offer gifts to the devas in that place, for by being honored, the  
devas will honor them in return, even as a mother cares for her only child.  
And so cared for by the devas, they will enjoy much blessing.

819

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] And in that place the exalted one spoke to the bhikkhus saying:  
Oh bhikkhus, It is through not understanding and not grasping the four  
truths of the aryas, the-noble-ones, that we have wandered for such a long  
time in samsara, in the constant-round, both you and i.

820

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Therefore, ananda, i will proclaim to you the dhamma-adasa, the-mirror-  
of-the-dharma by which a noble disciple if so desired may say:  
Cut off is arising in hellish-states, cut off is arising in the state of animality;  
cut off is arising in the state of a hungry-ghost, and cut off is arising in any  
state of ill-being; I am entered the stream, freed from states of woe and  
assured of realizing sam-bodhi, of-realizing full-awakening.

And what, ananda is the dhamma-mirror?

The noble-disciple sees and relies in the buddha, the-enlightened-one, as  
follows:

[2] Such is the exalted one;  
the noble; the balanced  
and fully awakened one;  
living with vision; living-well;  
the eye of the worlds;  
the supreme guide of people  
willing to learn;  
the teacher of devas and humans;

the enlightened one;  
the exalted one.

821

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] The noble-disciple sees and relies in the dhamma, in-the-real, well proclaimed by the exalted one, as follows:

[2] Well proclaimed is the dhamma  
by the exalted one;  
to be seen here and now;  
immediate and timeless;  
inviting one to come and  
see for one's self;  
leading to growth;  
to be directly known each for  
themselves by those who look.

822

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] The noble-disciple sees and relies in the ariya-sangha, the-society-of-noble-ones, as follows:

[2] Living well is the society  
of the exalted one's followers;  
living honestly is the society  
of the exalted one's followers;  
living compassionately is the society  
of those who hear and understand,  
namely, the four pairs of persons  
and the eight kinds of individuals;  
worthy of gifts, worthy of respect,  
an incomparable field  
of merit for the world.

823

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Living in balanced-conduct,  
unbroken, intact, spotless,  
unblemished, liberating, praised  
by the wise and free of both  
attachment to conditioned-  
existence-as-self, and attachment

to outward conventions-  
as-ends-in-themselves.

[2] All this is conducive to mindful-serenity.

824

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Now when the exalted one had entered the vassa, the-rains-retreat-period, there arose in him a severe sickness and severe pain like unto death.

But the exalted one remained mindful and aware undisturbed thereby.

[2] Then this thought arose in the exalted one:

It is not fitting that i should enter pari-nibbana without speaking to the bhikkhu-sangha, to-the-mendicant-society, and without taking leave of the bhikkhu sangha, therefore through effort of will i will overcome this sickness and maintain life until the appropriate time.

And the exalted one through effort of will, overcame the sickness and maintained life until the appropriate time, and the sickness then subsided in him.

[3] And when the exalted one began to recover, and the sickness had subsided in him, he went out from his dwelling and sat down in the shadow of that dwelling on a seat prepared for him.

Then ananda went up to the place where the exalted one was; offered salutation; respectfully sat to one side, and spoke to the exalted one saying: Oh sir, i have seen how the exalted one was free of illness, and i have seen how the exalted one suffered, and in seeing the sickness of the exalted one my body was weakened like a weakened-vine and the horizon was darkened and my faculties clouded, and yet i took comfort in the thought that the exalted one would not enter pari-nibbana until he had given instructions concerning the bhikkhu sangha.

825

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, what does the bhikkhu sangha expect from me, for i have proclaimed the dhamma without inside or outside.

[2] Ananda, the tathagata does not teach dhamma with the closed fist of a teacher who holds something back.

826

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, the tathagata does not think that it is he who should lead the bhikkhu-sangha, or that the bhikkhu-sangha depends on him. Why should he then leave instructions concerning the matters of the bhikkhu-sangha?

[2] I am now become old, and in the fullness of years my journey is near its end. I have reached my sum of days and i am now eighty years old.

[3] Oh ananda, just as a worn out cart can be kept going only through supports, so too the body of the tathagata can only be kept going by being bandaged up.

[4] Ananda, it is only when the tathagata dwells in the serene-meditative abiding beyond all signs, feelings and sensations. It is in that very signless serenity of awareness that the body of the tathagata remains at ease.

827

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, therefore dwell with knowing-for-one self as lamp and with knowing-for-one's self as refuge seeking no lesser refuge, and dwell with the dhamma as lamp and with dhamma as refuge seeking no lesser refuge.

[2] And how, ananda, does a bhikkhu dwell with knowing-for-one's self as lamp, and knowing-for-one's self as refuge, seeking no lesser refuge; with the dhamma as lamp and the dhamma as refuge seeking no lesser refuge.

[3] Ananda, herein a bhikkhu dwells aware of sensation in the very sensation, maintaining this training in awareness overcoming both the attempt to grasp at it and to push it away-as-self that is common in the world.

[4] Again aware of feeling in the very feeling, maintaining this training in awareness overcoming both the attempt to grasp at it and to push it away-as-self that is common in the world.

[5] Again aware of desire in the very desire maintaining this training in awareness overcoming both the attempt to grasp at it and to push it away-as-self, that is common in the world.

[6] Again, aware of thought and phenomena in that very thought and phenomena, maintaining this training in awareness overcoming both the attempt to grasp at it and to push it away-as-self, that is common in the world.

[7] And so, ananda, does a bhikshu dwell with knowing-for-one's self as lamp and knowing-for-one's self as refuge seeking no lesser refuge, and

with the dhamma as lamp and the dhamma as refuge seeking no lesser refuge.

[8] Ananda, whether now, or in the future after my passing-away, whoever shall dwell with knowing-for-one's self as lamp and knowing-for-one's self as refuge seeking no lesser refuge, and with the dhamma as lamp and the dhamma as refuge seeking no lesser refuge, it is they ananda, among the bhikkhus, who will rise above the darkness if they are willing to learn.

828

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Then the exalted one went to the chapala shrine. And upon arrival, sat down on a seat prepared for him. And ananda sat down respectfully to one side. Then the exalted one spoke to ananda saying:

Ananda what a beautiful place is vesali, and what a delightful place is the udena shrine; the gotamaka shrine; the sevenfold mango shrine; the shrine of many heirs; the sarandada shrine, and this chapala shrine.

Ananda, know that those who develop, practice, abide in, expand and ascend to the very heights of the fourfold iddhi, the-fourfold-accomplishment:

namely-the-focus-of-will;

the-focus-of-effort;

the-focus-of-the-method, and

the-focus-of-mindfulness,

and have mastered them to the extent that they are able to use them as a vehicle and foundation, can if they so wish remain in the same arising for an entire age or for that portion of an age which has yet to come.

[2] Now the tathagata, the-such-come, has fully developed and practiced them, the-fourfold-accomplishment, so that he can if he so desires, live for an entire age or for that portion of an age which has yet to come.

[4] But even though such an evident suggestion and hint was given by the exalted one to ananda, still ananda was not capable of comprehending it, so that he did not ask the exalted one saying:

May the exalted one, the sugata, the-well-going-one,

out of compassion remain for the entire age,

for the wellbeing and happiness of the great mass of creatures,

for the blessing, good fortune and

wellbeing of devas and humans.

[5] But in this regard his thinking was obscured by mara, by-the-mortal-one.

[6] Then the exalted one spoke to the venerable ananda saying:  
Ananda, you may leave me for now, and do whatever you consider as  
fitting.

829

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Not long after the departure of ananda, mara, the-mortal-one, the-  
deceptive-one, appeared before the exalted one, and standing to one side,  
spoke to the exalted one saying:

Now is the time for the exalted one to pass away, now is the time for the  
exalted one to die, for even as the exalted one himself has said:

Oh mara, i will not pass away until the bhikkhus and bhikkunis of the  
bhikkhu-sangha, and of the householders both men and women have  
heard-well, are insightful, and well-trained, prepared, informed, know the  
dhamma teachings, and the teachings that flow from them;

are living in balance; living in honor; having learned the dhamma for  
themselves;

are able to tell others of it. make it known,  
establish it, open it up, explain it  
and make it clear; until they are able  
to refute extreme views of dhamma  
with the middle-view of dhamma,  
the-middle-view-of-the-real,  
and are able to broadly spread  
the wonder-working dhamma,  
the-wonder-working reality, everywhere.

830

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Sir, now that this faultless teaching activity of yours has been fulfilled, it  
is now time for the exalted one to pass on, it is now time for the exalted one  
to pass away.

[2] And when mara, the-mortal-one, the deceptive-one, had said this, the  
exalted one replied saying:

Oh mara, make yourself happy, for the passing away of the tathagata, the-  
passing-away-of-the-such-come will take place soon, for in three months  
the tathagata will pass away.

[3] Thus did the exalted one while staying at the chapala shrine deliberately  
and intentionally renounce the remaining duration of compounded life.  
At that time there arose a great, awful, and terrible earthquake, and thunder  
burst forth from the sky.

831

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Know that when i approached various large assemblies, and before i sat down or began to speak, and regardless of how they appeared, I made myself appear like them.

And whatever was their language became my language.

[3] And i brought joy to them with a talk on the dhamma, a-talk-on-the-real, by making it appealing to them, by delighting them, and by setting them on fire with the dhamma.

832

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Therefore, oh bhikkhus, all the truths that i directly perceived and made known to you, may you thoroughly master, practice and meditate on them, and spread them abroad so that the faultless way may continue for a long time for the wellbeing and good fortune of all beings, out of caring for the world, for the wellbeing, the good fortune and happiness of devas and humans.

833

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] The exalted one said: Oh bhikkhus, i will describe to you the four great authorities.

834

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Firstly, oh bhikkhus, a bhikkhu may say:  
From the mouth of the exalted one i have heard and received it. This is the truth, this is the dharma, this is the teaching of the master.

[2] Now the view spoken by this bhikkhu should be neither accepted nor rejected, but should be carefully understood, and compared with the suttas, the-teachings and vinaya, the-training.

So that if it is not in accord with the teachings and training, then you may conclude that this is not the word of the exalted one and has been mistakenly understood by that bhikkhu and should be rejected; however, if it is in accord with the teachings and the training, then you may conclude that this is the word of the exalted one and has been well understood by that bhikkhu.

[3] Oh bhikkhus, this is the first great authority.

835

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Secondly, oh bhikkhus, a bhikkhu may say:  
In such a dwelling place there lives a group of bhikkhus with their elders  
and leaders.  
From the mouths of that group i have directly heard and received it.  
This is the truth, this is the dharma, this is the teaching of the master.

[2] Now the view spoken by these bhikkhus should be neither accepted nor  
rejected, but should be carefully understood, and then compared with the  
suttas, the-teachings, and with the vinaya, the-training.  
So that if it is not in accord with the teachings and training, then you may  
conclude that this is not the word of the exalted one and has been  
mistakenly understood by that group of bhikkhus and should be rejected;  
however, if it is in accord with the suttas and the vinaya, then you may  
conclude that this is the word of the exalted one and has been well  
understood by that group of bhikkhus.

[3] Oh bhikkhus, this is the second great authority.

836

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Thirdly, oh bhikkhus, a bhikkhu may say:  
In such a place there lives many elders of the bhikkhu-sangha who are  
greatly learned, holding the lineage, well versed in the facts, in the sangha  
regulations, in the summaries, and in the dharma.  
From the mouths of these elders i have directly heard and received it.  
This is the truth, this is the dharma, this is the teaching of the master.

[2] Now the view spoken by these elders should be neither accepted nor  
rejected, but should be carefully understood, and then compared with the  
suttas, the-teachings and the vinaya, the-training.  
So that if it is not in accord with the suttas and the vinaya, then you may  
conclude that this is not the word of the exalted one and has been  
mistakenly understood by these elders and should be rejected; however, if it  
is in accord with the suttas and the vinaya, then you may conclude that this  
is the word of the exalted one and has been well understood by these  
elders.

[3] Oh bhikkhus, this is the third great authority.

837

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Fourthly, oh bhikkhus, a bhikkhu may say:

In such a place there lives a bhikkhu who is greatly learned, holding the lineage, well versed in the truths, in the sangha regulations, in the summeries, and in the dhamma.

From the mouth of this bhikkhu, i have directly heard and received it. This is the truth, this is the dhamma, this is the teaching of the master.

[2] Now this view spoken by this bhikkhu should be neither accepted nor rejected, but should be carefully understood, and then compared with the suttas, the-teachings, and with the vinaya, the-training.

So that if it is not in accord with the suttas and the vinaya, then you may conclude that this is not the word of the exalted one and has been mistakenly understood by this bhikkhu and should be rejected; however, if it is in accord with the suttas and the vinaya, then you may conclude that this is the word of the exalted one and has been well understood by this bhikkhu.

[3] Oh bhikkhus, this is the fourth great authority.

838

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Now a bhikkhu, or bhikkhuni, or a devoted lay-man or devoted lay-woman who continually fulfills the major and minor duties, who lives a balanced life, and who lives according to the training is one who truly honors, reveres, venerates, and holds in wonder the tathagata, the such-come, with the worthiest homage.

[2] Therefore, ananda, may you continually fulfill the the major and minor duties, live a balanced life, and live according to the training and so should it be taught.

839

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, there are four places which the devoted person should visit with reverence.

And what are these four?

Ananda, there is the place where one can say: Here the tathagata was born. This is a place to be visited with reverence.

[2] Ananda, there is the place where one can say: Here the tathagata realized balanced and complete awakening. This is a place to be visited with reverence.

[3] Ananda, there is the place where one can say: Here the tathagata set in motion the dispensation of the dhamma. This is a place to be visited with reverence.

[4] Ananda, again there is the place where one can say:  
Here the tathagata passed away in the parinibbana without remainder.  
This is a place to be visited with reverence.

[5] These are the four places which the devoted person should visit with  
reverence.

840

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, whoever passes away while visiting such places with devoted  
reverence shall be reborn in the deva realm after the dissolution of the body.

841

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] As the remains of a wheel turning king are treated, so should they treat  
the remains of the tathagata.

[2] At four crossroads they should erect a stupa to the tathagata.  
And whosoever shall offer garlands, scents, paint, or salutation and become  
calm of heart in its presence, this shall be a cause for their wellbeing and  
happiness for a long time.

842

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] A tathagata, a balanced and fully awakened-one is worthy of a stupa.  
And why ananda is the tathagata, the-such-come, and buddha, a-fully-  
awakened-one, worthy of a stupa.

[2] Ananda, the reason is at the thought:  
This is the stupa of the exalted one, the fully awakened one!  
The hearts of many shall become calm and happy.  
And through the gaining of calm and satisfied hearts in the presence of this  
stupa, they shall arise in the deva realm after the dissolution of the body.

843

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, go and enter kusinara, and inform the malas of kusinara-people  
saying:

[Oh vasetthas, in the last watch of the night of this day the passing away of  
the tathagata will take place.

Oh, vasetthas may you be attentive, so that you may have no regrets later.

844

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Then the venerable ananda presented to the tathagata the malas of kusinara in family groups, saying:  
Sir, this malla of such a name together with his wives, children, retainers, and friends respectfully offers homage to the feet of the exalted one.  
In this way, during the first watch of the night, ananda presented all the various mallas of kusinara to the exalted one.

845

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Then the wanderer subhadda went to the place where the exalted one was staying, offered homage and after exchanging the compliments of respect and politeness with him, sat down to one side and said to the exalted one:

The various wanderers and ministers who are leaders of various groups of followers and students, who are well known and respected teachers and founders of schools of thought, respected by the masses such as:  
purana-kassapa; makkhali of the cow-pen;  
agita of the hair-garment; kakkayana of the pakudha-tree;  
sangaya, the son of the belatthi the servant girl, and nigantha of the natha clan,  
have according to their own claim thoroughly understood according-to-reality.  
Now have they so understood, or have some understood and some not?

846

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Subhadda, this is not how you should think of it.  
Therefore, put aside the question of whether according to their own claims they thoroughly understood according-to-reality or not, or whether some have understood and some have not.

[2] Subhadda, i will teach you the dhamma.  
Listen well and i will speak.

847

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Then the exalted one said:  
Subhadda, in whatever dhamma and training, the eightfold-way of the noble ones is not found, neither is there found a noble-person of the first, second, third, or fourth degree.

[2] And in whatever dhamma and training, the eightfold-way of the noble ones is found, there is found a noble-person of the first, second, third and fourth degree.

[3] Now in this dhamma and training, the eightfold-way of the noble-ones is found, and so too is found a noble-person of the first, second, third and fourth degree.

[4] Empty of noble-persons are other teachings other-than-the-eightfold-way.

Therefore may the bhikkhus dwell in the eightfold-way, so that the world may not be empty of arahants.

848

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Then subhadda said to the exalted one:

Wonderful, wonderful are your words.

Just as one were to set up that which has been overturned;

reveal that which has been hidden;

point out the way to one who has gone astray;

or light a lamp so that those with eyes may see forms,

so has the exalted one made known the dhamma with many examples.

[2] Therefore sir, I go to the exalted one for refuge together with the dharma and the sangha.

849

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] And subhadda, the wanderer said to venerable ananda:

Great is your gain and great is your blessing friend ananda, that you have been sprinkled with the sprinkling-empowerment of discipleship by the master himself.

850

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Thus the venerable subhadda became another one of the arahants, the noble-ones, and the last disciple whom the exalted one personally awakened.

851

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] The exalted one then spoke to ananda saying: Ananda, some of you may think:

The word of the teacher is ended, we have no teacher any more.

But ananda, this is not how you should think of it:

May the dhamma, the-real; and vinaya, the-training-in-sila-samadhi-and-panna, that i have taught and explained be your teacher when i am departed.

852

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] Ananda, after i am departed may the sangha, the-monastic-order, abolish the minor training-regulations if it should so desire.

853

Maha pari nibbana sutta. Digha nikaya. Selected passage.

[1] The exalted one then spoke to the bhikkhus saying:

Oh bhikkhus, i now urge you:

All conditioned things pass away, therefore seek-freedom with devoted-awareness.

*[Vaya dhamma sankhara,  
appamadena sampadetha].*

[2] This was the last word of the tathagata, the-such-come.

854

Tri-kaya sutra. Threefold body-of-qualities sutra. Selected passage.

[1] Such i heard. At one time. The exalted one was dwelling on mount eagle peak in rajagriha, the-city-of-the-royal-dwelling, surrounded by a great mass of bodhisattvas; devas, and nagas; all of whom offered homage and offerings to the exalted one.

[2] At that time kishta-garbha, essence-of-space bodhisattva who was seated close by, rose up from his seat and said:

Does the exalted-one possess a kaya, a-body-of-qualities?

Oh kishta-garbha, the tathagata, the such-come has a *[resultant]* threefold body-of-qualities, that is to say:

a) a *[resultant]* dharma-kaya, a-reality-body-of-qualities;

b) a *[resultant]* sambhoga-kaya, a glorious-body-of-qualities, and

c) a *[resultant]* nirmana-kaya, a conventional-body-of-qualities.

[3] Oh noble-heir, the *[resultant]* dharma-kaya is the pristine-true-nature-of-phenomenal-reality;

the *[resultant]* sambhoga-kaya is the pristine meditative absorption;

and the *[resultant]* nirmana-kaya is the pristine conduct and action of all the buddhas.

[4] Oh noble heir, the *[resultant]* dharma-kaya is the absence of any separate reality-of-all-phenomena, like the sky;  
the *[resultant]* sambhoga-kaya is the true nature of appearance like a great-cloud;  
and the *[resultant]* nirmana-kaya is the pervasive activity of all the buddhas like a great-shower of rain saturating all and everything.

[5] Then kishta-garbha bodhisattva said:

How should one view this explanation of the *[resultant]* threefold-body of the exalted one?

The exalted one then replied to kishta-garbha bodhisattva saying:  
Oh noble-heir, the *[resultant]* threefold-body-of-qualities can be viewed as follows:

The *[resultant]* dharma-kaya can be viewed as essential realization of the tathagata;  
the *[resultant]* sambhoga-kaya can be viewed as the essential nature of the bodhisattvas;  
and the *[resultant]* nirmana-kaya can be viewed as the conventional beings who act beneficially-and-devotedly.

[5] Oh noble-heir, the *[resultant]* dharma-kaya is the same reality of all the buddhas;  
the *[resultant]* sambhoga-kaya is the same meditative-absorption of all the buddhas;  
and the *[resultant]* nirmana-kaya is the same awakened activity of all the buddhas.

855

Dhammapada. Verses one-ninety; one-ninety-one; and one-ninety-two.

Whoever takes refuge in the buddha,  
the dhamma and the sangha  
and who sees with balanced insight  
the four truths of the noble ones:  
[a] dukkha, dissatisfaction-and-insecurity;  
[b] the origin of dukkha;  
[c] the overcoming of dukkha, and  
[d] the eight limbed method  
leading to the overcoming of dukkha,  
takes refuge in the secure refuge,  
the ultimate refuge, the highest refuge,  
beyond all dukkha.

856

Dhammapada. Verse two fifty five.

There are no tracks in the sky.  
There is no samano, no-sage outside  
of-knowing-the-dharmata.  
There are no conditioned phenomena  
that are permanent.  
There is no instability in the buddhas.

857

Dhammapada. Verse thirty three.

Just as a arrow maker straightens  
an arrow, so to, do the wise  
straighten their citta, their-mental-  
attitude which is fickle and unsteady  
and difficult to direct and aim.

858

Dhammapada. Verse thirty four.

Just as a fish pulled out of water  
and cast on land shakes and  
shakes, so to does the citta,  
the mental-attitude, upon leaving  
the realm of mara, the-mortal-one.

859

Dhammapada. Verse thirty five.

Wonderful is it to subdue the citta,  
the-mental-attitude, that so difficult  
to subdue, as it quickly grasps at  
whatever it wants.  
However, a citta, a-mental-attitude  
when trained brings  
much wellbeing.

860

Dhammapada. Verse thirty eight.

One who's citta, who's-mental-  
attitude is unsteady, who does  
not know the saddhamma  
*[the true nature of the world]*

*and the path of its realization]*  
and who is fickle, their insight  
never reaches the ultimate.

861

Dhammapada. Verse forty three.

Neither mother nor father  
nor any other relation can  
do one greater benefit than  
one's own balanced citta, ones-  
balanced-mental-attitude.

862

Dhammapada. Verse forty six.

Knowing that the body is like foam,  
and seeing it to be like an apparition,  
pluck out the flower tipped arrows  
of mara, the-mortal-one,  
and go beyond the sight  
of the king of death.

863

Dhammapada. Verse forty nine.

Even as a bee gathers honey  
without harming its color and scent  
so too does the sage  
move about the town.

864

Dhammapada. Verse fifty three.

Just as a garland is made  
from a heap of flowers,  
so too should beneficial  
deeds be done by a mortal.

865

Dhammapada. Verses fifty eight and fifty nine.

Just a lotus blooms  
on a rubbish heap  
by the side of the road,  
so too, the follower of the

samma sambuddha,  
the-balanced-and-fully-awakened-one  
shines with insight among  
those untrained in the conditioned-  
nature-of-things.

866

Dhammapada. Verse sixty.

Long is the night to the sleepless,  
long is a league to the tired,  
long is samsara, the-constant-round  
to those who are without knowledge  
of the saddhamma [*the true nature  
of the world and the path of its  
realization*].

867

Dhammapada. Verse seventy six.

If one finds a person who points out  
one's faults and who guides one  
as if pointing out a hidden treasure,  
may one follow such a discerning  
and well meaning person.  
For it is always beneficial and  
never harmful to develop such  
a relationship.

868

Dhammapada. Verse seventy nine.

One who drinks deeply the dhamma  
lives satisfied and peaceful.  
Such a pandit, a-wise-one ever  
enjoys the dhamma revealed  
by the noble one.

869

Dhammapada. Verse eighty two.

Upon hearing the suttas,  
the-teachings-of-dhamma,  
the wise become perfectly clear  
like a clear, deep and still lake.

870

Dhammapada. Verse ninety two.

Those who are free of attachments,  
Are moderate with regard to food,  
who dwell in knowing emptiness  
of separate reality; the signless,  
and the liberated-reality leave  
no foot prints like birds in the sky.

871

Dhammapada. Verse ninety seven.

One who is without blind belief;  
who directly-knows the uncreated;  
who has cut through all the bonds;  
who has eliminated all occasions  
for harm, and  
who has let go of all attachments  
is truly a great person.

872

Dhammapada. Verse one hundred.

Better than a thousand useless  
words is hearing one useful word  
by which one arrives at peace.

873

Dhammapada. Verse one hundred and two.

Better than reciting a hundred  
useless verses is reciting  
one verse of the dhamma  
hearing which one arrives at peace.

874

Dhammapada. Verse one hundred and nine.

Those who always honor and  
respect the elders acquire four  
dhammas, four-qualities:  
long life; pleasing countenance,  
happiness, and strength.

875

Dhammapada. Verse one hundred and eleven.

Better to live one day wise  
and meditative than a hundred  
years unwise and un meditative.

876

Dhammapada. Verse one hundred and thirteen.

Better to live one day seeing  
the momentary-arising and  
passing away-of-things than  
a hundred years without seeing  
their arising and passing away.

877

Dhammapada. Verse one hundred and fourteen.

Better to live one day seeing  
the immortal, the-deathless,  
than a hundred years without  
seeing the the-deathless.

878

Dhammapada. Verse one hundred and fifteen.

Better to live one day seeing  
the ultimate dhamma than  
a hundred years without  
seeing the ultimate dhamma.

879

Dhammapada. Verse one hundred and twenty two.

Do not think the benefits  
of beneficial-deeds will not  
come-back to you,  
for just as a water vessel  
is filled drop by drop,  
so too, the wise are filled  
with benefit little by little.

880

Dhammapada. Verse one hundred and twenty four.

If one's hand is free of wounds  
then one can carry even poison,  
so too, for one who does no harm,  
harm will not effect.

881

Dhammapada. Verse one hundred and twenty five.

For those who offend an inoffensive  
person who is pure and guiltless,  
then harm will come back to them  
like dust thrown against the wind.

882

Dhammapada. Verse one hundred and twenty nine.

All fear torment. All fear death.  
Putting oneself in the place  
of others one should neither  
kill nor cause others to kill.

883

Dhammapada. Verse one hundred and thirty two.

Those who seek wellbeing and  
refrain from tormenting others  
will obtain wellbeing as a result.

884

Dhammapada. Verse one hundred and forty one.

Neither nakedness, nor matted hair,  
nor uncleanness, nor fasting,  
nor lying on the ground,  
nor covering oneself with ashes,  
nor sitting on one's heels can  
purify nor remove un seeing.

885

Dhammapada. Verse one hundred and forty two.

Even though finely dressed,  
if one is dignified, peaceful,  
controlled and established  
in the sublime life, having put

down hostility towards all beings  
then such a one is truly  
a brahmana, a-brahmin-priest;  
a samana, a-mendicant-sage,  
and a bhikkhu, a-mendicant-monk.

886

Dhammapada. Verse one hundred and fifty one.

Just as a lavish royal chariot wears out,  
so too does this body wear out,  
but the dhamma of the peaceful  
never wears out, and so do  
the peaceful make it known.

887

Dhammapada. Verse one hundred and fifty eight

First be established in what is  
appropriate before instructing others.  
In this way the wise  
avoid being reproached.

888

Dhammapada. Verse one hundred and seventy.

Whoever views the world  
to be like a bubble or a mirage,  
the king of death sees not.

889

Dhammapada. Verse one hundred and seventy one.

Come, behold this world  
like a wonderfully adorned chariot  
wherein the unseeing are caught,  
but the seeing are freed.

890

Dhammapada. Verse one hundred and seventy two.

[890.1] Whoever was un seeing in the past  
but is no longer un seeing  
illuminates the world  
like the moon freed from clouds.

891

Dhammapada. Verse one hundred and seventy three.

[891.1] Whoever covers a harmful deed  
with beneficial deed  
illuminates the world  
like the moon freed from clouds.

892

Dhammapada. Verse one hundred and seventy four.

[892.1] Blind are the beings of this world.  
Few are those who have insight.  
And few are those  
who go to the realms of joy.

893

Dhammapada. Verse one hundred and seventy eight.

[893.1] Better than sovereignty over the earth.  
Better than going to the heavenly worlds.  
Better than lordship over all the worlds,  
is the fruit of stream entry.

894

Dhammapada. Verses one hundred and eighty eight and eighty nine.

[894.1] When overcome with fear  
people seek refuge in many places,  
in the hills, forests, and groves,  
in trees and shrines.  
But there is no true refuge there.  
These are not the ultimate refuge.  
For by going to such a refuge  
one is not freed from dukkha,  
from-dissatisfaction-and-insecurity.

895

Sabba sutta. The all teaching.  
Samyutta nikaya.

[895.1] Oh bhikkhus i will teach you  
the all.  
Listen closely and i will speak.  
Now oh bhikkhus, what  
is the all?

The eye and visible objects;  
the ear and audible sounds;  
the nose and scents;  
the tongue and tastes;  
touch and tactile objects;  
awareness and all that  
is knowable.

This oh bhikkhus is called  
the all.

Now if someone should say:  
Rejecting this all, i will  
proclaim another all!

If when questioned as to  
the basis of this claim would  
be unable to point to it, and  
furthermore consternation  
and vexation would arise in  
them.

The reason is, oh bhikkhus,  
is that such a claim would  
be outside the range-of  
-direct-knowing.

896

Itivuttaka, As it was said.  
The Ones, Vi,  
Selected passage.

Oh bhikkhus, If people only knew  
the merits of gift giving, they  
would never enjoy the use of  
what they have without sharing,  
nor would they allow the fault  
of stinginess to obsess their  
heart and dwell there.

Even it was their last morsel  
of food, they would not enjoy  
it without sharing if there were  
someone there to share it with.

But in so far as people do not  
know as I know, the merits  
of giving, they enjoy their  
possessions without sharing  
and so allow the fault of stinginess  
to obsesses their heart and  
dwell there.

\*

Such is the teaching of the awakened one.

Such is the buddha word.

As it is heard so is it recited.

As it is recited so is written.

As it is written so is it remembered.

As it is remembered so is it realized.

As it is realized so is it lived.

As it is lived so is it expressed  
in accord with place, time, and need.

And so does the sublime  
transmission of the buddha-dharma,  
flow and spread without ceasing  
for the benefit of beings  
in worlds without end.

May it be auspicious!

\*